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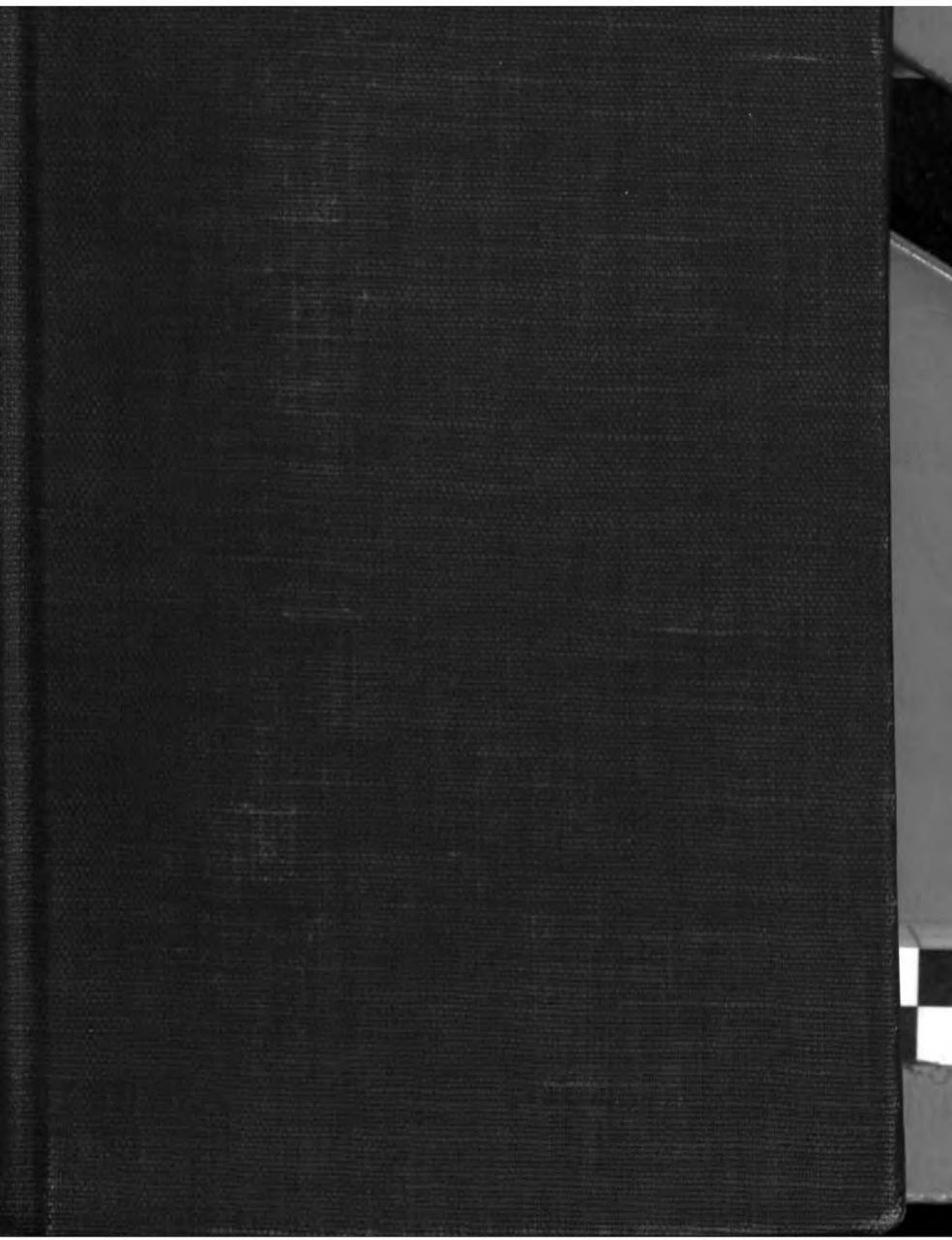

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A

HEBREW AND ENGLISH LEXICON

OF

THE OLD TESTAMENT,

INCLUDING THE

BIBLICAL CHALDEE.

FROM THE LATIN OF

WILLIAM GESENIUS,

LATE PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF HALLE-WITTEMBERG.

BY

EDWARD ROBINSON,

Professor in the Union Theological Seminary, New-York.

FOURTH EDITION,

WITH CORRECTIONS AND LARGE ADDITIONS, PARTLY FURNISHED BY THE AUTHOR IN MANUSCRIPT, AND PARTLY CONDENSED FROM HIS LARGER THESAURUS.

BOSTON:

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PREFACE

TO THE EDITION OF 1844.

BY THE TRANSLATOR.

WILLIAM GESENIUS, the author of this work, died at Halle, October 23d, 1842, aged 56 years 8½ months. His life was devoted to the illustration of the Hebrew language; first, its Lexicography, and then its Grammar and the interpretation of the Sacred Writings.

The works of Gesenius in the department of Hebrew Lexicography have been the following, arranged chronologically.

Hebräisch-deutsches Handwörterbuch des Alten Testaments, 2 vols. 8vo. Leipz. 1810–12. The first volume was published at the age of twenty-four, in the same year in which the Author became Professor of Theology at Halle.—Translated and published in England by Christopher Leo: *A Hebrew Lexicon, etc.* 2 vols. 4to. Cambr. 1825.

Neues Hebräisch-deutsches Handwörterbuch, einer für Schulen umgearbeiteter Auszug, etc. 8vo. Leipz. 1815.—Translated and published in this country by J. W. Gibbs: *A Hebrew and English Lexicon of the Old Testament, etc.* 8vo. Andover 1824.

Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament, 8vo. Leipz. 1823. A new and improved edition of the preceding, introduced by a valuable Essay on the Sources of Hebrew Lexicography. This essay was translated and printed in the Biblical Repository, 1833, p. 1 sq.

The same work, 3d edit. Leipz. 1828. This edition received many improvements, especially in the Particles.

Of each of the editions of the above Manual three thousand copies were printed.

Thesaurus philologicus criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti, Tom. I. Fascic. 1. Lips. 1829. The printing was completed two years earlier; and this number was presented to Niemeyer, to whom it was dedicated, on the day of his *Jubilæum*, in April 1827.

Lexicon Manuale Hebraicum et Chaldaicum in V. T. Libros, 8vo. Lips. 1833.

Hebräisches und Chaldäisches Handwörterbuch, etc. Leipz. 1834. A new edition of the German Manual, conformed to the preceding Latin edition.

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Thesaurus philologicus, etc. Tom. I. Fascic. 2. Lips. 1835.—Tom. II. Fascic. 1. ib. 1839. Fascic. 2. ib. 1840.—Tom. III. Fascic. 1. ib. 1842. This last Part includes the root שָׁבַר and its derivatives; and here the Author's labours terminated. The completion of this great work, in another Part, was intrusted by Gesenius at his death to his friend and colleague Roediger.

The above works are all distinguished by that accurate and thorough research, and by a skilful and judicious use of the materials collected, which placed the Author in the first rank of modern philologists. In them was first exhibited a complete specimen of what may be termed the *historico-logical* method of lexicography; which first investigates the primary and native signification of a word, and then deduces from it in logical order the subordinate meanings and shades of sense, as found in various constructions and in the usage of different ages and writers; which, in short, presents a logical and historical view of each word in all its varieties of signification and construction. This is doubtless the only true method; and it was ably followed out by Passow in his admirable Greek Lexicon.

Of all the labours of Gesenius above enumerated, it will be seen that, with the exception of the present work, only the two earliest have been translated into English.

The work of which the present volume is a translation, was commenced in the year 1827; and was at first intended to be nothing more than a Latin version of the German edition of 1828, for the use of foreign students unacquainted with the German tongue. But about this time, the views of comparative philology, especially in respect to the Indo-European languages, developed by Bopp and Grimm in various works, and applied to the Hebrew and its kindred tongues by Hupfeld, Ewald, and others, appear to have given a new direction, or rather a new impulse, to the studies of Gesenius; and these pursuits, together with official duties, caused a suspension of the *Thesaurus*, and also protracted the completion of the Latin Manual until the close of 1832. At the same time the character of the latter was greatly changed; and it became a new and independent work, drawn chiefly from the materials collected for the *Thesaurus* under the influence of these more extended views.

The work thus exhibited a great advance upon the previous labours of the Author; both in the wider range of scientific principles, and in the skill and tact of their practical application. The main point of distinction was, and is, a more careful and thorough investigation of the primary signification of the Hebrew roots; the reference of whole families of triliteral roots to single biliteral ones, which are mostly onomatopœetic; and the illustration of these latter from the analogy of the Indo-European tongues, viz. the Sanscrit, Zend, Persian, Greek, Latin,

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Gothic, German, English, and other kindred dialects. Here it is found, that the Hebrew and the Semitic dialects generally, in their primary elements, (not in their grammatical structure,) approach much nearer to the great family of Eastern and Western languages, than has usually been supposed. From a similar comparison of other languages is also given a more full and complete exposition of the power and use of the Hebrew particles and pronouns. From all these sources, the Author was able, both in the Latin Manual and especially in the later Parts of the Thesaurus, not indeed to obtain a new basis for Hebrew Grammar and Lexicography, but certainly to enlarge and strengthen the old one by new courses of solid materials and a new and firmer cement.

The same remarks apply to the *tenth* edition of the Author's smaller Hebrew Grammar, published in 1831; and reprinted in the eleventh and twelfth editions, in 1834 and 1839, without great change. The *thirteenth* edition, bearing extensive marks of further progress, was published in 1842.

To Gesenius unquestionably belongs the high merit of having given an impulse and interest to the cultivation of Hebrew Literature, far beyond any thing which has been felt since the days of the Buxtorfs. At the commencement of his labours, Hebrew learning in Germany, as elsewhere, was at a very low ebb. In the autumn of 1829, the writer was present at the opening of his course of Lectures on the Book of Genesis. He then stated, as illustrating the progress of this branch of literature, that he was now about to lecture on that book for the tenth time in course; that when twenty years before he had commenced his career in Halle with the same course, the number of his hearers was but fourteen; and that he had then felt gratified, inasmuch as his colleague, the celebrated Vater, had lectured on the same book the preceding year to a class of only seven. This statement was made to a class of more than five hundred hearers. But among the thousands who had been his pupils, many of whom were now devoting their lives to Hebrew and Oriental learning; and also among others who had been led on by his example and instructed by his labours; it would have been strange indeed, had there arisen none to penetrate further than he into some of the various departments and recesses of Hebrew philology. And it is perhaps, at the present day, a singular merit in Gesenius, that he was among the first to admit and adopt, with full acknowledgment, every valuable suggestion, from whatever quarter it might come; and also every result which would bear examination, however contrary it might be to his own previous views. The following sentence is doubtless a fair and candid exposition of his creed and practice on this point: "Unwearied personal observation and an impartial examination of the researches of others; the grateful admission and adoption of every real

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advance and illustration of science; but also a manly foresight and caution, which does not with eager levity adopt every novelty thrown out in haste and from the love of innovation; all these must go hand in hand, wherever scientific truth is to be successfully promoted."* To the sincerity of this language the following pages bear ample testimony, as do all his later works, in the frequent references and acknowledgments to the works of Winer, Ewald, and others.

If therefore it be true, that others have in various respects made advances upon the earlier works of Gesenius, it may be said without hesitation, that these advances bear no proportion to those which he has made upon himself, in the present work as compared with former editions of his Manual, and in the later numbers of the *Thesaurus* as compared with the first.

The master of a wide and useful movement in the human mind has now been removed from the sphere of his labours; but those labours and their fruits will long live after him. Let the present state of the study and interpretation of the Bible, and especially of the Old Testament, be compared with what it was thirty years ago, when Gesenius commenced his career, and it will be seen that in no department of theological or philological learning has the advance been more rapid and great. The study of the Hebrew Scriptures is no longer an isolated pursuit, repulsive from the want of scientific helps, and the jargon of unmeaning technical terms. Indeed, it may be safely affirmed, that, at the present day, the lexicography and grammar of the Old Testament stand upon a higher step of scientific philology, than do those of the New.†

Out of Germany and Denmark, the influence of this movement in behalf of the Hebrew has been perhaps most perceptible in this western hemisphere. The good sense and ardour of Prof. Stuart early led him to adopt the philological principles and results of Gesenius, and to apply them zealously and successfully in the wide field of his own labour. His Hebrew Grammar, first published in 1821, was founded on those principles; and the successive issue of six editions testifies to the spirit awakened, and the results produced, by his efforts in this department of theology. This was followed in 1824 by Prof. Gibbs' translation of the Hebrew and German Manual of Gesenius, which removed many of the difficulties still remaining in the way of the student. The publication of Hahn's Hebrew Bible in 1831, and the Latin Manual of Gesenius in 1833, furnished great additional facilities; and large numbers of both these works were constantly imported. The translation of this Manual by the writer first appeared in 1836, in an edition of three thousand

* Pref. to Heb. Gram. edit. 11, p. 7.

† For a fuller account of the life, character, and labours of Gesenius, the reader is referred to the Bibliotheca Sacra, 1843, p. 361 sq.

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copies; which were all sold at the end of six years. Meanwhile the public received the excellent Hebrew Grammar of Dr. Nordheimer in two volumes, 1839–41, of which the first volume has been reprinted; and likewise Prof. Conant's translation of Gesenius' Elementary Hebrew Grammar, Bost. 1839, Lond. 1840.

When it became necessary in 1841 to prepare a new edition of the present work, Gesenius wrote proposing to furnish his own corrections and additions, made during an interval of several years while carrying at least four *fasciculi* of his Thesaurus through the press. The arrangement was entered into; and the corrected copy of the first 384 pages of the Latin Manual, extending to the end of the letter *Heth* (ח), was transmitted in April 1842. It was a transcript of his own copy prepared for a new edition of the same work, which he expected to put to press near the close of the same year. The portion sent covers nearly the whole of the first two *fasciculi* of the Thesaurus, which were completed in 1827 and 1835; and comprises all his emendations to those two earliest parts of his great work. With these his own revision of the Manual ceased. The remainder of the copy was received after his death. It contained, however, for the most part, only short hints and references, noted down by the Author for future use; but not wrought out by him and incorporated into the work. The labour therefore devolved upon the Translator of carrying out the remainder of the Lexicon in the same spirit, by conforming it to the latest views of the Author as exhibited in the Thesaurus. Under these circumstances it is a gratifying fact, that the Author was spared to revise just those earliest portions of the work which stood most in need of correction, and as to which there is yet no printed record of his latest views; while in the remaining portion, the Translator had only to follow those Parts of the Thesaurus which had recently appeared, and of course required comparatively very little correction. His effort was to make the new edition a condensed copy of that great work; and perhaps the conformity is most complete in those portions not revised by the Author himself. A large number of the articles, especially the most important, had to be entirely rewritten.

The Translator has added nothing of his own; except an occasional remark or reference, always with his signature. Nothing more seemed to be necessary; since the work is purely philological, and rarely presents an allusion to theological views. In respect to new expositions of various passages, which the Author had formerly been led to propose, it was his own remark, that the older he grew the more he was inclined to return in very many cases to the long-received methods of interpretation. The later numbers of his Thesaurus, as also the following pages, furnish abundant testimony to the sincerity of this declaration.

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PREFACE

TO THE THIRD EDITION.

THE sale of a second impression of three thousand copies of the Lexicon, in less than five years, rendered necessary early measures for the preparation of a new edition. As the Author now rests from his labours; and his colleague Roediger, to whom he intrusted the completion of his Thesaurus, was understood to have nearly finished the manuscript; it seemed advisable to conform the present Lexicon every where to the latest views expressed in the Thesaurus and the accompanying corrections, and then give to the work a permanent form. Measures were accordingly taken to insure the reception of the sheets from the German publisher at the earliest moment; and the process of stereotyping the pages was begun and continued, until interrupted by the delay of the Thesaurus in Germany. It appears from the latest intelligence, that although the concluding *fasciculus* of that work is completed in manuscript, yet the printing and publication are likely to be delayed many months, both for the sake of final revision, and in consequence of the deranged state of public affairs and the general stagnation of business.

Meanwhile, the former edition of this Translation being entirely exhausted, the publishers, in order to meet the pressing demand, determined to strike off a limited impression from the plates so far as finished, and the rest from types. Accordingly, the present volume is thus printed from the plates as far as to p. 1032 inclusive, with the exception of pp. 623–634. This portion, having been thoroughly revised, is now permanent; and exhibits the latest views of Gesenius, as contained in the Thesaurus or transmitted to the Translator in manuscript just before the Author's decease. The remaining portion has also been carefully revised and compared with the later writings of the Author; but can receive its permanent form only when the publication of the Thesaurus shall have been completed.

It is not too much to say, that the present volume, even now, exhibits the only full summary of the latest labours and results of Gesenius in the department of Hebrew Lexicography. No other work yet published, of whatever pretensions, bears a like close relation to the Thesaurus and to the later views and corrections of its Author.

In this final revision, the Translator has made numerous corrections, and has occasionally added new information from later sources; but

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always preceded by a bracket, and followed by the letter *R*. The most important change of this kind is in the article בּוֹשׁ. Great care has been taken to secure the utmost correctness. The sheets have been read once by my friend and associate Mr. W. W. TURNER, the extent and accuracy of whose learning as a Hebrew scholar and general philologist are well known; and the last proofs have always passed under my own eye and been laboriously compared throughout with the originals. The scriptural references will be found at least to be more correct than those of the Thesaurus or the Latin Manual.—Very many corrections in the work itself, and much of the minute filing, have been contributed by Mr. Turner; and occasionally a remark added at his suggestion is distinguished by the letter *T*.

NOTE TO THE FOURTH EDITION.

WHEN the *third* edition of this work was published, nearly two years ago, it was hoped that the Thesaurus of Gesenius would be completed without much delay; so that the whole of the present volume might be conformed to it, and issued in a permanent shape. This hope has not been fulfilled; it being understood that no progress has been made in the printing of the Thesaurus during the interval. The latter portion of the volume is therefore again printed in letter-press, as before, with some minor corrections.

E. ROBINSON.

UNION THEOLOGICAL SEMINARY,
New-York, Nov. 1850.

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FOR THE STUDENT.

The following are the full Titles of works by the Author (and one by the Translator) often referred to in the following pages:

Thesaur.	i. e.	*Thesaurus Philologicus criticus Linguæ Hebrææ et Chaldææ V. T.* See Pref. p. iii, iv.
Lehrgb. or *Lgb.*	"	*Lehrgebäude der Hebräischen Sprache*, Leipz. 1817.
Heb. Gr.	"	*Hebräische Grammatik*, 14th edition, revised by Roediger, Leipz. 1845.—English, with the same divisions, *Hebrew Grammar, etc.* by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.
Gesch. der Heb. Spr.	"	*Geschichte der Hebräischen Sprache und Schrift*, Leipz. 1815.
Comment. on Is.	"	*Der Prophet Jesaia, übersetzt und mit einem Commentar begleitet*, 4 Theile, Leipz. 1820–21. The first Part, containing the Translation, was reprinted separately in 1829.
Monumm. Phœn.	"	*Scripturæ Linguæque Phœniciæ Monumenta quotquot supersunt*, 4to. Lips. 1837.
Bibl. Res. in Palest.	"	*Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa, by* E. Robinson *and* E. Smith. 3 vols. Boston, 1841. Lond. 1841. The references to this work were made by Gesenius in all those parts of the Thesaurus and Manual prepared by him after its publication. In the other parts they have been added by the Translator.

For Addenda, see p. 1120.

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ויש״ק פלינג

LEXICON.

א

The name *Aleph*, like those of the other letters, is of Phenician origin, and signifies *ox*, *bullock*, i. q. Heb. אֶלֶף. So Plutarch. Quæst. Sympos. IX. 2: Aleph is put before the other letters *διὰ τοὺς Φοίνικας οὕτω καλεῖν τὸν βοῦν*. The name is derived from the form of this letter in the most ancient alphabet, representing the rude outline of a bullock's head, still found in the remains of the Phenician dialect: 𐤀, 𐤀, 𐤀. As a numeral it denotes *unity* or 1; and with two points above (א̈), 1000.

Of all the Hebrew gutturals Aleph has the softest pronunciation, being uttered with a slight breathing from the throat or rather lungs, like the Greek spiritus lenis, and the French *h* in *habit*, *homme*, which we are apt to neglect, because we cannot give them correctly. And since by a sort of common usage in languages, especially in those of the Semitic family, (comp. Ewald in Heb. Gram. § 31,) the stronger and harsher letters in the course of time become by degrees softened and give place to smoother ones, we hence see why in Aramæan, in the later Hebrew, and in Arabic, the stronger gutturals ח and ע are softened into א. E. g. הִתְקַטֵּל, ܐܬܩܛܠ; הִקְטִיל, ܐܩܛܠ, אַקְטֵל; אָמוֹן Jer. 52, 15 for הָמוֹן multitude, etc. But, vice versa, א sometimes passes over into ח and ע; and in general, these letters, being very similar in pronunciation, are very often interchanged with one another. Comp. הֵיךְ in the later Hebrew for the common אֵיךְ; אָבִיב ear of grain, comp. Syr. ܗܒܒܐ flower; כָּאָה and כָּהָה, לָאָה and לָהָה; also אָגַם and עָגַם to be sad; אוּד and עוּד to turn (both of them also in Ethiopic); גָּאַל and גְּעַל to pollute; תָּאַב and תָּעַב to abhor; גָּמָא and גְּמַע to suck in, to drink; פִּתְאֹם suddenly, from פֶּתַע a moment, etc.

Where Aleph is to be still more softened, it passes over into the quiescents ו and י, as אָחַד and יָחַד to make one; אָלַף ܝܠܦ to learn; רְאֵם, רֵים, buffalo; בּוֹר for בְּאֹר a well. Hence it comes, that many verbs פא״ accord in signification with verbs עו״, comp. Heb. Gr. § 76. 2; e. g. אָדַשׁ and דּוּשׁ; אָנַשׁ, Syr. ܢܫ, to be sick.

In respect to the *forms of words* it may be noted: a) That א without a vowel at the beginning of a word is often dropped by aphæresis, as אֲנַחְנוּ, נַחְנוּ, we; אֲשֶׁר later שֶׁ, who, which, what; אֶחָד and חַד one, Ez. 33, 30; הָסוּרִים for הָאֲסוּרִים Ecc. 4, 14; comp. Lehrgeb. p. 135, 136. b) But also at the beginning of words, a prosthetic א is often prefixed, comp. Lehrgeb. p. 139. See אֲבַטִּיחִים, אֲגַפִּים, אֲבַעֲבוּעֹת, אֲדַרְכּוֹן. This is done chiefly, where a word otherwise begins with two consonants separated in pronunciation only by a movable Sheva, as זְרוֹעַ, אֶזְרוֹעַ, the arm; אֶשְׁכֹּל Aram. סְגוֹל grape (in which both forms occur); also אֶפְרוֹחַ for פְּרוֹחַ progeny; אֶגְרֹף for גְּרֹף the fist; אֶתְנָן for תְּנָן a gift; אַכְזָב for כְּזָב false. Comp. Gr. χθές and ἐχθές yesterday, and also similar examples in the transition from Latin to French, as *spiritus*, *esprit*; *status*, *état*. In the Syriac manner א is also added before the letter י; as יִשַׁי and אִישַׁי Jesse, 1 Chr. 2, 12.

* אָב m. constr. אֲבִי, c. suff. אָבִיו, אָבִיךָ, אֲבִיכֶם, 1 pers. אָבִי (from אָב); Plur. אָבוֹת, constr. אֲבוֹת, c. suff. אֲבֹתַי, אֲבֹתֵיכֶם, אֲבֹתָם and אֲבֹתֵיהֶם, *father*. It is a primitive word, see note; and is common to all the Semitic dialects; Arab.

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אָב, constr. אַבְ, אָבִי, אָבָא, Chald. and Syr. אַבָּא, אֲבָהָא.

1. In a proper sense, Gen. 19, 31 sq. 44, 19. 20. al. sæpiss.—But the word *father* often has a wider sense; see Fesselii Adv. Sacra VI. 6. E. g.

2. i. q. *forefather, ancestor*, 1 K. 15, 11. 2 K. 14, 3. 15, 38. 16, 2. al. E. g. a grandfather, Gen. 28, 13. 31, 42. 32, 10. 37, 35; a great-grandfather, Num. 18, 1. 2. 1 K. 15, 11. 24. al. Is. 43, 27 אָבִיךָ חָטָא collect. *thy first forefathers sinned.*—Very frequent in Plur. אָבוֹת *fathers*, i. e. *forefathers*, Gen. 15, 15. Ps. 45, 17.—For the phrase נֶאֱסַף אֶל־אֲבוֹת, see under אָסַף.

3. i. q. the *founder, author*, i. e. first ancestor of a tribe or nation, Gen. 10, 21. 17, 4. 5. 19, 37. 36, 9. 43. Josh. 24, 3.—Here we may refer Gen. 4, 21 *the father of all such as handle the harp and the pipe*, i. e. the founder of the family of musicians, the inventor of the art of music.

4. Of the *author* or *maker* of any thing, espec. *a creator*; Job 38, 28 *hath the rain a father?* i. e. creator. In this sense God is called *the father of men*, their Creator, Is. 63, 16. 64, 7. Deut. 32, 6; comp. Jer. 2, 27.—Here too may be referred Job 34, 36 אָבִי יִבָּחֵן אִיּוֹב, Vulg. *mi pater, probetur Jobus*, i. e. *my Father, let Job be tried*; but the sense is languid. Others not unaptly make אבי i. q. אֲבוֹי *woe!*

The above tropical senses come from the notion of *source, origin*; others are drawn from the idea of paternal love and care, the honour due to a father, etc. E. g.

5. i. q. *a nursing-father, benefactor*, as doing good and providing for others in the manner of a father. Job 29, 16 *I was a father to the poor.* Ps. 68, 6 *a father to the fatherless.* Is. 22, 21 *a father to the inhabitants of Jerusalem*, spoken of Eliakim the prefect of the palace. Is. 9, 5 אֲבִי עַד *the everlasting father* of his people, i. e. the Messiah; comp. *pater patriæ* among the Romans. By the same metaphor God is called the *father* of the righteous and of kings, and these also are called his sons. 2 Sam. 7. 14. 1 Chr. 17, 13. 22, 10. Ps. 89, 27. 28.

6. For *a master, teacher*, from the idea of paternal instruction, 1 Sam. 10, 12. Hence priests and prophets, as teachers sent with divine authority, are saluted with the title of *father*, out of respect and honour, even by kings, 2 K. 2, 12. 5, 13. 6, 21. 13, 14. (comp. 8, 9.) Judg. 17, 10 *be unto me a father and a priest.* 18, 19.—So the Rabbins are called אָבוֹת *fathers*; much as we use the honorary appellation of *fathers of the church, the holy father* i. e. the pope.

7. Spec. *father of the king*, in a similar sense, i. e. his chief adviser and prime minister, whom the modern orientals call *Vizier*. Gen. 45, 8 וַיְשִׂימֵנִי לְאָב לְפַרְעֹה *and hath made me a father to Pharaoh.* So Haman is said to be δεύτερος πατήρ to Artaxerxes, Sept. Esth. 3, 13; comp. 1 Macc. 11, 32. Comp. also Turkish اتابك *Atâbek*, father-prince, and *Lala* father, spoken of the Vizier; see Jablonsky Opusc. ed. te Water, T. I. p. 206. Barhebræi Chron. Syr. p. 219. l. 15.—Some of the ancient interpreters understand the same by the word אַבְרֵךְ Gen. 41, 43; explaining it *father of the king*, or *of the land, kingdom*; so Luther.

8. As expressing *intimate relationship*, close alliance. Job 17, 14 לַשַּׁחַת קָרָאתִי אָבִי אַתָּה *to the grave I said, thou art my father*; and in the other hemistich, *to the worm*, thou art *my mother and my sister*; comp. Ps. 88, 19.

9. In Arab. and Ethiopic, the name *father* is also put trop. for *possessor*, and is spoken of one who excels in any thing, and is distinguished for it, e. g. ابو شام father of odours, i. e. an odoriferous tree. So in Heb. only in pr. names, e. g. אֲבִשָׁלוֹם father of peace, i. e. pacific.

Note. The grammatical form of this noun may be said to follow the analogy of verbs לה, as if for אָבָה, Lehrg. § 118. Still it is no doubt primitive; since both אָב *father* and אֵם *mother* imitate the simplest labial sounds of the infant; as also πάππας (παππάζω), *papa, pappus, avus*, Turk. بابا.—Besides the usual form of the constr. אֲבִי there is also an ancient form אַב, or also אֶב, (like יַד, יֶדְכֶם,) found only in compound proper names, as אַבְרָהָם, אַבְשָׁלוֹם, אֶבְיָתָר; although even in these the form אֲבִי is also often employed, as אֲבִימֶלֶךְ, אֲבִינָדָב.

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Once in Gen. 17, 4. 5, the form אַב stands alone, in order to render the etymology of אַבְרָהָם more distinct and obvious.

אַב Chald. m. c. suff. 1 pers. אַבִּי; אֲבוּךְ, אֲבוּהִי; plur. אֲבָהָן, the letter ה being inserted (comp. אֲבָהָה), *father*, i. q. Heb. אָב, Dan. 2, 23. Ezra 4, 15. 5, 12. Perh. for grandfather, Dan. 5, 2.

אֵב m. (r. אָבַב) *greenness, green, verdure*, of a plant. Job 8, 12 עוֹדֶנּוּ בְאִבּוֹ *while yet in its greenness*, i. e. yet green and flourishing. Cant. 6, 11 אִבֵּי הַנָּחַל *the greens* (green things) *of the valley*; Vulg. *poma*, after the Chaldee usage. Arab. أُبٌّ green fodder.

אֵב Chald. (r. אָבַב) *fruit*, c. suff. אִבְּהָא, the Dag. forte being resolved into Nun, Dan. 4, 9. 11. 18. In Targg. often for פֵּרִי.

* אָבַב in Heb. not used; Chald. Pa. אַבֵּב to bear fruit, espec. early ripe, precocious fruit. Syr. ܐܒܒ to blossom. In Arab. and Heb. it seems to have signified *to be green, verdant, to sprout*, etc. see the deriv. אֵב greenness, אָבִיב green ear. The primary idea would seem to be that of *protruding*, sprouting with impetus, comp. Engl. *to burst forth, to shoot*, Germ. *treiben*, whence אֵב pr. young shoots; so as to have affinity with the roots אָבָה, יָאַב, אָתַב, which express desire, eager impulse; see אָתַב.

אֲבַגְתָא *Abagtha*, Pers. pr. n. of a eunuch of Xerxes, Esth. 1, 10.—It seems to be i. q. בִּגְתָא, and may be explained from the Sanscr. *bagadâta* 'a fortuna datus'; from *baga* fortune, the sun. (Bohlen.)

* אָבַד fut. יֹאבַד, and at the end of a clause יֹאבֵד.

1. Prop. *to lose oneself, to be lost, to wander about*, espec. of a sheep wandering from the flock and lost; Arab. أَبَقَ to flee away wild into the desert, to lose oneself in the waste. So שֶׂה אבד a sheep lost and wandering, Ps. 119, 176; comp. Jer. 50, 6. Ez. 34, 4. 16. Of men, Is. 27, 13 הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר *who are lost in the land of Assyria*, i. e. wander as exiles. Deut. 26, 5 אֲרַמִּי אֹבֵד *a wandering Syrian*. Also of things, e. g. of streams which lose themselves in the desert, Job 6, 18. Metaph. of wisdom become extinct, Is. 29, 14.—Hence

2. *to perish, to be destroyed*; Syr. Samar. id. The Arabic in this sense has the kindr. بَاكَ. Spoken of persons and other living things as perishing, Ps. 37, 20. Job 4, 11; sometimes with מֵעַל הָאָרֶץ Deut. 4, 26. 11, 17. Josh. 23, 13. 16. Also of a land or houses which are laid waste, Jer. 9, 11. Am. 3, 15. Metaph. of hope, desires, vows, as failing, being disappointed, Ps. 9, 19. 112, 10. Prov. 10, 28. 11, 7. Ez. 12, 22.—Constr. with לְ of pers. 1 Sam. 9, 3. 20; seq. מִן Deut. 22, 3. Job 11, 20 מָנוֹס אָבַד מִנֶּהֶם *their refuge perisheth*. Jer. 25, 35. Ps. 142, 5. Ez. 7, 26 תּוֹרָה מֵאֵבֶד כֹּהֵן וְעֵצָה מִזְּקֵנִים *the law shall perish from the priest and counsel from the aged*, i. e. shall forsake them, comp. Jer. 18, 18. 49, 7. Hence Deut. 32, 28 גּוֹי אֹבַד עֵצוֹת *a nation whose counsel is perished*, void of counsel, Vulg. *consilii expers*. Jer. 4, 9 יֹאבַד לֵב הַמֶּלֶךְ *the heart of the king shall perish*, i. e. for fear and terror. Job 8, 13 וְתִקְוַת חָנֵף תֹּאבֵד *and* [so] *shall the hope of the impious man perish*. Ps. 9, 19. 112, 10. Prov. 10, 28.

3. *to be ready to perish*, i. e. *to be wretched, miserable*. Part. אֹבֵד one *wretched*, miserable, unfortunate, Job 29, 13. 31, 19. Prov. 31, 6.

Piel אִבֵּד 1. *to lose*, pr. to let be lost, to give up as lost, Ecc. 3, 6.

2. *to make wander, to scatter* a flock, Jer. 23, 1.

3. *to cause to perish, to destroy*; Ecc. 7, 7 יְאַבֵּד אֶת־לֵב מַתָּנָה *a gift destroyeth* i. e. corrupteth *the mind*. Seq. מִן, to destroy *out of* any thing, Jer. 51, 55.—Spec. a) Of things, *to destroy, to lay waste*, 2 K. 19, 18. Num. 33, 52. Deut. 12, 2. אִבֵּד חַיִל *to waste* one's substance, Prov. 29, 3. b) Of men, *to destroy, to kill, to put to death*, Esth. 3, 9. 13. 2 K. 11, 1. 13, 7.

Hiph. הֶאֱבִיד i. q. Pi. *to destroy, to cut off*, as men and nations. Deut. 7, 10. 8, 20; sometimes with the addition of מֵעִם חָרֶב Lev. 23, 30; מַהֲרָה הַשְׁמִידִם Deut. 7, 24; also of a land, *to lay waste*, Zeph. 2, 5; of hope, Job 14, 19.—Very rarely the quiescent א in 1 pers. fut. is dropped, as אַבִּידָה for אֹבִידָה Jer. 46, 8.

Deriv. אֲבַדָּן—אֹבֵד.

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אָבַד Chald. fut. יֵאבַד, *to perish*. Jer. 10, 11.

Aph. הוֹבַד, fut. יְהוֹבַד, inf. חוֹבָדָה, *to destroy, to cut off*, Dan. 2, 12. 18, 24.—Hoph. הוּבַד, after the Heb. manner, Dan. 7, 11.

אֹבֵד m. 1. *one wretched, unfortunate*; see r. אָבַד no. 3.

2. Participial noun, *destruction*, Num. 24, 20. 24. See Lehrg. p. 488.

אֲבֵדָה f. (Tseri impure) 1. *a thing lost, something missing*, Ex. 22, 8. Lev. 5, 22. 23.

2. i. q. אֲבַדּוֹן *place of destruction, abyss*, i. e. Sheol, Hades, Prov. 27, 20 Chethibh.

אֲבַדּוֹן m. 1. *destruction*, Job 31, 12.

2. *place of destruction, abyss*, nearly synon. with שְׁאוֹל, Job 26, 6. 28, 22. Prov. 15, 11.

אִבְדָן m. verbal of Piel for אִבֵּד, hence without Dag. lene in ד, *destruction, slaughter*, Esth. 9, 5.

אָבְדָן constr. אָבְדַן id. *destruction death*, Esth. 8, 6.

* אָבָה fut. יֹאבֶה, pr. *to breathe after, to desire*; comp. the kindred roots אָוָה, יָאַב, תָּאַב, also אָחַב, חָבַב, Lat. *aveo*.—Hence

1. *to be willing, inclined, disposed; to will*, always with a negative partic. except Is. 1, 19. Job 39, 9. Constr. c. infin. either simpl. Deut. 2, 30. 10, 10. 25, 7. Is. 30, 9; or with לְ, which however belongs rather to prose, Lev. 26, 21. 2 Sam. 13, 14. 16. Exod. 10, 27 לֹא אָבָה לְשַׁלְּחָם *he would not let them go*. Job 39, 9 חֲיֹאבֶה רֵים עָבְדֶךָ *will the buffalo be willing to serve thee?* Also c. acc. Prov. 1, 25; absol. Is. 1, 19 אִם תֹּאבוּ וּשְׁמַעְתֶּם *if ye be willing and obedient*, lit. *if ye consent and obey*; see in יָאַל Hiph. no. 2. Prov. 1, 10. With dat. of pers. *to be willing towards* any one, willing-minded, *to obey* (often with synon. לְ שָׁמַע), Ps. 81, 12. Deut. 13, 9. Prov. 1, 30.

2. *to desire*, i. e. *to want, to need*, a signif. found in the derivatives אֲבוֹר, אֶבְיוֹן, אֲבִיוֹנָה.

Note. In Arabic this verb has the sense *to be unwilling, to refuse, to loathe*, corresponding to Heb. לֹא אָבָה. But this must not be regarded as a contrary signification; since the idea of *inclining*, which in Heb. implies *towards* any one, expressing good will, Germ. *Zuneigung*, is in Arabic merely referred to the opposite direction, i. e. *from* or *against* any one, expressing ill will, Germ. *Abneigung*, i. e. aversion, loathing; whence مَأْبِيٌّ stinking swamp-water, pr. loathsome, أَبَاءٌ a reed growing in marshes, bulrush; comp. אָגְמוֹן, אָגָם.

Deriv. אֵבָה, and those under no. 2.

אֵבָה m. *reed, bulrush, papyrus*, i. q. Arab. أَبَاءٌ, collect. أَبَا, see r. אָבָה note; although the Heb. word might come from the notion of a reed with its top *inclined*, bowed down, comp. Is. 58, 5.—Once Job 9, 26 אֳנִיּוֹת אֵבֶה *skiffs of reed*, i. e. boats or skiffs made of the papyrus of the Nile, in common use among the Egyptians and Ethiopians, and famous for their lightness and swiftness; see Comment. on Is. 18, 2. Others translate *ships of desire*, i. e. hasting with eager desire to the haven, Symm. *ναυσὶ σπευδούσαις*. The reading אִיבָה, which is exhibited in 44 Mss. is doubtless to be pronounced אֵיבָה, and to be explained of hostile or robber-ships, which likewise sail swiftly; this gives a very good parallelism to the eagle in the other hemistich pouncing upon his prey. So the Syr. The same sense would also be expressed by the common reading, if for אֵבֶה it were written אֵבָה.

אֲבוֹר m. (r. אָבָה no. 2) *want, poverty, wretchedness*, once Prov. 23, 29; after the form קְטוֹל, prob. for the sake of paronomasia with the words אוֹר and חוֹר, comp. Lehrg. p. 374 note *r*, and Is. 15, 4. 17, 1. 59, 13. So Abulwalid. whom we do not hesitate to follow.—Kimchi, who is followed by most interpreters, makes it an exclamation of pain, *O! woe!* like אוֹי and חוֹי. Comp. Gr. *αἰβοῖ*, Arist. Pac. 1066.

אֲבוּס m. (r. אָבַס) by Syriasm for אֲבוּס, whence constr. אֲבוּס Is. 1, 3; plur. אֲבוּסִים; *a stall, stable, barn*, where cattle are fed Job 39, 9; and fodder stored Prov. 14, 4. The signif. *stall* is also appropriate in Is. 1, 3; where however Sept.

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and Vulg. render *præsepe*, i. e. *crib*, *manger*, which both here and in Job l. c. is not less apt and probable. Comp. Arab. أَرِيٌّ, Chald. אוּרְיָא, stall and crib. So אבוס is also used in the Talmud.

* אָבַח a root of doubtful signif. perh. i. q. אָבַךְ, הָפַךְ, *to turn, to turn about.* Hence

אִבְחָה f. once, Ez. 21, 20 אִבְחַת חֶרֶב *a turning of the sword*, i. e. a sword turning itself, perh. glittering, i. q. חֶרֶב מִתְהַפֶּכֶת Gen. 3, 24. But more probably it should here read: טִבְחַת חֶרֶב *the slaughter of the sword;* and this conjecture is supported by the Sept. σφάγια ῥομφαίας, Chald. קָטְלֵי חַרְבָא, and the words of the text which follow, *ah! it is made bright, it is sharpened for slaughter*. לְטֶבַח; comp. v. 14. 15. The Greek words σφάγιον, σφαγή, are elsewhere often put for the Heb. טֶבַח, טִבְחָה, טְבֹחַ.

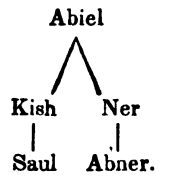
אֲבַטִּיחִים (r. בָּטַח, by transp. for טָבַח, طبخ to cook) m. plur. *melons*, Num. 11, 5. Corresponding is Arab. بِطِّيخ by transp. for طِبِّيخ from طبخ to cook, to ripen; like Gr. πέπων melon, squash, from πέπτω, comp. בָּשַׁל. The Hebrews prefixed the prosthetic א.— From the above Arabic word comes the Spanish *budiecas*, French *pastêques*.

אֲבִי pr. n. f. *Abi*, the mother of Hezekiah. 2 K. 18, 2. In the parallel passage 2 Chr. 29. 1. she is called more fully and correctly אֲבִיָּה, which is also read in some copies in 2 K. l. c.

אֲבִי־עַלְבוֹן (father of strength, i. e. strong, from r. غلب prævaluit) *Abialbon*, pr. n. of one of David's officers, 2 Sam. 23, 31; called also אֲבִיאֵל 1 Chr. 11, 32.

אֲבִיאֵל (father of strength, i. e. strong) *Abiel*, pr. n. m. a) 1 Chr. 11, 32, see אֲבִי־עַלְבוֹן. b) The grandfather of king Saul, 1 Sam. 9, 1. 14, 51. In the genealogical table in 1 Chr. 8, 33. 9, 39, Ner is said to have been the grandfather of Saul; but according to 2 Sam. 14, 5, he was his uncle. The true descent was as follows:

Abiel
Kish — Ner
Saul — Abner.



אֲבִיאָסָף (father of gathering, i. e. gatherer.) *Abiasaph*, pr. n. of a Levite of the family of Korah, Ex. 6, 24; called also אֶבְיָסָף 1 Chr. 6, 8. 22. 9, 19.

אָבִיב m. (r. אָבַב) *an ear* of grain, *a green ear*, Lev. 2, 14. Ex. 9, 31 הַשְּׂעוֹרָה (בְּ)אָבִיב *the barley* was *in the ear;* comp. for the syntax Cant. 2, 13. חֹדֶשׁ הָאָבִיב *the month Abib*, i. e. of green ears, afterwards called נִיסָן Nisan, beginning with the new moon of April, or, according to the Rabbins, of March; the first month of the Heb. year, Ex. 13, 4. 23, 15. Deut. 16, 1.

אֲבִיגַיִל (whose *father* is *exultation*) *Abigail*, pr. n. f. a) The wife of Nabal and afterwards of David, 1 Sam. 25, 3. 14; called also by contr. אֲבִיגַל v. 32. 2 Sam. 3, 3 Cheth. Comp. Arab. أَشْ for أَيْشَ what? b) A sister of David, 1 Chr. 2, 16; called also אֲבִיגַל 2 Sam. 17, 25.

אֲבִידָן (father of the judge) *Abidan*, pr. n. of a phylarch or chief of the tribe of Benjamin in the time of the exodus, Num. 1, 11. 2, 22.

אֲבִידָע (father of knowledge, i. e. knowing, wise) *Abidah*, pr. n. of a son of Midian, Gen. 25, 4.

אֲבִיָּה (i. q. אֲבִיָּהוּ whose *father* is *Jehovah*) pr. n. *Abijah*.

1. Masc. a) The second son of Samuel, 1 Sam. 8, 2. b) 1 Chr. 7, 8. c) 1 K. 14, 1. d) 1 Chr. 24, 10. Neh. 10, 8. e) i. q. אֲבִיָּהוּ king of Judah, see the next article.

2. Fem. a) 1 Chr. 2, 24. b) See in אֲבִי.

אֲבִיָּהוּ (whose *father* is *Jehovah*) also אֲבִיָּה (id.) pr. n. *Abijah*, king of Judah, son and successor of Rehoboam, 2 Chr. 13, 1 sq. In the books of Kings always written אֲבִיָּם *Abijam*, 1 K. 14, 31. 15, 1. 7. 8, i. e. father of the sea, vir maritimus.

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אֲבִיהוּא (to whom *He*, i. e. God, is *father*) pr. n. *Abihu*, a son of Aaron, slain by fire from God for offering unlawful sacrifice, Lev. 10, 1 sq.

אֲבִיהוּד (whose *father* is *Judah*, i. q. אֲבִי יְהוּדָה) *Abihud*, pr. n. m. 1 Chr. 8, 3.

אֲבִיהַיִל (perh. for אֲבִי־חַיִל) *Abihail*, pr. n. f. a) The wife of Rehoboam, 2 Chr. 11, 18. b) 1 Chr. 2, 29.

אֶבְיוֹן adj. (r. אָבָה no. 2) 1. *needy*, *poor*, Deut. 15, 4. 7. 11. *Sons of the needy*, i. e. the needy, the poor, Ps. 72, 4; see בֵּן no. 8.

2. *poor*, i. e. *afflicted*, *distressed*, *wretched*, often coupled with synon. עָנִי. Ps. 40, 18 וַאֲנִי עָנִי וְאֶבְיוֹן *and I am poor and afflicted*. 70, 6. 81, 1. 109, 22.—Spec. like עָנִי, spoken of one who suffers unjustly, with the accessory idea of humble and pious feeling; whence in Am. 2, 6 צַדִּיק and אֶבְיוֹן are joined. Also of a whole people subjected to suffering and calamity, e. g. the Israelites in exile, Is. 41, 17; comp. 25, 4. In the same sense the sect of the *Ebionites* adopted this name, as being *οἱ πτωχοὶ τῷ πνεύματι, ὧν ἐστιν ἡ βασιλεία τῶν οὐρανῶν* Matt. 5, 3.

אֲבִיּוֹנָה f. pr. desire, appetite, *lust*, from r. אָבָה no. 1; then *the caper-berry*, which is said to be a provocative of appetite and lust, Plut. Quæst. Symp. 6. 2. Plin. H. N. 13. 23. ib. 20. 15. Once Ecc. 12, 5. So Sept. Vulg. Syr. The Rabbins use the plur. אֶבְיוֹנִין not only for caper-berries, but also for the small fruits or berries of other trees, as the myrtle, olive, etc.

אֲבִיחַיִל (father of might, i. q. mighty) *Abihail*, pr. n. m. a) Num. 3, 35. b) 1 Chr. 5, 14. c) The father of Esther, Esth. 2, 15. 9, 29.

אֲבִיטוּב (father of goodness) *Abitub*, pr. n. m. 1 Chr. 8, 21.

אֲבִיטַל (whose *father* is the *dew*) *Abital*, pr. n. of one of David's wives, 2 Sam. 3, 4.

אֲבִיָּם see אֲבִיָּהוּ.

אֲבִימָאֵל m. Gen. 10, 28. 1 Chr. 1, 22, *Abimael*, pr. n. of one of the descendants of Joktan in Arabia, prob. the father or founder of an Arabian tribe called מָאֵל, a trace of which Bochart (Phaleg 2. 24) finds in Theophrast. Hist. Plant. 9. 4; where the name *Μάλι* prob. refers to the same wandering tribe in the vicinity of the modern Mecca, which Strabo calls *Μειναῖοι*, *Minæi*.

אֲבִימֶלֶךְ (father of the king, or father king) in pause אֲבִימֶלֶךְ, *Abimelech*, pr. n. a) Of several kings in the land of the Philistines at different periods of time, Gen. 20, 2 sq. 21, 22 sq. 26, 1 sq. Ps. 34, 1. The same king who in Ps. l. c. is called Abimelech, in 1 Sam. 21, 11 bears the name of אָכִישׁ *Achish*; and hence the former might seem to be a common title of these kings, like the پاد شاه *Padishah* (Pater Rex) of the Persian kings, and اتاليق *Atâlik* (father, pr. paternity) of the Khans of Bucharia. b) A son of Gideon, Judg. 8, 31 sq. 9, 1 sq. 2 Sam. 11, 21. c) 1 Chr. 18, 16, where the true reading is prob. אֲחִימֶלֶךְ, as in 2 Sam. 8, 17.

אֲבִינָדָב (father of nobleness, or noble father) *Abinadab*, pr. n. m. a) A son of Jesse, 1 Sam. 16, 8. 17, 13. b) A son of Saul, 1 Sam. 31, 2. c) 1 Sam. 7, 1. d) 1 K. 4, 11.

אֲבִינֹעַם (father of pleasantness or grace) *Abinoam*, pr. n. of the father of Barak, Judg. 4, 6. 5, 1.

אֲבִינֵר (father of a light) *Abiner*, pr. n. m. 1 Sam. 14, 50. Elsewhere אַבְנֵר *Abner*, q. v.

אֲבִיעֶזֶר (father of help, like Germ. *Adolf*, from *Atta* father and *Holf* help) *Abiezer*, pr. n. m. a) A son of Gilead, Josh. 17, 2; also meton. of his descendants, Judg. 6, 34. 8, 2. Patronym. is אֲבִי הָעֶזְרִי *the Abi-ezrite* Judg. 6, 11. 24. 8, 32.—An abridged form is אִיעֶזֶר *Iezer*, Num. 26, 30; and the patronym. אִיעֶזְרִי ib. b) One of David's warriors, 2 Sam. 23, 27. 1 Chr. 11, 28. 27, 12.

אָבִיר m. subst. (r. אָבַר) *one strong*, *mighty*, only in the formula אֲבִיר יַעֲקֹב, אֲבִיר יִשְׂרָאֵל, *the mighty One of Jacob*, *of Israel*, spoken of God, Gen. 49, 24. Is. 1, 24.

אַבִּיר adj. (r. אָבַר) 1. *strong*, *mighty*, spoken of persons, and often as subst. *one strong*, *a mighty one*, Judg. 5, 22. Lam. 1, 15. Jer. 46, 15. Ps. 76, 6 אַבִּירֵי לֵב *the strong of heart*, stout-hearted.—Poetically *κατ' ἐξοχήν* put: a)

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For *a bullock*, Ps. 22, 13 אַבִּירֵי בָשָׁן *strong ones of Bashan*, i. e. bulls of Bashan. 50, 13. Metaph. for *princes* Ps. 68, 31. b) For *a horse*, only in Jeremiah, as 8, 16. 47, 3. 50, 11.—Comp. Heb. Gram. § 104. 2, note.

2. *powerful, potent, noble*, Job 24, 22. 34, 20. לֶחֶם אַבִּירִים *food of nobles* or *princes*, i. e. of superior quality, rich and delicate. Ps. 78, 25; comp. Judg. 5, 25.—אַבִּיר הָרֹעִים *chief of the herdsmen* 1 Sam. 21, 8.

3. אַבִּיר לֵב *stout of heart*, i. e. *obstinate, wilful, perverse*, Is. 46, 12. Comp. חֲזַק לֵב.

אֲבִירָם (father of altitude) *Abiram*, pr. n. m. a) Num. 16, 1. 12. 26, 19. b) 1 K. 16, 34.

אֲבִישַׁג (father of error) *Abishag*, pr. n. of a concubine of David, 1 K. 1, 3. 2, 17.

אֲבִישׁוּעַ (father of welfare) *Abishua*, pr. n. m. a) 1 Chr. 8, 4. b) 6, 4. 5. 50. Ezra 7, 5.

אֲבִישׁוּר (father of the wall) *Abishur*, pr. n. m. 1 Chr. 2, 28. 29.

אֲבִישַׁי (father of a gift, see שַׁי) *Abishai*, pr. n. of a son of David's sister and one of his chief officers. the brother of Joab, 1 Sam. 26, 6 sq. 2 Sam. 2, 18. 24; sometimes also written אֲבִשַׁי 2 Sam. 10, 10.

אֲבִישָׁלוֹם (father of peace) *Abishalom*, pr. n. of the father-in-law of Rehoboam. 1 K. 15, 2. 10. But in 2 Chr. 11, 20. 21, it is written אֲבִשָׁלוֹם.

אֲבִיתָר (father of abundance, for אֲבִיוָתָר) *Abiathar*, pr. n. of a son of Ahimelech the priest, and a faithful friend of David by whom he was made high-priest along with Zadok, but was deposed by Solomon, 1 Sam. 22, 20 sq. 23, 6. 30, 7. 2 Sam. 15, 24.—For 2 Sam. 8, 17, see אֲחִימֶלֶךְ.

* אָבַךְ prob. *to roll, to roll up* or *wind, to entangle*. Kindr. roots are בּוּךְ, בָּכַךְ, to entangle, to be entangled, intricate, נָבַךְ to well or boil up, as a fountain, סָבַךְ to interweave, to braid; also the harsher אָפַךְ, נָפַךְ, to turn.—Once

Hithp. *to roll itself together, to be rolled up*, spoken of smoke rolling upwards in a dense column; Is. 9, 17 וַיִּתְאַבְכוּ גַּאֲוַת עָשָׁן *so that* (the thickets) *shall roll upwards* as *the mounting up of smoke;* comp. Syr. Vulg.—Syr. ܐܬܐܒܟ is explained by the grammarians as i. q. to be proud, to walk proudly, perh. pr. 'to roll oneself forwards,' in the manner of a corpulent man.

* I. אָבַל fut. יֶאֱבַל, *to mourn*, seq. עַל *over* any thing Hos. 10, 5. Am. 8, 8. Arab. Syr. id. The primary idea seems to be, *to be languid, to go with the head hanging down*, as do mourners; comp. the kindr. roots אָמַל, אָטַל, also גָּלָה, נָבַל, נָפַל, all which are from the biliteral stock *bal, fal*, and include the idea of falling, sinking; comp. σφάλλω, *fallo*, Germ. *fallen*, Engl. *to fall*. It is transferred also from the dress and manner of mourners to the voice and to lamentation, see אֵבֶל.—Poet. of inanimate things, Am. 1, 2 אָבְלוּ נְאוֹת־רֹעִים *the pastures of the shepherds mourn*. Is. 24, 4. 7 אָבַל תִּירוֹשׁ אֻמְלָלָה גָּפֶן *the new wine* (i. e. the grapes) *mourneth, the vine languisheth*. 33, 9.

Hiph. הֵאֱבִיל *to cause to mourn, to make lament*, Ez. 31, 15; of inanimate things, Lam. 2, 8.

Hithp. pr. *to show oneself as mourning*, hence *to mourn*, i. q. Kal, but chiefly in prose, while Kal is more usual in poetry, Gen. 37, 34. Ex. 33, 4; with אֶל or עַל of pers. 1 Sam. 15, 35. 2 Sam. 13, 37.

Deriv. אָבֵל I, אֲבֵל.

* II. אָבַל, Arab. أَبَلَ and أَبِلَ *to be moist, wet*, sc. with the moisture of grass; hence Syr. ܐܒܠܐ grass. Kindr. is בָּלַל, בָּלַל, to water, יָבַל to flow. Hence אֵבֶל II.

I. אָבֵל adj. (r. אָבַל I.) *mourning*, Gen. 37, 35. Lam. 1, 4 דַּרְכֵי צִיּוֹן אֲבֵלוֹת *the ways of Zion are mourning*, i. e. they mourn. Constr. אֲבֵל Ps. 35, 14. Plur. constr. אֲבֵלֵי Is. 61, 3, with Tsere impure; comp. Arab. أَبِيلٌ.

II. אָבֵל m. (r. אָבַל II.) prob. *a grassy place, pasture, meadow*, Arab. أَبَلٌ fresh

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and long grass, sea-weed. So 1 Sam. 6, 18, unless instead of אָבֵל חֲגוֹלָה it should read אָבֶן גְּדוֹלָה which the context in v. 14. 15, seems to demand, and which is expressed by Sept. and Syr.—It is frequent in geographical pr. names:

a) אָבֵל בֵּית־מַעֲכָה *Abel Beth-Maachah* i. e. situated near Beth-Maachah q. v. [now called *Abil el-Kamh*, a town on the west side of the valley leading from Merj 'Ayûn to the plain of the Hûleh, west of Paneas and Dan; see Biblioth. Sac. 1846, p. 213 sq.—R.] 2 Sam. 20, 14. 15. 1 K. 15, 20. 2 K. 15, 29. Elsewhere אָבֵל־מַיִם *Abel-maim* 2 Chr. 16, 4, comp. 1 K. 15, 20. Also simpl. אָבֵל 2 Sam. 20, 18.

b) אָבֵל הַשִּׁטִּים *Abel-shittim* (acacia-meadow) Num. 33, 49; a place in the plains of Moab. prob. the same which in Num. 25, 1. Mic. 6, 5, is called simpl. שִׁטִּים.

c) אָבֵל כְּרָמִים *Abel-keramim*, (meadow of vineyards) Judg. 11, 33; a village of the Ammonites, according to Eusebius still rich in vineyards in his day.

d) אָבֵל מְחוֹלָה (meadow of dancing) *Abel-meholah*, a village of Issachar, not far from Scythopolis, the birth-place of the prophet Elisha, Judg. 7, 22. 1 K. 4, 12. 19, 16.

e) אָבֵל מִצְרַיִם Gen. 50, 11 (meadow of the Egyptians) *Abel-Mizraim*, name of an area or threshing-floor near the Jordan. Here prob. we should read with other points, and pronounce אֵבֶל מִצְרַיִם, i. e. *mourning* of the Egyptians; see the context.

אֵבֶל m. (r. אָבַל I.) c. suff. אֶבְלִי, *mourning, lamentation*, Esth. 4, 3. 9, 22; espec. for the dead, Gen. 27, 41. אֵבֶל יָחִיד *mourning for an only son*. Am. 8, 10. Jer. 6, 26. Mic. 1, 8 וְאֵבֶל כִּבְנוֹת יַעֲנָה *a mourning as of ostriches*, which make a wailing cry. עָשָׂה אֵבֶל לְ *to make a mourning for* any one, Gen. 50, 10.

אָבֵל adv. 1) Affirmative, in the earlier Hebrew, *truly, certainly, indeed*, Gen. 42, 21. 2 Sam. 14, 5. 2 K. 4, 14. Also with a corrective sense, *nay indeed, nay rather, immo vero*. Gen. 17, 19. 1 K. 1, 43.—It corresponds to the Arabic corrective partic. بَلْ but indeed, but more, nay rather; and is derived from r. בָּלָה, pr. i. q. Heb. בַּל, so that its primary force seems to lie in denying the contrary. The א is prosthetic.

2. In later writers, adversative, *but, but yet, nevertheless*, Dan. 10, 7. 21, Ezra 10, 13. 2 Chr. 1, 4. 19, 3. Arab. بَلْ but.—Other particles of this kind, which are both affirmative and adversative, are אַךְ, אָבֵן. Comp. Lat. *verum, vero*.

אֶבֶל see אוּבָל.

* אָבַן obsol. root, prob. *to build*, comp. בָּנָה to build, and אָמַן to prop, to support, to found, whence אָמָן artisan, τέκτων. Hence

אֶבֶן, in pause אָבֶן, c. suff. אַבְנוֹ; plur. אֲבָנִים, constr. אַבְנֵי; comm. gend. mostly fem. and so even Job 28, 2; but m. 1 Sam. 17, 40.

1. *a stone*, of any kind, whether rough or polished, large or small. Collect. *stones*, Gen. 11, 3. Spoken of a foundation stone, Is. 28, 16; of vessels of stone Ex. 7, 19. Syr. ܐܶܒܢܳܐ id. but rare. Eth. እብን.—Metaph. 1 Sam. 25, 37 *and he became stone*, i. e. stiff, rigid like stone. לֵב הָאֶבֶן *the heart of stone*, i. e. hard, obdurate, Ez. 11, 19. 36, 26; also of firm undaunted courage Job 41, 16. אֶבֶן בָּרָד collect. *hailstones* Is. 30, 30; whence Josh. 10, 11 אַבְנֵי גְדֹלוֹת *large hailstones*, called just afterwards אַבְנֵי הַבָּרָד.

2. Spec. *a precious stone, gem*. Ex. 28, 9 sq. 35, 27; more fully אֶבֶן חֵפֶץ Is. 54, 12; אֶבֶן חֵן Prov. 17, 8; אֶבֶן יְקָרָה Ez. 28, 13; which last is also said of finer kinds of stones for building, as marble, 1 K. 10, 2. 11.

3. *stone-ore, ore*, Job 28, 2. Comp. Arabic dual حَجَرَانِ the two stones, ores, i. e. gold and silver.

4. *a rock*, Gen. 49, 24 אֶבֶן יִשְׂרָאֵל *the rock of Israel*, i. e. Jehovah; comp. צוּר.

5. *a weight* of a balance, even when not made of stone; since anciently, as at the present day, the Orientals often made use of stones for weights; comp. Engl. *stone* for a weight of 14 pounds, Germ. *Stein*. אֶבֶן וְאֶבֶן *diverse weights*, Deut. 25, 13. אַבְנֵי כִיס *weights of the bag*, i. e. carried about in a bag, Prov.

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16, 11.—Zech. 5, 8 אֶבֶן הָעוֹפֶרֶת *the leaden weight*. 4, 10 אֶבֶן הַבְּדִיל.—Also *a plummet*, Is. 34, 11 *he shall stretch out upon it the line of wasteness* וְאַבְנֵי בֹהוּ *and the plummet of desolation*, i. e. as if all things are to be destroyed by line and rule; as to the sense, comp. Am. 7, 8.

6. Sometimes *a stone* serves as a designation in geographical names, e. g. a) אֶבֶן עֵזֶר (stone of help) *Eben-ezer*, set up by Samuel at Mizpeh, 1 Sam. 4, 1. 5, 1. 7, 12. b) אֶבֶן הָאֶזֶל (stone of departure) 1 Sam. 20, 19; comp. זֹחֶלֶת.

אֶבֶן Chald. st. emphat. אַבְנָא, id. Dan. 2, 34. 35.

אֲבָנָה 2 K. 5, 12 in Chethibh for אֲמָנָה q. v. Comp. in lett. ב.

אֹבֶן i. q. אֶבֶן, *a stone*, only in Dual אָבְנַיִם pr. *pair of stones*, and spoken:

1. Of *a potter's wheel*. Jer. 18, 3 הִנֵּהוּ עֹשֶׂה מְלָאכָה עַל־הָאָבְנַיִם *behold he* (the potter) *wrought a work upon the wheel*. It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian monuments: See Rosellini Monum. Civil. Tab. L. Wilkinson's Manners and Cust. of the Anc. Egypt. III. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone; afterwards of wood. A wooden wheel of this kind is called in the Talmud סָדָן, pr. trunk, stem, then cippus, then a potter's wheel made of a trunk, and also a cart-wheel made in like manner.—Hence, from the resemblance, it comes to signify

2. *a low seat, stool*, on which the workman sat; made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife while assisting a woman in labour lying on a bed. So Ex. 1, 16 *when ye do the office of a midwife to the Hebrew women* וּרְאִיתֶן עַל־הָאָבְנַיִם אִם־בֵּן הוּא *then shall ye see* (while yet) *upon the stool, whether it be a boy*, etc. The midwife is directed, at the very moment of birth, while she yet sits on her stool and no one else has seen or touched the infant, to ascertain its sex by the sight or rather touch, and, if it be a male, to kill it; as she could easily do by the pressure of her hand or finger, unknown to the parents.

אַבְנֵט m. (for בְּנֵט, Aleph prosthet.) c. suff. אַבְנֵטְךָ; plur. אַבְנֵטִים; *a belt, girdle*, worn by the priests, Ex. 28, 4. 39. 40. Lev. 16, 4; also by other persons of rank, Is. 22, 21. Comp. Jos. Ant. 3. 7. 2. Chald. פֶּנֶד, פּוּנְדָא, אֲפוּנְדָא, a belt. This word both in Heb. and Chald. is derived from the Persian, where بند (Sanscr. *bandha*, Germ. and Engl. *band*) denotes any thing that binds, and also a girdle.

אַבְנֵר pr. n. m. (father of a light) *Abner*, Saul's commander in chief, 1 Sam. 14, 51. 17, 55. 57. 20, 25. Sometimes called אֲבִינֵר q. v. 1 Sam. 14, 50. Sept. Ἀβέννηρ.

* **אָבַס** as in Chald. and Talmud. *to fodder, to feed* largely, *to fatten;* pr. prob. to stamp in, comp. kindr. בּוּס, and hence to stuff, to cram; comp. Gr. τρέφω, pr. i. q. πήγνυμι. Only in Part. pass. Prov. 15, 17; of geese, 1 K. 5, 3 [4, 23].

Deriv. אֵבוּס, מַאֲבוּס.

אֲבַעְבֻּעֹת plur. fem. *blains, pustules*, rising in the skin, Ex. 9, 9. 10. It is a verbal from Chald. r. בּוּעַ, Pilp. בֶּעְבַּע, to boil up, to swell up; hence Syr. ܒܥܒܘܥܝܬܐ pustules. The Heb. prefixes א prosthetic. Comp. בּוּעַ, נָבַע.

* **אָבַץ** obsol. root, perh. i. q. בּוּץ, *to be white;* whence Chald. אַבְצָא tin. Hence the two following:

אֶבֶץ *Abez*, pr. n. of a city in the tribe of Issachar, perh. so called from tin, Josh. 19, 20.

אִבְצָן (perh. of tin) *Ibzan*, pr. n. of a judge of Israel, Judg. 12, 8. 10. R. אָבַץ.

* **אָבַק** not used in Kal, prob. *to pound, to beat small, to bray*, from the force of the onomatopoetic syllables בק, בך, פג, פק, which like דק, דך, (see דָּקַק, דָּכַךְ,) express the idea of pounding, beating small; comp. בָּכָה to distil, דפק, פגע, פגש, also πηγή, πηγνύω, Germ. *pochen, boken*, espec. *Erz pochen*. Hence אָבָק dust, אֲבָקָה.

Niph. נֶאֱבַק Gen. 32, 25. 26; denom. from אָבָק dust, recipr. pr. *to dust each other* sc. by wrestling, and hence *to wres-*

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tle, seq. פְּנִים. So in Greek, *παλαίειν*, *συμπαλαίειν*, *συγκονιοῦσθαι*, from *πάλη*, *κόνις*. This rather unusual word seems to have been chosen by the writer here, by way of allusion to the torrent יַבֹּק v. 23.

אָבָק m. *dust*, spec. such as is fine and light, comp. in r. אבק; easily driven by the wind, Is. 5, 24; or raised by horses in running, Ez. 26, 10. Hence distinguished from עָפָר thick and heavy dust, Deut. 28, 24. Poet. *the dust of God's feet*, for the clouds, as if trodden of God, Nah. 1, 3. Comp. שַׁחַק.

אָבְקָה f. id. whence אַבְקַת רוֹכֵל *powder of the merchant*, i. e. aromatic, Cant. 3, 6.

* אָבַר 1. pr. *to strive upwards, to mount, to soar*, see Hiph. and the deriv. אֵבֶר and אֶבְרָה. Perhaps kindr. with עָבַר, עָבָר, comp. Pers. ابر eber, *ὑπέρ*, *super*, all which express the idea of *above*, *over*, *passing over*, transcending; see in עָבַר.

2. Trop. of any force or *ἐνέργεια*, *to be strong*, *mighty*, see deriv. אַבִּיר, אַדִּיר.

Hiph. *to mount upwards* in flight, *to soar*, as the hawk, Job 39, 26.

Deriv. see in Kal no. 1, 2.

אֵבֶר m. *a wing-feather*, *pinion*, as the instrument of flying, soaring, e. g. of the eagle, Is. 40, 21; the dove, Ps. 55, 7. Distinguished from the wing itself, Ez. 17, 3.

אֶבְרָה f. id. Job 39, 16 [13]. Ps. 68, 14. Poet. ascribed to God, Deut. 32, 11. Ps. 91, 4.

אַבְרָהָם pr. n. *Abraham*, the founder of the Jewish nation, son of Terah, born in Mesopotamia, which he left to wander through the land of Canaan with his flocks in the nomadic manner; see Gen. c. 12–25. In the book of Genesis as far as to c. 17, 5. he is called אַבְרָם 'father of altitude,' *Abram*. But in that place, where a numerous posterity is promised him, by a slight change of name he is called אַבְרָהָם 'father of a multitude,' (comp. Arab. رُهَامٌ a great number, multitude,) or as the context explains it אב הֲמוֹן גּוֹיִם.—So אֱלֹהֵי אַבְרָהָם *the God of Abraham*, i. e. Jehovah, 2 Chr. 30, 6. Ps. 47, 10. זֶרַע אַבְרָהָם *the seed of Abraham*, i. e. the Israelites, Ps. 105, 6. Is. 41, 8. In the same sense simpl. אַבְרָתָם Mic. 7, 20.

אַבְרֵךְ a word cried by the heralds before the chariot of Joseph, Gen. 41, 43. Were it a Hebrew word, it might be infin. absol. Hiph. from r. בָּרַךְ, for the regular הַבְרֵךְ, (comp. אַשְׁבִּים for הַשְׁכֵּם Jer. 25, 3,) here supplying the place of the imperat. i. q. *bow the knee*; Vulg. *clamante præcone, ut omnes coram eo genua flecterent*; and so Abulwalid and Kimchi; comp. Lehrg. p. 319.—More prob. the word is of Egyptian origin, but changed and inflected by the Heb. writer so that, although foreign, it might yet have a Heb. sound, and be referred to a Heb. etymology; comp. פִּרְכַת, מִשְׁחַת, חֻמָּת. The true form of the Egyptian word which lies hid in אַבְרֵךְ, is prob. either ⲁϥⲣⲉϥ afref, i. e. *let every one bow himself*, in an opt. sense; so Jablonsky Opusc. ed. te Water Tom. I. p. 4. Copt. Vers. John 8, 8; or better ⲁⲡⲉⲣⲉϥ or ⲁⲡⲣⲉϥ, aperek, aprek, i. e. *bow the head*, Rossii Etymologiæ Ægypt. s. v.—See also in אָב no. 7.

אַבְרֵכִי see אֲבִרֵכִי.

אַבְשָׁלוֹם (father of peace, i. e. pacific) *Absalom*, pr. n. a) The third son of David, by Maacah, 2 Sam. 3, 3, celebrated for his rebellion against his father; for an account of his life and death, see 2 Sam. c. 13–18. As to the sepulchre near Jerusalem which in modern times has borne his name, see Bibl. Res. in Palest. I. p. 519, 520. b) i. q. אֲבִישָׁלוֹם q. v.

* אָגָא obsol. root, Arab. أَجَأَ *to flee*. —Hence

אָגָא (fugitive) *Agee*, pr. n. m. 2 Sam. 23, 11.

* אָגַג obsol. root, Arab. أَجَّ *to burn*, *to flame*, as fire. Hence the two foll. pr. names.

אֲגַג and אָגָג (Num. 24, 7) *Agag*, pr. n. of Amalekitish kings, Num. 24, 7. 1 Sam. 15, 8. 9. 20. 32.

אֲגָגִי *Agagite*, gentile n. of Haman, Esth. 3, 1. 10. 8, 3. 5. Josephus explains it by Ἀμαληκίτης, Ant. 11. 6. 5.

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* אָגַד obsol. root, Chald. *to bind, to tie*, comp. אָסַר, אָקַד, and the remark under r. גִּיד. In Arabic some of its derivatives are used trop. of *arched work*, edifices of arched and firmly compacted structure, in reference to the firm coherence of all their parts; comp. אֶחָד and אֲגֻדָּה no. 4.—Hence

אֲגֻדָּה f. 1. *a band, knot.* אֲגֻדּוֹת מוֹסָה *bands of the yoke*, Is. 58, 6.

2. *a bundle, bunch*, tied together, e. g. of hyssop, Ex. 12, 22.

3. *a band* of men, *troop*, 2 Sam. 2, 25. Comp. חֶבֶל.

4. *an arch, vault*, e. g. of the heavens, Am. 9, 6. Comp. Germ. *Gat, Gaden*, story of a building, from the verb *gaden, gatten*, which implies a binding; see Adelung Lex. h. vv.

אֱגוֹז m. *a nut*, Cant. 6, 11. Syr. and Arab. جَوْز, Pers. گوز. The Heb. word seems derived from the Persian, prefixing א prosthetic. Comp. in lett. א.

אָגוּר *Agur*, pr. n. of a wise man, the son of Jakeh, יָקֶה, to whom the 30th chapter of Proverbs is ascribed. v. 1. If the name be symbolical, like Koheleth, it may denote *an assembler, one of the assembly*, sc. of wise men, i. q. בַּעַל אֲסֵפָה Ecc. 12, 11. R. אָגַר.

אֲגוֹרָה f. a small coin, *piece of money, penny*. so called from the idea of collecting, from r. אָגַר; as Lat. *stips* in the phrase *stipem colligere*. 1 Sam. 2, 36. In the Maltese idiom, *agar* denotes the same. [Or perh. pr. *hire, wages*, from r. אָגַר no. 2, comp. Syr. ܐܓܪܐ Is. 23, 18; then *money*. 1 Sam. 2, 36, where too Syr. ܐܓܪܐ.—T.] Sept. Vulg. ὀβολός, *numsus*. Rabb. גֵּרָה q. v.

* אָגַל obsol. root, pr. *to flow together*, to be collected, as water, kindr. with r. גָּלַל, which is also used of the rolling waves; comp. in אָגַר. Arab. أَجَلَ Conj. II, to make flow together, hence to collect water; مَأْجَل standing water, a pond, reservoir; comp. also אָגַר.—Hence

אֲגַל, Job 38, 28 אֲגָלֵי טָל *the reservoirs of the dew*, i. e. in the heavens; comp. in v. 22 the storehouses of the snow and hail.—Vulg. Chald. Syr. give it by *drops of the dew*, q. d. globules, comp. גָּלַל; but the former is better.

אֶגְלַיִם (two ponds) Is. 15, 8 *Eglaim*, pr. n. of a village in the territory of Moab, the Ἀγαλλείμ of Eusebius, called by Josephus Ἄγαλλα, Ant. 14. 1. 4.

* אָגַם obsol. root; in Arabic:

1. Mid. *A, to burn, to be hot*, comp. יָחַם, חָמַם. Hence אַגְמוֹן no. 1.

2. Mid. *E, to be warm, spoiled, dead*, as water; hence אֲגַם and אַגְמוֹן no. 2.

3. Mid. *E, to loathe, to abhor*, and Chald. אֲגַם *to be pained, sad, to grieve*; hence אָגַם.

אָגַם m. (r. אָגַם no. 2) absol. Is. 35, 7; constr. 41, 18. Ps. 107, 35; plur. אֲגַמִּים, constr. אַגְמֵי.

1. *stagnant water, a pool, marsh*, Is. 35, 7. 41, 18. 42, 15. Ps. 114, 8. Spec. of the pools of stagnant water left by the Nile after its inundation, Ex. 7, 19. 8, 1.

2. i. q. אַגְמוֹן, *a reed, cane*, Jer. 51, 32, with which fortifications (stockades, palisades) were constructed. Hence R. Jonah explains it *strong-holds*; comp. أَجَمَة the marshy lair of the lion. then a refuge, strong-hold.

אָגַם adj. once in plur. constr. אֲגַמֵּי נֶפֶשׁ *sad, sorrowful in mind*, Is. 19, 10. R. אָגַם no. 3.

אַגְמוֹן, אַגְמֹן, m. (r. אָגַם) 1. *a caldron, heated kettle*, Job. 41, 12 [20]. Others translate the words כְּרוּד נָפוּחַ וְאַגְמוֹן *as a boiling pot and a* (burning) *reed*. See the root no. 1.

2. *a reed, bulrush*, growing in marshes, from אָגַם marsh, and the ending וֹן, Is. 58, 5. For Is. 9, 13. 19, 15, comp. כִּפָּה.—Hence

3. *a rope* made of reeds, *a rush-cord*, like Gr. σχοῖνος, Job 40, 26 [41, 2]. Comp. Plin. H. N. 19. 2.

* אָגַן obsol. root; Arab. أَجَنَ i. q. وجن (see יָגַן) *to tread* with the feet, *to stamp, to beat*; then *to wash* clothes, *to full*, as a washer or fuller by treading them in a trough.—Hence

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אַגָּן m. pr. a trough for washing garments, λουτήρ, from root אָגַן q. v. then any *laver*, *basin*, *bowl*; constr. אַגַּן Cant. 7, 3. Plur. אַגָּנוֹת Is. 22, 24. Ex. 24, 6. —Arab. and Syr. إِجَانَةٌ, ܐܓܢܐ, id.

אֲגַפִּים m. plur. (r. גָּפַף) a word found only in Ezekiel, *hosts*, *armies*, Ez. 12, 14. 17, 21. 38, 6. 9. 39, 4. It corresponds to the Chald. אֲגַף, גַּף, *wing*; hence pr. *wings of an army*, comp. כְּנָפַיִם Is. 8, 8. The Arabic and Chaldee have the same trop. use of the word *wings*; comp. Comment. on Is. l. c.

* **אָגַר** fut. יֶאֱגֹר 1. *to gather*, *to collect*, e. g. the harvest, Deut. 28, 39. Prov. 6, 8. 10, 5. Comp. גּוּר no. 3, and יָגַר; also Gr. ἀγείρω. The primary idea seems to be that of *scraping together*, comp. גָּרַר. By softening the letter ר we have אָגַל and גָּלַל, which denote the rolling and flowing together of water.

2. In the kindred dialects it has the signif. *to gain*, *to make profit*, from the idea of scraping together; and hence *to hire for wages*; see אִגֶּרֶת.

Deriv. אִגֶּרֶת, אֲגוֹרָה, pr. n. אָגוּר, and according to most אֲגַרְטָל.

אִגְּרָא Chald. stat. emphat. אִגַּרְתָּא, *a letter*, *epistle*, i. q. Heb. אִגֶּרֶת q. v. Ezra 4, 8. 11. 5, 6.

אֶגְרוֹף m. (for גְּרוֹף, Aleph. prosthet. from r. גָּרַף no. 2) *the fist*, Ex. 21, 18. Is. 58, 4. So Sept. and Vulg. in both passages; the Rabbins also use this word in the same sense.

אֲגַרְטָל m. Ezra 1, 9 אֲגַרְטְלֵי זָהָב, כֶּסֶף, Sept. Vulg. Syr. *basins*, *chargers of gold*, *of silver*. In the Jerus. Talmud this word is said to be compounded from אָגַר to collect, and טָלֶה a lamb, and basins are so called, because the blood of lambs is collected in them. But there is here no mention of blood. It seems rather a quadriliteral formed with א prosthet. and denoting *slaughter-basin*, for גַּטָּל, גַּרְטָל, see under letter ר; and this is prob. i. q. קַטָּל, קַטֵּל, (comp. Zab. גטל for קטל,) from ܩܛܠ to slaughter, قَطَلَ to cut the throat.—Some also hold it to be i. q. Gr. κάρταλος, κάρταλλος, which in the Sept. signifies *a basket*, *fruit-basket*, whence Arab. قِرْطَلَةٌ, Rabb. קַרְטִיל, Syr. ܩܪܛܠܘܬܐ; and it might perhaps in Ezra l. c. be understood of baskets of the first-fruits. But this Greek word itself seems rather of Semitic origin, from the verb גָּדַל to plait.

אִגֶּרֶת f. plur. אִגְּרוֹת, a word of the later Hebrew, *a letter*, *epistle*, espec. spoken of royal letters and edicts, written by public authority and transmitted by a public courier, ἄγγαρος, to those to whom they were directed, 2 Chr. 30, 1. The word comes most prob. from an obsol. form אִגַּר, which denoted *one hired*, spec. *a letter-carrier*, *courier*, from r. אָגַר no. 2; and was adopted by the Greeks under the form ἄγγαρος; see Lex. N. T. h. v. Neh. 2, 7. 8. 9. 6, 5. 17, 19. Esth. 9, 26. 29.—Lorsbach, in Stäudlin's Beytr. V. p. 20, supposes it to be derived from the Persian; comp. mod. Pers. انگاریدن *engâriden*, to paint, to write, whence انگاره *engâreh*, any writing.

אַד m. *vapour*, *mist*, rising from the earth and forming clouds, so called because it *surrounds* the earth like a veil or covering, from r. אוּד no. 1. This etymology is also supported by the Arabic, in which إِيَادٌ (from r. آدَ mid. Ye, to surround, comp. in אוּד no. 1) is any thing which protects and strengthens, as a bulwark, bark, a veil, also the atmosphere. Corresponding is also Chald. אֵיד vapour.—Gen. 2, 6. Job 36, 27.

אֹדוֹת see אוֹדוֹת.

* **אָדַב** by transpos. i. q. דָּאַב q. v. *to pine away*, *to languish*. Found only in Hiph. causat. inf. לַאֲדִיב for לְהַאֲדִיב 1 Sam. 2, 33. Comp. espec. Deut. 28, 63.

אַדְבְּאֵל (perh. miracle of God, from أَدْبٌ miracle) *Adbeel*, pr. n. of a son of Ishmael, Gen. 25, 13.

* **אָדַד** obsol. root, Arab. أَدَّ i. q. هَدَّ *to befall* any one, as misfortune; whence أَدٌّ misfortune. Hence אִדּוֹ and

אֲדַד *Adad*, pr. n. of an Edomite, 1 K. 11, 17; called also הֲדַד *Hadad*. v. 14.

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אָדָה * obsol. root, prob. i. q. אָוָה and עָדָה to pass.—Hence אֲדֹנִי.

אִדּוֹ pr. n. *Iddo*, Ezra 8, 17. R. אָדַד.

אֲדוֹם see אֱדוֹם.

אָדוֹן m. (r. אָדַן q. v.) with suff. and in plur. defect. אֲדֹנִי, אֲדֹנִים; with pref. לַאדֹנִי, וַאדֹנִי, בַּאדֹנִי; *master, lord, dominus.* Spoken a) Of an *owner*, possessor, 1 K. 16, 21 *owner of mount Shomron*, i. e. Samaria. Hence of the owner and master of slaves, Gen. 24, 14. 27. 39, 2. 7; of kings as the lords of their subjects, Is. 26, 13; of a husband as lord of the wife, Gen. 18, 12, comp. בַּעַל and Gr. κύριος γυναικός, Germ. *Eheherr*. Also of God as the owner and governor of the world, Josh. 3, 13 אֲדוֹן כָּל־הָאָרֶץ, *Lord of the whole earth;* hence called κατ' ἐξοχήν הָאֲדוֹן Ex. 23, 17, and without art. אָדוֹן Ps. 114, 7; comp. אֲדֹנָי in next art. b) Of a ruler, governor, Gen. 45, 8. So אֲדֹנִי *my lord!* an honorary title of address to nobles and others to whom honour and reverence are due; e. g. to a father Gen. 31, 35, a brother Num. 12, 11, to a royal consort 1 K. 1, 17. 18; espec. to kings and princes, as אֲדֹנִי הַמֶּלֶךְ 2 Sam. 14, 9. 1 K. 3, 17. In respectfully addressing a person, the Hebrews, instead of the second personal pron. *thou*, were accustomed to say *my lord*, and instead of the first person, *thy servant, thy handmaid*, Gen. 33, 8. 13, 14. 15. 44, 7. 9. 19 אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו *my lord asked his servants*, i. e. thou didst ask us. In a style of still stronger adulation, this mode of speaking is also used in the case of an absent person, as Gen. 32, 4.

Plur. אֲדוֹנִים *masters, lords*, Is. 26, 13 with a verb plural; and so c. suff. אֲדֹנַי, i. e. *my lords* Gen. 19, 2. 18. Elsewhere the plural forms אֲדוֹנִים, אֲדֹנַי, c. suff. אֲדֹנָיִךְ, אֲדֹנָיו, אֲדֹנֵיכֶם, etc. are always *plur. excellentiæ*, and of the same signif. as the sing. Gen. 39, 2 sq. Hence joined with an adj. in the sing. number, as Is. 19, 4 אֲדוֹנִים קָשֶׁה *a hard master*, cruel lord. Gen. 42, 30. 33 אֲדוֹן הָאָרֶץ *lord of the land.* אֲדֹנֶיךָ *thy master* 2 K. 2, 3. 5. 16. Ps. 45, 12; אֲדֹנָיו *his master* Gen. 24, 9. 39, 2. 3. 40, 7. Job 3, 19. Deut. 10, 17 אֲדֹנֵי הָאֲדֹנִים *Lord of lords*, i. e. Jehovah. Ps. 136, 3. Spoken of idols, Zeph. 1, 9; comp. בָּעַל.

Note. This word is wanting in all the kindred dialects, except the Phenician, where it is applied to princes, kings, and gods, see Monumenta Phœnic. p. 346 (comp. Ἄδων, Ἀδωνις, Hesych. κύριος); and perhaps the Chaldean, where a vestige of it seems to be preserved in the pr. n. בַּלְאֲדָן.

אֲדֹנָי *Lord, the Lord*, spoken everywhere κατ' ἐξοχήν of God, chiefly (in the Pentat. always) where God is submissively and reverently addressed; as in the formulas בִּי אֲדֹנָי Ex. 4, 10. 13. Josh. 7, 8; אָנָּא אֲדֹנָי Neh. 1, 11, comp. Gen. 15, 2. 18, 30–32. Ex. 34, 9. etc. Then also where God is spoken of, 1 K. 13, 10. 22, 6. 2 K. 7, 6. 19, 23. Is. 6, 8. 8, 7. Frequently other divine names are added; as אֲדֹנָי יְהוִה (which the Masorites write אֲדֹנָי יֱהוִה) Is. 40, 10. Jer. 2, 22; אֲדֹנָי יְהוִה צְבָאוֹת Dan. 9, 13.—As to the ending ־ָי grammarians differ in opinion. Many regard it as a plural form put for the sing. as spoken of the divine majesty (*pluralis excellentiæ*), i. q. אֲדוֹנִים, the Kamets being put for Pattah to distinguish it from אֲדֹנַי *my lords;* see Gram. § 86. 1. *c.* § 106. 2. *b.* Others consider ־ָי i. q. ־ַי, and make it strictly a suffix plural; so that אֲדֹנָי is pr. *my lords*, then as plur. excell. *my Lord*, and at last, the force of the suffix being by degrees neglected, *Lord, the Lord*, ὁ Κύριος. Comp. Syr. ܡܪܝ and Fr. *Monsieur*. This latter view seems preferable, for the following reasons: a) The words of Ps. 35, 23 אֲדֹנִי וֵאלֹהַי. 16, 2. b) The ancient usage of the Pentat. where it is for the Voc. *my Lord!* c) A similar usage in possessive pronouns, afterwards neglected, in the Phenician names of gods, as בעלחי Ἄδωνις, *Baάλις*, for which see Monum. Phœnic. p. 400. Heb. Gr. § 119. 6. n. 4. d) אֲדֹנָי never has the article, and so nouns with a suffix.—To all this it might be answered: α) That אֲדֹנַי is plural. But in one place only is it coupled with a plural, Gen. 19, 2; in the two remaining passages it is singular, *my Lord!* Gen. 18, 3. 19, 18. β) That God twice calls himself אֲדֹנָי, Is. 8, 7. Job 28, 28. But

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this arose from the superstitious practice of the Jews, who never pronounce יְהוָֹה in the sacred text, but always substitute for it אֲדֹנָי in reading; whence in writers of a later age this latter word was sometimes received into the text itself; Dan. 9, 3. 7. 8. 9. 15. 16. 19. See in יְהוָֹה.

אֲדוֹרַיִם (two mounds or tumuli) *Adoraim*, pr. n. of a city of Judah, 2 Chr. 11, 9. Comp. Ἄδωρα, Δῶρα, Jos. Ant. 8. 10. 1. ib. 14. 5. 3. Now دورا *Dûra*, a village W. of Hebron; see Bibl. Res. in Palest. III. p. 2 sq.

אֲדוֹרָם see אֲדֹנִירָם.

אֲדַיִן Chald. adv. of time, *at that time, thereupon, then*, i. q. Heb. אָז, אָזַי, q. v. Dan. 2, 15. 17. 19.—בַּאדַיִן pr. *in that time, thereupon, immediately*, Dan. 2, 14. 35. 3, 13. 19. 21. 26. מִן אֱדַיִן *from then, since that time*, Ezra 5, 16, i. q. Hebr. מֵאָז.

אַדִּיר adj. (r. אָדַר) 1. *large, great, mighty*, e. g. mighty waves Ps. 93, 4; of a large ship Is. 33, 21.

2. *mighty, powerful*, of kings Ps. 136, 18; of nations Ez. 32, 18; of gods 1 Sam. 4, 8.

3. *a chief, a prince*, plur. *chiefs, nobles, princes*, 2 Chr. 23, 20. Neh. 10, 30. סַפֵּל אַדִּירִים *a princely bowl* i. e. precious, Judg. 5, 25. אַדִּירֵי הַצֹּאן *chiefs of the flock* i. q. shepherds, רֹעִים, Jer. 25, 34 sq.

4. *splendid, glorious*, Ps. 8, 2.

5. Trop. of moral qualities, *noble, excellent*, excelling in piety and virtue. Ps. 16, 3 *the saints who are in the earth*, וְאַדִּירֵי כָל־חֶפְצִי בָם *and the excellent* [of the earth] *all my delight is in them*, i. e. I delight in them alone.

אֲדַלְיָה Persian, *Adaliah*, pr. n. of a son of Haman, Esth. 9, 8.

* אָדַם *to be red, ruddy;* Arab. mid. *E* and *O*, and Ethiop. id. also to be beautiful. Once in Kal, Lam. 4, 7 *their princes . . . are whiter than milk,* אָדְמוּ עֶצֶם *they are more ruddy in body than corals.* Whiteness and ruddiness belong to the description of youthful beauty; hence it is not correct to refer אָדְמוּ in this passage to the idea of dazzling whiteness, as Bochart has done in Hieroz. II. p. 688, and Ludolf in Comm. ad Hist. Æthiop. p. 206; although the Romans do indeed use *purpureus* of any shining whiteness, Hor. Od. 4. 1. 10; comp. Voss ad Virg. Georg. p. 750. But these writers would hardly have fallen into this opinion, had they not been anxious to make out for פְּנִינִים the signification of *pearls.*

Pual Part. מְאָדָּם *made red, dyed red*, Nah. 2, 4. Ex. 25, 5. 35, 7. 23.

Hiph. *to be red*, pr. to make oneself red, *to redden*, Is. 1, 18.

Hithpa. *to be red*, e. g. wine in a cup, *to blush, to sparkle*, Prov. 23, 31.

Deriv. אָדְמִי—אָדָם; comp. also דָּם.

אָדָם m. 1. *a man*, a human being, male or female, pr. one *red, ruddy*, as it would seem. The Arabs distinguish two races of men; the one *red, ruddy*, or perh. *copper-coloured*, which we call *white;* the other *black.* This word has neither construct nor plural form, but is very often collect. for *men, mankind*, the human race, Gen. 1, 26. 27. 6, 1. Ps. 68, 19. 76, 11. Job 20, 29; כָּל־אָדָם *all men* Job 21, 33. Sometimes put in the gen. after adjectives, as אֶבְיוֹנֵי אָדָם *the poor of men*, among men, i. e. poor men, Is. 29, 19, comp. Hos. 13, 2; so with בְּ intervening, as גִּבּוֹרִים בְּאָדָם Prov. 23, 28.—Spec. a) For *other men*, the rest of mankind, opp. to those in question, Jer. 32, 20 בְּיִשְׂרָאֵל וּבָאָדָם *in Israel and among other men.* Judg. 16, 7. 18, 28. Ps. 73, 5. Is. 43, 4. b) Of *common men*, men of low degree, opp. to those of higher rank and better character; so כְּאָדָם *like* (common) *men*, Job 31, 33. Hos. 6, 7. Ps. 82, 7. So in antith. with אִישׁ men of high degree, nobles, Is. 2, 9. 5, 15; שָׂרִים Ps. 82, 7, comp. Is. 29, 21; and in Plur. בְּנֵי אִישׁ Ps. 49, 3. Prov. 8, 4. c) Of slaves, like נֶפֶשׁ, Num. 16, 32. d) Of soldiers, like Engl. *men*, Is. 22, 6. Comp. אִישׁ no. 1. l.

2. *a man*, not a woman, i. q. אִישׁ. Ecc. 7, 28 *one man* [worthy of the name] *among a thousand have I found, but a woman among them all have I not found.*

3. *any man, any one*, Lev. 1, 2. With a negative, *no man, no one*, Job 32, 21. Comp. אִישׁ no. 3.

4. *Adam*, pr. n. a) Of the first man, Gen. 2, 7 sq. At least in these passages אָדָם assumes the nature of a proper name in a certain degree, designating

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the man as the only one of his kind; comp. תַּבַּעַל Baal, the lord *κατ' ἐξοχ.* חַשָּׂטָן Satan. Lehrg. p. 653, 654. Hence Sept. *Ἀδάμ*, Vulg. *Adam*. b) Of a city near the Jordan, Josh. 3, 16.

5. בֶּן־אָדָם, with art. בֶּן־הָאָדָם, *son of man*, poet. for *man*, Num. 23, 19. Ps. 8, 5. 80, 18. Job 16, 21. 25, 6. 35, 8; so very often in Ezekiel, where the prophet is addressed from God, בֶּן־אָדָם *son of man*, i. e. mortal! Ez. 2, 1. 3. 3, 1. 3. 4. 10. 4, 16. 8, 5. 6. 8. Often also in Plur. בְּנֵי אָדָם *sons of men*, i. e. men, Deut. 32, 8. Ps. 11, 4. al. and with art. בְּנֵי הָאָדָם 1 Sam. 26, 19. 1 K. 8, 39. Ps. 145, 12. Ecc. 1, 13. Comp. Syr. ܒܪ ܐܢܫ son of man, for man.

אָדֹם and אָדוֹם adj. f. אַדְמָה, plur. אֲדָמִים; after the form קָטֹל, קְטֹלָה, which is common in noting colours, see Lehrg. § 120. no. 21; *red*, *ruddy*, e. g. of a garment sprinkled with blood Is. 63, 2; of ruddy cheeks Cant. 5, 10; of a chesnut or bay-coloured horse Zech. 1, 8. 6, 2; of a red heifer Num. 19, 2; of the reddish colour of lentiles Gen. 25, 30. Subst. *red*, *redness* Is. 63, 2.

אֱדוֹם pr. n. *Edom*. 1. The son of Isaac and elder twin-brother of Jacob, Gen. 25, 25; more freq. called Esau, עֵשָׂו.

2. Collect. for the *Edomites*, the posterity of Edom or Esau, and likewise for their country, *Idumea*. Of the nation Num. 20, 20; more fully בְּנֵי אֱדוֹם Ps. 137, 7, and poet. בַּת אֱדוֹם *daughter of Edom* Lam. 4, 21. 22. Of the country, אֶרֶץ אֱדוֹם Gen. 36, 16. 21. 31; אֱדוֹם Amos 1, 6; and שְׂדֵה אֱדוֹם Gen. 32, 3 [4]. Judg. 5, 4. Where it stands alone, it is masc. when spoken of the people, Num. 20, 20; but fem. when it denotes the country, Jer. 49, 17. The country of the Edomites, Idumea, was the mountainous tract between the Dead sea and the Elanitic gulf of the Red sea, afterwards called Gebalene, *Γεβαληνή*, now جبال *Jebâl*.

The gentile n. is אֲדֹמִי *Edomite*, Idumean, Deut. 23, 8; plur. אֱדֹמִים 2 K. 16, 6 Keri. Fem. אֲדֹמִיָּה, plur. אֲדֹמִיּוֹת *Edomitish women* 1 K. 11, 1.

אֹדֶם a gem of a red colour, perh. *ruby*, *garnet*, Ex. 28, 17. 39, 10. Ez. 28, 13. Sept. Vulg. *σάρδιον*, *sardius*.

אַדְמֳדָּם, f. אַדְמָדָּמֶת, plur. f. אַדְמֳדָּמוֹת, adj. *reddish*, e. g. spots in leprous persons, which are described as לְבָנוֹת אַדְמְדַּמּוֹת *white and somewhat reddish*, Lev. 13, 19 sq. 14, 37. R. אָדַם.

אֲדָמָה f. 1. *earth*, Ex. 20, 24. So called from its reddish colour; see Credner on Joel p. 125 sq.—Spec. *the earth*, *ground*, *land*, as tilled, Gen. 4, 2. 47, 19. 22. 23. Ps. 105, 35. Is. 28, 24. אִישׁ אֲדָמָה *a husbandman* Gen. 9, 20; אֹהֵב אֲדָמָה *a lover of the ground*, i. e. of husbandry, 2 Chr. 26, 10. Spoken of the produce of the earth, Is. 1, 7.

2. *a land*, *region*, *country*, Gen. 28, 15. אַדְמַת יְהוָה *land of Jehovah*, i. e. Canaan, Is. 14, 2. Plur. אֲדָמוֹת *lands*, *countries*, once Ps. 49, 12, q. d. in all lands.

3. *the earth*, *orbis terræ*, Gen. 4, 11. 6, 1. 7, 4.

4. *Adamah*, pr. n. of a city in Naphtali, Josh. 19, 36.

אַדְמָה *Admah*, pr. n. of a city destroyed with Sodom and Gomorrah, Gen. 10, 19. 14, 2. 8. Deut. 29, 22. Hos. 11, 8.

אַדְמֹנִי and אַדְמוֹנִי adj. (after the form קַדְמֹנִי) *red*, i. e. *red-haired*, e. g. Esau, Gen. 25, 25; David, 1 Sam. 16, 12. 17, 42. Sept. *πυῤῥούχης*, Vulg. *rufus*.

אֲדָמִי (pr. human) *Adami*, pr. n. of a city of Naphtali, Josh. 19, 33.

אֲדֹמִי see in אֱדוֹם.

אַדְמָתָא *Admatha*, pr. n. of a Persian nobleman, Esth. 1, 14.

* אָדַן obsol. root. 1. i. q. דּוּן, Arab. دان mid. Waw, *to be low*, *humble*, *inferior*. Hence אָדֹן.

2. Transit. i. q. דִּין, *to judge*, *to command*, *to domineer*. Hence אָדוֹן dominus, lord, and אֲדֹנָי the Lord; also

אַדָּן *Addan*, pr. n. of a man who returned under Zerubbabel to Jerusalem, Ezra 2, 59; in the parall. passage Neh. 7, 61 written אַדּוֹן.

אָדֶן m. plur. אֲדָנִים, constr. אַדְנֵי, *a foundation*, e. g. of a column, *base*, *pedestal*, Cant. 5, 15. Ex. 26, 19 sq. 27, 10 sq. 36, 38; of a building, Job 38, 6. R. אָדַן no. 1.

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אֲדֹנָי see after אָדוֹן.

אֲדֹנִי־בֶזֶק (lord of Bezek) *Adoni-Bezek*, name or title of a king of the Canaanitish city Bezek, Judg. 1, 5. 6. 7.

אֲדֹנִי־צֶדֶק (lord of justice) *Adonizedek*, pr. n. of a Canaanitish king of Jerusalem, Josh. 10, 1. 3.

אֲדֹנִיָּהוּ (my lord is Jehovah) *Adonijah*, pr. n. m. a) A son of David, who attempted to usurp the succession, 1 K. 1, 8 sq. Called also אֲדֹנִיָּה v. 5. 2 Sam. 3, 4. b) 2 Chr. 17, 8. c) Neh. 10, 17. In Ezra 2, 13 the same person is called אֲדֹנִיקָם *Adonikam*, i. e. lord of the enemy. Comp. Ezra 8, 13. Neh. 7, 18.

אֲדֹנִיקָם see אֲדֹנִיָּהוּ c.

אֲדֹנִירָם (lord of altitude) *Adoniram*, pr. n. of a man who had charge of the public works under David and Solomon, 1 K. 4, 6. By an unusual contraction, called אֲדוֹרָם *Adoram*, 2 Sam. 20, 24. 1 K. 12, 18; also הֲדוֹרָם 2 Chr. 10, 18.

* אָדַר in Kal not used, pr. *to be large, great, ample*, see deriv. אֶדֶר, אַדֶּרֶת; comp. أَدِرَ to have the hernia, pr. to be swollen; أَهْدَرُ swollen, inflated, e. g. the belly. Kindr. is הָדַר.—Trop. *to be great, splendid, powerful*; see in אַדִּיר.

Niph. *to be made great, to be magnified, glorious*. Part. Ex. 15, 6 יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ *thy right hand, Jehovah, is magnified in might*, is made glorious in strength. The Yod in נֶאְדָּרִי is paragogic.

Hiph. *to magnify, to make honourable*, Is. 42, 21.

Deriv. אֶדֶר, אַדֶּרֶת, אַדִּיר, and the compounds אֲדַרְגָּזְרִין, אַדְרַמֶּלֶךְ.

אֲדָר *Adar*, the twelfth Hebrew month, from the new moon of March to that of April; or according to the Rabbins, from the new moon of February to that of March. Esth. 3, 7. 13. 8, 12. 9, 1. 15. 17. 19. 21. Gr. Ἀδάρ, 1 Macc. 7, 43. Syr. ܐܕܪ, Arab. أَدَارُ, أَذَارُ, and آدَارُ, the sixth month of the Syro-Macedonians. Perh. from Pers. آذر fire.

אֲדָר Chald. id. Ezra 6, 15.

אַדָּר see חֲצַר־אַדָּר.

אֶדֶר m. pr. largeness, amplitude; hence

1. *a wide cloak, mantle*, i. q. אַדֶּרֶת, Mic. 2, 8.

2. *greatness, splendour*, whence Zech. 11, 13 אֶדֶר הַיְקָר *splendour of the price*, i. e. the splendid price, ironically.

אִדַּר Chald. (r. נָדַר II) *area, threshing-floor*, pr. a wide open place, Dan. 2, 35. Syr. ܐܕܪܐ, Arab. أَنْدَرُ. Hence some refer it to Arab. ندر excidit granum; but in Arab. اندر the *nd* seems to be for *dd*.

אֲדַרְגָּזְרִין Chald. plur. m. *chief-judges*, Dan. 3, 2. 3. Compounded from אֲדַר i. q. אֶדֶר greatness, comp. אַדִּיר no. 3; and גָּזְרִין judges, comp. גְּזַר.

אַדְרַזְדָּא Chald. adv. Ezra 7, 2. 3 *rightly, diligently, carefully*, Vulg. *diligenter*. Prob. it is a Persian word, perh. i. q. Pers. دُرُسْتْ *recte, vere, probe*.

אֲדַרְכּוֹן m. only in Plur. אֲדַרְכֹּנִים 1 Chr. 29, 7. Ezra 8, 27, i. q. דַּרְכְּמוֹן, *a daric*, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The א is prosthetic; comp. in Mishna דַּרְכּוֹן and Syr. ܕܪܟܘܢܐ. The etymology is not certain, although we can hardly doubt that the word is kindred to the pr. n. *Darius*, דַּרְיָוֶשׁ. Others make it either: a) Dimin. from דריך, *daric*, δαριήκης, if the common reading is correct in Strabo XVI. p. 5874; or b) A compound from دارا king (Darius) and كون appearance, figure.—The daric was equal in value to the Attic χρυσοῦς, which, according to our mode of reckoning, was worth nearly 1½ German ducats, or about three Spanish dollars; see Boeckh Staatsh. der Ath. I. p. 23. The coin usually bears the image of an archer with a tiara. Darics of gold and silver are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I. Vol. III. p. 551.

אַדְרַמֶּלֶךְ (contr. for אֶדֶר הַמֶּלֶךְ splendour of the king) *Adrammelech*, pr. n. a) An idol of the Sepharvites or Sip-

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parenes brought from Mesopotamia to Samaria, 2 K. 17, 31. b) A son of Sennacherib king of Assyria, who aided in slaying his father, Is. 37, 38. 2 K. 19, 37.

אָדְרָע Chald. i. q. זְרוֹעַ, *the arm*, with א prosthetic, Ezra 4, 23. Hebr. זְרוֹעַ. In the Targums with Patah אָדְרַע. Hence

אֶדְרֶעִי (strong, mighty) *Edrei*, pr. n. a) The former metropolis of Bashan, situated in the territory of Manasseh, Num. 21, 33. Deut. 1, 4. Josh. 12, 4. Called by Eusebius Ἀδραά, by Ptolemy Ἄδρα, by Arabian geographers ذرع Zer'a, now درعا Der'â. [According to Euseb. and the Peut. Tables, it lay 24 Rom. miles from Bozrah on the way to Capitolias and Gadara. See Reland Palæstina p. 547. Bibl. Res. in Pal. III. App. p. 152.—R.] b) A city in Naphtali, Josh. 19, 37.

אַדֶּרֶת 1. Fem. of adj. אַדִּיר, *large, great*, mighty, (comp. שַׂלְמָה, f. שַׂלֶּמֶת,) Ez. 17, 8 גֶּפֶן אַדֶּרֶת *a large vine*, i. e. full of branches and leaves. Comp. אַדִּיר no. 1.

2. Subst. *a wide cloak, mantle, pallium*, 1 K. 19, 13. 19. 2 K. 2, 13. 14. Jon. 3, 6. אַדֶּרֶת שִׁנְעָר *a Babylonish mantle* Josh. 7, 21, i. e. variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. 8. 48. So אַדֶּרֶת שֵׂעָר *a hairy mantle*, shaggy with hair, or (according to some) *of fur*, Gen. 25, 25. Zech. 13, 4.

3. *splendour, glory*, Zech. 11, 3.

* אָדַשׁ i. q. דּוּשׁ, *to thresh*, once inf. absol. Is. 28, 28 אָדוֹשׁ יְדוֹשֶׁנּוּ *threshing he threshes it.*

* אָהַב and אָהֵב fut. יֶאֱהַב and יֶאֱהֵב; 1 pers. אֲהַב Prov. 8, 17 and אֹהַב Hos. 14, 5; inf. אֲהֹב Ecc. 3, 8, also אַהֲבָה q. v.

1. *to breathe after, to long for, to desire*, c. acc. Ps. 4, 4. 40, 17. 70, 5; seq. לְ Ps. 116, 1.—This sense of *breathing after* belongs to the syllables הב, חב, and with the letters softened אב, אוּ; comp. the roots חָבַל; חָבַב, חָפֵץ to desire, to love; אָוָה and אָבָה to desire, to be willing.

2. *to love*, in which signif. it is kindr. with אָגַב, ἀγαπάω. With acc. Gen. 37, 3. 4. Deut. 4, 37; rarely c. לְ Lev. 19, 18. 34. 1 K. 5, 15; c. בְּ Ecc. 5, 9. 1 Sam. 20, 17 אַהֲבָה נַפְשׁוֹ אֲהֲבוֹ *he loved him as he loved his own soul.* Part. אֹהֵב *a friend*, loving and beloved, intimate, different from רֵעַ a companion, Prov. 18, 24. Esth. 5, 10. 14. Is. 41, 8 זֶרַע אַבְרָהָם אֹהֲבִי *the seed of Abraham my friend.*

3. *to love* to do any thing, *to delight in* doing, seq. infin. c. לְ, Hos. 12, 8 לַעֲשֹׁק אָהֵב *he loveth to oppress.* Is. 56, 10. Jer. 14, 10.

Niph. part. נֶאֱהָב *lovely, amiable*, worthy of love, 2 Sam. 1, 23.

Piel part. מְאַהֵב 1. *a friend*, Zech. 13, 6.

2. *a lover*, but only in a bad sense, *a paramour, debauchee*, Ez. 16, 33 sq. 23, 5 sq. i. e. metaph. for an idolater.

Deriv. the three following.

אֲהָבִים, only in plur. אֲהָבִים 1. *loves*, spec. in a bad sense, *amours*, trop. of intercourse and alliances with foreign nations, Hos. 8, 9.

2. *delight, loveliness.* Prov. 5, 19 אַיֶּלֶת אֲהָבִים *a lovely hind.*

אֹהֵב m. *love*, in sing. once meton. for lovers, paramours, Hos. 9, 10. Sept. οἱ ἠγαπημένοι. Plur. אֲהָבִים *loves*, spec. *amours*, Prov. 7, 18.

אַהֲבָה f. 1. Inf. fem. of the verb אָהַב, with לְ pref. Is. 56, 6 לְאַהֲבָה אֶת־שֵׁם יְהוָה *to love the name of Jehovah.* Deut. 10, 15. 11, 13. 22. Josh. 22, 5. 23, 11. With בְּ 1 K. 10, 9 בְּאַהֲבַת יְהוָה אֶת־יִשְׂרָאֵל *in Jehovah's loving Israel*, i. e. because he loved Israel. In the same sense with pref. מִ Hos. 3, 1, and מִן Deut. 7, 8 מֵאַהֲבַת יְהוָה אֶתְכֶם *because Jehovah loved you.*

2. *love*, espec. between the sexes, Cant. 2, 4. 5, 8. 8, 6. 7; of God towards men Hos. 3, 1; of friends towards each other, 1 Sam. 18, 3.

3. *love, delight*, concr. *one beloved*, fem. Cant. 2, 7. 3, 5. So perh. v. 10, where others as adv. *lovely.*

* אָוַד obsol. root, i. q. אָחַד *to be one, united.* Hence אַחַד and

אֲחַד *Ohad*, pr. n. of a son of Simeon, Gen. 46, 10.

* אֲהָהּ interj. expressing grief, sor-

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row, and imitating the sound or cry, *ah! alas!* comp. Arab. آهْ, أَاهٍ, whence the verbs أَهَّ and آهَ to grieve, lament, like Germ. *ach*, *ächzen*. Mostly in the connection אֲהָהּ אֲדֹנָי יֱהוִֹה *ah! Lord God*, Josh. 7, 7. Judg. 6, 22; or אֲהָהּ אֲדֹנִי 2 K. 6, 5. 15. Alone, 2 K. 3, 10; c. dat. Joel 1, 15.

אַהוּד (union, r. אָהַד) *Ehud*, pr. n. m. a) A judge of Israel, Judg. 3, 15 sq. 4, 1. Sept. Ἀώδ. b) 1 Chr. 7, 10.

אַהֲוָא *Ahava*, pr. n. of a river between Babylon and Jerusalem, Ezra 8, 21. 31. The same is probably meant in v. 15, where we may render: *the river that runneth to the Ahava.* It is hardly doubtful, that the word signifies pr. *water*, *aqua;* comp. Sanscr. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *aqua*. It is hard to say what river is meant; possibly the Euphrates, which was called κατ' ἐξοχήν *the river;* comp. הַנָּהָר.

אֱהִי Hos. 13, 10, i. q. אַיֵּה, אַי, *where?* Elsewhere אֱהִי is always 1 pers. fut. apoc. from r. הָיָה to be; and not improb. it is here an error of transcription arising out of v. 7. 14, instead of אַיֵּה. The words are אֱהִי מַלְכְּךָ אֵפוֹא *where then is thy king?* the two words אֱהִי אֵפוֹא being closely joined, as elsewhere אַי אֵפוֹא. —Ewald regards this word (Gr. § 444) as compounded from אֱ (i. q. הֲ) and הִי i. e. *hic*, *here*; comp. Ethiop. ሀP ibi, ʽHP hic, huc. So too Hupfeld.

* אָהַל perh. i. q. הָלַל, هَلَّ 1. *to shine*, *to glitter*, from the mutual relation of verbs פא״ and ע״ע; see Hiph.—Hence אֹהֶל tent, from the shining, glittering appearance.

2. Denom. from אֹהֶל tent, *to tent*, *to move one's tent*, in the manner of nomades, now pitching their tents in one place and then removing to another. Gen. 13, 12. 18 וַיֶּאֱהַל אַבְרָם, Sept. ἀποσκηνώσας Ἀβράμ, Vulg. *movens tabernaculum suum.*

Piel, fut. יְאַהֵל contr. יַהֵל, i. q. Kal no. 2, *to pitch one's tent*, in the nomadic manner, Is. 13, 20. Comp. מַלֵּף for מְאַלֵּף.

Hiph. i. q. Kal no. 1, *to shine*, pr. *to give light.* Job 25, 5 הֵן עַד־יָרֵחַ וְלֹא־יַאֲהִיל *lo! even the moon, it shineth not*, i. e. is not bright, pure, in the sight of God. Jerome: *ecce! luna etiam non splendet.* Sept. οὐκ ἐπιφαύσκει.

The deriv. follow.

אֹהֶל c. suff. אָהֳלִי, אָהֳלְךָ (*ōhōlka*), with He parag. אֹהֱלָה; Plur. אֹהָלִים Syriasm for אֳהָלִים Lehrg. p. 152, 572; with pref. בָּאֳהָלִים Judg. 8, 11. Jer. 35, 7. 10; constr. אָהֳלֵי, c. suff. אֹהָלָיו, אֹהָלֶיךָ, אָהֳלֵיכֶם.

1. *a tent*, *tabernacle*, Gen. 9, 27. al. אֹהֶל מוֹעֵד *tabernacle of the congregation* or of assembly, comm. tabernacle of the covenant, i. e. the movable and portable sanctuary of the Israelites in the desert, described Ex. c. 26, comp. c. 36; also called simply הָאֹהֶל 1. K. 1, 39. As to the distinction in the tabernacle, between אֹהֶל and מִשְׁכָּן, the former (אֹהֶל) denoted the exterior covering, consisting of twelve curtains of goats' hair, which was placed over the proper *dwelling* (מִשְׁכָּן) i. e. the twelve interior curtains or hangings which lay upon the frame-work; see Ex. 26, 1. 7. 36, 8. 14. 19.

2. *a dwelling*, *habitation*, *house*, Is. 16, 5 אֹהֶל דָּוִד *the habitation of David.* 1 K. 8, 66. Jer. 4, 20. Lam. 2, 4. Poet. Ps. 132, 3 אִם אָבֹא בְּאֹהֶל בֵּיתִי *I will not enter the dwelling of my house.*

3. Spec. *the temple*, Ez. 41, 1.

4. *Ohel*, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

אָהֳלָה *Oholah*, *Aholah*, pr. n. of a harlot, used by Ezekiel as the symbol of Samaria, Ez. 23, 4 sq. Put for אָהֳלָהּ (Mappik) i. e. she has *her tent*, her own tabernacle, temple.

אֲהָלוֹת see in אֲהָלִים.

אָהֳלִיאָב (tent of his father) *Aholiab*, pr. n. of an artificer, Ex. 31, 6. 35, 34.

אָהֳלִיבָה *Oholibah*, *Aholibah*, pr. n. of a harlot, used by Ezekiel as the symbol of the idolatrous kingdom of Judah, Ez. 23, 4 sq. lit. *my tabernacle* is *in her*, בָּה for בָּהּ. Comp. אָהֳלָה.

אָהֳלִיבָמָה (tent of the height) *Aholibamah*, pr. n. of a wife of Esau, Gen. 36, 2. 14; also of an Edomitish tribe, v. 14.

אֲהָלִים Num. 24, 6. Prov. 7, 17, and אֲהָלוֹת Ps. 45, 9. Cant. 4, 14, Plur. a spe-

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cies of odoriferous tree growing in India, called by the Greeks ἀγάλλοχον, later ξυλαλόη, in modern times *lignum aloës*, also *lignum paradisi*, and *lignum aquilæ*, *Excæcaria Agallocha* Linn. See Diosc. lib. I. 21. The Heb. as well as the Greek name is derived from the Indian name of the tree, Sanscr. *agaru* and *aguru* (the *r* being softened into *l*), also *agarukam*. See Celsius in Hierobot. T. I. p. 135–170. Gildemeister de rebus Indicis, Fasc. I. p. 65, 66. The Portuguese also would seem to have heard the name under the form *agulu* or the like; since they call this wood *aquilæ lignum*.

* אָהַר a doubtful root; hence perhaps

אַהֲרֹן pr. n. m. (perh. i. q. הָרוֹן mountaineer, comp. Arab. هارون) *Aaron*, the elder brother of Moses, Ex. 6, 20. 7, 7; and the first high-priest, Ex. c. 29. Lev. c. 8.—בְּנֵי אַהֲרֹן *sons of Aaron* Josh. 21, 4. 10. 13; poet. בֵּית אַהֲרֹן *house of Aaron* Ps. 115, 10. 12. 118, 3, put for *the priests* in general. So *Aaron* for any high-priest Ps. 133, 2.

אַו, constr. אוֹ, a noun after the form צָו, קָו, from r. אָוָה to will, to desire.

1. Subst. *will*, *desire*, *appetite*, once Prov. 31, 4 Cheth. וּלְרֹזְנִים אוֹ שֵׁכָר *nor for princes the desire of strong drink*. Keri אֵי שֵׁכָר (to say) *where is strong drink?*

2. *free-will*, *choice*, and hence constr. אוֹ as a Conjunction, implying the power of freely choosing this or that, *or*, *either*; comp. Lat. *vel*, apoc. *ve*, from *velle*. Arab. أَوْ. Deut. 13, 2 אוֹת אוֹ מוֹפֵת *the sign or the wonder*. Job 3, 15. 2. K. 2, 16 בְּאַחַד הֶהָרִים אוֹ בְאַחַד הַגְּיָאוֹת *upon some mountain or into some valley*. Repeated i. q. *sive—sive*, *whether—or*, Lev. 5, 1 אוֹ רָאָה אוֹ יָדַע *whether he hath seen or known*. Ex. 21, 31. Sometimes it is intensive, i. q. *or rather*, 1 Sam. 29, 3 *who hath been with me now these many days*, אוֹ זֶה שָׁנִים *or rather these years*. So Arab. أَوْ, which they explain by بَلْ. —Sometimes also ellipt. for אוֹ כִי *or* (be it) *that*, *or* (it must be) *that*, with fut. subjunct. where we may properly render *or else*, *unless perhaps*. (Comp. Arab. أَوْ c. fut. nasb. ellipt. for أَوْ أَنْ, which is explained by إِلَّا أَنْ *unless*.) Is. 27, 5 *I would burn them all together*, אוֹ יַחֲזֵק בְּמָעֻזִּי *or else let them lay hold of my refuge*, i. e. unless they take hold etc. Lev. 26, 41. Ez. 21, 15 [10].—Hence

3. As a conditional particle, pr. *if one choose*, i. q. *if*, *if perhaps*, *but if*, Sept. ἐάν, comp. Lat. *sive*, in which lies also the *si* conditional. So Arab. أَوْ is often explained by the Grammarians by إِنْ.—With fut. 1 Sam. 20, 10 *who shall tell me* אוֹ מַה־יַּעַנְךָ אָבִיךָ קָשָׁה *if thy father answer thee any thing harshly?* Sept. ἐάν, Vulg. *si forte*. (Winer attributes to this passage more than the context will bear, in endeavouring to make out a disjunctive sense, ad Sim. Lex. p. 26.) Ex. 21, 36 אוֹ נוֹדַע כִּי שׁוֹר נַגָּח הוּא *but if it be known, that the ox was wont to push*, Sept. ἐὰν δέ, Vulg. *sin autem*. Lev. 4, 23. 28. 2 Sam. 18, 13.—Without a verb, Gen. 24, 55 *let the maiden abide with us* יָמִים אוֹ עָשׂוֹר some *days*, *if perhaps ten*, q. d. *ten days if she choose*; Sept. ἡμέρας ὡσεὶ δέκα, Vulg. *dies saltem decem*. In this example the primary sense of *choice* remains; nor can it be well explained: *multos dies*, *aut* saltem *decem*.

אוּאֵל (prob. will of God, from אַו, אוֹ, r. אָוָה) *Uel*, pr. n. Ezra 10, 34.

* אוֹב or אוּב obsol. root, i. q. Arab. أَأَبَ for أَوَبَ.

1. *to come back*, *to return*; also to come to one's senses, resipiscere, whence أَوَّابٌ resipiscens.

2. *to go down*, *to set*, e. g. the sun.

3. *to come by night*, espec. in order to get water. Conj. V, VIII, id. أَيَّابٌ a water-carrier, aquarius. Hence in Hebrew:

אוֹב, plur. אוֹבוֹת masc. comp. for the gender of the plur. Job 32, 19.

1. *a leathern bottle*, pr. *a water-skin*, for carrying water, see r. אוֹב no. 3. Spoken of skins for wine, Job l. c. כְּאֹבוֹת חֲדָשִׁים יִבָּקֵעַ *like new bottles* which *burst*, i. e. like skins full of new wine.

2. νεκρόμαντις or νεκυόμαντις, i. e. *a*

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necromancer, sorcerer, a conjurer who professes to call up the dead by means of incantations and magic formulas, in order that they may give response as to doubtful or future things; comp. 1 Sam. 28, 7. Is. 8, 19. 29, 3.—Deut. 18, 11. 2 K. 21, 6. 2 Chr. 33, 6. Plur. אֹבוֹת Lev. 19, 31. 20, 6. 1 Sam. 28, 3. 9. Is. 8, 19. 19, 3. Spec. put a) For *the divining spirit, the foreboding demon, python*, supposed to be present in the body of such a conjurer; comp. Acts 16, 16. So Lev. 20, 27 אִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בָהֶם אוֹב *a man or a woman in whom is the spirit of divination*, Eng. 'familiar spirit.' 1 Sam. 28, 8 קָסְמִי־נָא לִי בָּאוֹב *divine unto me by the foreboding spirit*; whence such a sorceress is called אוֹב בַּעֲלַת אֶשֶׁת a woman in whom is a divining spirit, 1 Sam. 28, 7. 8. b) For *the dead, the shade* or *spirit evoked*. Is. 29,4 וְהָיְתָה כְאוֹב מֵאֶרֶץ קוֹלֶךָ *and thy voice shall be like a shade out of the ground*.—The LXX usually render אֹבוֹת by ἐγγαστρίμυθοι, *ventriloquists*, and correctly; since among the ancients this power of ventriloquism was often misused for the purposes of magic.—As to the connection between these two significations of *bottle* and *necromancer*, it prob. arose from regarding the conjurer, while possessed by the demon, as *a bottle*, i. e. vessel, case, in which the demon was contained. Hence

אוֹבוֹת (water-skins) *Oboth*, pr. n. of a station of the Israelites in the desert, Num. 21, 10. 34, 43. It must be sought in the desert on the eastern skirts of Idumea, not far from Moab.

אוֹבִיל 1 Chr. 27, 30, *Obil*, pr. n. of an Ishmaelite, who had charge of the camels of David. It signifies pr. *chief of the camels*, like Arab. أَبَّالٌ and أَبِيلٌ from إِبْلٌ camel.—The form אוֹבִיל is for אוֹבֵל, as תּוֹמִיךְ for תּוֹמְכֶךָ Ps. 16, 5.

אוּבָל and אֻבָל, m. (r. יָבַל) *a stream, river*, only in Dan. 8, 2. 3. 6.

* אוּד and אָיַד obsol. root. 1. *to bend, to inflect*, Arab. أَوَدَ mid. Waw; then *to turn, to turn about* or *over, to stir*, see subst. אוּד, אוֹדוֹת; also *to put around, to surround*, see אָר. Corresponding is Heb. פּוּד. Hence

2. *to load, to burden, to press down with weight*; whence أَيْدٌ heavy, burdensome, أَوْدٌ a load, weight, مَأْوُدٌ misfortunes, evils, calamities, by which one is weighed down; see אֵיד.

3. i. q. أَأَدَ for أَيَدَ, *to be strong, robust*; Conj. II, to strengthen, to aid, أَيْدٌ and آدٌ strength, might, force; whence Heb. מְאֹד. Comp. עָזָּה and other verbs which also connect the notions of weight and strength.

אוּד m. pr. *a wooden poker*, with which a fire is stirred, see r. אוּד no 1; hence any burnt wood, *a fire-brand*, Zech. 3, 2. Am. 4, 11. Is. 7, 4. Syr. and Chald. id. Others make it i. q. עוּד wood.

אוֹדוֹת plur. pr. turnings, turns, see r. אוּד no. 1; then *circumstances, reasons, causes* of things. Comp. سَبَبٌ cause, from r. سَبَّ to turn about; حَالٌ way, manner, cause, from حَالَ, חוּל, to turn oneself; Germ. *um* for *wegen*; בִּגְלַל because of, from גָּלַל.—Found only in the formula עַל־אוֹדוֹת i. q. עַל דִּבְרֵי, עַל דְּבַר, *for the causes*, i. e. *on account of, because of, propter*, Gen. 21, 11. 25. 26, 32. Ex. 18, 8; c. suff. עַל אוֹדוֹתַי *on my account*, Josh. 14, 6. עַל כָּל־אוֹדוֹת אֲשֶׁר *for all these causes that*, for this very cause that, Jer. 3, 8.—In some editt. is found 2 Sam. 13, 16 אֵת אוֹדוֹת, which has arisen from combining two readings, אֵת־אוֹדוֹת and עַל אוֹדוֹת.

* I. אָוָה not used in Kal, pr. *to bend, to inflect*; comp. kindr. עָוָה. Hence

1. *to turn aside, to take lodging, to lodge, to dwell*; i.q. Arab. أَوَى Conj. I, II; مَأْوًى a lodging, dwelling. See deriv. אִי.

2. i. q. Arab. أَوَى to incline, to have a bent, i. e. *to desire, to long for, to wish*; see Pi. Hithpa. and comp. חָפֵץ. Kindr. roots are אָבָה, Lat. *aveo*, Arab. هَوِيَ, Sanscr. *av*, to desire.

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Piel. אִוָּה i. q. Kal no. 2, *to desire, to long for*, ascribed mostly to the soul, נֶפֶשׁ. Prov. 21, 10 נֶפֶשׁ רָשָׁע אִוְּתָה רָע *the soul of the wicked desireth evil.* Deut. 12, 20. 14, 26. Job 23, 13. 33, 20. 1 Sam. 2, 16. 2 Sam. 3, 21. Mic. 7, 1. Without נֶפֶשׁ Ps. 132, 13. 14. Is. 26, 9 נַפְשִׁי אִוִּיתִיךָ בַּלָּיְלָה *my soul* even *I desire thee in the night;* comp. עַבְדְּךָ for *I*, with 1 pers. Gen. 44, 32.

Hithpa. הִתְאַוָּה, fut. apoc. יִתְאָו Prov. 23, 3. 6, i. q. Pi. but pr. *to desire for oneself, to long;* absol. 1 Chr. 11, 17; c. acc. Deut. 5, 18. Jer. 17, 16; c. dat. Prov. 23, 3. 6. הִתְאַוָּה תַאֲוָה *to long a longing*, i. e. to long for with eagerness, to lust after, Num. 11, 4. Ps. 106, 14. Hithpael differs also from Piel, in that it is never joined with נֶפֶשׁ, which is the common usage with Piel.

Deriv. אַו constr. אוֹ, אַוָּה, אֱוִי, אִי I, תַּאֲוָה, מַאֲוַיִּים.

* **II.** אָוָה obsol. root, onomatopoetic, *to cry, to howl, ululare;* so Arab. عَوَى to howl, as a dog, wolf, jackal; see the deriv. אוֹי, אִי.

* **III.** אָוָה, in Kal. not used, prob. *to sign, to mark, to describe* with a mark; kindr. with תָּאָה and תָּוָה. Comp. אָבָה, אָוָה I, תָּאַב, to desire. Hence

Hithpa. id. Num. 34, 10 הִתְאַוִּיתֶם לָכֶם *ye shall mark out for yourselves* a border, etc. comp. v. 7. 8, where in the same connection is read fut. תְּתָאוּ לָכֶם. Sept. and Syr. in all three passages, καταμετρήσετε, ܬܬܚܡܘܢ, ye shall measure out, determine.—Hence also אוֹת for אֹוֶת, a sign.

אַוָּה f. (r. אָוָה I. 2) 1. *desire, longing*, e. g. after food, with נֶפֶשׁ, Deut. 12, 15. 20. 21. 18, 6; of sexual desire, Jer. 2, 24. Comp. in אָוָה I. Pi.

2. *desire, pleasure, will*, with נֶפֶשׁ, 1 Sam. 23, 20; simpl. Hos. 10, 10.

אוּזַי (prob. i. q. אֻזַּי, עֻזַּי, strong, robust) *Uzai*, pr. n. m. Neh. 3, 25.

אוּזָל Gen. 10, 27, pr. n. *Uzal*, a descendant of Joktan, here taken in a geographical sense for a city and district of the Joktanidæ in Arabia, prob. the same afterwards called *Sanaa*, the metropolis of the kingdom of Yemen; see Bochart Phaleg. II. 21. J. D. Michaelis Spicil. Geogr. Heb. ext. T. II. p. 164 sq. Rutger's Hist. Jemanæ, p. 217.

אֱוִי (desire or dwelling, i. q. אִי) *Evi*, pr. n. of a king of Midian, Num. 31, 8. Josh. 13, 31.

אוֹי (r. אָוָה II) 1. Subst. *wailing, lamentation.* Prov. 23, 29 לְמִי אוֹי לְמִי אֲבוֹי *who hath wailing, who hath want?*

2. Interj. *wo!* a) Of sorrow, grief, c. dat. *wo to me!* etc. 1 Sam. 4, 8. Is. 3, 9. 6, 5; rarely c. acc. Ez. 24, 6. 8; absol. Num. 24, 23. b) Of threatening, imprecation, Num. 21, 29.—Kindr. is הוֹי.

אוֹיָה i. q. אוֹי, c. dat. Ps. 120, 5.

אֱוִיל m. (r. אָוַל) plur. אֱוִילִים 1. *foolish*, as adj. אִישׁ אֱוִיל Prov. 29, 9. Hos. 9, 7. More freq. subst. *a foolish man, a fool*, Job 5, 2. Is. 19, 11. 35, 8. Prov. 7, 22. 10, 14. 11, 29. 14, 3. 15, 5. Opp. to a prudent man (עָרוּם) Prov. 12, 16; to a wise man (חָכָם) Prov. 10, 14.

2. Impl. *impious, wicked*, Job 5, 3.

אֱוִילִי id. with adj. ending, *foolish*, Zech. 11, 15.

אֱוִיל מְרֹדַךְ *Evil-Merodach*, pr. n. of a king of Babylon, who set at liberty Jehoiachin king of Judah after he had been long detained in prison by Nebuchadnezzar, 2 K. 25, 27. Jer. 52, 31. He succeeded Nebuchadnezzar, and reigned two years, according to Berosus in Jos. c. Ap. 1. 20.—As to the signification of the name, מְרֹדַךְ q. v. is the name of a Babylonish idol, and אֱוִיל is in Heb. *foolish.* But we may take it for granted that some other name of Assyrian or Persian origin lies concealed under this, which the Jews thus wrested into the analogy of their own tongue; pleasing themselves perhaps with the idea of calling the hostile and gentile king in scorn *Merodach's fool*, i. e. his foolish worshipper.

* אָוַל with Vav movable, obsol. root, i. q. יָאַל, וָאַל, *to be foolish*, pr. *to be turned away, perverse*, comp. kindr. עָוַל, and also אוּל. Hence אֱוִיל, אֱוִילִי, foolish, אִוֶּלֶת folly.

* אוּל and אִיל a root not used in

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the verb, but of wide extent in the derivatives.

1. Pr. *to roll, to twist, to twirl*, as in kindr. חוּל, חִיל, גִּיל, גָּלַל; comp. εἰλέω, εἰλύω, ἴλλω, and see below under r. גָּלַל.—Hence אַיִל a ram, from his twisted horns; also אוּל belly.

2. Trop. *to be strong, stout, powerful;* for the connection comp. in חוּל and חַיִל.—Hence אֵל the Strong One, God; אֵלָה terebinth, q. d. the strong tree; אֵלוֹן an oak, Lat. robur; also אֱיָל, אֱיָלוּת, strength, aid.

3. Trop. *to be first, foremost, chief*, from the notion of strength and power; so Arab. أَوِلَ to be foremost, to come out first, أَوَّلُ first, primus, (pr. princeps, like רִאשׁוֹן,) comp. Heb. יָאַל.—Hence אוּלִים, אֵילִים, the mighty, the chief, אוּלָם the front part, q. v. אַיִל no. 2, and אֵילָם, a projection on a building; אִוֶּלֶת no. 3, the first place, rank.

אוּל m. 1. *the belly, body*, pr. a roll, roller, from the round form; r. אוּל no. 1. Ps. 73, 4. Arab. أَأْلٌ, آلٌ.

2. Plur. *the mighty, the powerful, the chief.* 2 K. 24, 15 Cheth. אוּלֵי הָאָרֶץ *the chief of the land.* The Keri has the more usual form אֵילֵי. R. אוּל no. 3.

I. **אוּלַי** compounded from אַו constr. אוֹ, and לַי i. q. לֵי, לֵא, לָא, not; comp. לוּלַי, אַחְלַי.

1. *if not, unless*, once Num. 22, 33 אוּלַי נָטְתָה מִפָּנַי וגו׳ *unless she had turned from me, surely now I had slain thee.* Sept. εἰ μή. Aben Ezra well לוּלֵי.

2. *whether not*, Is. 47, 12; and hence ellipt. [who knows] *whether not*, i. e. *perhaps, peradventure*, expressing doubt, fear, Gen. 24, 5. 27, 12. Josh. 9. 7; and also hope, Gen. 16, 2. Am. 5, 15.—Hos. 8, 7 *the stalk shall yield no meal*, אוּלַי יַעֲשֶׂה זָרִים יִבְלָעֻהוּ [or if] *perhaps it yield, strangers shall devour it.* Jer. 21, 2.—In like manner Arab. لَعَلَّ and عَلَّ *perhaps*, is pr. *whether not*, ellipt. As to its origin, for أَنَّ, and its various forms and use, see De Sacy Gramm. Arabe 1. § 867, and note. More nearly corresponding are the Talmudic particles שֶׁמָּא and דִּילְמָא pr. *whether not, annon*, then *whether perhaps, if perhaps, fortasse;* e. g. Pirke Aboth 2, 4 'ne dicas: cum otiosus fuero, discam, fortasse (שמא) non eris otiosus.' Berach 2, 1. 9. Also מאים *what if? perhaps*, which is put for Heb. אוּלַי Is. 47, 12.

II. **אוּלַי** pr. n. *Ulai, Eulæus*, a river flowing by Susa in Persia, and emptying itself into the united stream of the Euphrates and Tigris, called by the Greeks *Choaspes*, now *Kerah.* Dan. 8, 2. See Hdot. 5. 49. Plin. H. N. 6. 27 or 31. R. K. Porter's Travels, Vol. II. p. 412, and Map.

אוּלָם, אֻלָם, (Kamets impure,) Plur. אֻלַמִּים, (r. אוּל no. 3,) pr. *the anterior part, front;* hence

1. *vestibule, porch, portico*, 1 K. 7, 6 sq. Ez. 40, 7 sq. Spec. of the vestibule or porch erected on the eastern front of the temple of Solomon, Gr. ὁ πρόναος, 1 K. 6, 3. Joel 2, 17; more fully אוּלָם יְהוָֹה 2 Chr. 15, 8. 29, 17. The altitude of this porch is said (2 Chr. 3, 4) to have been 120 cubits, while the height of the temple itself was only 30 cubits, and its length 60 cubits, 1 K. 6, 2. This would give to the porch the form of a tower, unless there is here an error in the text. Perhaps for מאה ועשרים we may read with Meyer and others אמות עשרים *twenty cubits.*

2. Adv. pr. *in front*, and therefore *opposite, on the contrary;* hence trop. as a strong adversative particle, *but, but yet, nay but, nevertheless*, οὐ μὴν ἀλλά, as Sept. well. Job 2, 5. 5, 8. 13, 3. Often also וְאוּלָם, Sept. οὐ μὴν δὲ ἀλλά, Gen. 48, 19. Ex. 9, 16. Job 1, 11. 12, 7. 33, 1. Where two adversative propositions stand one after the other, the Hebrews repeat the adversative particle, as in Engl. e. g. אוּלָם—וְאוּלָם Job 13, 3. 4. Comp. כִּי—וְכִי. Once in Job 17, 10 it is written אֻלָם, where some Mss. falsely read אֻלָּם.—It may be worth inquiry, whether this particle also, as well as אוּלַי, may not be compounded from אוּ i. q. אוֹ *an, whether*, and לָם i. q. لَمْ, لَمْ, *not*, in the ellipt. sense, [who knows] *whether not*, i. q. *but perhaps* This conjecture would seem to be supported by the Syriac word ܐܘܠܡܐ

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which according to the ancient Syrian lexicographers signifies 'annon, fortasse.'

3. *Ulam*, pr. n. m. a) 1 Chr. 7, 16. b) 8, 39. 40.

אִוֶּלֶת f. (r. אָוַל) 1. *folly*, very often in Proverbs, as 5, 23. 12, 23. 13, 16. 14, 17. 18. 29. 15, 2. 14. 21.

2. Impl. *impiety*, *wickedness*, comp. נְבָלָה. Ps. 38, 6. 69, 6.

3. Perh. *the first place*, *high rank*, *power*, from r. אול no. 3. Prov. 14, 24 אִוֶּלֶת כְּסִילִים אִוֶּלֶת *the precedence of fools is folly*, i. e. high honour is to them only a source of foolish actions. There would seem to be here a paronomasia or play upon the twofold signification of אִוֶּלֶת.

אוֹמָר (perh. eloquent, talkative, Syr. ܐܡܘܪܐ, r. אָמַר) *Omar*, pr. n. m. Gen. 36, 11.

* אוּן obsol. root. 1. Pr. *to be nothing*, *not to be*, i. e. having a *negative* power, like נוּא and kindred forms, as نأنأ, نهنه, to hinder, מָנַע, מָאַן; the same power which in most languages is expressed by the letter *n*; comp. Sanscr. *na*, *no*, *an* and *α* privative; Pers. نه, نا; Zend. and Copt. *an*; Gr. νη in νήπιος, νημερτής, and ἄνευ; Lat. *ne*, *nemo*, *non*, also *in* priv. prefixed to adjectives; Germ. *nie*, *nein*, and vulgar *nè*, also *ohne* and *un* prefixed to adjectives; Engl. *no*, *nay*, *not*, and *un*, *in* privative; also Greek ἀναίνομαι. Less frequently the negative power is expressed by the kindred letters *m*, comp. Sanscr. *ma*, Gr. μή; and *l*, comp. לֹא, לָא, לֵא, לֵי, לַי, אַל, אֲלַל. Hence אַיִן, אַיִן nothing, not, אָוֶן nothingness.

From the idea of *nothing* come the following tropical senses:

2. *to be vain*, *empty*, *fruitless*; and hence *to be false*, *worthless*, *wicked*, see אָוֶן no. 1, 2, 3. Comp. in Engl. 'to be nothing worth,' 'there is nothing in him;' Lat. 'homo nequam.'

3. *to be deficient in strength*, *debilitated*, *exhausted*. Arab. آنَ mid. Ye, to be weak, exhausted; أَيْنٌ weariness, trouble, sorrow.—Hence אָוֶן no. 4, תְּאֻנִים labours.

4. *to be light*, *easy*, *facile*; since things light and easy are to us כְּאַיִן, Engl. *as nothing*. Comp. הוּן to be light, easy.—Hence אוֹן I, faculty (facility) of doing any thing, ability, power.

אָוֶן m. (r. און no. 1) c. suff. אוֹנֵךְ, אוֹנָם Jer. 4, 14. Ps. 94, 23. Plur. אוֹנִים Prov. 11, 7.

1. *nothingness*, *vanity*, also a vain and empty thing, Is. 41, 29. Zech. 10, 2. Spec. of the nothingness of idols and of every thing pertaining to idolatry (comp. הֶבֶל) 1 Sam. 15, 23; and so put for *an idol*, *idols*, Is. 66, 3. Hence in Hosea the city בֵּית־אֵל *house of God*, as being given to idolatry, is scornfully called בֵּית־אָוֶן *house of idols*, Hos. 4, 15. 10, 5. Here too are to be referred: a) בִּקְעַת אָוֶן *plain of Aven* (idols), Amos 1, 5, i. e. a certain valley in the vicinity of Damascus, perh. Heliopolis of Syria. b) אָוֶן *Aven* for אוֹן i. e. Heliopolis of Egypt Ez. 30, 17; but with the notion of an idolatrous city.—Spec.

2. *nothingness of words*, i. e. *falsehood*, *deceit*, Ps. 36, 4. Prov. 17, 4.

3. *nothingness* as to worth, *naughtiness*, *wickedness*, *iniquity*, comp. r. און no. 2. Num. 23, 21. Job 36, 21. Is. 1, 13. מְתֵי אָוֶן, אַנְשֵׁי אָוֶן, *wicked men*, Job 22, 15. 34, 36. פֹּעֲלֵי אָוֶן *workers of iniquity*, evil doers, 31, 3. 34, 8. 22. Plur. אוֹנִים Prov. 11, 7, prob. for אַנְשֵׁי אָוֶן, as in Sept. Chald. Syr. Arab.

4. *toil*, *trouble*, *evil*, *calamity*, i. q. עָמָל. Ps. 55, 4 *they cast calamity upon me*. Prov. 22, 8 *he that soweth iniquity shall reap evil*, calamity. Ps. 90, 10. Job 15, 35. Hab. 3, 7.—Spec. *sorrow*, *pain*, Gen. 35, 18 בֶּן־אוֹנִי Ben-oni, i. e. *son of my sorrow*. לֶחֶם אוֹנִים *bread of sorrows* i. e. the food of mourners, which was reckoned unclean, Hos. 9, 4; comp. Deut. 26, 14.

Note. As אָוֶן with suffixes coincides as to form with אוֹן, care must be taken not to confound the two words.

I. אוֹן m. (r. און no. 4) *faculty*, *ability*; hence

1. *strength*, *power*, Job 18, 7. 12. 40, 16. Spec. of manly vigour, power of procreation, רֵאשִׁית הָאוֹן *the first-fruits* or *first-ling of one's strength*, the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 105, 36. Plur אוֹנִים Is. 40, 26. 29. Ps. 78, 51.

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2. *wealth, substance*, Hos. 12, 9. Job 20, 10.

3. *On*, pr. n. m. Num. 16, 1.

II. אוֹן Gen. 41, 50 and אָן 41, 45. 46, 20, *On*, the domestic pr. n. of an ancient Egyptian city, in Ez. 30, 17 written אָוֶן q. v. no. 1. b. Called also by the Hebrews, prob. as a translation of the Egyptian name, בֵּית שֶׁמֶשׁ *Beth-shemesh*, i. e. house of the sun, Jer. 43, 13; by the Greeks *Heliopolis*, city of the sun; by the Arabs عين شمس *'Ain Shems*, i. e. fountain of the sun. Coptic ⲱⲛ, which signified *light*, and spec. *the sun*, as there seems hardly a doubt; comp. ⲟⲩⲥⲓⲛ, ⲟⲉⲓⲛ, ⲟⲩⲱⲛⲓ, light, luminary; see Peyron Lex. p. 273. The city stood on the eastern side of the Nile, a few miles north of Memphis; and was celebrated for the worship and temple of the sun, and for its obelisks, one of which remains to the present day; Diod. Sic. I. 85. Hdot. 2. 59. Near the ruins of the ancient city is a fountain still called *'Ain Shems*, in the adjacent modern village of Matarfyeh. Comp. Descr. de l'Egypte, Antiq. V. Pl. 26, 27. Bibl. Res. in Pal. I. p. 36, 37.

אוֹנוֹ (strong, for אוֹנוֹן) *Ono*, pr. n. of a city in Benjamin, Ezra 2, 33. Neh. 7, 37. 11, 35. 1 Chr. 8, 12; with a valley or plain of like name, Neh. 6, 2.

אוֹנִיּוֹת f. plur. 2 Chr. 8, 18 Cheth. for אֳנִיּוֹת *ships*, with Vav as mater lectionis redundant.

אוֹנָם (strong, stout) *Onam*, pr. n. m. a) Gen. 36, 23. b) 1 Chr. 2, 26.

אוֹנָן (id.) *Onan*, pr. n. of a son of Judah, Gen. 38, 9. 46, 12. Num. 26, 19.

אוּפָז *Uphaz*, pr. n. of a gold country, Jer. 10, 9. Dan. 10, 5. It seems to be corrupted out of אוּפִיר; since the letters ר and ז are also elsewhere interchanged, comp. בָּזַק and בָּרַק lightning, فخر and فخز to boast.

אוֹפִיר, אוֹפַר, אוּפִיר, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phenicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and bringing back every three years *gold*, precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 K. 9, 28. 10, 11. 2 Chr. 8, 18. 9, 10; espec. 1 K. 10, 22, where Ophir is to be understood, although not expressly mentioned. The *gold of Ophir* is frequently mentioned in the O. T. as Job 28, 16. Ps. 45, 10. Is. 13, 12. 1 Chr. 29, 4; once also אוֹפִיר itself is put for *gold of Ophir* Job 22, 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. *India*, and some part of *Arabia*.—That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. 8. 6. 4), and among the moderns, of Vitringa, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see קוֹף, תֻּכִּיִּים. b) The LXX have everywhere (except once in Gen. 10, 29) for אוֹפִיר put *Σουφίρ, Σουφείρ, Σωφίρ, Σωφειρ, Σωφαρά, Σωφηρά*. But ⲥⲟⲫⲓⲣ, according to the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sophir may be readily explained, viz. *Σουπάρα*, the *Οὔππαρα* of Arrian, (Sanscr. *Uppara* upper,) situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda.—Of not less weight are the arguments brought in favour of *Arabia*; which view is supported among the moderns by Michaelis (Spicil. II. p. 184 sq.) Gosselin, Vincent, Bredow (Histor. Unters. II. p. 253), T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. XIX. p. 331 sq. and others. It is said: a) That Ophir, in Gen. 10, 29, is enumerated among other regions inhabited by the descend-

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nts of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabæa and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nations, to the colonies of the Joktanidæ. b) Of the articles of traffic above mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and ἄπυρος, is testified not only by the writers of the O. T. e. g. Num. 31, 22. 50. Judg. 8, 24. 26. Ps. 72, 15; but also by Diod. Sic. 2. 50. ib. 3. 44, 47, (comp. in פוּנִי,) by Agatharchides ap. Phot. Cod. 250, by Artemidorus ap. Strab. 16. 4. 22, and by Pliny H. N. 6. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Præp. Evang. IX. 30; and at the present day there exists a place called *el-Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses, (for we cannot here exhaust the discussion,) they are both far more probable than that which assigns Ophir to the eastern coast of *Africa*, making it to comprise *Nigritia* and the *Sofala* of Arabian writers, now Zanguebar and Mozambique, where there is a gold district called *Fura;* an opinion held by Grotius, Huet, D'Anville, Bruce, Schultess, and others.

אוֹפָן m. (r. אָפַן) constr. אוֹפַן, plur. אוֹפַנִּים, *a wheel*, Ex. 14, 25. al. Prov. 20, 26 וַיָּשֶׁב עֲלֵיהֶם אוֹפָן *and turneth over them the wheel* sc. of the threshing-sledge, i. e. he crushes them in pieces; see in דּוּשׁ.

* אוּץ 1. *to press on, to urge, to hasten* any one, Ex. 5, 13. Comp. Chald. אֲצַץ. Kindr. both in sound and signif. are the roots אָלַץ, לָחַץ, נָחַץ, comp. *πιέζω*.

2. Intrans. to urge oneself, *to hasten, to make haste*, Josh. 10, 13. Prov. 19, 2. 28, 20.—With מִן, *to hasten from*, i. q. *to withdraw oneself*, Jer. 17, 16 וְאָנֹכִי לֹא אַצְתִּי מֵרֹעֶה אַחֲרֶיךָ, for מֵחֲרוֹת רֹעֶה, *I have not withdrawn myself from being a pastor* (prophet) *after thee.*

3. *to press close*, i. e. *to be strait, narrow*, Josh. 17, 15.

Hiph. i. q. Kal no. 1, *to press on, to urge, to hasten* any one; c. inf. et לְ, Is. 22, 4; with בְּ of pers. Gen. 19, 15.

אוֹצָר m. constr. אוֹצַר, plur. אוֹצָרוֹת. R. אָצַר.

1. Pr. what is laid up, *a store, stock*, e. g. of fruits, produce, provision, 2 Chr. 11, 11. 1 Chr. 27, 27; espec. of gold, silver, and other precious things, *treasure*, e. g. of the treasures of the temple 1 K. 7, 51; of the king 14, 26. 15, 18. בֵּית אוֹצָר *treasure-house*, treasury, Neh. 10, 39.

2. i. q. בֵּית אוֹצָר *a store-house, garner*, Joel 1, 17; *a treasury* 2 Chr. 32, 27.

* אוֹר *to be* or *become light, to shine, to be bright*, Gen. 44, 3; also of the eyes of a fainting person when he recovers 1 Sam. 14, 27. 29. Præt. impers. אוֹר *it is light* 1 Sam. 29, 10. Imperat. אוֹרִי, Is. 60, 1 *shine, be bright*, i. e. be surrounded and resplendent with light.

Niph. נָאוֹר, fut. יֵאוֹר, i. q. Kal, 2 Sam. 2, 32. Job 33, 30 לֵהָאוֹר for לְהֵאוֹר *to become light, to be made light, to dawn.* Part. נָאוֹר, *bright, splendid, glorious*, Ps. 76, 5.

Hiph. הֵאִיר 1. *to lighten, to make light, to illuminate*, c. accus. Ps. 77, 19. 97, 4. 105, 39. a) הֵאִיר עֵינַי מ׳ *to enlighten the eyes* of any one, which before were dark, dim, i. e. to recall him as it were to life, Ps. 13, 4; hence *to refresh, to gladden*, Prov. 29, 13. Ps. 19, 9. Ezra 9, 8. Comp. Ecclus. 31, 17. b) הֵאִיר פָּנָיו מ׳ *to light up one's countenance*, to cause it to shine, i. e. to cheer, to enliven. Ecc. 8, 1. Comp. synon. נָהַר II. So of one's own countenance, הֵאִיר פָּנָיו *to cause his face to shine*, spoken. espec. of God as regarding men with a serene and propitious countenance, Ps. 80, 4. 8. 20; c. אֶל Num. 6, 2; עַל Ps. 31, 17; בְּ Ps. 119,

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135; לְ 118, 27; אֶת Ps. 67, 2. Once omitting פָּנִים Ps. 118, 27. c) Trop. *to enlighten*, i. e. to impart knowledge and wisdom, Ps. 119, 130.

2. *to give light, to shine*, absol. Gen. 1, 15; c. dat. Ex. 13, 21. Is. 60, 19.

3. *to light*, i. e. *to kindle*, to set on fire, Mal. 1, 10. Is. 27, 11. Comp. אוּר fire. Arab. أَوَّرَ to kindle.

Deriv. אוֹר, אוּר, אוֹרָה, pr. names אוּרִי—אוּרִיָּהוּ, also מָאוֹר, מָאוֹרָה, יְאִיר, יָאִיר.

אוֹר m. (once f. Job 36, 32; see Lehrg. p. 546) *light*, Gen. 1, 3. 4. 5. Job 3, 9. 12, 25. The diff. between it and מָאוֹר is apparent from Gen. 1, 3 comp. v. 14. 16, i. e. אוֹר is *light* as universally diffused, e. g. the light of day and of the sun, while מָאוֹר is pr. *a light*, luminary, which gives light, and therefore admits the plural, which אוֹר does not, except in one example Ps. 136, 7. where אוֹרִים is poetically put for מְאוֹרִים.—Spec. a) *day-light, morning-light*, dawn, Neh. 8, 3 מִן־הָאוֹר צַר מַחֲצִית הַיּוֹם *from day-light until noon.* Job 24, 14 לָאוֹר *with the light*, at dawn. b) *light of the sun*, also *the sun* itself, Job 31, 26. 37, 21. Hab. 3, 4. Is. 18, 4; comp. φάος for the sun Odyss. 3. 335. Also *light of day*, the day, Ecc. 12, 2. אוֹר רְשָׁעִים *light of the wicked*, i. e. their day-time, put for the night, Job 38. 15. c) i. q. *lightning*, Job 36, 32 עַל־כַּפַּיִם כִּסָּה אוֹר *he covereth his hands with light*, i. e. lightning, q. d. his hands are red with lightning. Job 37, 3. 11. 15. d) *the light* of life, *life*, Job 3, 16. 20; more fully אוֹר חַיִּים Ps. 56, 14. e) Metaph. *light* as the emblem of *welfare, prosperity, happiness;* either so that the proper sense of light is retained, Job 22, 28. Is. 9, 1; or trop. for prosperity itself, Job 30, 26. Ps. 97, 11. In Is. 10, 17 Jehovah is called *the light of Israel*, as the author and source of prosperity and happiness to them; comp. 60, 1. 3. f) *light* for *knowledge, instruction, doctrine*, Is. 49, 6 אוֹר גּוֹיִם *a light of the Gentiles*, i. e. an enlightener, teacher. 51, 4. 2, 5 *let us walk in the light of Jehovah*, see v. 3. Comp. Prov. 6, 23 *for the commandment* (of God) *is a lamp, and the law is light.* g) אוֹר פָּנִים *light of the countenance*, i. e. a serene and cheerful countenance, Job 29, 24 (comp. Ps. 104, 15). Prov. 16, 15 בְּאוֹר פְּנֵי מֶלֶךְ *in the light of the king's countenance*, i. e. when his countenance is cheerful and pleasant. Ps. 4, 7. 44, 4.

אוּר m. 1. i. q. אוֹר, *light*, and hence in Plur. אוּרִים a) *lights*, i. e. region of light, *the East, Orient*, Is. 24, 15. Comp. Hom. πρὸς ἠῶ ἠέλιόν τε, Il. 12. 239. Od. 9. 26. b) *lights*, metaph. for *revelations, revelation*, spoken of the sacred lot of the Hebrews, *Urim*, Num. 27, 21. 1 Sam. 28, 6; oftener more fully חָאֻרִים וְהַתֻּמִּים *Urim and Thummim, light and truth*, i. e. revelation and truth, Ex. 28, 30. Lev. 8, 8; once תֻּמִּים וְאוּרִים Deut. 33, 8. Sept. well, δήλωσις καὶ ἀλήθεια, Luth. *Licht und Recht.* These sacred lots, which the high-priest alone might consult in matters of great moment, were worn *in* his breast-plate, as appears from Ex. 28, 30, where נָתַן אֶל is *to put into;* comp. Deut. 23, 25. Num. 4, 10. Ex. 25, 21. What they were, was already matter of dispute in the time of Philo and Josephus. The latter supposed that the augury was taken from the twelve gems which decorated the exterior of the breast-plate, and from their degree of splendour; Jos. Ant. 3. 8. 9. But Philo teaches that the Urim and Thummim were two small images inserted between the double folds of the breast-plate, one of which symbolically represented *revelation*, and the other *truth;* Tom. II. p. 152. ed. Mangey. In this case, the Hebrews perhaps imitated a similar custom of the Egyptians, among whom the supreme judge wore suspended from his neck a small image of sapphire, as the symbol of *truth;* see Diod. Sic. 1. 48, 75. Ælian. V. H. 14. 34.

2. *light* of fire, Is. 50, 11 בְּאוּר אֵשׁ. Hence for *fire* itself, i. e. *flame, blaze*, Is. 44, 16. 47, 14. Ez. 5, 2. Comp. אוּר Hiph. no. 3.

3. *Ur*, pr. n. a) Of Abraham's native city, more fully אוּר כַּשְׂדִּים *Ur of the Chaldees*, Gen. 11, 28. 31. 15, 7. Neh. 9, 8. A trace of it seems to have remained in the Persian fortress *Ur*, situated between Nesibis and the Tigris according to Ammian. 25. 8. But *ûr* as an appellative may perhaps have signified *a fortress, castle;* so at least Pers. اور castle,

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Zend and Sanscr. *vara*, fortification, comp. Sanscr. *pura* a fortified city, after the analogy of *punar*, Pracrit. *unar*, etc. See F. Benary in the Berliner Jahrbb. 1841. p. 146 sq. b) m. 1 Chr. 11, 35.

אוֹרָה f. 1. *light*, Ps. 139, 12; metaph. of welfare, happiness, Esth. 8, 16.

2. Plur. אוֹרוֹת *greens, green herbs*, 2 K. 4, 39. The idea of *brightness, splendour*, is often transferred in the Semitic tongues to verdure and flowers; comp. נָצַץ, Arab. انوار lights and flowers. Comp. also Samarit. יאר Gen. 1, 11. 12, for דֶּשֶׁא herb.—So Is. 26, 19 כִּי טַל אוֹרוֹת טַלֶּךָ *for as the dew of herbs is thy dew*, i. e. God's quickening influence will raise the dead to life, as the dew of heaven refreshes plants. Comp. Ecclus. 46, 12. 49, 10. Others render *dew of light*, i. e. of life, *the vivifying dew*, comp. אוֹר d.

אֲוֵרוֹת by transp. for אֲרָוּוֹת q. v. *stalls, cribs*, 2 Chr. 32, 28.

אוּרִי (fiery, or perh. an abridged form for אוּרִיָּה) *Uri*, pr. n. m. a) Ex. 31, 2. b) Ezra 10, 24. c) 1 K. 4, 19.

אוּרִיאֵל (flame of God) *Uriel*, pr. n. m. a) 1 Chr. 6, 9. 15, 5. 21. b) 2 Chr. 13, 2.

אוּרִיָּה (flame of Jehovah) *Uriah*, pr. n. m. a) A Hittite, the husband of Bathsheba, treacherously slain by order of David, 2 Sam. 11, 3. b) A priest in the time of Ahaz and Isaiah, Is. 8, 2. 2 K. 16, 10.

אוּרִיָּהוּ (id.) *Urijah*, pr. n. of a prophet slain by order of Jehoiakim, Jer. 26, 20 sq.

אוּשׁ see הִתְאוֹשֵׁשׁ under אִישׁ.

* **אוֹת** or **אוּת** a root not used in Kal.

Niph. נָאוֹת, fut. 1 plur. נֵאוֹת, 3 plur. יֵאוֹתוּ, *to consent*, 2 K. 12, 9; with dat. of pers. *to consent unto* any one, *to gratify* him, Gen. 34, 15. 22. 23. In Arabic this sense is found under the form أَتَى i. q. אָתָה to come, Conj. III ااتى, Heb. אוֹתָה, whence seems to have arisen the new root אוֹת; unless by changing the points, instead of נֵאוֹת, יֵאוֹתוּ, we prefer to read נְאוֹת, יְאוֹתוּ, which forms may then be referred to Poel of r. אָתָה.

I. **אוֹת**, plur. אֹתוֹת, comm. gend. comp. sing. Gen. 9, 12. Ex. 4, 8; plur. Ex. 4, 9. Josh. 24, 17. Contr. for אוֹת from אָוָה III, comp. أَيَةٌ or آيَةٌ sign, for أَوْيَةٌ from اوى.

1. *a sign*, Chald. אָת, Syr. ܐܬܐ, plur. ܐܬܘܬܐ. Ex. 12, 13. Josh. 2, 12. Gen. 1, 14 וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים *and they shall be for signs and for seasons*, i. e. by Hendiadys, for signs of seasons.—Then

2. *an ensign, flag*, military standard, espec. of each single tribe, Num. 2, 2 sq. different from דֶּגֶל the banner of three tribes together.

3. *a sign* of something past, *a token, memorial*, Ex. 13, 9. 16. Deut. 6, 8. Hence *a memorial, monument*, Is. 55, 13. Ez. 14, 8.

4. *a sign* of something future, *a portent, omen*, τύπος τοῦ μέλλοντος Rom. 5, 14, i. q. מוֹפֵת. Is. 8, 18 *lo! I and the children whom Jehovah hath given me* are *signs and portents in Israel from the Lord of hosts*, i. e. through the names divinely given us, which are all of good omen, (viz. יְשַׁעְיָה salvation of Jehovah; עִמָּנוּאֵל God with us, 7, 14. 8, 8; Shear-Jashub 7, 3.) God has made us types of future things to prefigure future deliverance and prosperity. Comp. 20, 3. Ez. 4, 3.

5. *a sign* or *token* of any thing in itself not visible or discernible; e. g. *the token of a covenant*, as circumcision, Gen. 17, 11; the sabbath, Ex. 31, 13. Hence *a token, argument, proof*, Job 21, 29; comp. Lat. *signum* Cic. de Invent. 1. 34, Gr. τεκμήριον, σημεῖον, Sept. Job 21, 29. So of the prophetic *sign* or *token* of the truth of a prophecy, viz. when God or the prophet as his interpreter foretells some minor event, the fulfilment of which serves as a *sign* or *proof* of the future fulfilment of the whole prophecy; Ex. 3, 12. Deut. 13, 2. 3. 1 Sam. 2, 27–34. 10, 7–9. 2 K. 19, 29. 20, 8. 9. Is. 7, 11–14. 38, 7. 22. Jer. 44, 29. 30; comp. Mark 13, 4. Luke 1, 18. 2, 12. Comm. on Is. 7, 10. 11. —Finally, *a wonder, prodigy, miracle*, as a sign of the divine power, i. q. מוֹפֵת, Deut. 4, 34. 6, 22. 7, 19. 29, 2. 34, 11.

II. **אוֹת** or **אֹת** only c. suff. אוֹתִי, אֹתְךָ, etc. i. q. אֵת I, pron. demonstr. commonly as sign of the accus.

אָז demonstr. part. originally of place,

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in that place, there, kindred with זֶה, Arab. إِذْ ecce! Then

1. Part. demonstr. of time, *at that time, then*, Chald. אֱדַיִן. Spoken: a) Of time past, Arab. إِذٍ, Gen. 12, 6. Josh. 10, 12. 14, 11. With præt. 1 K. 8, 12. 2 Chr. 6, 1. 8, 12. 17; also with fut. in præter sense, Josh. l. c. Ex. 15, 1. Deut. 4, 41. Comp. Lehrg. p. 773. b) Of a future time, *then, thereupon, after that;* with fut. in fut. sense, Ps. 96, 12 אָז יְרַנְּנוּ *then shall they rejoice.* Sometimes also with præt. in a future sense, where a future precedes, Judg. 5, 11. Ex. 15, 15.

2. Part. illat. *then*, for *thence, therefore*, on that account, Jer. 22, 15. Ps. 40, 8. 69, 5.

3. With pref. מֵאָז and מִן־אָז, pr. *from that time, from then;* hence a) Adv. *from ancient times, of old, long since*, 2 Sam. 15, 34. Is. 16, 13. 44, 8. 45, 21. 48, 3. 5. 7. b) Prep. and Conj. *from the time, from when, since*, Fr. *depuis, dès-lors*, c. inf. Ex. 4, 10 מֵאָז דַּבֶּרְךָ *since thou hast spoken.* Josh. 14, 10. With subst. Ruth 2, 7 מֵאָז הַבֹּקֶר from the time of morning, *since morning.* Ps. 76, 8 מֵאָז אַפֶּךָ *from the time of thy anger*, i. e. when once thou art angry. As Conj. with a finite verb, pr. for מֵאָז אֲשֶׁר, *from the time that, since*, Ex. 5, 23 מֵאָז בָּאתִי אֶל פַּרְעֹה *since I came unto Pharaoh.* Gen. 39, 5.

Note. Fuller forms from אָז are אֲזִי q. v. and Chald. אֱדַיִן. The latter seems to have come (by softening the letters) from הָדֵין, הֵידֵין, *here*, also *there;* so that its ending appears to be plural, while in fact it is not so; comp. עֲדַיִן for עַד־הֵן. See, for these particles and their etymology, Hupfeld in Zeitschr. f. d. Kunde des Morgenl. II. p. 434.

* אֲזָא and אֲזָה Chald. *to light, to kindle;* comp. Arab. أَزَّ to be hot, to light a fire. Part. pass. אֲזֵה by Syriasm for אֱזֵה Dan. 3, 22; inf. מֵזֵא for מֵאזֵא, c. suff. מֵזְיֵהּ 3, 19.

* אָזַב obsol. root, whence אֵזוֹב q. v.

אֶזְבַּי pr. n. m. *Ezbai*, 1 Chr. 11, 37.

* אֲזַד Chald. i. q. אֲזַל *to go away, to depart.* For the interchange of *d* and *l*, comp. δάκρυον, *lacryma*, and see under lett. ל no. 2. Hence Dan. 2, 5. 8 מִלְּתָא מִנִּי אֲזָדָא *the word has gone out from me*, i. e. what I have said is ratified and cannot be recalled; comp. 9, 23. Is. 45, 23. The Heb. intpp. as Saadias and Tanchum of Jerus. have long ago well compared the Talmudic phrase אזדא לטעמיה *abiit in sententiam suam*, i. e. to follow one's opinion. As to the grammatical form, אַזְדָּא is part. fem. from masc. אֲזֵד, after the form אֲזֵל, קְטֵל.

אֵזוֹב m. (by Syriasm for אֲזוֹב,) ὕσσωπος, *hyssop*, much used by the Hebrews in their sacred purifications and sprinklings, Ex. 12. 22. Lev. 14, 4. 6. 21. 49. Ps. 51, 9. 1 K. 5, 13.—Like the names of many other oriental plants, that of hyssop also seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common *hyssop* of the shops, but also other aromatic plants, espec. mint, wild marjoram, etc.—Some derive it from אָזַב, which they regard as i. q. زَبَّ to be hairy, shaggy; but the plants above named hardly admit this epithet.

אֵזוֹר m. by Syriasm for אֱזוֹר. R. אָזַר.

1. *a girdle, belt*, Is. 5, 27. Jer. 13, 1 sq.

2. *a band, bond, chain*, Job 12, 18. Vulg. *funis.*

אֲזַי i. q. אָז, adv. *at that time, then, thereupon*, Ps. 124, 3. 4. 5. Similar is Chald. אֱדַיִן. See in אָז, note.

אַזְכָּרָה f. (verbal of Hiph. from r. זָכַר in the sense of sacrificing Is. 66, 3; comp. Hiph. no. 1. b,) *a memorial, a remembrance-offering*, Sept. μνημόσυνον, Vulg. *memoriale.* This name was given to that portion of the vegetable oblation (מִנְחָה) which was burnt with frankincense upon the altar; the sweet odour of which ascending to heaven, was supposed to commend the person sacrificing to the remembrance and favour of God. Lev. 2. 2. 9. 16. 5. 12. Num. 5, 26.—In Lev. 24, 7 the frankincense sprinkled upon the shew-bread, is also called אַזְכָּרָה.

* אָזַל fut. יֵאזַל, whence תֵּזְלִי for

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תֵּאזְלִי Jer. 2, 36; prob. *to roll, to roll together;* hence

1. *to spin*, from the rolling or twisting of the thread. So Talmud. אָזַל, whence אַזְלָאָה weaver, Arab. غزل Conj. I, IV, غَزْلٌ something spun, Syr. and Chald. ܥܙܠ, עֲזַל, id. comp. kindr. נְזַל to spin, to flow, both from the idea of rolling. See Pual.

2. Intrans. *to roll off*, i. e. *to go away, to depart*, espec. quickly, suddenly; comp. Germ. *sich trollen*, Engl. *to troll*, Gr. *νέω* to spin, and Mid. *νέομαι* to go away, to flee. So in Chald. and Syr. Comp. Arab. عزل to put away, to remove.—Prov. 20, 14 where c. dat. pleon. לוֹ, like הָלַךְ לוֹ. Jer. 2, 36. Metaph. *to be gone, to fail*, as water Job 14, 11; food 1 Sam. 9, 7; power Deut. 32, 36.

Pual Part. מְאוּזָּל *something spun*, thread, yarn, Ez. 27, 19.

Deriv. אָזָל.

אֲזַל Chald. i. q. Heb. no. 2. 1. *to go away, to depart*, Dan. 6, 19. So also in Syr. and Samar.

2. *to go* any where, to take a journey, Ezra 4, 23. 5, 8. 15.

אָזָל *departure*, see in אֶבֶן no. 6. b.

* I. אָזַן in Kal not used, pr. according to the probable conjecture of Simonis, *to be sharp, acute, pointed;* whence אֹזֶן the ear, (which espec. in animals might be so called from its pointed shape,) and אָזֵן, אֲזֵנִים arms, pointed weapons. Comp. *ἀκοή, ἀκούω*, and *ἀκή, acies, acuo*. Kindr. is perh. עָצַן q. v.

Hiph. הֶאֱזִין denom. from אֹזֶן, q. d. to make ears, i. e. *to point* or *prick up the ears*, *ἐνωτίζεσθαι*, a Greek word peculiar to the Sept. version, Arab. أَذَنَ id. Hence, *to give ear, to hear, to listen*, absol. Is. 1, 2; c. accus. Gen. 4, 23. Job 33, 1; לְ Job 34, 2; אֵל Ps. 77, 2; עַל Prov. 17, 4; עַד Num. 23, 18. both of person and thing. Spec. of God, *to hear* and answer, Ps. 5, 2. 17, 1. 39, 13. 54, 4. Job 9, 16; of men, *to hear* and obey, c. dat. Neh. 9, 30. Ex. 15, 26.—Fut. 1 pers. אָזִין for אַאֲזִין Job 32, 11; Part. מַזִּין for מֶאֱזִין Prov. 17, 4.

Deriv. see in Kal, and the four after אֹזֶן.

* II. אָזַן, i. q. Arab. وَزَنَ, *to weigh, to poise;* whence מֹאזְנַיִם *balances*.—Found only in

Piel. אִזֵּן *to weigh*, trop. *to ponder, to consider*, Ecc. 12, 9, where it is followed by synon. חִקֵּר. Rabbin. אֻזַּן to be weighed, proved.

אָזֵן m. (r. אָזַן I) *furniture, implement*, pr. weapon, arms, comp. Chald. אֲזֵנִין arms, and see r. אָזַן I. Deut. 23, 14 *and thou shalt have a little spade* עַל אֲזֵנֶךָ *among thy furniture;* where many Mss. read עַל אֲזֵנֶיךָ *among thy implements*, which is preferable.—The same sense of both *utensil and weapon* exists in the word כְּלִי.

אֹזֶן f. dual אָזְנַיִם (used also for plur.) constr. אָזְנֵי, *the ear*, from r. אָזַן I. Arab. أُذُنٌ, أُذْنٌ, Ethiop. ኣዝነ, Chald. אוּדֶן, אוּדְנָא, contr. אוּנָא; Syr. ܐܘܕܢܐ, ܐܘܕܢܐ. Comp. Gr. *οὖς*, Lat. *audio*.—Ex. 29, 20. Lev. 8, 23. al. Phrases of which this word makes part, see under the verbs גָּלָה, נָטָה Hiph. פָּתַח, כָּרָה. So דִּבֶּר בְּאָזְנֵי פְלֹנִי *to speak in the ears* of any one, i. e. before any one, in his presence and hearing, Gen. 20, 8. 23, 16. 44, 18. Ex. 10, 2. So Is. 5, 9 בְּאָזְנָי יְהוָֹה *in mine ears* (said) *Jehovah*, comp. 22, 14. שׂוּם בְּאָזְנֵי פ׳ *to put* or *lay up in the ears* of any one, i. e. to rehearse so that one may hear with the ear and lay up in his mind, Ex. 17, 14. שָׁמַע בְּאָזְנָיו *to hear with one's ears*, emphat. Ps. 44, 2. Job 28, 22.

אֻזֵּן שֶׁאֱרָה (ear of Sherah, or Sherah's corner) *Uzzen-Sherah*, pr. n. of a small city founded by Sherah the daughter of Ephraim, 1 Chr. 7, 24.

אַזְנוֹת־תָּבוֹר (pr. ears i. e. summits of Tabor) *Aznoth-Tabor*, pr. n. of a city in Naphtali, Josh. 19, 34.

אָזְנִי (auritus) *Ozni*, pr. n. m. of a son of the patriarch Gad, Num. 26, 16.

אֲזַנְיָה (whom Jehovah hears) pr. n. m. *Azaniah*, Neh. 10, 10.

אֲזִקִּים m. plur. (r. זָנַק) *manacles, chains* for the hands, Jer. 40, 1. 4; i. q. זִקִּים with Aleph prosthetic, which some Mss. omit in v. 1.

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* אָזַר fut. יֶאְזֹר Jer. 1, 17, c. suff. יַאְזְרֵנִי Job 30, 18, *to gird, to bind around;* also *to gird oneself, to be girded.* Arab. أَزَّ to be strong, robust, but doubtful whether also pr. to be girded; Conj. II to gird, Conj. III to strengthen, to aid. Kindred roots, which all have the force of *binding around* or *together, girding, surrounding*, are אָסַר, אָצַר [אָצַל], עָצַר, עָזַר; גָּדַר, חָדַר, חָצַר.—Spoken: a) Of a garment with which one is girded, c. acc. of pers. Job 30, 18. b) With acc. of the member girded, Job 38, 3 אְזָר־נָא חָלְצֶיךָ *gird up now thy loins.* 40, 2. Jer. 1, 17. c) With acc. of the girdle or garment with which one is girded, only trop. 1 Sam. 2, 4 אָזְרוּ חָיִל *they gird on strength.*

Niph. part. נֶאְזָר *girded* Ps. 65, 7.

Piel *to gird*, with acc. of pers. and also of the girdle, Ps. 18, 33. 40 וַתְּאַזְּרֵנִי חַיִל לַמִּלְחָמָה *thou hast girded me with strength for the battle.* 30, 12 וַתְּאַזְּרֵנִי שִׂמְחָה *thou hast girded* [or surrounded] *me with gladness.* Is. 50, 11 מְאַזְּרֵי זִיקוֹת *girded* i. e. *armed with burning weapons.*—For the construction of such verbs with two accusatives, see Lehrg. § 219. 1. Heb. Gr. § 136. 1.

Hithpa. *to gird oneself*, e. g. for battle, *to arm oneself*, Is. 8, 9; c. acc. trop. Ps. 93, 1.

Deriv. אֵזוֹר.

אֶזְרוֹעַ i. q. זְרוֹעַ, *the arm*, (Aleph prosthet. see p. 1,) Jer. 32, 21. Job 31, 22.

אֶזְרָח m. for זָרַח with Aleph prosthetic. R. זָרַח no. 2. c.

1. *a native tree*, growing in its own soil, not transplanted, Ps. 37, 35.—Hence

2. Of persons, *a native*, one born in the country, not a foreigner, Lev. 16, 29. 18, 26. al.

אֶזְרָחִי patronym. *an Ezrahite*, one of the descendants of Ezrah, אֶזְרָח; spoken of Ethan, 1 K. 5, 11 [4, 31]. Ps. 89, 1; also of Heman Ps. 88, 1. In 1 Chr. 2, 6 both these are said to be descendants of Zerah, זֶרַח, the son of Judah; so that we may regard אֶזְרָח as another form of the same name, found only in the patronymic.

* I. אָח constr. אֲחִי, c. suff. אָחִי (my brother), אָחִיךָ, אֲחִיכֶם; Plur. אַחִים (Dag. impl.) constr. אַחֵי, c. suff. אַחֶיךָ, אֲחֵיכֶם, c. suff. 3 pers. אָחָיו for אַחֵיהוּ, comp. Lehrg. p. 602.

1. *a brother*, undoubtedly a primitive word, Arab. أَخٌ, st. constr. أَخِي, أَخُو, أَخَا; Syr. ܐܰܚ, Chald. אח. It follows partly the analogy of verbs לה, and partly that of verbs צע; comp. Lehrg. § 118.—Spoken in a less exact sense of half-brothers, e. g. those born to the same father, but of different mothers, Gen. 42, 15. 43, 3. Judg. 9, 21; or vice versa those born of the same mother, but by different fathers, Judg. 8, 19. These, where there is need of greater definiteness, are called בֶּן־אָב, בֶּן־אֵם, Gen. 49, 8. 43, 29.—Sometimes emphat. of full brethren, by both the father's and mother's side, Gen. 42, 4. 44, 20. Comp. Gen. 49, 5 שִׁמְעוֹן וְלֵוִי אַחִים *Simeon and Levi are true brethren*, i. e. not only by birth but also in disposition.—The word *brother* is employed by the Hebrews in other and wider senses, e. g.

2. *a relative, kinsman*, in any degree of blood. Gen. 14, 16 *Lot his brother*, pr. his brother's son. 13, 8. 29, 12. 15.

3. *one of the same tribe, contribulis*, 2 Sam. 19, 13; e. g. of the Levites, Num. 8, 26. 16, 10. Neh. 3, 1.

4. *a fellow-countryman, popularis*, Judg. 14, 3. Ex. 2, 11. 4, 18. Spoken also even of kindred nations, e. g. of the Edomites and Hebrews, Gen. 9, 25. 16, 12. 25, 18. Num. 20, 14.

5. *an ally, confederate*, spoken of allied nations, as the Tyrians and Hebrews Am. 1, 9; or those of the same religion Is. 66, 20.

6. *a friend, associate;* so of the friends of Job 6, 15, and perh. also 19, 13; of Solomon, whom Hiram calls his brother, 1 K. 19, 13. Comp. Neh. 5, 10. 14.

7. *any one* of the same nature, *a fellow-man*, i. q. רֵעַ, Lev. 19, 17.—Hence preceded by אִישׁ, *one—the other;* Gen. 13, 11 וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו *and they separated themselves one from the other.* 26, 31. This formula is applied also to inanimate things of the same kind in the masculine gender, just as אֲחוֹת—אֲשֶׁת

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are used in the same sense for things feminine, e. g. Ex. 25, 20 וּפְנֵיהֶם אִישׁ אֶל־אָחִיו *and their faces* (i. e. of the Cherubim, shall look) *one towards another*. 37, 9.

8. Trop. as expressing *likeness* of disposition, habits, etc. Job 30, 29 *I am a brother to jackals*, i. e. I cry and howl like them. Prov. 18, 9.

Deriv. אָחוֹת, אַחֲוָה, and pr. n. אַחְאָב, אַחְבָּן, אֲחוּמַי, אֲחִי—אֲחִיתֹפֶל.

* II. אָח interj. expressing grief, complaint, onomatopoetic, *ah! alas!* c. dat. Ez. 6, 11. 21, 20.—Hence the Arabic verb أَحْأَحَ *to cry ah, ah, ah!* repeatedly; see below in אָחַח.

III. אָח f. Arab. إِخٌّ, *a large pot*, a portable *furnace* or *stove*, in which fire was kept in the king's winter-apartment, Jer. 36. 22. 23. At the present day the Orientals sometimes make use of such pots or furnaces instead of fireplaces, for warming rooms; they are called in Persian and Turkish, تنّور *tannûr*. They have the form of a large pitcher; and are placed in a cavity sunk in the middle of the apartment. When the fire has burnt down, a frame like a table is placed over the pot, and the whole is then covered with a carpet; and those who wish to warm themselves sit upon the floor and thrust their feet and legs and even the lower part of their bodies under the carpet. R. אָחַח II.

אַח Chald. *a brother;* plur. c. suff. אָחֶיךָ Ezra 7, 18.

אֹחַ only in plur. אֹחִים, pr. howlings, shrieks; hence *howling animals*, doleful creatures. (comp. אִי II,) prob. *howlets, owls*. Is. 13, 21. The word is onomatopoetic, like Lat. *ulula*, Germ. *Uhu, Schubut*, Fr. *hibou*. See אָח II, and r. אָחַח.

אַחְאָב (father's brother) *Ahab*, pr. n. m. a) A king of Israel r. 918—897 B. C. noted for his uxoriousness and idolatry, 1 K. 16, 28.—22, 40. b) Jer. 29, 21.

אַחְבָּן (brother of the wise, or for אַחְוָן brotherly) *Ahban*, pr. n. of a man of the tribe of Judah, 1 Chr. 2, 29.

אָחַד a verb derived from the numeral אֶחָד, not used in Kal, its place being there supplied by יָחַד *to make one, to unite*.

Hithpa. *to unite oneself, to collect oneself*. Ez. 21, 21 הִתְאַחְדִּי pr. *unite thyself*, [three-edged sword,] i. e. ravage with all thy force united; or, as the parallelism permits, *collect thyself*, i. e. attend!—The suggestion of C. B. Michaelis is not to be contemned, who regards the four first words of the verse as spoken in the character of a military chief: "Conjunge te, dextrorsum! [aciem] strue, sinistrorsum!" i. e. *Fall together, right! to your post, left!*

* אֶחָד constr. אַחַד (and so before מִן Lev. 13, 2; before עָשָׂר Gen. 32, 23; also Gen. 48, 22. 2 Sam. 17, 22. Zech. 11, 7,) fem. אַחַת for אַחֲדָת, in pause אֶחָת; a cardinal numeral having the force of an adjective, *one; unus, a, um*. Arab. أَحَدٌ, f. إِحْدَى, Eth. አሐዱ *ahadu*, Chald. and Syr. חַד, ܚܕ. The same radical letters are found in the Pehlvi *advek* one; and except the third rad. Daleth, in Sanscr. *eka*, and Pehlvi *jek*.—Gen. 42, 13 fin. Ex. 11, 1. Deut. 1, 23. 32, 30. Josh. 12, 9 sq.—Spec. also

1. *one*, i. q. *the same*, Gen. 40, 5. Job 31, 15.

2. As ordinal, *the first, primus, a, um*, but only in enumerating the days of the month. Ezra 10, 16. 17 בְּיוֹם אֶחָד לַחֹדֶשׁ *on the first day of the month*. בְּאֶחָד לַחֹדֶשׁ *on the first of the month* Gen. 8, 5. 13; comp. μία τῶν σαββάτων Acts 20, 7. In enumerating years the construction is שְׁנַת אַחַת, as sometimes in Engl. the *year one, two*, etc. for *the first year*, Dan. 9, 1. 2. Ezra 1, 1.—In other passages, as Gen. 1, 5. 2, 11, אֶחָד retains its common signif. as a cardinal, and the numbers follow each other as in Engl. *one, second, third;* Lat. *unus, alter, tertius*, Sueton. Octav. 101.

3. *some one, any one*. Lev. 13, 2. Deut. 12, 14. 2 Sam. 7, 7. אַחַד הָעָם *one of the people*, Gen. 26, 10. 1 Sam. 26, 15. אֵין אֶחָד, לֹא, *no one*, Num. 16, 15. 1 K. 8, 56. Ps. 14, 3.—Hence often

4. i. q. the indef. art. *a, an, one*, espec. in the later Hebrew. 1 K. 20, 13 נָבִיא

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אֶחָד *a prophet*, a certain prophet, *προφήτης τις*. Dan. 8, 3 אַיִל אֶחָד *a ram*. 1 K. 19, 4. Also where אֶחָד precedes; e. g. אֶחָד קָדוֹשׁ *a holy one*, a certain angel, *τὶς ἄγγελος*, Dan. 8, 13. Sometimes also in the earlier books, as Ex. 29, 3. 1 Sam. 1, 1; seq. gen. as אַחַד הַבֹּרוֹת *one of the cisterns*, i. e. a cistern, Gen. 37, 20; comp. Job 2, 10.

5. *one only* of its kind, i. q. *only*, *alone*, *sole*, Job 23, 13. Ez. 7, 5. Cant. 6, 9. Arab. وَاحِدٌ unique, incomparable, وَحِيدٌ id. A. Schultens ad Job l. c. et 9, 5.

6. Repeated, אֶחָד—אֶחָד, *one—another*, *unus—alter*, Ex. 17, 12. 18, 3. Also thrice, 1 Sam. 10, 3. 13, 17. 18. In like manner distributively, Num. 13, 2 אִישׁ אֶחָד אִישׁ אֶחָד *one man to a tribe shall ye send*, i. e. a man for every tribe. 34, 18.

7. כְּאֶחָד *as one*, i. e. *together*, *at once*, Ezra 2, 64 כָּל־הַקָּהָל כְּאֶחָד *the whole congregation together*. 3, 9. 6, 20. Eccl. 11, 6 שְׁנֵיהֶם כְּאֶחָד *both together*, both alike. Also *together*, *in company*. Is. 65, 25.—In the same sense is used בְּאִישׁ אֶחָד Judg. 20, 8. 1 Sam. 11, 7. Chald. כַּחֲדָא.

8. Fem. אַחַת ellipt. for פַּעַם אַחַת *one time*, *once*, 2 K. 6, 10. Ps. 62, 12.

9. בְּאַחַת a) i. q. אַחַת no. 8. Num. 10, 4. b) *at once*, i. e. *suddenly*, Prov. 28, 18. c) i. q. כְּאֶחָד *together*, *altogether*, Jer. 10, 8.

10. לְאַחַד אֶחָד *one after another*, *one by one*, Is. 27, 12; and so Ecc. 7, 27 אַחַת לְאַחַת.

Note. In the difficult and vexed passage Is. 66, 17, the common signification is to be retained: *those who sanctify and purify themselves in* or *for the* [idol-] *groves* אַחַר אֶחָד *after one*, i. e. following and imitating the one priest who directed the sacred ceremonies. Comp. Comment. on Is. l. c.

Plur. אֲחָדִים 1. *the same*, Gen. 11, 1. Comp. Lat. *uni*, e. g. 'unis moribus vivere' Cic. pro Flacco 26. Terent. Eun. 2. 3. 75.

2. *joined in one*, *united*, Ez. 37, 17 וְיִהְיוּ לַאֲחָדִים *and they* (the two sticks) *shall become one*.

3. *some*, *a few*, Gen. 27, 44. 29, 20.

Deriv. the verb אָחַד, also pr. n. אָחוּד.

אָחוּ (Milêl) an Egyptian word signifying *marsh-grass*, *reeds*, *bulrushes*, *sedge*, every thing green which grows in wet grounds, Gen. 41, 2. 18. Job 8, 11. The word was adopted not only into the Hebrew, but also into the Greek idiom of Alexandria, where it is written *ἄχι*, *ἄχει*, see Sept. Gen. 41, 2. 18. Is. 19, 7; likewise in Ecclus. 40, 16, the author of which lived in Egypt. Jerome in his Comment. on Is. l. c. says: "quum ab eruditis quærerem, quid hic sermo significaret, audivi ab Ægyptiis hoc nomine lingua eorum *omne quod in palude virens nascitur* appellari." The Coptic translator has retained the same word, writing for the Gr. *ἄχει* of the Sept. ⲡⲓ-ⲁϫⲉ. Comp. the same in Num. 11, 5. Kindred are ⲁϫⲉ, ⲟⲩϫⲉ, bulrush, reed. See De Rossii Etymol. Ægypt. p. 24. Jablonski Opusc. ed. te Water T. I. p. 45. T. II. p. 160. Peyron Lex. p. 16.

אֲחוּד (for אֲחִוּד union, from אֶחָד) *Ehud*, pr. n. of a son of Benjamin, 1 Chr. 8, 6; called in the parallel passage Gen. 46, 21 אֲחִי.

אֲחָוָה f. *declaration* of one's mind, Job 13, 17. It is a verbal of Hiph. from r. חָוָה, used in Hebrew only in Piel, but in Chaldee also in Hiph.

אַחֲוָה f. *brotherhood*, Zech. 11, 14. Denom. from אָח q. v.

אֲחוֹחַ *Ahoah* pr. n. 1 Chr. 8, 4, for which v. 7 אֲחִיָּה.—Patronymic אֲחֹחִי *Ahohite*, 2 Sam. 23, 9. 28.

אַחֲיָה Chald. *a declaration*, *showing*, explanation, Dan. 5, 12. Strictly inf. Aph. from חָוָה.

אֲחוּמַי (brother of water, i. e. dwelling near it) *Ahumai*, pr. n. m. 1 Chr. 4, 2.

אָחוֹר m. (r. אָחַר) 1. *the hinder part*, *back-side*, *rear*. Arab. أُخْرٌ id. Hence a) מֵאָחוֹר *from behind*, i. e. *behind*, in the rear, opp. מִפָּנִים, 2 Sam. 19, 9. Arab. مِنْ أُخْرٍ. b) לְאָחוֹר *backward*, *back*, Ps. 114, 3. 5; with averted face, Jer. 7, 24. c) בְּאָחוֹר *backward*, *back*. Prov. 29, 11 *a fool uttereth all his anger*, יְחַכֵּם בְּאָחוֹר יְשַׁבְּחֶנָּה *but a wise man keepeth it back*, q. d. drives it backward, so that it comes back to himself. d) אָחוֹר in acc. as Adverb, Arab. أُخْرًا, *behind*, on the

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back-side, opp. to פָּנִים and קֶדֶם. Ez. 2, 10 *and it* (the roll) *was written* פָּנִים וְאָחוֹר *in front and on the back*, i. e. within and without. 1 Chr. 19, 10. Ps. 139, 5. —Also *backward*, Gen. 49, 17 וַיִּפֹּל רֹכְבוֹ אָחוֹר *and his rider falleth backward*. Jer. 15, 6. Often pleonast. after verbs of turning or going away, i. e. of turning *back*, Ps. 9, 4. 56, 10. 2 Sam. 1, 22. Ps. 35, 4. 40, 15; and so others. e) Plur. אֲחֹרִים *the hinder parts, the back sides*, Ex. 33, 23. 26, 12. 1 K. 7, 25. Ez. 8, 16.

2. *the west, the western quarter;* since the Hebrew, in speaking of the points of the compass, always regarded himself as looking towards the east. Job 23, 7. 8. Is. 9, 11 וּפְלִשְׁתִּים מֵאָחוֹר *and the Philistines behind*, i. e. in the west. Comp. קֶדֶם, יָמִין, תֵּימָן, שְׂמֹאל; also C. B. Michælis Diss. de locorum differentia ratione anticæ, posticæ, dextræ, sinistræ, Halæ 1735; reprinted in Pott's Sylloge Commentt. V. p. 80 sq. § 8.—The Hindus, Mogols, and Irish, follow the same method.

3. *after-time, the future*, לְאָחוֹר *hereafter*, Is. 41, 23. 42, 23.

אָחוֹת f. (for אֲחוֹת, from masc. אֲחוּ, which in Arab. and Chald. is i. q. אֲחִי) plur. c. suff. אֲחוֹתַיִךְ Ez. 16, 55 from a sing. אָחָה, also אַחְיוֹתֵךְ Ez. 16, 52 from a sing. אַחְיָה, which comes from masc. אֲחִי; comp. Lehrg. p. 602.

1. *a sister*, Arab. أُخْتٌ, Syr. ܚܳܬܳܐ for ܐܚܳܬܳܐ, Chald. אֲחָת, id. Pr. a sister of full blood, i. e. of both the same father and mother; but spoken also less accurately of a half-sister, e. g. one born to the same father but of a different mother, ὁμοπατρία, Gen. 20, 12. 2 Sam. 13, 2. 5; or one born of the same mother by a different father, ὁμομητρία, Lev. 18. 9. 11. 20, 17.—The word *sister* is also employed by the Hebrews in other and wider senses; e. g.

2. *a relative, kinswoman*, Job 42, 11. So Gen. 24, 60, where the mother and brother say to Rebecca, אֲחֹתֵנוּ אַתְּ *thou art our sister*.

3. *a countrywoman*, one of the same tribe or country, *popularis*, Num. 25, 18.

4. *an ally*, a confederate city or state, Ez. 16, 46. 23, 31.

5. After אִשָּׁה, *one—the other*, spoken also of inanimate things of the fem. gender. Ex. 26, 3 *five curtains were coupled* אִשָּׁה אֶל־אֲחֹתָהּ *one to another*. v. 5. 6. 17. Ez. 1, 9. 3, 13.

6. Metaph. *sister* is said of any thing with which we are intimately connected; Prov. 7, 4 *say unto wisdom, Thou* art *my sister*. Job 17, 14. Comp. other words expressing relationship, espec. אָב no. 8. אָח no. 8.

7. As a term of endearment addressed to *a spouse*, Cant. 4, 9 sq. Comp. Tibull. 3. 1. 26.

* אָחַז fut. יֹאחֵז, rarely יֶאֱחֹז 1 K. 6, 10. Ecc. 7, 18.

1. *to lay hold of, to take, to seize*, espec. with the hand. Arab. أَخَذَ, Chald. and Syr. אֲחַד, ܐܚܰܕ. Constr. with acc. of pers. or thing, Ps. 56, 1. Judg. 12, 6; often also c. בְּ, Ex. 4, 4. Job 23, 11. 2 Sam. 20, 9 *and the right hand of Joab took hold of Amasa's beard*.—Metaph. ascribed also to terror, fear, (like λαμβάνειν,) Ex. 15, 14 חִיל אָחַז יֹשְׁבֵי פְלֶשֶׁת *terror hath taken hold on the inhabitants of Philistia*. v. 15. Ps. 48, 7. But also vice versa one is said as in Engl. *to take fright*, i. q. to be affrighted; Job 18, 20 קַדְמוֹנִים אָחֲזוּ שָׂעַר *the ancient ones took fright*, were affrighted, for: 'terror seized upon them.' 21, 6. Is. 13, 8 צִירִים וַחֲבָלִים יֹאחֵזוּן *they* (the Babylonians) *take hold of pangs and sorrows*, for: 'pangs and sorrows seize upon them.'

2. *to take, to catch*, e. g. in hunting, fishing, Cant. 2, 15.

3. *to hold, to hold fast* that which one has taken hold of, c. acc. 1 Chr. 13, 9. 2 Chr. 25, 5; בְּ Gen. 25, 26. Metaph. c. acc. Job 17, 9, comp. κρατέω Rev. 2, 25; c. בְּ Job 23, 11. Part. pass. with active signif. Cant. 3, 8 אֲחֻזֵי־חֶרֶב *holding the sword*. Comp. on this deponent use of passive participles, Lehrg. p. 309, 310. Heb. Gram. § 49. n. 2; also comp. for this same verb Syr. ܐܚܺܝܕ holding, Ethiop. አኀዝ *ehûz*, taken, held, also holding.

4. *to hold* or *fasten together, to join*, and in Pass. *to be joined, to adhere*. Many verbs of *taking* and *holding* thus pass over to the notion of *joining* and

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adhering, these ideas being closely allied; comp. לָבַד and לָקַח in Hithpa. and ἔχομαι τινός to hold or depend from any thing, ἐχόμενος joined with any thing; also αἴφω, whence Lat. *hæreo*.—Ez. 41, 6 וְלֹא יֶחֱזוּ אֲחוּזִים בְּקִיר הַבַּיִת *that they might not be joined to the wall of the temple*, i. e. inserted in it. 1 K. 6, 6.—Hence

5. *to make fast, to shut*, e. g. *to bar*, Neh. 7, 3. So Syr. ܐܲܚܶܙ.

6. *to join together* timber, *to cover* with timber, beams, boards, etc. *contabulare*. 1 K. 6, 10 *and he covered the house with cedar-wood*. Comp. חָמַס Hab. 2, 19.

7. *to take out* or *away*, sc. from a larger number; whence Part. pass. *taken out, taken*, sc. from a lot or portion, (like synon. נִלְבָּד.) Num. 31, 30 *and from the half which belongs to the children of Israel, shalt thou take one* [part] אֲחוּז מִן חֲמִשִּׁים *taken from fifty*. v. 47. 1 Chr. 24, 6 בֵּית־אָב אֶחָד אֲחוּז לְאֶלְעָזָר וְאֶחָז אֲחוּז לְאִיתָמָר (where it should twice read with many Mss. אֶחָד אֲחוּז) *one family being taken for Eleazar, and one being taken for Ithamar*, i. e. in drawing lots they drew first a lot for a family of Eleazar, and then one for a family of Ithamar.

Niph. 1. Pass. of Kal no. 2, Ecc. 9, 12.

2. Pass. of Kal no. 3, Gen. 22, 13. Ecc. 9, 12.

3. *to make oneself possessor of* any thing, *to take* or *have possession*. Gen. 34, 10. 47, 27. Josh. 22, 9. 19. Comp. Syr. ܐܲܚܶܙ to possess, and deriv. אֲחֻזָּה.

Piel *to shut up*, as Kal no. 5. Job 26, 9 *shutting up the face of his throne*, i. e. veiling his throne with clouds.

Hoph. *to be joined, fastened*, to any thing, pass. of Kal no. 4. 2 Chr. 9, 18.

Deriv. the six following.

אָחוּז (possessing, possessor) *Ahaz*, pr. n. m. a) A king of Judah contemporary with Isaiah, Hosea, and Micah, r. 744—728 B. C. noted for his weakness of character and idolatry, 2 K. 16, 1 sq. 2 Chr. 28, 16 sq. Is. 7, 1 sq. 38, 8. Sept. Ἄχαζ. b) 1 Chr. 8, 35. 9, 42.

אֲחֻזָּה f. (r. אָחַז Niph. no. 3) *possession*, espec. the possession of land, fields, etc. Lev. 27, 24 לַאֲשֶׁר לוֹ אֲחֻזַּת *to whom possession of the land* belonged, i. e. who had been its owner. v. 16. 21. 22. אֲחֻזַּת קֶבֶר *possession of a sepulchre*, i. e. a sepulchre belonging to a family, their own, Gen. 23, 4. 9. 20. 49, 30. In the connection נַחֲלָה אֲחֻזַּת Num. 27, 7, and נַחֲלַת אֲחֻזָּה 35, 2. Spoken of slaves Lev. 25, 45. 46.

אֲחַזַי *Ahzai*, pr. n. m. Neh. 11, 13; for which 1 Chr. 9, 12 יַחְזֵרָה. Prob. it should read in both passages אֲחַזְיָה, which see.

אֲחַזְיָה and אֲחַזְיָהוּ (whom Jehovah holds) pr. n. *Ahaziah*. a) A king of Israel, the son of Ahab and Jezebel, 897—895 B. C. 1 K. 22, 40. 2 K. 1, 2. Sept. Ὀχοζίας. b) A king of Judah, the son and successor of Joram, 884 B. C. 2 K. 8, 24. 9, 16.

אֲחֻזָּם (their possession) *Ahuzzam*, pr. n. of one of the descendants of Judah, 1 Chr. 4, 6.

אֲחֻזַּת (possession) *Ahuzzath*, pr. n. of a Philistine, the friend of king Abimelech, Gen. 26, 26.

* אָחַח a root not in use. I. Arab. أَحَّ onomatop. from the sound אָח interj. *to cry ah, ah, ah!* repeatedly; in Heb. perh. *to sigh, to groan, to howl*, whence אֲחִים.

II. In Arabic also *to be warm, hot, to glow*, sc. with anger, as in the words أَحَّ, أُحَاحٌ; whence perhaps may be derived Heb. אָח, אֻח, a pot, furnace. Better however to derive the signif. furnace from r. أَجَّ to flame, to burn, as fire, Conj. II to kindle, أَجَّجَ heat, etc. See lett. ג.

אֲחוֹחַי see אֲחוֹחִי.

אֲחִי (perh. apoc. from אֲחִיזַת) *Ahi*, pr. n. m. a) 1 Chr. 5, 15. b) 7, 34.

אֲחִי see אֲחִיזַר.

אֲחִיאָם (for אֲחִי־אָב father's brother, uncle) *Ahiam*, pr. n. m. 2 Sam. 23, 33. 1 Chr. 11, 35.

אֲחִידָה Chald. i. q. Heb. חִידָה with Aleph. prosthet. *a riddle, enigma*, Dan. 5, 12. R. חוּד.

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אֲחִיָּה (brother i. e. friend of Jehovah) *Ahiah*, pr. n. m. a) A priest in the time of Saul, 1 Sam. 14, 3. 18. b) 1 Chr. 8, 7. c) 11, 36. d) 1 K. 4, 2. e) 1 Chr. 26, 20. f) 2, 25. g) 1 K. 15, 27. 33. h) Neh. 10, 27. i) A prophet dwelling at Shiloh in the time of Jeroboam, 1 K. 11, 29. 12, 15; for which אֲחִיָּהוּ 14, 6. 18. 2 Chr. 10, 15.

אֲחִיהוּד (brother i. e. friend of the Jews, for אֲחִי יְהוּד) *Ahihud*, pr. n. m. Num. 34, 27.

אַחְיוֹ (brotherly) *Ahio*, pr. n. m. a) 2 Sam. 6, 3. 4. b) 1 Chr. 8, 14. c) 1 Chr. 8, 31. 9, 37.

אֲחִיחֻד (brother i. e. friend of union) *Ahihud*, pr. n. m. 1 Chr. 8, 7.

אֲחִיטוּב (brother i. e. friend of goodness) *Ahitub*, pr. n. m. a) 1 Sam. 14, 3. 22, 9. b) 2 Sam. 8, 17. c) 1 Chr. 5, 37. Neh. 11, 11.

אֲחִילוּד (brother of one born, for אֲחִי יְלוּד) *Ahilud*, pr. n. of the father of Jehoshaphat, 2 Sam. 8, 16. 20, 24. 1 K. 4, 2.

אֹחִים see אֹחַ.

אֲחִימוֹת (brother of death) *Ahimoth*, pr. n. m. 1 Chr. 6, 10 [25]; for which in the parallel passages stands מַחַת.

אֲחִימֶלֶךְ (brother of the king) *Ahimelech*, pr. n. m. a) A priest dwelling at Nob, father of Abiathar, and the intimate friend of David, 1 Sam. 21, 2. 22, 9. Ps. 52, 2; and on this account put to death by Saul. Different from him apparently is b) *Ahimelech* the son of Abiathar, one of the two high priests in the time of David, 2 Sam. 8, 17. 1 Chr. 24, 3. 6. 31. But Korb, in Winer's Theol. Journal IV. p. 295, very plausibly conjectures that in 2 Sam. 8, 17 instead of 'Ahimelech the son of Abiathar,' it ought to read *Abiathar the son of Ahimelech;* from which error he supposes the reading in 1 Chron. l. c. to have flowed.

אֲחִימָן (brother of a gift) *Ahiman*, pr. n. m. a) One of the Anakim Num. 13. 22. Josh. 15, 14. Judg. 1, 10. b) 1 Chr. 9, 17.

אֲחִימַעַץ (brother of anger) *Ahimaaz*, pr. n. m. a) 1 Sam. 14, 50. b) A son of Zadok the high-priest in the time of David, 2 Sam. 15, 27. 36, 17. 17, 20. 18, 19 sq. The same person seems intended in 1 K. 4, 15.

אַחְיָן (brotherly) *Ahian*, pr. n. m. 1 Chr. 7, 19.

אֲחִינָדָב (liberal or noble brother) *Ahinadab*, pr. n. m. 1 K. 4, 14.

אֲחִינֹעַם (brother of pleasantness) *Ahinoam*, pr. n. fem. a) 1 Sam. 14, 50. b) 1 Sam. 25, 43. 27, 3. 30, 5. 2 Sam. 2, 2. 3, 2.

אֲחִיסָמָךְ (brother of support or help) *Ahisamak*, pr. n. m. Ex. 31, 6. 35, 34.

אֲחִיעֶזֶר (brother of help) *Ahiezer*, pr. n. m. a) A phylarch or head of the tribe of Dan, Num. 1, 12. 2, 25. 7, 66. b) 1 Chr. 12, 3.

אֲחִיקָם (brother of the enemy) *Ahikam*, pr. n. of the father of Gedaliah, whom the Chaldeans made governor in Judea, 2 K. 25, 22. Jer. 39, 14. 40, 5 sq.

אֲחִירָם (brother of the high) *Ahiram*, pr. n. m. Num. 26, 38. Patronym. ־ִי ibid.

אֲחִירַע (brother of evil) *Ahira*, pr. n. m. of a phylarch or head of the tribe of Naphtali, Num. 1. 15. 2, 29. 7, 78. 83. 10, 27.

אֲחִישַׁחַר (brother of the dawn) *Ahishahar*, pr. n. m. 1 Chr. 7, 10.

אֲחִישָׁר (brother of the singer, or for אֲחִי יָשָׁר brother of the upright) *Ahishar*, pr. n. m. 1 K. 4, 6.

אֲחִיתֹפֶל (brother of folly) *Ahithophel*, pr. n. of an early friend of David, who conspired with Absalom against him, 2 Sam. c. 15–17.

אַחְלָב (fatness, fertility) *Ahlab*, pr. n. of a place in the tribe of Asher, Judg. 1, 31. R. חָלַב.

אַחֲלַי Ps. 119, 5, and אַחֲלֵי 2 K. 5, 3, a particle of wishing, *O that! would God!* with fut. Ps. l. c. without verb 2 K. l. c. It is commonly derived from r. חָלָה Pi. חִלָּה פָנִים to stroke one's face, to caress, to court. But not improb. it may be compounded from אָח and לַי i. q. לוּ.

אַחְלַי (O that!) *Ahlai*, pr. n. m. and f. 1 Chr. 2, 31; comp. 11, 41.

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אַחְלָמָה f. Ex. 28, 19, the name of a gem, Sept. Vulg. ἀμέθυστος, *amethyst;* but Josephus gives it by ἀχάτης, *agate*, though there seems to be some confusion in the order of his words. The form is that of a verbal of Hiph. from r. חָלַם to dream; perhaps because it was worn as an amulet to induce dreams. A similar superstition is also the ground of the name ἀμέθυστος, this stone being regarded as a charm against drunkenness. Comp. Braun de Vestitu sacerdot. Heb. II. 16.

אַחְמְתָא Ezra 6, 2, *Achmetha*, i. e. *Ecbatana*, the ancient metropolis of Media, the summer residence of the Persian kings. The ancient orthography of this name is traced by Lassen (Ind. Biblioth. III. 36) in the Sanscr. *açvadhana*, i. e. ἱπποστασία; the Sanscr. ç passing over sometimes into a guttural and sometimes into *s*. The corresponding modern name is *Ispahan*.

אֲחַסְבַּי pr. n. m. *Ahasbai*, 2 Sam. 23, 34. From אֶחֱסֶה בְיָהּ I take refuge in Jehovah.

* **אָחַר** *to be after, behind; to stay behind;* hence, *to stay, to delay, to remain*, in Kal once, 1 pers. fut. וָאַחַר Gen. 32,5.—Arab. أَخَرَ Conj. II, to defer, to delay. Syr. Aph. and Shaph. ܐܘܚܪ and ܫܘܚܪ id.

Piel אַחַר, plur. אֶחֱרוּ for אַחֲרוּ Judg. 5, 28, fut. יְאַחֵר.

1. *to delay, to retard, to hinder* any one, Gen. 24. 56; *to delay, to defer* any thing Ex. 22, 28. Also ellipt. Deut. 7, 10 *he will not delay* (punishment) *to him who hateth him.*

2. Intrans. i. q. Kal, *to stay, to delay, to linger.* Judg. 4, 28 *why linger the paces of his chariots?* Ps. 40, 13 אַל־תְּאַחַר *delay not.* 70, 6. Gen. 34, 19.

3. *to stay long, to tarry late in* or *by* any thing, with עַל, Prov. 23, 30 מְאַחֲרִים עַל הַיַּיִן *who tarry long at the wine*, i. e. who drink till late in the night. Comp. Is. 5, 11. Ps. 127, 2.

Deriv. אַחַר—אֲחֹרַנִּית, and אָחוֹר.

אַחֵר (Dag. forte impl.) f. אַחֶרֶת, Plur. אֲחֵרִים, אֲחֵרוֹת, from an obsol. sing. אָחֵר with Kamets pure.

1. Adj. pr. *after, hinder, following* spec. next following, *next, second.* (comp. *secundus* a sequendo,) Gen. 17, 21 בַּשָּׁנָה הָאַחֶרֶת *in the next year*, the following year. 1 K. 3, 22.—Hence genr. *another, other; alius, alia, aliud;* Gen. 4, 25. 8, 10. 12. 29, 19. al. sæp. Arab. آخَرُ id. Syr. ܐܚܪܝܢ, ܐܚܪܢܐ. plur. ܐܚܪܢܐ, Chald. אָחֳרָן.—So אֱלֹהִים אֲחֵרִים *other gods*, i. e. idols, Deut. 6, 14. 7, 4. Jer. 1, 16. 7, 18. al. sæp. Sing. אֵל אַחֵר Ex. 34, 14; without אֵל id. Is. 42, 8 וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן *and my glory will I not give unto another* god. 48, 11. Ps. 16, 4 אַחֵר (אֲשֶׁר) מָהֳרוּ *who hasten to another* god, i. e. away from the true God after idols.

2. *Aher*, pr. n. m. 1 Chr. 7, 12.

אַחַר pr. *after, the after part, hinder part, extremity.* Hence

1. Adv. a) Of place, *behind*, in the back-ground. Gen. 22, 13 וְהִנֵּה אַיִל אַחַר נֶאֱחָז בַּסְּבָךְ בְּקַרְנָיו *and lo! a ram in the back-ground, caught in a thicket by his horns.* Abraham did not see the ram *behind* himself, as the Vulgate renders, and as it is usually taken; but in the distant part, the back-ground, of what lay before his eyes. [Yet he may naturally be supposed to have looked round on hearing the angel's voice.—T.] Nor is it necessary to read אֶחָד, with the Samar. Sept. Syr. and 42 Mss. b) Adv. of time, *afterwards, then*, Gen. 10, 18. 18, 5. 24, 55. 30, 21. al.

2. Prep. a) Of place, *behind*, Cant. 2, 9. Ex. 3, 1 *behind the desert*, back of it, i. e. on the west of the desert, see in אָחוֹר no. 2. Also *after*, as הָלַךְ אַחַר פ׳ *to go after, to follow* any one, Gen. 37, 17. Job 31, 7. מֵאַחַר prægn. pr. *from after*, Ps. 78, 71 מֵאַחַר עָלוֹת הֱבִיאוֹ *from after the ewes he brought him*, i. e. from following the ewes, from being a shepherd. b) Prep. of time, *after*, Gen. 9, 28. So אַחַר הַדְּבָרִים הָאֵלֶּה *after these things*, i. e. *afterwards*, a formula of transition, Gen. 15, 1. 22, 1. With infin. *after that, after*, Num. 6, 19. אַחַר כֵּן pr. *after so*, i. e. *after* it had *so* happened, *afterwards*, Lev. 14, 36. Deut. 21, 13.

3. Conj. אַחַר אֲשֶׁר *after that*, Ez. 40, 1; and without אֲשֶׁר, Lev. 14, 43. Job 42, 7.

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Note. Instead of the sing. אַחַר, the plur. אַחֲרֵי is far more frequently used; see below. With suffixes the plur. form is always used.

Plur. אֲחָרִים, only in constr. אַחֲרֵי, c. suff. אַחֲרַי, אַחֲרֵיכֶם, אַחֲרֵיהֶם, etc.

1. Subst. *the hinder parts*, 2 Sam. 2, 23 בְּאַחֲרֵי הַחֲנִית *with the hinder end of the spear.*

2. Prep. a) Of place, *behind*, Judg. 18, 12 where it is i. q. *on the west of*, see in אָחוֹר no. 2. More freq. *after*, *behind* any one, Lev. 26, 33. 1 Sam. 14, 37. 2 K. 19, 21. אַחֲרֵיהֶם (אֲשֶׁר) *those* who go *after them*. their flatterers, parasites, Ps. 49, 14. Hence, with verbs of going, *to follow*; also הָיָה אַחֲרֵי מ *to be after*, *to go after* any one, i. q. *to follow*, to be on one's side, Ex. 23, 2. 2 Sam. 2, 10. Comp. 1 K. 1, 7. Prov. 28, 23 מוֹכִיחַ אָדָם אַחֲרֵי חֵן יִמְצָא *he that rebuketh a man after me* (i. e. after my precepts) *shall find favour*. b) Of time, *after*, Gen. 16, 13. 17, 8. With inf. *after that*, *after*, Gen. 5, 4.

3. Conj. אַחֲרֵי אֲשֶׁר *after that*, Deut. 24, 4. Josh. 9, 16. 23, 1; rarely with אֲשֶׁר omitted, Lev. 25, 48. Once אַחֲרֵי כַּאֲשֶׁר Josh. 2, 7.

4. אַחֲרֵי־כֵן pr. *after so*, *after* it had *so* happened, i. e. *afterwards*, Gen. 6, 4. 15, 14. 23, 19. 25, 26. al. Comp. Syr. ܒܰܬܪ̈ܝܗ̇ and ܒܰܬܪ̈ܝܗ̇ ܗ̇ܵܝ. With אֲשֶׁר added it becomes a conjunction, i. q. אַחֲרֵי אֲשֶׁר *after that*, like Lat. *posteaquam* for *postquam*, Deut. 24, 4. 2 Sam. 24, 10. In the later Hebrew we find also אַחֲרֵי זֹאת *after this*, *afterwards*, Job 42, 16. Ezra 9, 10. Comp. Chald. אַחֲרֵי דְנָה Dan. 2, 29. 45.

5. With other prepositions:

a) מֵאַחֲרֵי, once מִן אַחֲרֵי 1 Chr. 17, 7, pr. *from after*, *from behind*, from going or following after; chiefly used of those who abandon a person or party whom they have before followed, Num. 14, 43. Deut. 7, 4. 2 Sam. 20, 2. Also *at* or *on the back*, *behind*, *after*, (comp. מִן no. 3. h,) Josh. 8, 2. Ex. 14, 19. Jer. 9, 21.—Of time, *after*, Ecc. 10, 14; and in Neh. 4, 7 לְמֵאַחֲרֵי, in the same sense. Hence מֵאַחֲרֵי כֵן pr. *after so*, i. e. *afterwards*, 2 Sam. 3, 28. 15, 1.

b) אֶל־אַחֲרֵי *after*, with verbs of motion. 2 K. 9, 18 סֹב אֶל־אַחֲרַי *turn thee after me*, behind me, 2 Sam. 5, 23.

c) עַל־אַחֲרֵי i. q. אַחֲרֵי, Ez. 41, 15. Comp. עַל no. 3. b.

אַחַר Chald. plur. constr. אַחֲרֵי, *after*, Dan. 2, 29; but by Hebraism. The pure Chaldee preposit. is בָּתַר.

אַחֲרוֹן, fem. אַחֲרוֹנָה, from אַחַר with the adj. ending וֹן.

1. *hinder*, *hindermost*, *latter*, opp. to foremost, former, (רִאשׁוֹן,) Gen. 33, 2. Ex. 4, 8. Deut. 24, 3. הַיָּם הָאַחֲרוֹן *the hinder sea*, i. e. western, the Mediterranean, Deut. 11, 24. 34, 2. Joel 2, 20.

2. *after*, *later*, *following*, as דּוֹר אַחֲרוֹן Ps. 49, 14. יוֹם אַחֲרוֹן *after time*, future, Prov. 31, 25. Is. 30, 8. Plur. אַחֲרוֹנִים *those after*, posterity, Job 18, 20.

3. *the last*, *latest*, Neh. 8, 18. Is. 44, 6 *I* [Jehovah] *am the first, and I the last.* Job 19, 25.—Fem. אַחֲרוֹנָה adv. *last*, *the last*, Dan. 11, 29. Also בָּאַחֲרוֹנָה Deut. 13, 10. 1 K. 17, 13, and לָאַחֲרוֹנָה Num. 2, 31. Ecc. 1, 11, *at last*, *last*.

אַחְרַח (for אַחִרְאח, after the brother,) *Aharah*, pr. n. 1 Chr. 8, 1.

אַחַרְחֵל (behind the breast-work sc. born) *Aharhel*, pr. n. m. 1 Chr. 4, 8.

אַחֲרֵי Chald. constr. see אַחַר Chald.

אָחֳרִי Chald. adj. fem. *another*, *alia*, Dan. 2, 39. 7, 5. 6; for the common אַחֲרִית, the ת of the fem. gender being dropped by apocope, like רַאשִׁי for רַאשִׁית, מַלְכוּ for מַלְכוּת.

אָחֳרִין Chald. adj. (fr. אַחַר הַן) Dan. 4, 5 בַּר־אָחֳרִין pr. *at the last*, *at last*, at length; the בַּר being pleonastic, see בַּר Chald. A. 2.—Keri אָחֳרָן.

אַחֲרִית f. (r. אָחַר) 1. *the last* or *extreme part*, *uttermost part*, Ps. 139, 9. —Oftener of time: a) *the end* of a period, Deut. 11, 12; *the end*, *event* of any course of things, *latter state*, *final lot*, Job 8, 7. 42, 12. Prov. 5, 4 אַחֲרִיתָהּ מָרָה *her end is bitter*, i. e. the final lot of those whom the adultress seduces; comp. 23, 32. Sometimes of a happy end or result, Prov. 23, 18. 24, 14. b) *after-time*, *the future*, especc. in the prophetic formula בְּאַחֲרִית הַיָּמִים *in future time*, *in the last days*, Is. 2, 2. Gen. 49, 1. Mic. 4, 1. Num. 24, 14. Dan. 10, 14.

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2. Concr. *those who come after, descendants, posterity*, Ps. 109, 13. Am. 4, 2. 9, 1. Dan. 11, 4.

אֲחֳרִית Chald. f. i. q. Heb. אַחֲרִית no. 1. b. Dan. 2, 28.

אָחְרָן Chald. adj. *another, alius*, Dan. 2, 11.

אֲחֹרַנִּית adv. (r. אָחוֹר) *backwards*. Gen. 9, 23. 1 Sam. 4, 18. Comp. אָחוֹר.

אֲחַשְׁדַּרְפְּנִים m. plur. Esth. 3, 12. 8, 9. 9, 3. Ezra 8, 36, *satraps*, the *governors* or *viceroys* of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign, whose state and splendour they also rivalled. Single parts or subdivisions of these provinces were under procurators or prefects, פַּחוֹת; the satraps governed only whole provinces. See Brisson de regio Pers. principatu I. § 168. Heeren Ideen T. I. p. 489 sq. ed. 4.—The genuine form of this name, which has lately been found in the inscriptions of ancient India, is *kśatrapa* i. e. warrior of the host; see Benfey in Gött. Gel. Anz. 1839. p. 805 sq. Lassen Zeitschr. f. d. Morgenl. III. p. 161. To this harsher form corresponds the Greek ἐξατράπης, ἐξαυθράπης, (Boeckh Corp. Inscr. no. 2691. c.) whence arose by degrees the softer σατράπης. The ן is appended. Comp. אֲחַשְׁתְּרָנִים.

אֲחַשְׁדַּרְפָּנִין Chald. m. plur. i. q. Heb. Dan. 3, 2. 3. 27. 6, 2. 3.

אֲחַשְׁוֵרוֹשׁ *Ahasuerus*, the Hebrew form of the name *Xerxes*, as it would seem. It is found Esth. 1, 1, and often in this book; also Ezra 4, 6. where the order of time would require it to be understood of Cambyses; and further in Dan. 9, 1, where it stands for Astyages, the father of Darius the Mede. The true native orthography of the name Xerxes has recently been brought to light from the cuneiform inscriptions; where it is written *kh-sh-y-â-r-sh-â*, which seems to correspond to the modern Persian شیرشاه i. e. *lion-king*; since it is certain that for the softer pronunciation of *s* and *sh*, as uttered by the modern Persians, the ancient Persians had far harsher sounds, as in the words *khshayathiya* i. q. *Shah* king, *khshatrap* i. q. *Satrap*. From this ancient harsher form, the Hebrews, by prefixing their prosthetic Aleph, made אֲחַשְׁוֵרוֹשׁ *Ahasherosh*, and the Greeks Ξέρξης. See St. Martin in Journal Asiatique III. p. 85. Champollion Précis du Système hiéroglyphique, Tableau général, Tab. 7. 2. p. 24. Lassen üb. d. Keilschrift p. 165; also in Zeitschr. f. Kunde des Morgenl. VI. p. 124 sq.

אֲחַשְׁרֹשׁ Esth. 10, 1 in Chethib, for אֲחַשְׁוֵרוֹשׁ.

אֲחַשְׁתָּרִי (prob. mule-driver, a name of Persian origin, see next art.) pr. n. m. *Ahashtari*, 1 Chr. 4, 6.

אֲחַשְׁתְּרָנִים plur. m. *mules*, Pers. استار *estâr*, استر *ester*, a mule, Sanscr. *açvatara*. Esth. 8, 10, where it is rendered definite by the addition *sons of mares*.—The ן is appended, as in אֲחַשְׁדַּרְפָּנִים.

אַחַת see אֶחָד.

אַט subst. m. (r. אָטַט) 1. *a gentle sound, murmur, whisper*, and plur. אֲטִים concr. *mutterers, whisperers*, i. e. ἐγγαστρίμυθοι, necromancers, ventriloquists, imitating artificially the supposed murmur or thin voice of the shades or manes, Is. 19. 3. See under אוֹב.

2. *a going softly*, gentle motion; whence often adverbially, בְּאַט, לְאַט, לְאָט, *softly, gently, slowly*, e. g. of the still slow gait of a mourner, 1 K. 21. 27; of water gently flowing, Is. 8, 6. So לְאִטִּי pr. in my slow gait, *slowly*, at my convenience, Gen. 33, 14.—Also of the manner of acting and speaking; 2 Sam. 18, 5 לְאַט לִי לַנַּעַר (deal) *gently with the young man for my sake!* Job 15, 11 וְדָבָר בָּאַט עִמָּךְ *and words gently* (spoken) *towards thee*.

* אָטַד a root not in use; Arab. *to be fast, firm*; Conj. II, to make fast, to confirm.—Hence

אָטָד m. *the southern buckthorn. Christ's thorn. Rhamnus paliurus* Linn. so called from the firmness of its roots, Judg. 9, 14. 15. Ps. 58, 10. Arab. أَطَدَ, i. q. the more usual عَوْسَجَ.

אֶטוּן m. (by Syriasm for אֶתְנָן, r. אָתַן) *thread, yarn*, of linen or cotton; in Chald.

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sinew, string. Once Prov. 7, 16 *tapestry, coverings, of Egyptian yarn*, which was distinguished for its firmness and beauty. Comp. Celsii Hierob. I. 89 sq. A. Schultens compares Gr. *ὀθόνη, ὀθόνιον*, linen cloth.

* אָטַם a root not in use. 1. i. q. אָטַט *to utter a gentle sound, to murmur*, spoken of the sighing of the camel when weary; also of the rumbling of the bowels when one is hungry, *τρύζειν*. See Comment. on Is. 19, 3.

2. *to go softly, gently*, see אט no. 2.

* אָטַם *to shut, to close, to stop*, e. g. the mouth, the ears, Prov. 17, 28. 21, 13. חַלּוֹנוֹת אֲטֻמוֹת Ez. 40, 16. 41, 16. 26, *windows closed*, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept. *θυρίδες; διατνωταί*, Symm. *τοξωταί*. Comp. 1 K. 6, 4. Kindr. is Arab. أَطِمَ to cover a window with a curtain.

Hiph. id. Ps. 58, 5.

* אָטַן obsol. root, perh. *to bind, to bind together*, kindr. with אָטַם. Arab. أَصْنٌ tent-cords.—Hence אֲטוּן.

* אָטַר fut. וְאֶטֹר, *to shut, to close*, once Ps. 69, 16. Arab. أطر to shut in, to enclose. Kindred roots are אָצַר, חָצַר, כָּצַר.—Hence the two following:

אָטֻר (shut up, bound, perh. dumb) *Ater*, pr. n. m. a) Ezra 2, 16. Neh. 7, 21. b) Ezra 2, 42. Neh. 7, 45.

אָטֵר m. adj. (r. אָטַר) *shut up, bound*, i. e. impeded. Judg. 3, 15. 20, 16 אֲטַר יַד יְמִינוֹ *impeded as to his right hand*, i. e. who cannot use the right hand freely, and hence i. q. *left-handed*. Arab. أَطَرَ Conj. V, to be impeded; comp. عقل to bind, to tie, transferred also to the tongue, like Engl. tongue-tied.

* אַי, constr. אֵי 1. Interrog. adverb, *where?* c. suff. אַיֶּכָּה *where* art *thou?* Gen. 3, 9. אַיּוֹ *where* is *he?* Ex. 2, 20. אַיָּם *where* are *they?* Is. 19, 12. More freq. with He parag. אַיֵּה q. v.—This particle seems to have arisen by dropping the Nun from אַיִן II, (q. v. in מַאַיִן *whence?*) and this again seems to have been originally the same as the negative אַיִן I; just as many other negative words have also passed over to an interrogative power; comp. Lat. *ne*, Germ. *nicht wahr?* Engl. *not so?* Hence אֵינֶנּוּ pr. *he is not there*, not present, i. q. אֲרִנֶּנּוּ, comp. Job 14, 10; and interrog. *is he not there?* q. d. *where is he?* In this way אַיִן no. I and II become closely related. Comp. Heb. Gram. § 150. no. 1 ult. In Arabic أَيٌّ has passed over into an interrog. pron. *who?* f. أَيَّةٌ; and the same also is Eth. ፌ. Comp. Germ. *wo?* Engl. *who?*

2. As a mere sign of interrogation, put before adverbs and pronouns in order to give them an interrogative power; just as אֲשֶׁר gives them a relative sense. Comp. Germ. *wovon?* for *von welchem?* Engl. *wherefore?* i. q. *for what?* Hence a) אַי זֶה, *which? what?* but always with reference to place (except in Ecc. 11, 6), 1 K. 13, 12 אַי זֶה דֶּרֶךְ הָלָךְ *what way went he?* (Or perh. i. q. Lat. *ubi viæ? quorsum viæ?* see under אָנָּה in lett. b.) 2 K. 3, 8. 2 Chr. 18, 23. Job 38, 24. Also without interrogation, Jer. 6, 16. Ecc. 11, 6. Elsewhere i. q. *where?* (from זֶה here.) Job 28, 12. Esth. 7, 5. Sometimes written in one word, אַיזֶה, q. v. b) אַי מִנָּה *from what? whence?* (from מִנָּה thence.) Gen. 16, 8. 1 Sam. 30, 13. Jon. 1, 8 אַי מִנָּה עַם אַתָּה *from what people art thou?* 2 Sam. 15, 2 אַי מִנָּה עִיר אַתָּה *from what city art thou?* strictly Lat. 'undenam populi? undenam urbis?' as Plaut. *unde gentium?* Odyss. 1. 170 *πόθεν ἀνδρῶν*. c) אַי לָזֹאת *wherefore? why?* from לָזֹאת therefore, Jer. 5, 7.

Note. With certain other particles אַי is joined more closely, so as to coalesce with them into one word, as אַיָּךְ, אֵיכָה, אֵיכֹה, אֵימָה, q. v. The same use of this particle is found in Syr. ܐܝܟܢܐ in what way? how? ܐܡܟܡܐ whence? ܐܢܘ who? Chald. אֵידֵין who then? אֵידָם id. Eth. ፌፐ where? how?—In Prov. 31, 4 Keri וְלָרוֹזְנִים אַי שֵׁכָר, render: *nor for princes* [to say], *Where is strong drink?* See in אַו no. 1.

I. אִי contr. for אִיוֹ, (as עִי for עִיר, רִי for רִיר, comp. Lehrg. p. 510,) m. perhaps

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fem. Is. 23, 2; plur. אִיִּים, once אִיִּין Ez. 26, 18. R. אָיָה I.

1. Pr. *habitable ground, dry land*, opp. to water, the sea, rivers; see the root no. 1. Is. 42, 15 שַׂמְתִּי נְהָרוֹת לָאִיִּים *I will make the rivers dry lands;* comp. 43, 19. 50, 2. Hence

2. *terra maritima*, land adjacent to the sea, *sea-coast*, whether on the shore of the main land, or an island; like the East-Indian *Dvipa*, which signifies both coast and island. Spec. a) *the coast, the sea-coast*, Is. 20, 6. 23, 2. 6. Ez. 27, 7 אִיֵּי אֱלִישָׁה *the coast of Elishah*, i. e. of Peloponnesus or Greece. b) *an island*, Jer. 47, 4 אִי כַפְתֹּר *the isle of Caphtor*, i. e. Crete. אִיֵּי כִתִּים *the isles of Chittim*, Ez. 27, 6. Jer. 2, 10; comp. Esth. 10, 1, where אִיֵּי הַיָּם are put in antith. with the main land, continent. c) Plur. אִיִּים very often for *coasts, maritime regions*, espec. *beyond sea*, as in Jer. 25, 22 is added by way of epexegesis הָאִי אֲשֶׁר בְּעֵבֶר הַיָּם. Hence genr. of *coasts* and *islands* far remote, Is. 24, 15. 40, 15. 41, 1. 5. 42, 4. 10. 12. 49, 1. 51, 5; espec. those of the Mediterranean Ps. 72, 10. Dan. 11, 18, which also are called more definitely אִיֵּי הַיָּם Is. 11, 11, and אִיֵּי הַגּוֹיִם Gen. 10, 5. Zeph. 2, 11.—In Ez. 27, 15 the Indian Archipelago is to be understood.

II. אִי contr. for אֱיִי (r. אָיָה II, see in אִי I) pr. *a howling, wailing cry*. Hence

1. Concr. *the howler*, i. e. *the jackal*, Arab. ابن آوى, plur. بنات آوى, son, daughters of howling, Pers. شغال, whence Germ. *Schakal*, Engl. *jackal*. So called from its nocturnal cry or howl, which resembles the scream of a child. Damiri ap. Bochart. Hieroz. I. p. 843. Found only in plur. אִיִּים, Is. 13, 22. 34, 14.

2. Interj. i. q. אוֹי *ah! alas! wo!* c. dat. Ecc. 10, 16. 4, 10 אִי לוֹ, which several editt. read in one word, אִילוֹ *wo to him!*

III. אִי adv. *not, non*, found Job 22, 30, and in the pr. names אִי־כָבוֹד (inglorious) *Ichabod* 1 Sam. 4, 21, and אִיזֶבֶל *Jezebel*. It is much more freq. in Rabbinic, espec. as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in Ethiopic, where ኢ is prefixed also to verbs. It is doubtless an abridged form from אֵין, see r. אוּן, אִין; like the Greek and Sanscr. *a* priv. from *an*.

אִי־כָבוֹד (inglorious) *Ichabod*, pr. n. 1 Sam. 4, 21. See in אִי III.

* אָיַב *to be an adversary, enemy, to* any one; *to persecute, to hate*. The primary idea is prob. to be sought in *breathing, blowing, puffing* at or upon any one, which is often referred to anger and hatred, Germ. *anschnauben*. Kindred is אָהַב, in which the idea of *breathing after* passes over into that of desire and love. The finite verb occurs only once, Ex. 23, 22; but very freq. is Part. אוֹיֵב as subst. *an adversary, enemy*, Gen. 22, 17. 49, 8. al. Sometimes it retains the construction of a participle, 1 Sam. 18, 29 אוֹיֵב אֶת־דָּוִד *an enemy to David*. —Fem. אוֹיֶבֶת collect. *enemies*, Mic. 7, 8. 10. Comp. Lehrg. p. 477.

Deriv. אִיּוֹב, and

אֵיבָה f. (contr. for אֲיֵבָה, as אֵימָה for אֲיֵמָה) *enmity, hostility*, Gen. 3, 15. Num. 35, 21.

אֵיד m. pr. *a load, burden*, by which one is oppressed, crushed; from r. אוּד no. 2. Hence

1. *misfortune, calamity*, Ps. 18, 19. Job 21, 30.

2. *destruction, ruin*, Job 18, 12. 21, 17. 30, 12. אֵיד אֵל *destruction from God*, Job 31, 23.

אַיָּה f. (for אַוְיָה, r. אָוָה II) pr. *cry, clamour;* hence

1. As the name of *a clamorous bird* of prey, unclean, Lev. 11, 14. Deut. 14, 13; also keen-sighted, Job 28, 7. Sept. and Vulg. sometimes *vulture*, sometimes *kite*. The opinion of Bochart is not improbable. Hieroz. II. p. 193 sq. that it is the species of *falcon* called by the Arabs يويو *yûyu*, i. e. *falco æsalon*, called also *smirle, emerillon*, Engl. *merlin*. Or perhaps the Heb. word is a general term for *hawk, falcon*, etc. whence in Lev. and Deut. ll. cc. is added לְמִינָהּ.

2. *Ajah*, pr. n. m. a) Gen. 36, 24. b) 2 Sam. 3, 7. 21, 8.

אַיֵּה i. q. אַי *where?* with ־ֵה parag. as הִנֵּה from הֵן, Gen. 3, 9. 18, 9. al. Also

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without interrogation, Job 15, 23 *he wandereth about for bread*, אַיֵּה *where*-ever it may be.

אִיּוֹב pr. n. *Job*, an Arab of Uz or Ausitis, distinguished for wealth and also for piety and virtue, but tried of God with the heaviest calamities. Besides the book of Job, he is also mentioned in Ez. 14, 14. 20. Sept. Ἰώβ, Arab. أَيُّوبُ. The name signifies pr. *one persecuted*, from r. אָיַב, as יִלּוֹד one born, from יָלַד; and refers to the calamities by which he was afflicted.—Others render it: *serio resipiscens*, i. q. Arab. أَوَّابٌ, from r. אוֹב, آبَ, to return, to convert, comp. Cor. Sur. 38. 40–44; but see against this, Thesaur. Ling. Heb. p. 81. col. 1.

אִיזֶבֶל f. (pr. non-cohabited, i. e. ἄλοχος Plat. p. 249. B, Lat. *intacta*, chaste, comp. *Agnes*; an appropriate female name, and not to be estimated from the character and conduct of Ahab's queen;) *Jezebel*, *Isabella*, pr. n. of a notorious woman, the daughter of Ethbaal king of Tyre, and wife of Ahab king of Israel, infamous for her idolatry and cruel persecution of the prophets. 1 K. 16, 31. 18, 4. 13. 21, 5 sq. 2 K. 9, 7 sq.

אֵיזֶה *where?* Job 38, 19. 24. Compounded from the interrog. part. אֵי, אַי q. v. no. 2, and זֶה here.

אֵיךְ *how?* apoc. from אֵיכָה, Gen. 26, 9. Without interrogation, Ruth 3, 18. 2 K. 17, 28.—Often as an exclamation of pain or grief, *how!* Ps. 73, 19. Is. 14, 4. Ecc. 2, 16.

אֵיכָה from אֵי no. 2, and כָּה i. q. כֹּה so, here.

1. *how?* in what way? Deut. 1, 12. Without interrogation, Deut. 12, 30.

2. *where?* Cant. 1, 7.

3. Often as an exclamation of pain or grief, *how!* like אֵיךְ, Is. 1, 21. Lam. 1, 1.

אֵיכֹה (id.) *where*, not interrogative, once 2 K. 6, 13, where Keri has אֵיכוֹ id.

אֵיכָכָה (Milêl) *how?* Cant. 5, 3. Esth. 8, 6. From אֵי and כָּכָה i. q. כָּה, כֹּה, so.

אִיל see r. אוּל.

אַיִל m. 1. *a ram*, so called from his twisted horns, q. d. rolled up; see r. אוּל. Gen. 15, 9. Plur. אֵילִים Ex. 25, 5, and אֵלִים Job 42, 8.—Hence intens. אַיָּל q. v.

2. A term of architecture, referring, as it would seem, to a *projection* in a lateral wall, serving as a *post* or *column*, i. e. *a pilaster*; either from r. אוּל no. 3, or like Lat. *aries*, *capreolus*, Germ. *Bock*, used for a *buttress*. 1 K. 6, 31. Ez. 41, 3. Plur. אֵילִים, Ez. 41, 1. 40, 10. 14. 16. 38; comp. v. 26. 31. 34. 37. The ancient versions render it sometimes *posts*, sometimes *columns*. See Boettcher's Proben alttestamtl. Schrifterkl. p. 302.

אַיָּל m. *a stag*, *hart*, male deer, Deut. 12, 15. 14, 5. Is. 35, 6. Plur. ־ִים Cant. 2, 9. 17. Always masc. but in Ps. 42, 2 joined with a fem. in the manner of comm. gend. thus denoting *a hind*, which elsewhere has the specific name אַיָּלָה, אַיֶּלֶת. Chald. and Syr. id. Arab. إِيَّلٌ wild goat, mountain-goat, chamois. Eth. ኀየል, by which orthography the affinity of the roots אוּל and חוּל is distinctly confirmed.—As to the etymology, אַיָּל is a sort of intensive of אַיִל, therefore pr. *a large ram* or *buck*, and אַיָּלָה *a large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde Ziegen*, and the Latins *capreæ*, from their general resemblance to a goat, capra. Sept. every where ἔλαφος.

אֱיָל m. *strength*, *might*, once Ps. 88, 5. R. אוּל no. 2.

אֵיל m. (r. אוּל) plur. אֵילִים, pr. *strong*, *stout*, *mighty*.

1. Plur. *the mighty*, *the powerful*, *the nobles* of a state, city, Ex. 15, 15. Ez. 17, 13. 2 K. 24, 15 Keri.

2. *a strong*, *stout*, *mighty tree*, like δρῦς, spec. the oak, *terebinth*, and sometimes also the palm, i. q. אֵלָה, אֵלוֹן, which is more usual. Sing. once Gen. 14, 6 in the pr. n. אֵיל פָּארָן, Sept. τερέβινθος τῆς Φαράν. Plur. אֵילִים, אֵלִים Is. 1, 29. 57, 5. 61, 3.

אַיָּלָה f. *a hind*, female deer, and perh. also *caprea*, *wild she-goat*, these two ani-

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mals being hardly distinguished in the common usage of the Hebrew. Gen. 49, 21. Plur. אַיָּלוֹת constr. אֵילוֹת 2 Sam. 22, 34. Cant. 2, 7. See in masc. אַיָּל.

אַיָּלוֹן (from אַיָּל, q. d. *Deerfield*, from the number of deer.) *Ajalon*, pr. n. a) A Levitical city in the tribe of Dan, Josh. 10, 12. 19, 42. 21, 24. Judg. 1, 35. See Bibl. Res. in Palest. III. p. 63. b) A city in Zebulun, Judg. 12, 12.

אֵילוֹן (an oak. see אַלּוֹן) *Elon*, pr. n.

1. A city in Dan, Josh. 19, 43. 1 K. 4, 9.

2. Of several men: a) Gen. 26, 34. 36, 2. b) Gen. 46, 14. c) Judg. 12, 11.

אֵילוֹת (trees, a grove, perh. palm-grove, see under אֵלָה) 1 K. 9, 26. 2 K. 16, 6, also אֵילַת (for אֵילָת Lehrg. p. 467, and that collect. for אֵילוֹת) Deut. 2, 8. 2 K. 14, 22. 16, 6 bis, *Eloth*, *Elath*, pr. n. of a city of Idumea on the eastern gulf of the Red Sea, which is called from it Sinus Ælanites, or Elanitic Gulf. The Edomites being subdued, 2 Sam. 8, 14, David took possession of it, and after him Solomon, whose fleet sailed hence to Ophir, 1 K. 9, 26. It was again recovered by the Idumeans; and once more subdued by Uzziah king of Judah, 2 K. 14, 22; but Rezin king of Syria took it at length from the Jews, who seem never again to have recovered it, 2 K. 16, 6. Josephus calls it Ἐλάτη, Ptolemy Ἔλανα, Pliny *Ælana* H. N. 6. 32 or 38. See Relandi Palæst. p. 217, 554 sq. Le Quien Oriens Christ. T. III. p. 758. By Arabian writers it is called أَيْلَةُ *Aileh*, *Ailat*. The ruins of the former city are still visible near to the fortress of 'Akabah, on the N. W. Rüppell's Reisen, p. 248 seq. Frankf. 1829. Bibl. Res. in Palest. I. p. 241 sq.

אֵילוּת f. i. q. אֵיל pr. *strength*, *might*, then *help*, Ps. 22, 20. R. אול no. 2.

אֵילָם plur. אֵילָמִים and אֵלְמוֹת, an architectural term, which the Sept. Vulg. and Targums make i. q. אוּלָם *porch*; from which however it is manifestly distinguished, Ez. 40, 7 sq. The אֵילָמִים were carried round an edifice, and are usually mentioned along with the אֵילִים; see Ez. 40, 16. 22. 26. 29. Comp. Boettcher Proben, p. 319.

אֵילִם (trees, perh. palm-trees) *Elim*, pr. n. of a station of the Israelites in the desert, the second after leaving Egypt, with twelve fountains and seventy palm-trees, Ex. 15, 27. 16, 1. Num. 33, 9. With He loc. אֵילְמָה Ex. 15, 27.—Geographers rightly assume the place of Elim in the Wady Ghŭrŭndel, a valley of that region; see Bibl. Res. in Palest. I. p. 100, 105.

אִילָן Chald. m. *a tree*, Dan. 4, 7. 8 sq. Syr. ܐܸܠܢܳܐ id. It corresponds to Heb. אַלּוֹן; but the Chaldee word is used in a wider sense.

אַיֶּלֶת see in אֲיָלוֹת.

אַיָּלֶת f. i. q. אַיָּלָה (to which it is also st. constr.) *a hind*, as a term of endearment towards a female, Prov. 5, 19.—More difficult of explanation is it in the inscription of Ps. 22 עַל־אַיֶּלֶת הַשַּׁחַר *upon* (according to) *the hind of the dawn*. These words seem to be the name of some other poem or song, to the measure of which this Psalm was to be sung or chanted; comp. חֶשֶׁת 2 Sam. 1, 18. The phrase *hind of the dawn* prob. stands for the morning sun scattering his first rays upon the earth; just as the Arabian poets call the rising sun *the gazelle*, comparing his rays with the horns of that animal; comp. קֶרֶן lett. e. See Schultens ad Job. p. 1193; ad Har. Cons. V. p. 163.

* אָם obsol. root, Chald. and Talmud. אֵם, *to terrify*. The primary idea seems to be *to strike dumb*; comp. r. דָּהַם, הָמַם; perh. also עָם q. v.—Hence the two following:

אֵם adj. f. אֵימָה, *terrible*, *formidable*, Hab. 1, 7. Cant. 6, 4. 10.

אֵימָה and אֵמָה f. (for אַיְמָה) *terror*, *dread*, Deut. 32, 25. With genit. of that which inspires terror; Prov. 20, 2 אֵימַת מֶלֶךְ *the dread of a king*, which one feels before him. Job 33, 7 אֵימָתִי *the terror of me*, i. e. which I inspire. With He parag. אֵימָתָה Ex. 15, 16. Plur. אֵימוֹת Ps. 55, 5.

Plur. אֵימִים 1. *terrors*, Ps. 88, 16.

2. *idols* Jer. 50, 38, so called from the terror with which they inspire their worshippers. Comp. מְפַלְצֶת.

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3. *Emim*, pr. n. of an ancient people who originally inhabited the land of Moab, Gen. 14, 5. Deut. 2, 11.

* אָיַן obsol. root, i. q. אָנַן q. v. Hence

I. אַיִן constr. אֵין, pr. subst. *nothing, nothingness.* Is. 40, 23 הַנֹּתֵן רוֹזְנִים לְאַיִן *who bringeth princes to nothing.* Hence adverbially:

1. *nothing, nought*, usually including the idea of the subst. verb *to be*, e. g. 1 K. 8, 9 אֵין בָּאָרוֹן רַק שְׁנֵי לֻחוֹת הָאֲבָנִים *nothing* was *in the ark save the two tables of stone.* Ps. 19, 7. Ex. 22, 2. So 2 Sam. 19, 7 אַיִן לְךָ פָּרִים וַעֲבָדִים *nought to thee* are *princes and servants.*

2. *no, not*, including the idea of the subst. verb, *there is not, was not; there are not, were not*, etc. i. q. לֹא יֵשׁ, Arab. لَيْسَ, Aram. לֵית, לַיִת, לַיִת, אמ. Num. 14, 42 כִּי אֵין יְהוָה בְּקִרְבְּכֶם *for Jehovah is not among you.* Judg. 21, 25 *in those days* אֵין מֶלֶךְ בְּיִשְׂרָאֵל *there was no king in Israel.* Gen. 37, 29 אֵין יוֹסֵף בַּבּוֹר *Joseph was not in the cistern.* Ps. 10, 4. Ex. 12, 30. Lev. 13, 31. In the same phrases where יֵשׁ is said affirmatively, אֵין is also used negatively, as יֵשׁ לְאֵל יָדִי Gen. 31, 29, and אֵין לְאֵל יָדֵנוּ Neh. 5, 5. Further: a) Where the subject of a sentence is a personal pronoun, this latter is often appended as a suffix to the word אַיִן; e. g. אֵינֶנִּי *I* am *not*, etc. אֵינְךָ *thou* art *not*, etc. אֵינֶנּוּ, אֵינֶנָּה, אֵינְכֶם, אֵינְכֶן, אֵינָם, אֵינָן; and also with plur. form (as if from אֵינִים), אֵינֵיכֶם, אֵינֵיהֶם Ps. 59, 14. 73, 5. b) The substantive verb being implied in this negative particle, as above, the latter is almost always joined with a participle; e. g. Dan. 8, 5 *behold, a he-goat came from the west over the face of the whole earth,* וְאֵין נוֹגֵעַ בָּאָרֶץ *and touched not the ground*, i. q. לֹא נָגַע. Esth. 3, 8. 7, 4. Ezra 3, 13. Ex. 5, 16 תֶּבֶן אֵין נִתָּן *straw there is none given*, i. q. לֹא נִתַּן. It often in this way forms a periphrasis for *no one, none, nemo*, Josh. 6, 1 אֵין יוֹצֵא וְאֵין בָּא *none went out, and none came in.* Lev. 26, 6. Is. 5, 29. Rarely joined with a finite verb, Ex. 3, 2. Ecc. 8, 11. Jer. 38, 5 כִּי אֵין הַמֶּלֶךְ יוּכַל אֶתְכֶם דָּבָר *for the king cannot do any thing against you.* Job 35, 15; and so with the particle יֵשׁ, Ps. 135, 17 אַיִן יֵשׁ רוּחַ בְּפִיהֶם *nor is there any breath in their mouth.* In both these passages לֹא would be more correct. In like manner the modern Arabs write ليس for لا. c) אֵין לִי *there is not to me*, i. e. *I have not, I had not*, etc. Lev. 11, 10. 1 Sam. 1, 2. So Arab. ليس لي. Before an infin. it is often i. q. *non licet, it is not lawful, not permitted*, like οὐκ ἔστιν for οὐκ ἐξεστιν, and Arab. كان لي *est mihi* for *licet mihi*, Cor. 4, 94. ib. 10, 100. So Esth. 4, 2 אֵין לָבוֹא *it is not lawful to enter*, none might enter. Ruth 4, 4. Ps. 40, 6 אֵין עָרֹךְ אֵלֶיךָ *there is nothing to compare unto thee*, i. e. nothing which can rightly be compared, where עָרֹךְ is poetic for לְעָרְכְּךָ. d) Joined with various words: אֵין אִישׁ there is *no man*, Gen. 31, 50. Ex. 2, 12. אֵין דָּבָר Ex. 5, 11, and אַיִן מְאוּמָה 1 K. 18, 43, there is *not any thing.* אֵין כֹּל there is *nothing at all*, Ecc. 1, 9.

3. As יֵשׁ is sometimes i. q. *to be present, to be here* or *at hand*, so אֵין is *not to be present, not to be here* or *at hand*, etc. Fr. *il n'y a pas.* Num. 21, 5 כִּי אֵין לֶחֶם וְאֵין מַיִם *for there is no bread here, nor water.* 1 Sam. 9, 4. 10, 14 *and we saw* כִּי אֵין *that they were nowhere.* Gen. 2, 5. Num. 20, 5. Gen. 5, 24 of Enoch: וְאֵינֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים. 1 K. 20, 40 וְהִנֵּה אֵינֶנּוּ *lo! he was not*, i. e. he was gone. So of death. Ps. 39, 14.

4. Sometimes it may be rendered *without*, i. q. בְּאֵין; but the examples strictly fall back under no. 2; e. g. Joel 1, 6 *strong and without number*, pr. 'and there is no number.' Deut. 32, 4.

5. With prefixes: a) בְּאֵין pr. *in not*, in there not being, in defect of: α) i. q. 'when there was not,' Prov. 8, 24 בְּאֵין תְּהוֹמוֹת *when there were no deeps*, i. e. before the floods were yet created; comp. בְּטֶרֶם. β) Often i. q. בְּלֹא, *without*. Ez. 38, 11 בְּאֵין חוֹמָה *without a wall.* Prov. 5, 23. 11, 14.

b) כְּאַיִן *as nothing*, nothing wanting, i. e. *almost, well-nigh*, Ps. 73, 2. Comp. כִּמְעַט little wanting, i. e. almost; see מְעַט.

c) לְאַיִן α) For לַאֲשֶׁר אֵין *to whom* there is *no, nothing*, Is. 40, 29. Neh. 8, 10. β) For לְלֹא חָדוֹת *so that* there should be *no*, etc. Ezra 9, 14.

d) מֵאַיִן pr. *from there being no*, i. q

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אַיִן, but intensive, *none, not one;* see on this idiom in מִן 1. b. ב. Jer. 10, 6. 7. 30, 7. So מֵאֵין יוֹם i. q. מֵאֵין יוֹם, Is. 5, 9. 6, 11. 50, 2.

Note. The absol. form אַיִן stands only at the end of a clause; while the constr. אֵין everywhere depends on something following; e. g. Num. 20, 5 מַיִם אֵין *there is no water*, for which might also be said אֵין מַיִם.

II. אַיִן adv. of interrog. *where?* Arab. أَيْنَ; found only with מִן prefixed, מֵאַיִן *whence?* Gen. 29, 4. Nah. 3, 7. al.—Originally this was the same with the negat. אֵין I, and passed over into the interrogative sense; hence by apoc. אַי, אַי, אִי III. See in אַי no. 1. Heb. Gram. § 150. 1. fin.

אֵין 1 Sam. 21, 9, i. q. אַיִן, but interrogatively for הֲאַיִן.

אֵיבִיזָר see אֶבְיְזָר.

אֵיפָה, rarely אֵפָה, f. *an ephah*, a measure of grain, containing three seahs, סְאָה, or ten omers, עֹמֶר, Ex. 16, 36. According to Josephus, Ant. 8. 2. 9, the ephah contained 72 sextarii, equal to the Attic (liquid) metretes, or 1993.95 Paris cubic inches, about 1 ⅛ bush. English; see Boeckh Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony; so that there is doubtless an error in another passage of Josephus, Ant. 15. 9. 2, where the ephah seems to be equal to 96 sextarii, or the Attic medimnus. 1 Sam. 17, 17. Zech. 5, 6 sq. Judg. 6, 19. Ruth 2, 17. Also אֵיפָה וְאֵיפָה *a double ephah*, one just, the other false, Prov. 20, 10. Deut. 25, 14. Am. 8, 5.—The origin of this word is to be sought in the Egyptian language; where the Heb. אֵיפָה corresponds to ϣⲙⲏ measure, spec. of corn, modius, from r. ϣⲙ, ⲏⲙ, to number; whence Sept. *οἶφι*. Arab. إِيفَة, an Egyptian measure. See Rödiger in Allg. Encyclop. art. *Epha*. Thes. Ling. Heb. in Append.

אֵיפֹה (from אַי and פֹּה here) *where?* Is. 49, 21. Ruth 2, 19; *how?* what kind of? Judg. 8, 18. In an indirect inquiry, Jer. 36, 19.

אֵיפוֹא i. q. אַפּוֹא, q. v.

* אִישׁ, c. suff. אִישִׁי, אִישְׁךָ, אִישָׁהּ; Plur. אֲנָשִׁים only thrice, Ps. 141, 4. Prov. 8, 4. Is. 53, 3; instead of which the common usage has substituted אֲנָשִׁים (from obsol. sing. אֱנָשׁ), constr. אַנְשֵׁי, c. suff. אַנְשֵׁיהֶם, אַנְשֵׁיהֶן; also as periphrastic plur. בְּנֵי אִישׁ, comp. no. 6.

1. *a man.* Spec. a) *a male*, opp. to a female; Gen. 4, 1 *I have gotten a man with the Lord*, i. e. a man-child. 1 Sam. 1, 11. So even of brutes, Gen. 7, 2; comp. 1, 27. 6, 19. So Lat. *vir* of beasts, Virg. Eclog. 7, 7. b) *a husband*, opp. to a wife, Ruth 1, 11. Gen. 3, 6. 29, 32. 34. With suff. אֲנָשֵׁינוּ *our men*, i. e. our husbands, Jer. 44, 19. So Gr ἀνήρ Il. 18. 291; Lat. *vir* Hor. Sat. 1. 2. 127. c) As opp. to an old man, *one of manly age, vigour*, 1 Sam. 2, 33. d) Emphat. of *manliness*, warlike valour, comp. Hithpa. below. 1 Sam. 4, 9 הִתְחַזְּקוּ וִהְיוּ לַאֲנָשִׁים *be strong, and be ye men!* 1 K. 2, 2. Comp. Hom. Il. 5. 529. e) *a man, mortal*, opp. to God, Job 9, 32. 12, 10. Is. 31, 8; espec. in plur. Gen. 32, 29. Is. 7, 13. Comp. Hom. πατὴρ ἀνδρῶν τε θεῶν τε. Opp. to beasts, Ex. 11, 7. Gen. 49, 6. f) Joined in apposition with other substantives, as אִישׁ סָרִיס *a man a eunuch* i. e. a eunuch Jer. 38, 7; אִישׁ כֹּהֵן a priest Lev. 21, 9; espec. with gentile names, e. g. אִישׁ עִבְרִי a Hebrew Gen. 39, 14. Comp. Gr. ἄνδρες Γαλιλαῖοι, ἄνδρες Ἰσραηλῖται, Acts 1, 11. 3, 12. g) With genit. of a city, land, people, it denotes *a citizen, inhabitant*, etc. e. g. אִישׁ יִשְׂרָאֵל *a man of Israel*, i. e. Israelite; אַנְשֵׁי יְהוּדָה 1 Sam. 7, 11; אַנְשֵׁי יִשְׂרָאֵל 2 Sam. 19, 42; also אַנְשֵׁי חָצֵר Gen. 24, 13. In this signif. the sing. אִישׁ is mostly put collectively, as אִישׁ יִשְׂרָאֵל for אַנְשֵׁי יִשְׂרָאֵל Josh. 9, 6. 7. 10, 24. Judg. 7, 8. 8, 22. al. h) With genit. of a king, leader, military chief, master, etc. *the men of* any one, for his *companions, followers, soldiers, his people*, 1 Sam. 23, 3. 12. 24, 5. 8. 28, 1. Once perhaps spoken of *relatives* and *near friends*, like Syr. ܐܢܫ̈ܐ ܕܡ̈ܝ, e. g. Ez. 24, 17. 22, where לֶחֶם אֲנָשִׁים *the bread of men*, is the food which relatives and friends were accustomed to send to mourners. i) So too אִישׁ אֱלֹהִים and with art, הָאִישׁ הָאֱלֹהִים,

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man of God, i. q. servant and minister of God; spoken of angels Judg. 13, 6. 8; of prophets 1 Sam. 2, 27; of Moses Deut. 33. 1; of David 2 Chr. 8, 14. k) With genit. of an attribute, quality, virtue, vice, etc. it denotes one possessing that attribute or quality; and in this way the Hebrews form a periphrasis for an adjective; e. g. אִישׁ תֹּאַר *a man of form*, i. e. handsome; אִישׁ דְּמִים *a man of blood*, bloody; אַנְשֵׁי לֵבָב intelligent, see in לֵב no. 1. e; אַנְשֵׁי חֵשֶׁם *men of name*, famous, Gen. 6, 4; comp. אִישׁ תְּאַדְמָה a husbandman, Gen. 9, 20. l) Collect. for *men*, i. e. *soldiers*, *troops*, Is. 21, 9. Comp. אָדָם Is. 22, 6. m) אִישׁ marks also *a man of rank*, a great man, noble, as opp. to אָדָם a man of low condition; see in אָדָם no. 1. b. n) As joined with numerals, we find after numerals below ten אֲנָשִׁים, as שְׁלֹשָׁה אֲנָשִׁים Gen. 18, 2; between ten and twenty sometimes אִישׁ, Num. 1, 44; and above twenty always אִישׁ, 1 Sam. 14, 14. 22, 2. 18. al. sep.

2. With אָח or רֵעַ, *one—another*; see רֵעַ and אָח.

3. Put for *any man*, i. e. *one*, *some one*, *any one*, Gen. 13, 16. Ex. 16, 29. Cant. 8, 7. So Syr. ܐܢܫ for ἀνήρ, e. g. ܡܥܝܠ ܐܢܫ a certain Jew. Plur. אֲנָשִׁים *men*, certain men, like Syr. ܐܢܫܝܢ, 1 K. 20, 17. Jer. 37, 10.

4. *each*, *every one*. 1 K. 20, 20 וַיַּכּוּ אִישׁ אִישׁוֹ *and they slew every one his man*. אִישׁ וְאִישׁ *this and that man*, each and every one, Ps. 87, 5. Esth. 1, 8. Once like כֹּל prefixed to another subst. Gen. 15, 10 וַיִּתֵּן אִישׁ־בִּתְרוֹ לִקְרַאת רֵעֵהוּ *and laid each part of each* (animal) *one over against the other*, where אִישׁ־בִּתְרוֹ is i. q. כָּל־בִּתְרוֹ, but the sacred writer puts אִישׁ for כֹּל in order to correspond with the following רֵעֵהוּ. So too אִישׁ אֶת־אָחִיו Gen. 9, 5.

5. Impers. like Germ. *man*, Fr. *on*, Engl. *one*. plur. *men*. e. g. one says, men say, etc. 1 Sam. 9, 9 לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ *formerly in Israel men said thus*, i. q. it was said.

6. בְּנֵי אִישׁ *sons of men*, as a periphrastic plur. for *men* simply, Ps. 4, 3; like בְּנֵי אָדָם, see אָדָם no. 5.—Sometimes emphat. for *the noble*, *the high*, opp. to בְּנֵי אָדָם, Ps. 49, 3. Prov. 8, 4; see no. 1. m, and אָדָם no. 1. b.

Note. As to the etymology, we hold אִישׁ to be a primitive word; yet softened from the harsher form אֱנֹשׁ (אֱנָשׁ) q. v. whence also אֱנוֹשָׁה for אֱנָשָׁה, and plur. אֱנוֹשִׁים. In like manner the Arabic has إِنْسَانٌ and إِيْسَانٌ.

Deriv. אִישׁוֹן, pr. n. אִישְׁהוּד, אִישׁ־בֹּשֶׁת, also

אִישׁ denom. verb, only in Hithpal. הִתְאוֹשֵׁשׁ *to show oneself a man*, *ἀνδρίζεσθαι*; Is. 46, 8 הִתְאַשָּׁשׁוּ *show yourselves men*, *be men*, i. e. be wise, cast away the childish trifles of idolaters. Chald. חִתְאַשַּׁשׁ and הִתְאֲשַׁשׁ id.

אִישׁ־בֹּשֶׁת (man of shame, i. e. shaming himself, perh. bashful,) pr. n. *Ishbosheth*, the son of Saul, who for two years after the death of his father and brothers reigned over eleven tribes in opposition to David. 2 Sam. c. 2–4.

אִישְׁהוּד (man of glory) *Ishhod*, pr. n. m. 1 Chr. 7, 18.

אִישׁוֹן m. (dimin. from אִישׁ) 1. *a little man*, *manikin*, *homunculus*, and with עַיִן *the little man of the eye*, i. e. *the pupil*, apple of the eye, in which, as in a mirror, a person sees his own image reflected in miniature. Deut. 32, 10. Prov. 7, 2. This pleasing image is found in several languages; e. g. Arab. إِنْسَانُ ٱلْعَيْنِ homunculus oculi, Gr. *κόρη*, *κορίσιον*, *κοράσιδιον*, Lat. *pupa*, *pupula*, *pupilla*, Pers. مردك; see more in Thesaur. p. 86.—More fully Ps. 17, 8 אִישׁוֹן בַּת עָיִן i. e. *the pupil*, *daughter of the eye*; see in בַּת no. 7.

2. Metaph. *the middle*, *the midst* of any thing, like Arab. نُونٌ apple of the eye, for the midst, the summit.—Hence Prov. 7, 9 *in the eye-ball* (pupil) *of the night*. i. e. at midnight. 20, 20 *in the very eye-ball of darkness*, i. e. in the midst of darkness; where in Keri is read בְּאֶשׁוֹן חֹ *in the darkness of night*.

אִישַׁי Chald. for יִשַׁי *Jesse*, 1 Chr. 2, 13.

אִיתוֹן for אֶתְיוֹן m. Ez. 40, 15 Keri, *an entrance*, from r. אָתָה i. q. בּוֹא to

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come, to enter. In Chethibh the letter Yod is transposed so as to read יאתון.

אִיתַי Chald. i. q. Heb. יֵשׁ *there is*, from which it is derived. Arab. أَيْسَ, but only in a few phrases; Syr. ܐܝܬ, in Targg. איתי, Talmud. איתא.—Dan. 5, 11 אִיתַי גְּבַר בְּמַלְכוּתָךְ *there is a man in thy kingdom*. 2, 28. 30. 3, 25. With a negative partic. לָא אִיתַי Dan. 2, 10. 11. 3, 29. With plur. Dan. 3, 12. In order to express the various persons of the substantive verb *to be*, pronouns are suffixed, mostly in the plural: אִיהוֹתֵי *he is* Dan. 2, 11; אִיתַיְנָא *we are* 3, 18; אִיתָיךְ *thou art* 2, 26; אִיתֵיכוֹן *ye are* 3. 14. These forms construed with a participle, constitute a periphrasis for the finite verb, e. g. Dan. 3. 18 לָא אִיתַיְנָא פָּלְחִין *we worship not*. Where it stands absolutely, it is sometimes to be rendered *there is, there exists, il y a*, Dan. 2, 10. 11. With dat. אִיתַי לְ *there is to* any one, *he has*, Ezra 4, 16.

אִיתַי pr. n. see אֶתַּי.

אִיתִיאֵל (for אֶתִּי אֵל, God with me) pr. n. m. *Ithiel*, Prov. 30, 1. Ithiel and Ucal seem to have been children or disciples of Agur, to whom he addressed his maxims.

אִיתָמָר (palm-coast) *Ithamar*, pr. n. of the youngest son of Aaron, Ex. 6, 23. 28, 1.

אֵיתָן, also אֵתָן Job 33, 19, for יָתֵן with Aleph prosthet. from r. יָתַן to be perennial, constant.

1. *perennity, perpetuity*, spoken espec. of water. Ex. 14, 27 *the sea returned* לְאֵיתָנוֹ *to its perpetuity* i. e. to its perpetual, ceaseless flow. Num. 24. 21 אֵיתָן מוֹשָׁבֶךָ *perpetuity* (perpetual) *is thy habitation*. Joined in the genit. with other nouns; as נַחֲלֵי אֵיתָן *perennial streams* Ps. 74, 15; נְוֵה אֵיתָן *perennial pasture* i. e. ever verdant. Jer. 49, 19. 50, 44; נַחַל אֵיתָן *a perennial brook*, ever flowing, never failing. Deut. 21, 4. Am. 5, 24; and so without נַחַל, 1 K. 8, 2 יֶרַח הָאֵיתָנִים *the month of flowing brooks*, elsewhere called *Tisri*, the seventh month of the Heb. year, from the new moon of October to the new moon of November. Prov. 13, 15 *the way of transgressors* אֵיתָן *is a perennial stream*, full of water, by which one may easily be borne away and overwhelmed.—Job 33, 19 וְרִיב עֲצָמָיו אֵיתָן *and the strife in his bones is perpetuity*, perpetual.

2. *firmness, strength*. Gen. 49, 24 תֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ *his bow abides in strength*, i. e. is strong, firm. Jer. 5, 15 גּוֹי אֵיתָן *a people of strength*, i. e. strong, mighty. Plur. אֵיתָנִים *the strong, the mighty*, Vulg. *optimates*, Job 12, 19.

3. *Ethan*, pr. n. an Ezrahite, (see אֶזְרָחִי.) a wise man 1 K. 5. 11; to whom Ps. 89 is attributed in the inscription.

אַךְ 1. Part. of affirmation, *yea, surely, certainly, without doubt*. Kindr. are כִּי, כֵּן, אָבֵן, see Hupfeld in Zeitschr. f. d. Morgenl. II. 143.—Gen. 44, 28 אַךְ טָרֹף טֹרַף *surely he is torn in pieces*. Judg. 3, 24. 1 K. 22, 32. 2 K. 24, 3. Ps. 58, 12. Job 18, 21.—Hence

2. Adv. of restriction, limitation, *only, merely*. Ex. 10, 17 אַךְ הַפַּעַם *only this once*. Lev. 11. 21 אַךְ אֶת־זֶה תֹּאכְלוּ *only these may ye eat*. Ps. 37, 8 *be thou not angry* (which is) *only for doing evil*, i. e. anger is the frequent source of evil. Prov. 14, 23 *empty talk* אַךְ לְמַחְסוֹר (tendeth) *only to penury*. 11. 24. 21, 5.—Spec. a) Before adjectives, where *only* is equiv. to *wholly, altogether*. Deut. 16, 15 וְהָיִיתָ אַךְ שָׂמֵחַ *and thou shalt be only joyful*, i. e. shalt wholly rejoice. Is. 16. 7 אַךְ נְכֵאִים *wholly contrite*. 19, 11. b) Before substantives, *only, nothing but*, where we may render it *alone, merely*. Ps. 139, 11 אַךְ חֹשֶׁךְ *the darkness alone*, i. e. nothing but the darkness. Ps. 39, 12 אַךְ הֶבֶל *nothing but vanity*, merely vanity. c) Before adverbs and verbs, *only*, i. q. *wholly*, comp. above in lett. a. Ps. 73, 13 אַךְ רִיק *only in vain*, i. e. wholly in vain. 1 Sam. 25, 21. Job 19, 13 יְדָעַי אַךְ זָרוּ מִמֶּנִּי *mine acquaintance are wholly estranged from me*. Judg. 20, 39. Job 23. 6. Comp. Ex. 12, 15 אַךְ בַּיּוֹם הָרִאשׁוֹן *wholly the first day*, i. e. the very first day, on no other but the first day.

3. As a particle of exception, *only, but*, Gen. 20, 12 אַךְ בַּת אָבִי לֹא *only not* (μονονοῦχι) *the daughter of my mother*, i. e. but not. Lev. 11, 4. Num. 26, 55. Deut. 18, 20. Josh. 3, 4.

4. Of time, *only now*, i. e. *just now*,

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scarcely. Gen. 27, 30 אַךְ יָצֹא יָצָא יַעֲקֹב וְעֵשָׂו אָחִיו בָּא—*and Jacob was scarce gone out .... when Esau his brother came in.* Judg. 7, 19.—So Lat. *tantum quod*, Cic. ad Fam. 8. 23, "*tantum quod* ex Arpinati veneram, cum mihi a te litteræ redditæ sint." Vellei. 2. 117.

* אָכַד obsol. root, i. q. עָקַד, עָנַד, *to bind;* then *to strengthen, to fortify* a city. Hence

אַכַּד (fortress, castle) *Accad*, pr. n. of a city built by Nimrod, Gen. 10, 10. Sept. Ἀρχάδ, comp. דַּרְמֶסֶק and דַּרְמָסֶק. The Targums and Jerome understand *Nesibis* a city of Mesopotamia.

אַכְזָב (for אָזַב, Aleph. prosthet. r. נָזַב) pr. *falsehood, deceit*, but every where concr. for נַחַל אַכְזָב *a deceitful brook, a failing torrent*, soon drying up and disappointing the hope of the traveller, Jer. 15, 18. Mic. 1, 14. Opp. אֵיתָן a perennial stream. Comp. Lat. *fundus mendax* Hor. Carm. 3. 1. 30.

אַכְזִיב (i. q. אָכְזָב) *Achzib*, pr. n. a) A city on the sea-coast of Asher, between Acco and Tyre, Gr. *Ecdippa*, now called *ez-Zîb*. Josh. 19, 29. Judg. 1, 31. b) A city in the tribe of Judah. Josh. 15, 44. Mic. 1, 14. Comp. כְּזִיב and כֻּזְבָּה.

אַכְזָר m. (r. אָזַר) pr. *violence*, but every where as concr. *violent*, Lam. 4, 3. Job 30, 21. Of poison, *violent, deadly*, Deut. 32, 33.—Once in a good sense for *bold, brave*, Job 41, 2.—Hence

אַכְזָרִי *fierce, cruel*, Prov. 5, 9. Jer. 6, 23. Also *cruel, terrible;* Prov. 17, 11 *a terrible messenger*, who brings fatal tidings, as of a sentence of death. Is. 13, 9. Jer. 30, 14.

אַכְזָרִיּוּת f. (from אַכְזָרִי with the ending וּת, see Heb. Gram. § 85. 6.) *fierceness, cruelty*, of wrath Prov. 27, 4.

אֲכִילָה f. *an eating, a meal*, 1 K. 19, 8. R. אָכַל.

אָכִישׁ (r. אָבַשׁ) *Achish*, pr. n. of a king of the Philistines in Gath. 1 Sam. 21, 11. 27, 2. 1 K. 2, 39.

* אָכַל inf. constr. אֲכֹל, with pref. לָאֲכֹל, c. suff. אָכְלָהּ, אָכְלוֹ; fut. יֹאכַל, in pause יֹאכַל, once יֹכְלוּ Ez. 42, 5.

1. *to eat, to eat up, to devour;* absol. Deut. 27, 7. 1 Sam. 9, 13; oftener with acc. of food; rarely לְ Lam. 4, 5; בְּ Ex. 12, 43–45. Lev. 22, 11; מִן Lev. 7, 21. 25, 22. Num. 15, 19, comp. ἐσθίειν τινός. Spoken not only very frequently of men, but also of beasts, Is. 11, 7; whence הָאֹכֵל *the eater*, in Samson's riddle Judg. 14, 14, is *the lion*, comp. Arab. الآكِلُ.—The following phrases are to be noted: a) *to eat of a land, a field, a vine*, i. e. *to eat the fruit* of them, Gen. 3, 17. Is. 1, 7. 36, 16, comp. 37, 30. b) *to devour sacrifices*, spoken of idols in allusion to the lectisternia, Deut. 32, 38. Ez. 16, 20. c) אָכַל לֶחֶם *to eat bread*, i. q. *to take food*, 1 K. 21, 7. Ps. 102, 5; with לֹא, *not to take food*, to fast, 1 Sam. 28, 20. 30, 12. Also, *to take a meal, to dine* or *sup, to feast*, Gen. 31, 54. 43, 16. Jer. 41, 1. 52, 33; comp. φαγεῖν ἄρτον Luke 14, 1. Sometimes אָכַל לֶחֶם is simply i. q. *to live*, Am. 7, 12. d) אָכַל לִפְנֵי יְהוָה *to eat before Jehovah*, spoken of the sacrificial feasts held in the temple, Deut. 12, 7. 18. 14, 23. Ex. 18, 12. e) *to eat the flesh* of any one, Ps. 27, 2, spoken of fierce and cruel enemies, thirsting for one's blood.—Different is f) *to eat one's own flesh*, Eccl. 4, 5, spoken of the fool devoured by envy. Comp. Hom. Il. 6. 202 ὃν θυμὸν κατέδων. g) אָכַל עָם, עֲנִיִּים, *to eat up* or *devour a people, the poor*, spoken of rulers or nobles who consume the wealth of a people by oppression and extortion, Ps. 14, 4. Prov. 30, 14. Hab. 3, 15. Comp. δημοβόρος βασιλεύς Il. 1. 231. So also *to devour the flesh of a people* id. Mic. 3, 3. Elsewhere *to eat, to devour*, is i. q. to consume in war, by slaughter, Hos. 7, 7. Is. 9, 11. Deut. 7, 16. Jer. 10, 25. 30, 16. 50, 7. 17. 51, 34. Comp. Judith 5, 24. h) *to eat* or *devour the words of* any one, i. e. to receive them greedily, to listen eagerly; Gr. φαγεῖν ῥήματα, *dicta devorare*, Plaut. Asin. 3. 3. 59. So Jer. 15, 16 נִמְצְאוּ דְבָרֶיךָ וָאֹכְלֵם *thy words were brought* to me, *and I did eat them*, i. e. devoured them eagerly, made them wholly mine. (Comp. ad Carm. Samarit. 4. 16.) Hence is to be explained the vision of the roll or volume given to the prophet to be devoured, Ez. 2, 8. 3, 1 sq. comp. Rev. 10, 9. 10.

2. *to devour, to consume*, often spoken

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of inanimate things, e. g. fire, Num. 16, 35. 21, 28. 26, 10. Job 1, 16. al. With בְּ Zech. 11, 1; comp. *ignis edax*, Virg. Æn. 2. 758; πάντας πῦρ ἐσθίει Il. 23. 182. Also of the sword, 2 Sam. 2, 26. 18, 8. Deut. 32, 42; of famine and pestilence Ez. 7, 15; of deadly disease Job 18, 13; of the wrath of God Ex. 15, 7; of a curse Is. 24, 6; of heat and cold Gen. 31, 40; of ardent zeal Ps. 69, 10.

3. i. q. *to enjoy* any thing, e. g. good, good-fortune, c. בְּ Job 21, 25; the fruits of good or bad actions, sensual pleasures, Prov. 30, 20; comp. 9, 17. So Lat. *vesci voluptatibus* Cic. Fin. 5. 20.

4. Perh. *to taste*, to have the sense of taste, Deut. 4, 28.

5. *to eat off*, i. e. *to take from*, *to diminish*. Ez. 42, 5 *the upper chambers were shorter*, כִּי יוֹכְלוּ אַתִּיקִים מֵהֵנָּה *for the galleries took away from* them, i. e. occupied part of the space.

Niph. נִאֲכַל, fut. יֵאָכֵל, *to be eaten*, Ex. 12, 46. 13, 3. 7; also of what *may be eaten*, to be fit for food, Gen. 6, 21. Metaph. *to be devoured* by fire, Zech. 9, 4.

Piel אִכֵּל i. q. Kal, like Arab. أَكَّلَ, *to eat up*, *to consume*. Job 20, 26 תְּאַכְּלֵהוּ אֵשׁ *a fire consumes him*, for תְּאַכְּלֵהוּ. The Dagesh forte extruded is compensated by the long vowel Kamets; though some Mss. read תְּאַכְּלֵהוּ. See Lehrg. § 72. n. 2. p. 251.

Pual *to be consumed*, with fire Neh. 2, 3. 13; by the sword Is. 1, 20.

Hiph. הֶאֱכִיל, fut. יַאֲכִיל, once 1 pers. אוֹכִיל Hos. 11, 4; inf. הָכִיל for הַאֲכִיל Ez. 21, 33; pr. *to make eat up* or *consume*, e. g. the sword Ez. 21, 33. Spec. *to give to eat*, *to feed with* any thing, with two acc. of pers. and thing, Ex. 16, 32. Num. 11, 18. Deut. 8, 16. Is. 49, 26; with מִן of food, Ps. 81, 17.

Deriv. the four following, and אֲכִילָה, מַאֲכָל, מַאֲכֶלֶת, מַאֲכֹלֶת, מַכֹּלֶת.

אֲכַל Chald. fut. יֵאכֻל, i. q. Heb. *to eat*, *to devour*. אֲכַל קַרְצוֹהִי דִי pr. *to eat the pieces of* any one, *to eat him up piecemeal*, metaph. for *to slander*, *to accuse falsely*, *to inform against*, Dan. 3. 8. 6, 25. So in Targg. אֲכַל קוּרְצִין for Heb. רָגַל, הָלַךְ רָכִיל. Syr. ܐܟܠ ܩܪܨܐ for Gr. διαβάλλω Luke 16, 1; whence part. ܐܟܠ ܩܪܨܐ diabolus, Arab. أَكَلَ لحم فلان id. See also in Chald. קָרַץ.

אֹכֶל m. c. suff. אָכְלוֹ 1. *an eating*, *devouring*, i. e. act of eating, Ex. 12, 4 אִישׁ לְפִי אָכְלוֹ *every one according to his eating*. 16, 16. 18. 21. Job 20, 21.

2. *food*, spec. a) *grain*, *fruits*, *produce*, *provision*, Gen. 14, 11. 41, 35 sq. 42, 7 sq. 43, 2 sq. 44, 1. b) *prey*, *meat*, of wild animals, Job 9, 26. 39, 3. 32. [38, 41. 39, 29.]

אֻכָל or אֻכָּל pr. n. m. *Ucal*, Prov. 30, 1; see in אִיתִיאֵל.

אָכְלָה f. (r. אָכַל) *food*, Gen. 1, 29. 6, 21; so of the *meat* or *prey* of animals Jer. 12, 9; food i. e. *fuel* of fire Ez. 15, 4. 6.

אָכֵן adv. pr. inf. absol. Hiph. from r. כּוּן, for הָכֵן, הָכִין; *firmly*, Josh. 3, 17. 4, 3. Chald. הָכֵין, הָכֵי. Others, i. q. כֵּן with א prosthetic.

1. Strongly affirming, *surely! truly!* of a certain truth! Gen. 28, 16. Ex. 2, 14. Jer. 8, 8.

2. Adversat. *but*, *yet*, Ps. 31, 23. Is. 49, 4. 53, 4.

* אָכַף 1. *to load up* a beast of burden, pr. prob. *to bend*, *to make bow down* under a load, kindr. with כָּפַף q. v. Arab. أَكَفَ II, to bind fast the pack-saddle; IV, to put on the pack-saddle. See deriv. אֵכֶף.—Hence

2. *to impel to labour*, *to urge on*, like Syr. ܐܟܦ. Once Prov. 16, 26 כִּי אָכַף עָלָיו פִּיהוּ *for his mouth urges him on*, i. e. his hunger drives him to labour. The construction with עַל is to be explained from the primary signif. of *laying on* a load.

אֶכֶף m. *a load*, *burden*; hence metaph. *weight*, *dignity*, *authority*, like כָּבוֹד. Job 33, 7 וְאַכְפִּי עָלֶיךָ לֹא יִכְבָּד *and my dignity shall not weigh heavy upon thee*. So Chald. Syr. But Sept. ἡ χείρ μου, and so Kimchi, regarding אֶכֶף i. q. כַּף in the similar passage Job 13, 21. The former sense is to be preferred.

* אָכַר a root not in use, i. q. Arab. أَكَرَ Conj. V, *to dig*, espec. the earth;

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whence أَكْرٌ, أَكْرَةٌ, a pit, ditch. Kindr. roots are כָּרָה, כּוּר, קוּר, נָקַר.—Hence

אִכָּר m. *a digger, husbandman*, Jer. 51, 23. Am. 5, 16. Plur. אִכָּרִים, c. suff. אִכָּרֵיהֶם 2 Chr. 26, 10. Joel 1, 11. Is. 61, 5. Chald. id. Syr. and Zab. ܐܟܪܐ. Arab. أَكَّارٌ. Perh. from the same stock may come Gr. ἀγρός, Lat. *ager*, Goth. *akr*, Germ. *Acker*, whence Engl. *acre* as a measure of land.

* אָכַשׁ a root not in use, Syr. ܐܟܬ *to be angry*. Hence אָכִישׁ.

אַכְשָׁף (fascination, r. כָּשַׁף) *Achshaph*, pr. n. of a city in the tribe of Asher, Josh. 12, 20. 19, 25.

* I. אַל a negative word, like the kindr. לֹא, לָא, לַי, לֵא, לֵי.

1. Subst. *nothing, nought*. Job 24, 25 *who will bring my speech to nought?*

2. Conj. in the sense of *prohibiting, dehorting, deprecating*, i. e. of wishing *that not*, that something *may not* be done. Joined always with the future, viz. with fut. apoc. where this exists, and with 1 pers. paragog. Ex. 16, 29 אַל־יֵצֵא אִישׁ *let no man go out*. 1 Sam. 26, 20. In 2 pers. Gen. 22, 12 אַל־תִּשְׁלַח יָדְךָ *stretch not forth thine hand*. אַל־תִּירָאוּ *fear ye not* 43. 23. Jer. 7, 4. In 1 pers. Ps. 25, 2 אַל־אֵבוֹשָׁה *let me not be ashamed*, i. e. God grant that I may not be put to shame. Rarely is it separated from the verb, Ps. 6, 2 אַל־בְּאַפְּךָ תוֹכִיחֵנִי *not in thine anger reprove me*. Also in imprecation, Gen. 49, 4 אַל־תּוֹתַר *excel thou not!* thou *shalt* have no privilege. In entreaties נָא is added, Gen. 13, 8 אַל־נָא תְהִי *let there not be now*, I pray thee. 18, 3. 30. 32.—The partic. לֹא construed with the fut. is a direct and absolute negative; פֶּן *ne forte, lest perhaps*, implies milder dissuasion.—But a) As the fut. apoc. which properly expresses an optative, subjunctive, or imperative idea, is also put poetically for the simple future (Heb. Gr. § 126. 2), so אַל with the fut. is put not only prohibitively, but sometimes also poetically for the simple idea of time future. So אַל־יֵרָא pr. a command, *let him not see, ne videat*, but poet. for simple fut. *he will not see, non videbit*, Job 20, 17; comp. for a similar use of the imperat. Heb. Gr. § 127. 1. So אַל־יֶחֱרַשׁ *will not keep silence* Ps. 50, 3, comp. 41, 3. 2 K. 6, 27 אַל־יוֹשִׁיעֵךְ יְהוָה *Jehovah will not save thee*. Job 5, 22 אַל־תִּירָא *thou shalt* (wilt) *not fear*, there will be nothing to fear. b) The verb is sometimes omitted, whether it has preceded or not. Am. 5, 14 *seek good* וְאַל רָע *and not* (seek) *evil*. 2 Sam. 1, 21 אַל־טַל וְאַל מָטָר עֲלֵיכֶם *no dew and no rain* (descend) *upon you!* c) Absol. *nay! not so!* like μή for μὴ τοῦτο γένηται (Aristoph. Acharn. 458); as Gen. 19, 18 אַל־נָא אֲדוֹנַי *not so now, my lord!* Ruth 1, 13 אַל בְּנוֹתַי *not so, my daughters!* i. e. let it not be.

3. Interrog. like Gr. μή, i. q. Lat. *num, whether*, presupposing a negative answer; see Passow Lex. μή lett. C. Buttm. Gr. Gram. § 148. 5. Once, 1 Sam. 27, 10 אַל־פְּשַׁטְתֶּם הַיּוֹם *ye have then not made any incursion in these days?* The reply is: *No*, for on every side dwell the Hebrews, my countrymen.

Deriv. perh. אֱלִיל, since the assumed root אָלַל I, is quite doubtful.

אַל Chald. i. q. Heb. no. 3, but found only in the biblical Chaldee, Dan. 2, 24. 4, 16. 5, 10.

* II. אַל the Arabic article, i. q. Heb. הַל, prefixed to a few Hebrew words in the O. T. which are either of Arabic origin, or at least have been received through the Arabic into the Hebrew; see אֶלְגָּבִישׁ, אַלְמוֹדָד, אַלְמֻגִּים, אַלְקוּם. Kindred is the demonstr. pron. plur. אַל, אֵלֶּה, q. v.

I. אַל m. 1. Particip. of the verb אוּל, אִיל, no. 2, *strong, mighty, a mighty one, hero, champion;* comp. אֵיל no. 1. (See note.) Sing. Ez. 31, 11 אֵל גּוֹיִם *the mighty one, hero, among the nations*, i. e. Nebuchadnezzar; Sept. ἄρχων ἐθνῶν. (Many Mss. read איל גוים, and so espec. Babylonish copies.) Is. 9, 5 אֵל גִּבּוֹר *the mighty hero*, i. e. the Messiah. Is. 10, 21 of God. Kindred to this is the phrase in Plur. Ez. 32, 21 אֵלֵי גִבּוֹרִים (23 Mss. אילי) pr. *the mighty among the heroes*, i. e. the mightiest heroes, comp. Lehrg. p. 678. So Job 41, 17 אֵלִים, where many Mss. and editions read אֵילִים.

2. *strength, might, power*, comp. אִבִּיאֵל

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So in the phrase יֵשׁ לְאֵל יָדִי *it is in the power of my hand*, in my power, e. g. Gen. 31, 29 יֵשׁ לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָעָה. Prov. 3, 27. Mic. 2, 1; also negatively, Deut. 28, 32 אֵין לְאֵל יָדֶךָ *nothing is in the power of thy hand*, thou canst avail nothing. Neh. 5, 5. The לְ here indicates state or condition. Some, with a very slight perception of the nature of this phrase, understand אֵל of God, and render: *my hand is for God*, i. e. instead of God, comp. Job 12, 6. Hab. 1, 11; also Virg. Æn. 10. 773 *Dextra mihi Deus*, etc. Those passages are indeed parallel among themselves; but have nothing to do with this phrase. See in אֱלוֹהַּ.

3. *God, the Mighty One, the Almighty.* In order to illustrate how far the Hebrew usage in respect to the names of God, as אֵל, אֱלֹהִים, יְהוָֹה, יָהּ, is synonymous, we note here the following in respect to this word: a) In prose, when spoken of *God* κατ' ἐξοχήν, it never stands alone, but always either with an attribute, as אֵל חַי, אֵל קַנָּא, אֵל שַׁדַּי, אֵל עֶלְיוֹן; or with another name of God, as אֵל אֱלֹהֵי יִשְׂרָאֵל Gen. 33, 20; הָאֵל אֱלֹהֵי אָבִיךָ Gen. 46, 3; אֵל אֱלֹהִים יְהוָֹה Josh. 22, 22. Ps. 50, 1, where it may be rendered, *God of gods, Jehovah*, comp. Dan. 11, 36 אֵל אֵלִים; or lastly with the genitive of a place or person of which God is called the God, as אֵל בֵּית־אֵל Gen. 31, 13. b) Far more frequently it is the poetic name for God, and stands in poetry very often alone, sometimes with the art. הָאֵל. Ps. 18, 31. 33. 48. 68, 21. Job 8, 3. c) It takes the suff. of 1 pers. אֵלִי *my God!* Ps. 18, 3. 22, 2. 11. The other suffixes are never found with it; and for *thy God, his God*, etc. is always said אֱלֹהֶיךָ, אֱלֹהָיו. d) It is also a general name for a divinity, and is thus used of idols; either alone Is. 44, 10. 15; or with an epithet, as אֵל אַחֵר *another god* Ex. 34, 14, אֵל זָר a *strange god* Ps. 81, 10.

To God is said in Scripture to belong whatever is excellent, distinguished, superior in its kind; since the ancients were accustomed to refer all excellence directly to the deity as its immediate author. Hence אַרְזֵי אֵל Ps. 80, 11 *cedars of God*, i. e. the loftiest, most beautiful, as if planted by Jehovah; comp. עֲצֵי יְהוָֹה Ps. 104, 16, גַּן יְהוָֹה Gen. 13, 10. So הַרְרֵי אֵל *mountains of God* Ps. 36, 7. Comp. ἅλς δῖα, δῖα Λακεδαίμων. See in אֱלֹהִים no. 6.

Plur. אֵלִים 1. *mighty ones, heroes;* see above in Sing. no. 1.

2. *gods*, in a wider sense, spoken of Jehovah and also heathen gods, Ex. 15, 11, comp. 18, 11. Dan. 11, 36 אֵל אֵלִים *God of gods*, i. e. the supreme God. Also בְּנֵי אֵלִים Ps. 29, 1. 89, 7, *sons of the gods*, by an idiom of Heb. and Syriac syntax, poet. for *sons of God*, i. e. angels.

Note. Following the example of most etymologists, we have above referred אֵל to the root אול; but to speak more accurately, אֵל would seem rather to be a primitive word, yet adapted in a certain measure to an etymology from אול, so that to the mind of the Hebrew it always presented the idea of strength and power. However this may be, we may note in respect to Semitic usage: a) That from the word אֵל (Arab. إِيلٌ, إِلٌ, and إِلٌّ) as from a root or stem, are formed several other derivative words, e. g. אָלָה to invoke God, espec. in an oath; אָלַהּ, أَلَهَ, to worship God; also אֱלוֹהַּ, אֱלָהּ, إِلَاهٌ, God; comp. ܐܰܒܰܗ to be a father, ܐܒܗܳܬܳܐ fathers, from ܐܒ. b) That in Hebrew, besides אֵל, which follows the analogy of verbs עוֹ, there are two other forms following the analogy of verbs לה, viz. אֵל, אֱלִי, which are usual in pr. names, comp. אֵלְיָקִים, אֵלְיָשִׁיב, אֱלִימֶלֶךְ, etc.— Among the Phenicians, Ἦλ, Ἶλος, was used κατ' ἐξοχήν of Saturn; see Monum. Phœnic. p. 406.

II. אֵל pron. plur. i. q. אֵלֶּה *these*, Lat. *hi, hæ, hæc*, found only in the Pentateuch and in 1 Chr. 20, 8. Kindred is the form of the art. הַל, Arab. أَلْ.

III. אֵל, only in constr. אֶל, almost always with Makkeph, (without Makk. 2 Sam. 8, 7. 1 K. 7, 34,) rarely and poet. in Plur. constr. אֲלֵי Job 3, 22. 5, 26. 15, 22. 29, 19, (comp. Arab. إِلَى,) plur. c. suff. אֵלַי, אֵלֶיךָ, אֵלָיו, אֵלֵינוּ, אֵלֵיכֶם, אֵלֵיהֶם and אֲלֵהֶם, once אֵלֵיהֶם Ez. 31, 14, poet. אֵלֵימוֹ Ps. 2, 5; pr. a subst. implying *motion* and *direction to* or *towards* a

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place, but in common usage always passing over into a preposition.

A) Prep. signifying in general to tend or verge *to* or *towards* a place, whether one reaches and so enters that place, or not; whether spoken of motion or direction of the body, or of the mind, thoughts, attention, etc. i. q. *to, into, towards;* Lat. *ad, versus, in;* Germ. *zu, gen;* Greek πρός, εἰς. It differs from לְ, which is abridged from it, chiefly in being more commonly used in the physical and proper sense; see under לְ.—Spec.

1. Of *motion* to a place, *to, unto, towards;* espec. with verbs of going, חָלַךְ, שׁוּב, בּוֹא Gen. 8, 9, יָרַד 2 K. 1, 15, עָלָה Deut. 17, 8, גִּישׁ Gen. 24, 29, קָרַב Ex. 14, 20; of placing, casting, 1 Sam. 6, 11. Lev. 1, 16. Is. 5, 14; also of giving, delivering over, Ex. 25, 16. 21; of selling, Joel 4, 8; and with other like verbs, where the Lat. and Germ. use the dative, the French and Engl. *à, to.* Sometimes in constructio prægnans, as זָנָה אֶל *to commit whoredom* (by going in) *unto*, Num. 25, 1. Ez. 16, 29; דָּרַשׁ אֶל *to seek* an oracle (in turning) *unto* any one Is. 8, 19. Opp. is מִן, as מִן־הַקָּצָה אֶל־הַקָּצָה *from end to end* Ex. 26, 28; מִפֶּה אֶל־פֶּה Ezra 9, 11. Of time, מִיּוֹם אֶל־יוֹם *from day to day*, Num. 30, 15. 1 Chr. 9, 25.

2. Of a *turning* or *direction to* or *towards* any thing, e. g. a) Of the body, as after verbs of turning, Is. 38, 2; of looking, beholding, Gen. 4, 4. 5. Ex. 3, 6; of speaking, 19, 9; of commanding, Num. 36, 13. b) Of the mind, as after verbs of desiring, Lam. 4, 17; of expecting, Hos. 12, 7; of accustoming oneself, Jer. 10, 2.

3. Where the motion or direction is hostile, *against, contra*, like εἰς, πρός, oftener ἐπί. Gen. 4, 8 וַיָּקָם קַיִן אֶל־הֶבֶל אָחִיו *and Cain rose up against Abel his brother.* Is. 3, 8 לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל יי *their tongue and their doings* were *against Jehovah.* 2, 4. Josh. 10, 6. Judg. 12, 3. 20, 30. Hence after a verb of contending, fighting, Hos. 12, 5. Espec. belongs here the phrase הִנְנִי אֵלֶיךָ *lo! I am against you*, (Targ. *ecce mitto iram meam contra vos,*) Ez. 13, 8. 21, 8. 34, 10. Jer. 50, 31. 51, 25. Nah. 2, 14; which also very rarely is taken in the opp. sense, *lo! I am for you*, Ex. 36, 9.—So too אֶל is taken in a sense of favour, *towards*, 2 Chr. 16, 9 לְבָבָם שָׁלֵם אֵלָיו *their heart is upright toward him.* 2 Sam. 3, 8. Comp. Ex. 14, 5.

4. Denoting also the *reaching* or *attaining to* any term, limit, object, *even to, usque ad*, i. q. עַד. Jer. 51, 9 *his judgment* (punishment) *reacheth* אֶל־הַשָּׁמַיִם *even unto heaven.* אֶל־פִּיהוּ *even unto his mouth* Job 40, 23. Metaph. Hos. 9, 1 *rejoice not, Israel,* אֶל־גִּיל *even unto joy.* Job 3, 22. To these latter examples may not unaptly be applied the remark of the Arabian Grammarians, that إِلَى includes what is of the same kind, but excludes what is of a different kind; see Cent. Reg. p. 44, 45.—Here belongs also the use of אֶל: a) As denoting measure, e. g. אֶל־אַמָּה Gen. 6, 16, *even to a cubit*, a cubit long; comp. Gr. εἰς ἐνιαυτόν till the completion of a year, a year long; εἰς τρίτην ἡμέραν, Bast. Ep. Crit. p. 12, 13. Schaef Ellips. p. 108. b) Compounded, וְאֶל־מְצֻנִּים יִקָּחֵנּוּ *and taketh it even out of the thorns*, i. e. thorn-hedges which enclose fields, etc. Comp. the like use of לְ Deut. 24, 5; also עַד Judg. 4, 16. In Arabic we may compare لَمِنْ utique ex, Cor. 26, 41, pr. adeo ex. Indeed لَ seems to have been derived from this signification of אֶל.

5. As implying the *entering* or *passing into* a term, limit, object, *into*, εἰς, i. q. the fuller אֶל־תּוֹךְ. Deut. 23, 25 אֶל־כֶּלְיְךָ לֹא תִתֵּן *thou shalt not put* (grapes) *into thy vessel.* בּוֹא אֶל־הַתֵּבָה *to come into the ark* Gen. 6, 18. 7, 1. 8, 9; אֶל־הַבַּיִת *into the house* Gen. 19, 3. 2 Sam. 5, 8; אֶל־הַיָּם (to cast) *into the sea* Jon. 1, 5; אֶל־הָאָרֶץ *into the land* Deut. 11, 29.—Hence, where spoken of a number or multitude, it may be rendered *among*, i. q. the fuller אֶל־בֵּין. Jer. 4, 3 *sow not* אֶל־קוֹצִים *among thorns.* 1 Sam. 10, 22 *lo, he hath hid himself* אֶל־הַכֵּלִים *among the baggage.*

6. As we have seen above (no. 1) that אֶל is used to denote *giving*, so also it expresses an *adding*, superadding, (comp. חוֹסִיף אֶל 1 K. 10, 7,) *to*, i. e. in addition to, *together with, besides;* comp. Gr. ἐπὶ τοῖσι besides these, and Arab. إِلَى for مَعَ Cor. 4, 2. Cent. Reg. p. 43.

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—Lev. 18, 18 *nor shalt thou take a wife* אֶל־אֲחֹתָהּ *to her sister*. Lam. 3, 41 נִשָּׂא לְבָבֵנוּ אֶל־כַּפָּיִם אֶל־אֵל *let us lift up our heart* WITH our *hands unto God*; Sept. ἐπὶ χειρῶν, Arab. ﻉ. After a verb of joining together, Dan. 11, 23.—But the prep. עַל is more frequent in this sense.

7. Metaph. of *regarding, having respect to* any thing; hence a) *in respect to, as to*, Ex. 14, 5; comp. Gr. εἰς μὲν ταῦτα. b) *on account of, because of, propter*. Ez. 44, 7 אֶל־כָּל־תּוֹעֲבוֹתֵיכֶם *because of all your abominations*; comp. v. 6 where in the same connection is read מִן, and v. 11 where it is בְּ. 2 Sam. 21, 1. 1 K. 14, 5. 21, 22. So בָּכָה אֶל *to weep* on account of, *for* any one, 2 Sam. 1, 24; שָׂחַק אֶל, חָנַח אֶל Judg. 21, 6. c) *about, concerning, of*, after verbs of speaking, narrating, as אָמַר Gen. 20, 2, דִּבֶּר Jer. 40, 16, סָפַר Ps. 69, 27; also of hearing Ez. 19, 4, שְׁמוּעָה אֶל *tidings about* any thing 1 Sam. 4, 19. (Comp. in N. T. εἰς Acts 2, 25. Eph. 5, 32.) See also 1 Sam. 1, 27 אֶל־הַנַּעַר הַזֶּה הִתְפַּלָּלְתִּי *for* (*concerning*) *this child I prayed*; where אֶל marks also the end or object of the prayer.

8. Metaph. also of a *rule* or norm, *according to, secundum*; as אֶל־פִּי *according to the commandment* Josh. 15, 13. 17, 4; אֶל־נְכוֹן *according to the certainty*, for certain. 1 Sam. 26, 4; אֶל־הַנְּחִילוֹת *ad tibias* Ps. 5, 1. 80, 1. So too after verbs of likeness, as דָּמָה, נִמְשַׁל, q. v.

9. When put before prepositions denoting rest *in* a place, אֶל gives to them the signif. of motion or direction *to, towards* that place; מִחוּץ לְ without, out of doors, but אֶל־מִחוּץ לְ *to* without *forth without* Lev. 4, 12, comp. *foris* and *foras*; בֵּין between, אֶל־בֵּין *in between* Ez. 10, 2. 31, 10. Comp. אֶל־מִבַּיִת, אֶל־אַחֲרֵי, אֶל־תַּחַת, אֶל־נֹכַח, אֶל־נֶגֶב לְ Josh. 15, 3.

B) Less frequently and in a less accurate use of language, but yet in many certain and definite examples, אֶל as Prep. is used also of *rest* or delay *at, on, in* a place *to* which one has come; comp. לְ lett. B, and also Gr. εἰς, ἐς, for ἐν, as ἐς δόμους μένειν Soph. Aj. 80, οἴκαδε μένειν, see Passow Gr. Lex. ἐν no. 6. Bernhardy Gr. Synt. p. 215, 216. So in common Engl. *to home, to bed*; Germ. *zu* Hause, *zu* Leipzig; comp. vice versa also עַם *at* a place, no. 3. h. In all this, however, the idea of motion is not wholly lost, viz. a motion which preceded.—Hence spec.

1. *at, by. near*. יָשַׁב אֶל־הַשֻּׁלְחָן *to sit at table*, Germ. *zu* Tische sitzen, 1 K. 13, 20; comp. ἐς θρόνους ἵζετο Od. 4. 51. Jer. 41, 12 וַיִּמְצָאוּ אֹתוֹ אֶל־מַיִם רַבִּים *they found him by the great waters near Gibeon*, comp. 2 Sam. 2, 13. Bibl. Res. in Palest. II. p. 136, 138.—1 Sam. 17, 3 *the Philistines stood by a mountain on this side*; where the same sense would be given by מִן־הָהָר, see מִן no. 3. h. גִּבְעָה אֶל *at* the hill Josh. 5, 3. Ez. 7, 18 בּוּשָׁה אֶל־כָּל־פָּנִים shame shall be *on* all faces; comp. just after, קֹרְחָה עַל־כָּל־רָאשֵׁיהֶם.—Here does not belong Gen. 24. 11 וַיַּבְרֵךְ הַגְּמַלִּים ... אֶל־בְּאֵר מָיִם, which Winer inaccurately renders: *bibendum dedit ad puteum aquæ*. but which strictly signifies, 'he made them kneel down *to* the well of water,' a verb of motion.

2. *in, at*, as in the phrase of Sophoc. ἐς δόμους μένειν. Deut. 16, 6 כִּי אִם־אֶל־הַמָּקוֹם ... שָׁם תִּזְבַּח אֶת־הַפֶּסַח *but* IN *the place which Jehovah shall choose ... there shalt thou sacrifice the passover*. (Samar. Cod. במקום.) Ps. 5, 8. 1 K. 8, 30 וְאַתָּה תִשְׁמַע אֶל־מְקוֹם שִׁבְתְּךָ אֶל־הַשָּׁמָיִם *hear thou* IN *thy dwelling-place* IN *heaven*. Here by a slight change it might be: 'let our prayers come up *into* heaven;' but as the words now stand, אֶל follows a verb of rest. Gen. 6, 6 וַיִּתְעַצֵּב אֶל־לִבּוֹ *it grieved him* AT *his heart*, he felt grief *in* his heart; not, as Winer renders, 'it grieved him *to* his heart;' since הִתְעַצֵּב as being intrans. does not express the idea of penetrating into the mind.—Hence also

3. אֶל as sometimes put before particles denoting rest in a place, does not always change the sense; comp. above in A. 9. 1 Sam. 21, 5 אֵין לֶחֶם חֹל אֶל־תַּחַת יָדִי *there is no common bread under my hand*. אֶל־מוּל for מוּל q. v.

NOTE. Other significations have been ascribed to אֶל, which are foreign to its true power; e. g. *with*, appealing to Num. 25, 1. Josh. 11, 18, see in A. 1, 3, but comp. in no. 6; also *by, with*, Jer. 33, 4, etc.

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אֵלָא (terebinth, i. q. אֵלָה) *Ela*, pr. n. m. 1 K. 4. 18.

אֶלְגָּבִישׁ m. i. q. גָּבִישׁ *ice*, κρύσταλλος, whence אַבְנֵי אֶלְגָּבִישׁ pr. *stones of ice*, i. e. *hail-stones*, *hail*, Ez. 13, 11. 13. 38, 22. The word perhaps is rather Arabic than Hebrew, viz. أَلْجِبْسُ, which the Camoos p. 742 explains by الجامد i. e. *concretum*, spec. *congelatum*. See in אַל II.

אַלְגּוּמִּים see אַלְמֻגִּים.

אֶלְדָּד (whom *God loveth*, Theophilus) *Eldad*, pr. n. m. Num. 11, 26. 27.

אֶלְדָּעָה (whom *God calls*, see דָּעָה) *Eldaah*, pr. n. of a son of Midian, Gen. 25, 4.

* **אָלַהּ** a root not in use, Arab. أَلَهَ *to worship* God, *to adore*; mid. Kesra *to be astonished*, *affrighted*. See note under אַל I; comp. אֱלוֹהַּ.

* **אָלָה** I. pr. *to be round*, *rotund*; hence *to be thick*, *fat*, *gross*; kindr. with r. אול, comp. espec. אול abdomen, belly, Ps. 73, 4. Arab. أَلِيَ to have thick buttocks, of a man; to have a fat tail, of a sheep.—Hence אַלְיָה.

II. Denom. from אַל I, where see note; pr. *to call on God*, *to invoke God*; hence

1. *to swear*, Arab. أَلَا for أَلَوَ Conj. IV, V, pr. to call on God as a witness, to affirm by God. 1 K. 8, 31.

2. *to curse*, Judg. 17, 2. Hos. 4, 2.

3. *to lament*, *to wail*, pr. to call on God for mercy, like Engl. 'God have mercy!' Joel 1, 8.

Note. It may perhaps be worth inquiry, whether this root be not strictly onomatopoetic, like אָלַל, יָלַל; and then the signification which we have here put last (no. 3), would be the primary one.

Hiph. *to cause to swear*, *to bind by an oath*, c. acc. 1 K. 8, 31. 2 Chr. 6, 22. 1 Sam. 14, 24.—Fut. apoc. וַיֹּאֶל from יֹאלָה for יַאֲלֶה 1 Sam. l. c.

Deriv. אָלָה and תַּאֲלָה.

אָלָה f. Kamets impure, from אָלָה no. II, for אָאלָה, which again is for אַלְאָה, אַלְיָה, Arab. أَلْوَةٌ, see Lehrg. p. 509.

1. *an oath*. בּוֹא בְאָלָה *to come into* or *under an oath*, i. e. *to take an oath*, Neh. 10, 30; hence הֵבִיא בְאָלָה *to put to an oath* Ez. 17, 13. So אָלָתִי *my oath*, i. e. sworn to me, Gen. 24, 41.

2. *an oath of covenant*, *a sworn covenant*, Gen. 26, 28. Deut. 29, 11. 14. Ez. 16, 59.

3. *an imprecation*, *curse*, *execration*, Num. 5, 21. Is. 24, 6. שְׁבֻעַת־אָלָה *an oath of cursing*, i. e. joined with curses, Num. 5, 21. הָיָה לְאָלָה *to be for an execration* Jer. 44, 12. 42, 18. Plur. אָלוֹת *curses*, *execrations*, Num. 5, 23. Deut. 29, 11.

אַלָּה f. *an oak*, Josh. 24, 26, i. q. אַלּוֹן. R. אָלַל III.

אֵלָה f. (r. אול) i. q. אֵיל no. 2, *a strong hardy tree*, spec. *a terebinth*, *Pistacia Terebinthus* Linn. a tree common in Palestine, long-lived, and therefore often employed for landmarks and in designating places, Gen. 35, 4. Judg. 6, 11. 19. According to Pliny (16. 12) it is an evergreen; but this is contrary to the fact. The ancient versions render it sometimes *a terebinth*, and sometimes *an oak*; see more in Thesaur. p. 50, 51. Hence the word would seem to have been taken in a broader signification, for any large and durable tree, like Gr. δρῦς. The modern name is بطم *butm*; see Bibl. Res. in Palest. III. p. 15.

אֱלָהּ Chald. m. emphat. אֱלָהָא, i. q. Heb. אֱלוֹהַּ *a god*, generally Dan. 3, 28. 6, 8. 13; stat. emphat. spec. of Jehovah Dan. 2, 20. 3, 32. With a prefix, לֶאֱלָהּ 2, 19; but also with suffix contr. בֵּאלָהֵהּ Dan. 6, 24. Plur. אֱלָהִין *gods* Dan. 2, 11. 5, 4. 11. 23. בַּר אֱלָהִין *a son of the gods* Dan. 3, 25.

אֵלֶּה pron. demonstr. plur. comm. *these*, Lat. *hi*, *hæ*, *hæc*, employed in common usage as the plural of זֶה *this*. The simple form is אַל q. v. which is less frequent; the ending ֶה has a demonstrative power, comp. הִנֵּה. Arab. أُولَى, أُلَى, إِلَا, fem. أُلَاتٌ, Ethiop. ኣሉ hi, ኣላ hæ, Chald. אִלֵּין.—It refers both to what follows, Gen. 2, 4. 6, 9. 11, 10; and also to what precedes, Gen. 9, 19. 10, 20. 29. 31. Usually put after the noun, as הַדְּבָרִים הָאֵלֶּה Gen. 15, 1; rare-

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ly before the noun, where it is δεικτικῶς, Ps. 73, 12. Comp. זֶה. Sometimes it is thrice repeated, Is. 49, 12.—Like זֶה it refers also to space, עַד־אֵלֶּה i. q. עַד זֶה Lev. 26, 18.—Some suppose אֵלֶּה to be used also for the Sing. as 2 Chron. 3, 3. Ez. 46, 24. Ezra 1, 9; but these passages are uncertain. See on this pron. Hupfeld in Zeitschr. f. d. Morgenl. II. 161.

אֱלֹהַּ, אֱלֹהִים, see אלוהַּ.

אֲלוּ Chald. *see, lo, behold!* i. q. אֲרוּ q. v. Dan. 2, 31. 4, 7. 7, 8. Comp. under lett. ל.

אִלּוּ *if, although*, a particle of the later Hebrew, Ecc. 6, 6. Esth. 7, 4. Syr. ܐܠܘ. According to Hupfeld (Zeitschr. f. d. Morgenl. II. 130) it is i. q. לוּ with the demonstr. אן prefixed.

אֱלוֹהַּ m. *a god, God*, with pref. and suff. לֶאֱלֹהַּ Dan. 11, 38, לֵאלֹהוֹ Hab. 1, 11. Arab. إِلَاهٌ, إِلَهٌ, c. art. أَللّٰهُ the true God, Syr. ܐܠܗܐ, Chald. אֱלָהּ. In unison with Aramæan usage, the form of the singular is employed only in the poetic style and later Hebrew; while the *pluralis majestaticus* v. *excellentiæ*, אֱלֹהִים, is the common and very frequent form.

Sing. 1. *a god*, i. e. any god, Dan. 11, 37. 38. 39. 2 Chr. 32, 15. Neh. 9, 17. So in the proverbial phrase, Hab. 1, 11 זוּ כֹחוֹ לֵאלֹהוֹ *this his strength is his god*, spoken of a self-confident person who contemns God, and trusts to the strength of his own hand and sword. Comp. Job 12, 6 אֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ *who carries his god in his hand*, i. e. his sword, weapons. Comp. Virg. Æn. 10. 773 *Dextra mihi deus, et telum . . . Nunc adsint.*

2. More comm. *God*, the true God κατ' ἐξοχήν, for הָאֱלוֹהַּ, أَللّٰهُ, Deut. 32, 15. Ps. 50, 22; and often in the book of Job. Constr. with an adj. sing. Deut. l. c. and plur. Job 35, 10.

Plur. אֱלֹהִים with pref. contr. בֵּאלֹהִים, לֵאלֹהִים, כֵּאלֹהִים.

A) In a plural sense: 1. *gods, deities*, in general, true or false. אֱלֹהֵי מִצְרַיִם *the gods of the Egyptians* Ex. 12, 12. אֱלֹהֵי הַנֵּכָר *strange* or *foreign gods* Gen. 35, 2. 4. Deut. 29, 18. אֱלֹהִים חֲדָשִׁים *new gods* 32, 17. Sometimes in the language of common life, both Jehovah and idols are included under this common appellation; as Ps. 86, 8 *among the gods there is none like unto thee, O Lord!* Ex. 18, 11. 22, 19. But elsewhere the attribute of deity is expressly denied to idols, and ascribed to Jehovah alone, as Is. 44, 6 *besides me there is no god.* 45, 5. 14. 21. 46, 9. Idols are even called לֹא־אֱלֹהִים *no-gods* 2 Chr. 13, 9.

2. Once of *kings*, i. q. בְּנֵי אֱלֹהִים, Ps. 82, 1; espec. v. 6.

Note. Many interpreters, both ancient and modern, assign also to אֱלֹהִים the signif. *angels*, see Ps. 8, 6 ibique Sept. et Chald. 82, 1. 97, 7. 138, 1; and also *judges*, Ex. 21, 6. 22, 7. 8. For an examination and refutation of this opinion, see Thesaur. Ling. Heb. p. 95.

B) In the sense of the Sing. spoken of *one God;* see on this *pluralis majestatis* s. *excellentiæ*, Lehrg. p. 663, 664. Heb. Gram. § 106. 2. *b.* Construed with verbs (Gen. 1, 1. 3 sq.) and adjectives singular, as אֱלֹהִים חַי 2 K. 19, 4. 16; אֱלֹהִים צַדִּיק Ps. 7, 10. 57, 3. 78, 56.—Construed with a verb plural only in certain formulas, retained possibly from the usage of polytheism, in which אֱלֹהִים may perhaps be translated in the plural and understood of the higher powers or intelligences. Gen. 20, 13 הִתְעוּ אֹתִי אֱלֹהִים q. d. *the gods caused me to wander.* 35, 7. Ex. 22, 8. 32, 4. 8. 2 Sam. 7, 23. 1 K. 19, 2. Ps. 58, 12. Comp. Comment. de Pent. Sam. p. 58.—Hence

1. *any god, deity.* Deut. 32, 39 *there is no god besides me.* Ps. 14. 1. So where the divine nature is opp. to the human, Ez. 28, 2. Ps. 8, 6 *thou hast made him but little less than a god;* comp. Heb. 2, 7.

2. *an idol-god*, god of the heathen. Ex. 32, 1 *make us a god*, i. e. an idol. 1 Sam. 5, 7 *Dagon our god.* 2 K. 1, 2. 3. 6. 16. So of *a goddess*, 1 K. 11, 5.

3. *the God of* any one, is the god whom one worships, his domestic and tutelary god, θεὸς ἐπιχώριος. Jon. 1, 5 *they cried every one unto his god.* Ruth 1, 16. Gen. 17, 7. 8. 28, 21. So *the God of Israel* is Jehovah, hence very often called אֱלֹהֵי יִשְׂרָאֵל Ex. 5, 1. Ps. 41, 14;

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אֱלֹהֵי יַעֲקֹב Ps. 20, 2. 46, 8; and connected יְהוָֹה אֱלֹהֶיךָ Ps. 18. 29, יְהוָֹה אֱלֹהֶיךָ in Deuteronomy more than 200 times.

4. More rarely followed by a genit. expressing that over which the deity presides, or which he has created; e. g. אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ Gen. 24, 3; אֱלֹהֵי הַצְּבָאוֹת *the God of hosts*, i. e. of the celestial hosts, Am. 3, 13. So with an attribute of God, as אֱלֹהֵי אָמֵן *the God of truth* Is. 65, 16.

5. אֱלֹהִים is put for *a godlike shape, apparition, spirit*, 1 Sam. 28, 13, where the sorceress says to Saul, *I see a godlike form ascending out of the earth.*

6. With the art. הָאֱלֹהִים, *GOD*, κατ' ἐξοχήν, the one true God; Arab. ٱللَّهُ in the well known formula لَا إِلَٰهَ إِلَّا ٱللَّهُ 'there is no god but God.' Comp. Ps. 77, 14.—Deut. 4, 35 כִּי יְהוָֹה הוּא הָאֱלֹהִים *for Jehovah he is the* true *God.* 1 K. 18, 21 *if Jehovah be God, follow him; if Baal, follow him.* v. 37. Deut. 7, 9. Hence הָאֱלֹהִים very freq. for *Jehovah*, Gen. 5, 22. 6, 9. 11. 17, 18. 20, 6. 17. al. sæpiss.—But the same is also אֱלֹהִים *without* the art. Josh. 22, 34; and this is very often used both in prose and in poetry for יְהוָֹה, with scarcely any distinction; either so that both names are employed together, or the use of one or the other depends on the nature of the formula and a certain usus loquendi, or on the taste and usage of particular writers. Thus we find constantly בְּנֵי אֱלֹהִים, and on the other hand נְאֻם יְהוָֹה, מְשִׁיחַ יְהוָֹה; while in other instances the usage is promiscuous, as עֶבֶד יְהוָֹה and עֶבֶד הָאֱלֹהִים Dan. 9, 11; רוּחַ יְהוָֹה and רוּחַ אֱלֹהִים Gen. 1, 2. 41, 38. Ex. 31, 3. On the special usage of different writers, see the remarks in Thesaur. p. 97, 98.

To God is said in the Scriptures to belong whatever is excellent, distinguished, pre-eminent in its kind, or which bears an august or divine appearance, τὸ θεῖον; since this was regarded by the ancients as especially proceeding from or created of God; e. g. *the mountain of God* Ps. 68, 16; *river of God* Ps. 65, 10; חִתַּת אֱלֹהִים *terror of God*, i. e. suddenly inspired by him, q. d. panic terror, Gen. 35, 5. 1 Sam. 14, 15; אֵשׁ אֱלֹהִים *fire of God*, lightning, Job 1, 16. Comp. אֵל p. 50. col. 1.—Similar is the force of the phrase לֵאלֹהִים *of* or *through God*, like Gr. τῷ θεῷ after adjectives; Jon. 3, 3 עִיר גְּדוֹלָה לֵאלֹהִים *a city great through God*, divinely great; and so Acts 7, 20 ἀστεῖος τῷ θεῷ. Comp. Arab. لِلَّهِ pr. à Deo, divinitus, egregie, Har. Cons. IV. p. 38 ed. De Sacy.

For the phrases בֶּן־אֱלֹהִים, אִישׁ אֱלֹהִים, see under אִישׁ, בֵּן, etc.

Note. Some interpreters also suppose אֱלֹהִים to be spoken of *one king*, for בֶּן־אֱלֹהִים, (see as to the plural in A. 2 above,) and they appeal chiefly to Ps. 45, 7, where they translate: כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד *thy throne, O God*, (i. e. O King divine,) *is for ever and ever.* But this is to be construed as by ellipsis for: כִּסְאֲךָ כִּסֵּא אֱלֹהִים *thy throne* shall be *a throne divine*, i. e. established and prospered of God, according to a very common rule of language, Lehrg. § 233. 6. [The rule here referred to is not applicable; and there is no philological ground whatever for taking אֱלֹהִים in any other than its simple and direct sense: *Thy throne, O God, is for ever and ever.*—R.

אֱלוּל m. 1. i. q. אֱלִיל *nought, vain*, Jer. 14, 14 Cheth.

2. *Elul*, the sixth Hebrew month, from the new moon of September to that of October, Neh. 6, 15. Syr. ܐܝܠܘܠܐ, Arab. أَيْلُولٌ. The etymology is unknown.

אַלּוֹן m. 1. i. q. אַלָּה *an oak*, Gen. 35, 8. Ez. 27, 6. R. אָלַל III. Isa. 44:14.

2. *Allon*, pr. n. m. 1 Chr. 4, 37.

אֵלוֹן m. (r. אול) 1. Any strong, durable tree, spec. *an oak*, Gen. 12, 6. 13, 18. 14, 13. 18, 1. Deut. 11, 30. al. So the ancient interpreters unanimously. Celsius in Hierob. T. I. p. 34 sq. endeavours to show that אֵלוֹן, like אֵלָה, is the terebinth; but see our remarks to the contrary in Thesaur. p. 50, 51.—Sometimes single oaks are distinguished by pr. names, e. g. *the magicians' oak* Judg. 9, 37; *oak of Tabor* 1 Sam. 10, 3; also in Plur. *oaks of Mamre* Gen. 13, 18. 14, 13; *oaks of Moreh* Deut. 11, 30.

2. *Elon*, pr. n. m. Gen. 46, 14.

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אַלּוּף adj. m. (r. אָלַף) 1. *familiar, intimate, a friend*, Prov. 16, 28. 17, 9. Mic. 7, 5. אַלּוּף חֲזֻרִים *friend of one's youth*, i. e. *a husband*, Jer. 3, 4; comp. רֵעַ Jer. 3, 20.

2. *wonted*, i. e. *tame, gentle*. Jer. 11, 19 *and I was* כְּכֶבֶשׂ אַלּוּף *like a tamed lamb*.

3. *an ox, bullock*, i. q. אֶלֶף no. 1, so called as tamed and accustomed to the yoke; in gender it is *masculine epicœne*, so that under the masculine the female of the ox-kind is also included; Ps. 144, 14 אַלּוּפֵינוּ מְסֻבָּלִים.

4. *head of a family* or *tribe*, *φύλαρχος*, *a chief, chieftain, prince*; espec. of the chiefs of the Edomites. Gen. 36, 15 sq. 1 Chr. 1, 51 sq. More rarely of the Jews, Zech. 9, 7. 12, 5. 6. Also genr. of *chiefs, leaders*, Jer. 13, 21.

אֲלוּשׁ (Talmud. *turba hominum*) *Alush*, pr. n. of a station of the Israelites, Num. 33, 13.

אֶלְזָבָד (whom God hath given, *Θεο δῶρος*, Theodore) *Elzabad*, pr. n. m. a) 1 Chr. 26, 7. b) 12, 12.

* אָלַח in Kal not used; Arab. Conj. VIII إِئْتَلَحَ *to become acid, sour*, as milk.

Niph. נֶאֱלָח trop. *to be corrupt*, in a moral sense, Ps. 14, 3. 53, 4. Job 15, 16.

אֶלְחָנָן (whom God bestowed) *Elhanan*, pr. n. of one of David's warriors, who according to 2 Sam. 21, 19 slew Goliath; see under pr. n. לַחְמִי. The one mentioned 2 Sam. 23, 24 does not seem to be a different person.

אֱלִיאָב (to whom God is father) *Eliab*, pr. n. m. a) A phylarch or chief of Zebulun, Num. 1, 9. 2, 7. b) Num. 16, 1. 12. 26, 8. c) A brother of David, 1 Sam. 16, 6. 17, 13. 28. d) 1 Chr. 16, 4.

אֱלִיאֵל (to whom God is strength) *Eliel*, pr. n. m. a) Of two of David's warriors, 1 Chr. 11, 46. 47. 12, 11. b) A phylarch of Manasseh, 1 Chr. 5, 24. c) A phylarch of Benjamin, 1 Chr. 8, 20. d) ib. v. 22. e) 15, 9. 11. f) 2 Chr. 31, 13.

אֱלִיאָתָה (to whom God cometh) *Eliathah*, pr. n. m. 1 Chr. 25, 4; in v. 27 written אֱלִיָּתָה.

אֱלִידָד (whom God loveth) *Elidad*, pr. n. of a phylarch of Benjamin, Num. 34, 21.

אֶלְיָדָע (whom God knoweth, i. e. careth for) *Eliada*, pr. n. m. a) A son of David, 2 Sam. 5, 16, for which 1 Chr. 14, 7 בְּעַלְיָדָע. b) 1 K. 11, 23. c) 2 Chr. 17, 17.

אַלְיָה (r. אָלָה I) i. q. Arab. أَلْيَةٌ the *fat tail* of the common species of oriental sheep, *ovis laticaudia* Linn. the smallest of which according to Golius, himself an eye-witness, weigh ten or twelve pounds, p. 146. Comp. Hdot. 3. 113. Diod. Sic. 2. 54; and other writers quoted by Bochart in Hieroz. P. I. p. 494 sq. See Russell Nat. Hist. of Aleppo II. p. 147. —Ex. 29, 22. Lev. 7, 3. 8, 25. 9, 19. 3, 9 *the whole tail let him take off near the back-bone*.

אֵלִיָּה and אֵלִיָּהוּ (my God is Jehovah) *Elijah, Elias*, pr. n. m. a) A celebrated prophet, the chief of the prophets in the kingdom of Israel during the reign of Ahab, distinguished by many miracles, and received up into heaven, 2 K. 2, 6 sq. But comp. 2 Chr. 21, 12. The Jews expected him to reappear before the coming of the Messiah, Mal. 3, 23 [4, 5]. b) 1 Chr. 8, 27. c) Ezra 10, 21. 26.

אֱלִיהוּ (whose *God* is *He*, i. e. Jehovah) *Elihu*, pr. n. m. a) 1 Chr. 26, 7. b) 1 Chr. 27, 18. c) i. q. אֱלִיהוּא lett. a.

אֱלִיהוּא (id.) *Elihu*, pr. n. m. a) The son of Barachel the Buzite, a friend of Job and the fourth disputant against him, Job c. 32–35. Sometimes written אֱלִיהוּ Job 32, 4. 35, 1. b) 1 Sam. 1, 1. c) 1 Chr. 12, 20.

אֶלְיְהוֹעֵינַי (towards Jehovah are my eyes) *Elihoenai*, pr. n. m. a) Ezra 8, 4. b) 1 Chr. 26, 3.

אֶלְיוֹעֵינַי (id.) *Elioenai*, pr. n. m. a) 1 Chr. 3, 23. b) 4, 36. c) 7, 8. d) Ezra 10, 22. e) 10, 27.

אֶלְיַחְבָּא (whom God hideth) *Eliahba*, pr. n. of one of David's warriors, 2 Sam. 23, 32.

אֶלְיְחֹרֶף (God his recompense, from حرف Conj. III to recompense,) *Elihoreph*, pr. n. m. 1 K. 4, 3.

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אֱלִיל (r. אָלַל I) 1. Adj. *of nothing, nought, empty, vain*, 1 Chr. 16, 26. Ps. 96, 5. Plur. *the nought*, i. e. idols, Lev. 19, 4. 26, 1. Comp. הֶבֶל.

2. Subst. *nought, vanity*. Job 13, 4 רֹפְאֵי אֱלִיל *physicians of nought*, nothing worth, i. e. empty comforters; comp. Zech. 11, 17.

אֱלִימֶלֶךְ (God his king) *Elimelech*, pr. n. of Ruth's father-in-law, Ruth 1, 2. 2, 1.

אֵלֶּה and אֵלֵּךְ Chald. pron. demonstr. plur. comm. *these*, Lat. *hi, hæ, hæc*, i. q. Heb. אֵלֶּה. Dan. 2, 44. 6, 7.

אֶלְיָסָף (whom God hath added) *Eliasaph*, pr. n. m. a) A chief of the tribe of Gad, Num. 1, 14. 2, 14. b) 3, 24.

אֱלִיעֶזֶר (God his help) *Eliezer*, pr. n. m. a) A man of Damascus, whom Abraham before the birth of Isaac had intended for his heir, Gen. 15, 2. According to v. 3 he was a servant born in his house, *verna*. b) A son of Moses, Ex. 18, 4. c) 1 Chr. 7, 8. d) 27, 16. e) 15, 24. f) 2 Chr. 20, 37. g) Ezra 8, 16. 10, 18. h) 10, 23. i) 10, 31.

אֶלְיְעֵינַי (perh. contr. from אֶלְיוֹעֵינַי) *Elienai*, pr. n. m. 1 Chr. 8, 20.

אֲלִיעָם (i. q. אֶלִיאָב, אֲלִיאָם) *Eliam*, pr. n. m. a) The father of Bathsheba, 2 Sam. 11, 3; for which 1 Chr. 3, 5 עַמִּיאֵל. b) 2 Sam. 23, 34.

אֱלִיפַז (God his strength) *Eliphaz*, pr. n. m. a) A son of Esau, Gen. 36, 4 sq. b) A friend of Job and one of the disputants against him, Job 2, 11. 4, 1. 15, 1. al.

אֱלִיפָל (whom God judgeth, from פָּלַל) *Eliphal*, pr. n. m. 1 Chr. 11, 35.

אֱלִיפְלֵהוּ (whom God makes distinguished) *Elipheleh*, pr. n. m. 1 Chr. 15, 18, 21.

אֱלִיפֶלֶט (God his deliverance) *Elipheleth*, pr. n. m. a) 1 Chr. 3, 6. 14, 7; for which 14, 5 אֶלְפָּלֶט. b) 2 Sam. 23, 34. c) 1 Chr. 8, 39. d) Ezra 8, 13. e) 10, 33.

אֱלִיצוּר (God his rock) *Elizur*, pr. n. m. Num. 1, 5. 2, 10. 7, 30. 35. 10, 18.

אֱלִיצָפָן (whom God protects) *Elizaphan*, pr. n. m. a) Num. 3, 30; for which אֶלְצָפָן Ex. 6, 22. Lev. 10, 4. b) Num. 34, 25.

אֱלִיקָא pr. n. m. *Elika*, 2 Sam. 23, 25. The etymology is unknown.

אֶלְיָקִים (whom God hath set up) *Eliakim*, pr. n. m. a) A prefect of the palace under king Hezekiah, 2 K. 18, 18. 19, 2. Is. 22, 20. 36, 3. b) A son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to יְהוֹיָקִים (whom Jehovah hath set up) *Jehoiakim*, 2 K. 23, 34. 24, 1. Jer. 1, 3. 1 Chr. 3, 15. c) Neh. 12, 41.

אֱלִישֶׁבַע (God her oath, q. d. worshipper of God, comp. Is. 19, 18,) pr. n. f. *Elisheba, Elisabeth*, Ex. 6, 23. Sept. Ἐλισαβέτ, as Luke 1, 7.

אֱלִישָׁה *Elishah*, pr. n. of a region situated on the Mediterranean, whence purple was brought to Tyre, Gen. 10, 4. Ez. 27, 7. Most prob. *Elis*, a district of the Peloponnesus, (comp. Cod. Samar. in which it is written אלירש without ה,) the name of which seems to have been employed by the Hebrews as an appellation for the whole Peloponnesus; as not unfrequently whole countries, espec. if remote, are designated by the names of single provinces; comp. יָוָן. The *purpura*, or shell-fish producing the purple dye, was found not only in Laconia (Hor. Od. 2. 18. 7), but also in the gulf of Corinth and the islands of the Ægean sea; comp. Bochart Phaleg III. 4.—Others understand by אלישה, *Hellas*; see Michaelis Spicil. Geogr. Hebr. T. I. p. 78.

אֱלִישׁוּעַ (God his salvation) *Elishua*, pr. n. of a son of David, 2 Sam. 5, 15. 1 Chr. 14, 5.

אֱלְיָשִׁיב (whom God restoreth) *Eliashib*, pr. n. m. a) 1 Chr. 3, 24. b) 1 Chr. 24, 12. Ezra 10, 6. c) Neh. 3, 1. 20. 12, 10. d) e) Ezra 10, 24. 27. 36.

אֱלִישָׁמָע (whom God heareth) *Elishama*, pr. n. m. a) 2 Sam. 5, 16. b) Num. 1, 10. 2, 18. c) 2 K. 25, 25. Jer. 41, 1. d) 1 Chr. 2, 41. e) 2 Chr. 17, 8.

אֱלִישָׁע (for אֵלִי יֵשַׁע God his salvation) pr. n. m. *Elisha*, a celebrated prophet, the disciple as well as the companion and successor of Elijah, and distinguished by many miracles. He flour-

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ished in the kingdom of the ten tribes, in the ninth century B. C. 2 K. c. 2–13. In N. T. Ἐλισσαῖος Luke 4, 27.

אֱלִישָׁפָט (whom God judgeth) *Elishaphat*, pr. n. m. 2 Chr. 23, 1.

אֱלִיתָה see אֱלִיאָתָה.

אִלֵּךְ Chald. pron. plur. *these*, i. q. Heb. אֵלֶּה. Dan. 3, 12. 13. 21. 22. Ezra 4, 21. 5, 9. al.—In כ־ lurks the suff. 2 pers. (tibi), as in דֵּךְ, דָּךְ, Arab. ذَاكَ.

* I. אָלַל a verb not in use, *to be nothing, to be empty, vain*; comp. under אוֹן no. 1. It is comm. derived from the particle אַל I, merely in order to form אֱלִיל, but is quite doubtful; see in אַל fin.

* II. אָלַל *to wail, to howl*, onomatop. i. q. יָלַל, and Arab. أَلَّ Camoos p. 1391. Comp. Gr. *ἀλαλάζειν*.—Hence אֲלָלַי.

* III. אָלַל kindr. with אוּל, אֵלָה I, pr. *to roll*, then *to be round, swelling, thick*; whence אֵלָה, אַלּוֹן, an oak, thick tree.

אֲלָלַי interj. expressing grief, *wo! alas!* Gr. *ἐλελεῦ*, only with לִי, Job 10, 15. Mic. 7, 1. R. אָלַל II.

* אָלַם in Kal not used. 1. *to bind, to tie*, see Piel and אַלְמָה.

2. Pass. *to be bound* sc. as to the tongue, i. e. *to be mute, dumb*; see Niph. and the nouns אִלֵּם, אִלֵּמִי. Comp. Engl. *tongue-tied*, Gr. *δεσμὸς τῆς γλώσσης* Mark 7, 35, also *φιμοῦσθαι*, Pers. زبان بستن to bind the tongue, i. q. to be silent dumb.

3. *to be lonely, forsaken, widowed*, since solitary persons remain silent, mute; comp. Arab. ثكم to be mute, also to be unmarried.—Hence are derived אַלְמָן, אַלְמָנָה, אַלְמָנוּת.

Niph. 1. *to be mute, dumb*, Ps. 31, 19. 39, 3. 10. Is. 53, 7.

2. *to be silent, to keep silence*. Ez. 33, 22.

Piel. *to bind* sheaves, Gen. 37, 7.

Deriv. see in Kal. no. 1, 2, 3.

אִלֵּם m. *dumbness, silence*. Ps. 58, 2 הַאָמְנָם אִלֵּם צֶדֶק תְּדַבֵּרוּן *do ye indeed decree dumb justice?* i. e. do you really at length decree justice, which so long has seemed dumb? So commonly; but it may be worth inquiry, whether אִלֵּם should not be dropped, having arisen perhaps from a careless repetition of אמנם. This being dropped there arises the sense which the parallelism requires: *do ye indeed decree justice?* Maurer gives to אֵלֶם the signif. of *league, law*, from the sense of *binding*; as عَقْد league, from عَقَدَ ligavit.—Ps. 56, 1 יוֹנַת אֵלֶם רְחֹקִים *the silent dove among strangers*, (i. e. perh. the people of Israel in exile, comp. תּוֹר Ps. 74, 19.) prob. the inscription of a song or poem, to the tune or measure of which Ps. 50 was to be sung. Comp. the remarks under אַיֶּלֶת.

אִלֵּם m. adj. *mute, dumb*, pr. tongue-tied, see r. אָלַם no. 2. Ex. 4. 11. Is. 35, 6. Ps. 38, 14. Plur. אִלְּמִים Is. 56, 10.

אֻלָם *porch*, see אוּלָם. Once אֻלָם *but* Job 17, 10 in some editions; see in אוּלָם no. 2.

אַלְמֻגִּים m. plur. 1 K. 10, 11. 12, and by transpos. אַלְגֻּמִּים 2 Chr. 2, 7. 9, 10. 11, *almug-trees*, a kind of *precious wood*, brought along with gold and precious stones in the time of Solomon from Ophir, and employed for ornamenting the temple and palace, and for making musical instruments; according to 2 Chr. 2, 7 growing also on Lebanon. It seems to correspond to Sanscr. *mîcata* simpl. *mîca* (so Bohlen), with the Arab. art. أَلّ, *lignum Santalinum, Pterocarpus Santaliorus* Linn. *red sandal-wood*, still used in India and Persia for costly utensils and instruments. Or it may be compared with the Malabar word *malajaga*, a name of the same wood; so Hoffmann. See Celsii Hierobot. I. p. 171 sq.—Many of the Rabbins understand *corals*, and so the singular אַלְגּוּם is used in the Talmud; but these are not *wood*. עֲצֵי; although were the Talmudic usage ancient, this wood might have been so named from its resemblance to coral, q. d. *coral-wood*. Kimchi: البقم, i.q. בראזיל *Brazil-wood*.

אַלְמָה f. plur. ־וֹת — and ־וֹת —, *a bundle, sheaf*, of grain, Gen. 37, 7. Ps. 126, 6. R. אָלַם no 1.

אַלְמוֹדָד Gen. 10, 26. 1 Chr. 1, 20, *Almodad*, pr. n. of a son of Joktan, i. e. of a

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people and district of southern Arabia. Assuming an ancient error in transcription, ד for ר, i. e. אלמורד, we might compare *Morad*, مراد or بنى مراد, the name of a tribe inhabiting a mountainous region in Arabia Felix, near to Zabid.

אַלַמֶּלֶךְ (perh. king's oak, for אֵלָה מַלְכָּה) *Alammelech*, pr. n. of a place in the tribe of Asher, Josh. 19, 26.

אַלְמָן m. adj. *forsaken, widowed*, Jer. 51, 5. R. אָלַם no. 3.

אַלְמָן m. *widowhood*, trop. of a state deprived of its king, Is. 47, 9. R. אָלַם no. 3.

I. אַלְמָנָה f. *a widow*, Arab. أَرْمَلَة, Syr. ܐܲܪܡܲܠܬܵܐ. Gen. 38, 11. Ex. 22, 21. al. Metaph. of a state deprived of its king, Is. 47, 8; comp. v. 9 and 54, 4. R. אָלַם no. 3.

II. אַלְמְנוֹת f. plur. Is. 13, 22, *palaces*, i. q. אַרְמְנוֹת, which latter is read in some Mss. The letter ר is here softened into ל, as is very often done; comp. in אַרְמוֹן.—Others retain the idea of a *widow*, and understand trop. *desolate palaces*.

אַלְמְנוּת plur. אַלְמְנוּתִים *widowhood* Gen. 38, 15. Metaph. of the condition of the Israelites in exile, Is. 54, 34. R. אָלַם no. 3.

אַלְמֹנִי m. *a certain one, some one*, ὁ δεῖνα, pr. *one kept silent*, whose name is not mentioned, from r. אָלַם no. 2. Always preceded by פְּלֹנִי q. v.

אִלֵּךְ Chald. i. q. אֵלֶּה *these*, q. v.

אֶלְנָעַם (God his delight) *Elnaam*, pr. n. m. 1 Chr. 11, 46.

אֶלְנָתָן (whom God hath given, comp. יוֹנָתָן, q. d. Theodore, Diodate) *Elnathan*, pr. n. m. a) The grandfather of king Jehoiakim, 2 K. 24, 8; perhaps the same mentioned Jer. 26, 22. 36, 12. 25. b) Three Levites in the time of Ezra, Ezra 8, 16.

אֶלְעָסָר Gen. 14, 1. 9, *Ellasar*, pr. n. of a country or district in the vicinity, as it would seem, of Babylonia and Elymais; since it is read between שִׁנְעָר and עֵילָם.

Symm. and Vulg. *Pontus*. Targ. Hieros. תְּלַאשַׁר Is. 37, 12. But the Assyro-Babylonish name of its king, אַרְיוֹךְ, would seem to indicate some province of Persia or Assyria; comp. Dan. 2, 14.

אֶלְעָד (whom God applauds, from עוּד, comp. Job 29, 11,) *Elad*, pr. n. m. 1 Chr. 7, 21.

אֶלְעָדָה (whom God puts on, i. e. fills with himself, comp. לָבַשׁ Job 20, 14,) *Eladah*, pr. n. m. 1 Chr. 7, 20.

אֶלְעוּזַי, in some Mss. אֶלְעָזַי (pr. God is my praises, i. e. the object of my praise) *Eluzai*, pr. n. m. 1 Chr. 12, 5.

אֶלְעָזָר (whom God helpeth) *Eleazar*, pr. n. m. a) Ex. 6, 23. 25. 28, 1. Lev. 10, 6 sq. Num. 3, 2. 4. 32. Deut. 10, 6. Josh. 14, 1. al. b) 2 Sam. 23, 9. 1 Chr. 11, 12. c) 1 Sam. 7, 1. d) 1 Chr. 23, 21. 24, 28. e) Ezra 8, 33, comp. Neh. 12, 42. f) Ezra 10, 25.—Sept. Ἐλεάζαρ. From Ἐλεάζαρος was afterwards made by contraction the name Λάζαρος.

אֶלְעָלָא and אֶלְעָלֵה (whither God ascends) *Elealeh*, pr. n. of a town or large village in the tribe of Reuben, near Heshbon, where there are still ruins called العال *el-Âl*. See Burckhardt's Travels in Syria etc. p. 365. Bibl. Res. in Palest. II. p. 278.—Num. 32, 3. 37. Is. 15, 14. 16, 9.

אֶלְעָשָׂה (whom God made, i. e. created, Job 32, 10,) *Eleasah*, pr. n. m. a) 1 Chr. 2, 39. b) ib. 8, 37. 9, 43. c) Jer. 29, 3.

* אָלַף or אָלַהּ fut. יֶאֱלַף Prov. 22, 25, Arab. أَلِفَ; *to join together, to associate*, Arab. Conj. I, III, IV; whence אֶלֶף a thousand, a family.—Kindred senses are: *to be accustomed, wonted, to learn*, Prov. 22, 25. Syr. Chald. id. Hence אָלְפָּה, אַלּוּף ox.—R.

Piel *to cause to learn, to teach*, like Syr. ܐܲܠܲܦ, with two acc. of pers. and thing, Job 15, 5. 33, 33; with acc. of pers. only, Job 35, 11, where Part. מְלַמֵּנִי for מְאַלְּפֵנִי, comp. ܡܲܠܲܦ.

Hiph. denom. from אֶלֶף, *to bring forth thousands*, Ps. 144, 13. Arab. أَلَّفَ mille fecit.

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אֶלֶף 1. *an ox* or *cow*, as tame and wonted to the yoke; comm. gend. like Gr. *βοῦς*, Lat. *bos*, Germ. *Rind*, Engl. *beeve;* see אַלּוּף no. 3. Only in plur. אֲלָפִים *oxen* Ps. 8, 8. Prov. 14, 4; fem. *kine* Deut. 7, 13. 28, 4. The singular is found only in the name of the first letter of the alphabet, *Aleph*, *Alpha*.

2. *a thousand*, Arab. أَلْفٌ, Syr. ܐܠܦܐ id. but Eth. አልፍ a myriad, ten thousand. Perh. pr. 'conjunction of numbers.'—The nouns enumerated for the most part follow the numeral word; some in the singular, as אִישׁ Judg. 15, 16; others in the plural, 2 Sam. 10, 18. 1 K. 10, 26. Deut. 1, 11; and others again promiscuously, as כִּכָּר 1 Chr. 19, 6, and כִּכָּרִים 29, 7. Rarely and only in the later Hebrew does the noun precede, 1 Chr. 22, 14. 2 Chr. 1, 6. Comp. Lehrg. p. 695, 697, 699. The construction is different in the phrase אֶלֶף כֶּסֶף *a thousand* (shekels) *of silver*, for which see Lehrg. p. 700. Not unfrequently it is put for a large round number, Job 9, 3. 33, 23. Ps. 50, 10.—Dual אַלְפַּיִם *two thousand* Judg. 20, 45. 1 Chr. 5. 21.—Plur. אֲלָפִים *thousands*, e. g. שְׁלֹשֶׁת אֲלָפִים Ex. 38, 26. Put also for an indefinitely large round number, אַלְפֵי רְבָבָה *thousands of myriads* Gen. 24. 60.

3. *a family*, i. q. מִשְׁפָּחָה q. v. as the subdivision of a tribe (שֵׁבֶט, מַטֶּה) Judg. 6, 15. 1 Sam. 10, 19. 23, 23. Spoken of a city, Bethlehem, as the residence of such a family, Mic. 5, 1.

4. *Eleph*, pr. n. of a city of Benjamin Josh. 18, 28.

אֶלֶף, **אֲלַף**, Chald. *a thousand*, Dan. 5, 1. 7, 10.

אֶלְפֶּלֶט see אֱלִיפֶלֶט.

אֶלְפַּעַל (God his wages, comp. פֹּעַל, פְּעֻלָּה, wages) *Elpaal*, pr. n. m. 1 Chr. 8, 11. 12. 18.

* **אָלַץ** in Kal not used, i. q. אוּץ q. v. לָחַץ.

Piel אִלֵּץ *to urge*, *to press* any one, Judg. 16, 16. More frequent in Syriac and Zabian.

אֶלְצָפָן see אֱלִיצָפָן.

אַלְקוּם i. q. Arab. أَلْقَوْمُ, with the art. retained, *the people*, *populace;* see in אַל II. Prov. 30, 31 מֶלֶךְ אַלְקוּם עִמּוֹ *a king with whom is the people*, i. e. who is surrounded by his people, in the midst of his people. See Pococke ad Spec. Hist. Arabum p. 207. Arab. قَوْمٌ *people* seems to come from the idea of *living;* comp Samar. קוּם to live, Heb. יְקוּם what lives, and חַיָּה people, from חָיָה to live. Sept. *δημηγορῶν ἐν ἔθνει*.—The Heb. intpp. regard אַלְקוּם as a compound from אַל part. of negation, and קוּם to rise up, (comp. אַל־מָוֶת Prov. 12, 28,) and translate: *a king against whom there is no rising up*, i. e. who cannot be resisted. But this does not accord with the context.

אֶלְקָנָה (whom God created) *Elkanah*, pr. n. m. a) 1 Sam. 1, 1 sq. 2, 11. 20. b) Ex. 6, 24. c) 2 Chr. 28, 7. d) 1 Chr. 12, 6. e) 1 Chr. 6, 8. 10. 11. 20. 21. 15, 23.

אֶלְקֹשִׁי gentile n. *Elkoshite*, spoken of Nahum the prophet, Nah. 1, 1. Sept. and Vulg. without *o*, *Ἐλκεσαῖος*, *Elcesaius*. As to a place *Elkosh* there are two opinions; one, that of the ancient fathers, makes it a town of Palestine and spec. of Galilee, see Hieron. Proœm. ad Nahum; the other, that of the oriental Jews, regards it as the village القوش *el-Kûsh*, near Mosul. Both are very doubtful; see Thesaur. p. 1211. B.

אֶלְתּוֹלַד (perh. God its race or posterity) *Eltolad*, pr. n. of a place in Judah, Josh. 15, 30. 19, 4. See תּוֹלַד.

אֶלְתְּקֵא and **אֶלְתְּקֵה** (God its fear) *Eltekeh*, pr. n. of a Levitical city in the tribe of Dan, Josh. 19, 44. 21, 23.

אֶלְתְּקֹן (God its foundation) *Eltekon*, pr. n. of a place in the tribe of Judah, Josh. 15, 59.

* **אֵם** f. constr. אֵם, c. suff. אִמִּי; plur. אִמּוֹת.

1. *a mother*, Arab. أُمٌّ and إِمٌّ, Eth. እም, Aram. אִמָּא, ܐܡܐ, Sam. ࠀࠌࠌ, id. E. g. אָב וָאֵם *father and mother*, parents, Judg. 14, 16. Ps. 27, 10. Esth. 2, 7. בֶּן־אִמִּי *the son of my mother*, my womb-brother, Gen. 43, 29. Poet. בְּנֵי אִמִּי i. q. *my brethren*, genr. Gen. 27, 29. Cant. 1, 6. With less exactness *mother* is also

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put for a *step-mother* Gen. 37, 10; comp. 35, 16 sq. the latter being more accurately called אֵשֶׁת אָב Lev. 18, 11.—But *mother* has often a wider sense, e. g.

2. i. q. *a grandmother* 2 K. 15, 10; also of any female ancestor, Gen. 3, 20.

3. Metaph. for *a benefactress*, Judg. 5, 7.

4. As expressing *intimate relationship*, close alliance, Job 17, 14; see in אָב no. 8.

5. Of a *nation* or *people*, as opp. to the children i. e. individuals born of it, Is. 50, 1. Jer. 50, 12. Ez. 19, 2. Hos. 2, 4. 4, 5.

6. אֵם חַדְרֵךְ, *the mother of the way*, i. e. *bivium*, place where a way divides, pr. the source, beginning, head of the way, Ez. 21, 26 [21], i. q. רֹאשׁ שְׁנֵי חַדָּרִים ibid. Arab. أُمٌّ root, beginning of a thing; but أُمُّ ٱلطَّرِيقِ the highway.

7. i. q. אִמָּה, *mother-city, metropolis*, i. e. any large and important city, although not the capital. 2 Sam. 20, 19 עִיר וְאֵם בְּיִשְׂרָאֵל *a city, even a mother in Israel*. So on the Phenician coins of Tyre and Sidon; comp. Arab. أُمٌّ metropolis; also Gr. *μήτηρ* Callim. Fragm. 112, and *mater* Flor. 3. 7. 18. Ammian. 17. 13.

8. Metaph. of *the earth*, as the common mother of all, Job 1, 20.

NOTE. This word is without doubt primitive; and like אָב (see p. 2. n.) imitates the earliest sounds of the lisping infant; comp. Gr. *μάμμα, μάμμη, μαμμαία, μαῖα*, Sanscr. *mâ, ambâ*, Copt. *mau*, Germ. Engl. Fr. *Mama*, Germ. *Amme*. Deriv. fem. is אִמָּה, used only in tropical significations. In Arabic there is a denom. verb أَمَّ to be a mother; then, to be related, to set an example, to teach.

* אֵם mostly with Makkeph, a particle demonstrative, interrogative, and conditional; the various significations of which are distinguished in the more copious Arabic by various forms, as أَمْ, إِنَّ, إِنْ, أَنَّ, أَنْ; while on the other hand the Ethiopic and Syriac also have only one, ܐܶܡ, ܐ. Traces of this particle exist also in the occidental languages; as in Gr. ἤν, lo, if, Lat. *en*, Germ. *wenn, wann*.

A) The primary power seems to be demonstrative, *lo! behold!* (kindr. הֵן, Gr. ἤν, Lat. *en*,) Arab. إِنَّ truly, certainly, إِنْ id. see De Sacy Gramm. Arabe I. § 889, أَنْ lo! as in the phrase جَآءَ وَأَنْ he came and lo! Comp. Hupfeld in Zeitschr. f. d. Morgenl. II. p. 130.—Hos. 12, 12 אִם גִּלְעָד אָוֶן *lo! Gilead* is *wickedness*, i. e. wholly wicked; where the other member has אָוֶן. Job 17, 13 אִם אֲקַוֶּה שְׁאוֹל בֵּיתִי *lo! I wait for Sheol, my house*. vs. 16. Prov. 3, 34. Preceded by הֲ in the same sense, Jer. 31, 20.—There are some who deny the demonstrative power of this particle in these passages, and claim for it here the usual conditional sense. But granting that it might be here so explained, still analogy shows that the former is the primitive and native power of the word.—Hence

B) Adv. of interrogation, comp. הֵן II. 3, and the remarks there made; also הַ, הֲ, אַ, interrogative, from הַל, אָל, demonstrative.

1. In a direct interrogation, Lat. *num? an?* corresp. with Arab. أَمْ. 1 K. 1, 27. Is. 29, 16. Job 39, 13. 31, 5. 16. 24. 25. 29. 33. From the whole of Job c. 31 is seen the close connection between this interrogative power of אִם and its conditional sense in lett. C, since between sentences beginning with אִם interrog. are interposed others beginning with אִם conditional followed by an apodosis; see v. 7. 9. 13. 19. 20. 21. 25.—Far more frequent in disjunctive forms of interrogation, where הֲ precedes, *utrum—an? whether—or?* Arab. أَمْ—أَ. Josh. 5, 13 הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ *art thou for us, or for our enemies?* 1 K. 22, 15 אִם נֵחְדַּל—הֲנֶחֱדָל *shall we go... or shall we not go?* The same is וְאִם—הֲ Gen. 17, 17. Job 21, 6; and וְאִם—הֲלֹא 34, 17. 40, 8.—The two are also used together in a question with two clauses, though not disjunctive, as אִם—הֲ Gen. 37, 8, וְאִם—הֲ 10, 17. But

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where two questions follow each other with a less degree of coherence, הֲ is repeated, 1 Sam. 23, 11. See Heb. Gr. § 150. 2.

2. In indirect interrogation, *whether*, *if*, after verbs of inquiring, examining, doubting, Cant. 7, 13. 2 K. 1, 2. So in a double and disjunctive question, הֲ — אִם Gen. 27, 21. Num. 13, 20. The phrase מִי יוֹדֵעַ אִם Esth. 4, 14, *who knoweth whether*, corresponds to the Lat. *nescio an*, i. q. perhaps.

C) Conj. 1. Mostly conditional, *if*, Gr. εἰ, Lat. *si*, q. d. supposing that, etc. comp. הֵן lo, num? if; Syr. ܗܢ lo, if. In this signif. correspond Arab. إِنْ, Sam. ܐܢ, ܐܢ, Eth. እም.—Followed, according to the sense, by the præter, Esth. 5, 8 אִם מָצָאתִי חֵן בְּעֵינֵי ה׳ *if I have found favour in the eyes of the king*. Gen. 43, 9. 18, 3; and fut. Judg. 4, 8 אִם תֵּלְכִי עִמִּי וְהָלַכְתִּי *if thou wilt go with me, I will go*. Gen. 13, 16. 28, 20. Job 8, 4 sq. 11, 10; more rarely by a particip. Judg. 9, 15. 11, 9; by the infin. for a finite verb, Job 9, 27; also without a verb, Job 8, 6. 9, 19.—This particle differs from לוּ, in that אִם implies a true and real condition, where the fact is left uncertain, whether a thing exists or will exist, is or will be done, 'si fecisti, si facturus es;' while לוּ implies that a thing does not exist, is not or will not be done, or is at least very uncertain and improbable, 'si faceres, si fecisses,' Gr. εἰ εἶχεν. See לוּ, and also for the like distinction between إِنْ and لَوْ De Sacy Gramm. Arabe I. § 885. By an ingenious and delicate usage, אִם is every where put in conditional curses and imprecations, where we might perhaps expect לוּ; e. g. Ps. 7, 4–6 אִם עָשִׂיתִי זֹאת אִם יֵשׁ עָוֶל בְּכַפָּי: אִם גָּמַלְתִּי... רַדֹּף *if I have done this, if there be iniquity in my hands, if I have done evil to my friend, ... let the enemy persecute me*, etc. The Psalmist here denies, (if we look at his object,) that he had done such things; but, as if on trial, he leaves this point undecided, or even assumes the truth of the allegation, and then invoking the severest punishment upon himself, he thus adds great emphasis to the imprecation. Comp. Ps. 44, 21. 73, 15. 137, 5. 6. Job 31, 7 sq. Other examples, where more accurately לוּ would be put instead of אִם, are: Ps. 50, 12 אִם אָרְעַב *if I were hungry*. Hos. 9, 12. Yet אִם is here not incorrect; since its usage has a wide extent. — Spec. a) Condition or supposition is modestly or timidly expressed by אִם־נָא, see in נָא. b) אִם — אִם disjunctive, *if—if*, i. q. *whether—or*, Gr. εἴτε–εἴτε, ἐάν τε–ἐάν τε, Lat. *sive–sive*; comp. *si—si* Gell. 2. 28. So Ex. 19, 13 אִם־בְּהֵמָה אִם־אִישׁ *whether it be beast or man*. 2 Sam. 15, 21. Lev. 3, 1. Deut. 18, 3; also preceded by a negative, *neither—nor*, 2 K. 3, 14. The same is אִם — וְאִם Gen. 31, 52. Josh. 24, 15. Ecc. 11, 3. 12, 14. Arab. إِنْ—وَإِنْ and إِمَّا—وَإِمَّا. c) By an ellipsis of the formula of an oath, אִם becomes in some connections a negative particle. The full form is read in 1 Sam. 3, 17 *God do so to thee, and more also, if thou*, etc. 24, 7. 2 Sam. 3, 35. Hence by ellipsis, espec. in oaths; 2 Sam. 11, 11 *by thy life*, [let God do so to me, and more] אִם אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה *if I do this thing*, i. e. I will *not* do this thing. 20, 20. 1 K. 1, 51; also in obtestations, Cant. 2, 7. 3, 5. Neh. 13, 25; rarely elsewhere, and chiefly in poetry, Is. 22, 14. 62, 8. Judg. 5, 8. Prov. 27, 24, where the other member has לֹא.—In the same manner the Arabs use إِنْ, more fully مَا إِنْ, for *not*.

2. As concessive, *though*, *although*; Arab. وَإِنْ, Gr. ἐὰν καί, κἄν. Followed by the præter, to express the idea 'though I am,' Job 9, 15. 29; more usually by the fut. expressing the idea 'though I were,' Is. 1, 18. 10, 22. Ps. 139, 8. Job 20, 6; but comp. Job 9, 20. Also with a verbal noun, Nah. 1, 11.

3. As a particle of wishing, *oh if! would that! oh that!* εἰ γάρ. Comp. לוּ. With fut. Ps. 68, 14. 81, 9. 95, 7. 139, 19. An anacoluthon occurs in Gen. 23, 13 אִם אַתָּה לוּ שְׁמָעֵנִי *would that thou—oh that thou wouldst hear me*.

4. It passes over also into a particle of time, *when*, pr. *if*; comp. Germ. *wenn* and *wann*. Followed by the præter, which is often to be rendered by the pluperfect or by the fut. exactum; Is

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24, 13 אִם מָלֵא בָצִיר *when the vintage is done*, pr. if it shall have been ended. Am. 7, 2 וְהָיָה אִם כִּלָּה לֶאֱכֹל *and it came to pass when they had finished eating.* Is. 4, 4 אִם רָחַץ אֲדֹנָי אֶת צוֹאַת בְּנוֹת־צִיּוֹן *when the Lord shall have washed away the filth of the daughters of Zion.* Gen. 38, 9. Ps. 63, 7. Job 8, 4. 17, 13. So also in connection with other particles, as עַד אִם *until when, until*, Gen. 24, 19; עַד אֲשֶׁר אִם 28, 15. Num. 32, 17. Is. 6, 11.

5. Rarely for *when* causal, i. e. *since*, Arab. إِنْ. Gen. 47, 18 *we will not hide it from my lord, that* אִם תַּם הַכֶּסֶף ... אֶל אֲדֹנִי לֹא נְכַחֲדָה *when* (since) *all our money is spent ... there is nothing left for my lord*, etc. Is. 53, 10.

D) In composition with other particles:

1. הֲאִם, twice in the beginning of an interrogation, i. q. הֲלֹא, put affirmatively, *is not? nonne?* i. q. *lo!* Num. 17, 28 [13]. Job 6, 13.

2. אִם־לֹא a) *is not? nonne?* preceded by הֲלֹא, Is. 10, 9. b) *if not, unless*, Ps. 7, 13. Gen. 24, 8. Hence after formulas of oaths it appears as a strong affirmation and asseveration; comp. above in C. 1. c. Num. 14, 28. Josh. 14, 9. Is. 14, 24; also in obtestations, Job 1, 11. 2, 5. 17, 2. 22, 20. 30, 25. Is. 5, 9. c) After a negative partic. in the sense of *but*, Gen. 24, 37. 38. Comp. εἰ μή, *nisi*, Chald. אֶלָּא from אִם־לָא.

* אָמָה f. subst. plur. אָמָהוֹת, the letter ת being inserted, comp. Chald. אַמְהָן, and Lehrg. p. 530; *a maid-servant, handmaid*, female slave. Hence אֲמָתְךָ *thy handmaid*, for *I*, spoken even by a free woman in addressing her superiors, Judg. 19, 9. 1 Sam. 1, 11. 16. 25, 24 sq. 2 Sam. 14, 15. Comp. in אָדוֹן. Also בֶּן־אֲמָה *son of a handmaid*, i. e. a servant, slave, Ex. 23, 12. Ps. 116, 16.—Hence is derived the Arab. أَمَا to be a handmaid. The word אָמָה is prob. primitive; least of all is it to be referred to a root אָמַהּ, أَمَهَ, inito pacto indixit.

אַמָּה pr. i. q. אֵם, but everywhere metaph. *the beginning, head, foundation* of any thing. Spec.

1. *mother* of the arm, i. e. *the fore-arm*, below the elbow, *cubitus*, Deut. 3, 11. Hence

2. *a cubit, ulna*, a measure of length; comp. Lat. *cubitus, ulna*, Gr. πῆχυς and πυγών, Arab. ذِرَاع, Egypt. *mahi*. The mode of enumerating cubits is as follows: אַמָּתַיִם *two cubits* Ex. 25, 10. 17; שְׁלֹשׁ אַמּוֹת 27, 1, and so on up to ten cubits; in the later Hebrew אַמּוֹת שָׁלֹשׁ 2 Chr. 6, 13. With numbers above ten in the earlier Hebrew חֲמִשִּׁים אַמָּה Gen. 6, 15, in the later חֲמִשִּׁים אַמּוֹת Ez. 42, 2, or אַמּוֹת עֲשָׂרִים 2 Chr. 3, 4. Further, it is joined with numerals of every kind, both in the early and later Hebrew, by means of בָּ, as אַרְבַּע בָּאַמָּה lit. *four by the cubit*, i. e. *four cubits*; מֵאָה בָּאַמָּה *a hundred cubits* Ex. 27, 9. 18. 36, 15. 38, 9. The common cubit of the Hebrews (2 Chr. 3, 3) was reckoned at 6 palms, or 18 inches; though some without good reason make it only 4 palms, or 12 inches. A larger cubit of seven palms, *ἑπταπάλαιστος*, is mentioned Ez. 40, 5. 43, 13. which agrees with the royal cubit of the Babylonians (Hdot. 1. 178) and Egyptians; see Boeckh Metrol. Untersuch. pp. 212 sq. 265 sq.—Metaph. Jer. 51, 13 *thine end is come, the measure of thy rapine*, i. e. the time when God will set bounds and measure to thy iniquitous gain.

3. i. q. אֵם no. 7, *a metropolis*. 2 Sam. 8, 1 *and David took the bridle* (bit) *of the metropolis out of the hand of the Philistines*, i. e. he subdued the metropolis of the Philistines. Comp. the Arabic proverb: *I give thee not my bridle*, i. e. do not subject myself to thee; see Schult. ad Job. 30, 11, and Hariri Cons. IV. p. 24. See also Gesch. der Hebr. Sprache p. 41.

4. *a foundation*, Is. 6, 4 אַמּוֹת הַשִּׁפִּים *the foundations of the thresholds*. Comp. أُمَّات, أُمَّهَات, roots, beginnings.

5. *Ammah*, pr. n. of a hill, 2 Sam. 2, 24.

אַמָּה Chald. f. plur. אַמִּין, *a cubit. ulna*, Dan. 3, 1. Ezra 6, 3. Syr. ܐܰܡܬܳܐ, ܐܰܡܕܳܐ, plur. ܐܰܡܡ̈ܶܐ.

אֵמָה i. q. אֵימָה q. v. *terror*.

אֻמָּה f. (r. אָמַם) *a people, nation, tribe*, Arab. أُمَّة a people, Aram. אֻמְּתָא

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ܐܘܡܬܐ id. Found only in Plur. אֻמּוֹת Gen. 25, 16. Num. 25, 15; also אֻמִּים Ps. 117, 1. Syr. ܐܘܡܬܐ.

אֻמָּה Chald. f. id. Dan. 3, 29. Plur. אֻמִּין, emphat. אֻמַּיָּא, Dan. 3, 4. 7. 5, 19. 7, 14. Ezra 4, 10.

I. אָמוֹן m. 1. *an architect, builder, opifex*, (r. אָמַן no. 1. b,) i. q. אָמָן q. v. Prov. 8, 30 spoken of the hypostatic wisdom of God as the architect of the world. The word seems not to have admitted the form of the fem. gender, any more than the Lat. *artifex, opifex*, whence Plin. II. 1 *artifex omnium natura*. Quinct. 2. 15 *rhetorica persuadendi opifex*.—Others understand *son* or *foster-child*, from r. אָמַן no. 1. a.

2. *Amon*, pr. n. a) The son and successor of Manasseh, king of Judah, r. 644–642 B. C. 2 K. 21, 18–26. 2 Chr. 33, 20 sq. b) 1 K. 22, 26. c) Neh. 7, 59, for which Ezra 2, 57 אָמִי.

II. אָמוֹן i. q. הָמוֹן, *a multitude* of people, Jer. 52, 15. R. הָמָה.

III. אָמוֹן *Amon*, pr. n. of the supreme god of the Egyptians, worshipped at Thebes with great pomp, Jer. 46, 25, see נֹא אָמוֹן; called by the Greeks Ἄμμων, *Ammon*, and compared by them to Jupiter, see Hdot. 2. 42. Diod. Sic. 1. 13. On Egyptian monuments he is usually depicted with a human body and the head of a ram; and the name is there written *Amn*, more fully *Amn-Re* i. e. Amon-Sun; see the figures as given in Thesaur. p. 115. Comp. also Kosegarten de Scriptura vett. Ægyptiorum, p. 29 sq. Wilkinson's Mann. and Cust. of the Anc. Egyptians, Second Ser. I. p. 243 sq.

אֱמוּן m. (r. אָמַן) by Syriasm for אֱמוּן, *faithfulness, fidelity*, Deut. 32, 20.—Plur. אֱמוּנִים id. Prov. 20, 6 אִישׁ אֱמוּנִים *a man of fidelity, faithful*.

אֱמוּנָה f. (r. אָמַן) 1. *firmness, stability*. Ex. 17, 12 וַיְהִי יָדָיו אֱמוּנָה *and his* (Moses') *hands were firm*, steady, lit. firmness.

2. *security*, Is. 33, 6. Arab. أَمَنٌ, أَمَانٌ, id.

3. *faithfulness, fidelity*, espec. in fulfilling one's promises; so of God, Deut. 32, 4. Ps. 36, 6. 40, 11; of men, Plur. אֱמוּנוֹת Prov. 28, 20. Also *faith, trust, confidence* of men towards God, Hab. 2, 4. Ps. 37, 3; see in רָעָה no. 2.

אָמוֹץ (strong) pr. n. *Amoz*, the father of the prophet Isaiah, Is. 1, 1. 2, 1. 13, 1. 20, 2.

אָמִי *Ami* pr. n. m. Ezra 2, 57. It seems to be a corrupted form for אָמוֹן Neh. 7, 59.

אֵמִים see אֵימִים.

אֲמִינוֹן (faithful) *Aminon*, pr. n. i. q. אַמְנוֹן, a son of David, 2 Sam. 13, 20.

אַמִּיץ m. (r. אָמַץ) adj. *strong, mighty*, Job 9, 4. 19; more fully as joined with כֹּחַ, Nah. 2, 2. Abstr. *strength, might*, Is. 40, 26.

אָמִיר m. (r. אָמַר q. v. no. 1, and Hithp.) *the top, summit*, e. g. of a tree, Is. 17, 6 בְּרֹאשׁ אָמִיר *in the highest top*. Also of a mountain Is. 17, 9; see under art. עֲזוּבָה.

* אָמַל or אָמֵל *to languish, to droop*, pr. to hang the head, kindr. with אָבַל q. v. In Kal part. pass. of a drooping heart, Ez. 16, 30.

Pul. אֻמְלַל only in poetry. 1. *to languish, to droop*, as of plants, Is. 24, 7; hence of fields Is. 16, 8. Nah. 1, 4; of a sick person Ps. 6, 3, where אֻמְלַל seems to be for אֲאֻמְלַל; so Maurer.

2. *to mourn, to lament*, Is. 19, 8; so of a land laid waste Is. 24, 4. 33, 9; of walls thrown down Lam. 2, 8.—Hence in prose

אֲמַלָּל m. *languid, feeble*, Neh. 3, 34.

* אָמַם obsol. root, perh. i. q. גָּמַם, עָמַם q. v. *to join together, to collect, to congregate*. Arab. أَمَّ to be near, related.—Hence the noun אֻמָּה i. q. עָם a people, and

אֲמָם *Amam* pr. n. of a place or city in the southern part of the tribe of Judah, Josh. 15, 26.

* I. אָמַן 1. pr. *to prop, to stay, to support*. a) Spec. with the arm, *to bear* or *carry* a child, Num. 11, 12. Lam. 4, 5. Part. אֹמֵן, παιδαγωγός, *a*

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nursing-father, one who carries a child on his arm and takes care of it, Num. l. c. Is. 49, 23; also *a foster-father*, Esth. 2, 7. 2 K. 10, 1. 5. Comp. אֹמֶנֶת, Arab. مان sustentavit, aluit.—Fem. אֹמֶנֶת *a nurse*, Ruth 4, 16. 2 Sam. 4, 4. b) *to found, to build up*, kindr. with בָּנָה, אָבַן; hence אָמָן, אָמוֹן, architect, אֻמָּנָה a pillar, prop.

2. Intrans. *to stay oneself, to be stayed up, supported;* hence *to be firm, stable*, such as one may safely *lean* upon, metaph. *to be faithful*. Part. pass. אֲמוּנִים *the faithful, πιστοί*, Ps. 12, 2. 31, 24. Comp. סָמַךְ Is. 26, 3. Arab. أَمُنَ to be faithful, أَمَنَ to lean upon and trust in any one, أَمِنَ to trust, to be secure.

Niph. 1. *to be supported*, i. e. *to be borne* in the arms as a child, Is. 60, 4. Comp. Kal no. 1.

2. *to be founded*, i. e. *to be firm, stable, sure*, e. g. of a house 1 Sam. 2, 35. 25. 28. 2 Sam. 7, 16. 1 K. 11, 38; of a firm place, where a nail holds fast, Is. 22. 23. 25; of a firm and stable condition 7, 9.

3. *to be durable, lasting, permanent*, e. g. of waters which never fail (opp. אָכַזָב) Is. 33, 16. Jer. 15, 18; of diseases Deut. 28, 59; of a covenant Ps. 89, 29.

4. Metaph. *to be faithful, trustworthy, sure*, such as one can *lean* upon; so of a servant 1 Sam. 22, 14. Num. 12, 7; a messenger Prov. 25, 13; a witness Jer. 42, 5. Is. 8, 2; of God Deut. 7, 9. Is. 49, 7. Hos. 12, 1.—Ps. 78, 8 לֹא נֶאֱמְנָה אֶת־אֵל רוּחוֹ *his spirit was not faithful towards God*. Part. נֶאֱמָן *faithful, upright*, Prov. 11, 13. 27, 6 נֶאֱמָנִים פִּצְעֵי אוֹהֵב *faithful* are *the wounds of a friend*, i. e. his severe rebukes proceed from fidelity and sincerity. Also of a man of *tried wisdom*, Job 12, 20.

5. *to be sure, certain, true*, Hos. 5, 9; of the word of God Ps. 19, 8. Also *to be found true, to be verified, confirmed*, Gen. 42, 20. 1 K. 8, 26.

Hiph. הֶאֱמִין 1. *to stay upon, to build upon;* pr. Is. 28, 16 *he that buildeth thereon shall not flee away*.—Usually

2. Metaph. *to trust, to confide in*, like Arab. آمَنَ c. ب. Job 4, 18 הֵן בַּעֲבָדָיו לֹא יַאֲמִין *lo! he putteth no trust in his servants*. 15, 15. 39, 12. Ps. 78, 22. 32. 119, 66. הֶאֱמִין בַּיהוָה *to trust in Jehovah* Gen. 15, 6; לֹא חָ֫ בְּחַיָּיו *to have no trust in one's life*, i. e. to fear for one's life, Deut. 28, 66; c. acc. et inf. Judg. 11, 20.

3. *to believe*, to receive as true, absol. Is. 7, 9; oftener with לְ of pers. and thing, Gen. 45, 26. Ex. 4, 1. 8. 9. Prov. 14, 15. Ps. 106, 24; בְּ Ex. 4, 5. Job 9, 16. Also with infin. Job 15, 22 *he believeth* (hopeth) *not to escape out of darkness* i. e. terror.

4. Perh. intrans. *to stand firm, still*. Job 39, 24 *he standeth not still, when the voice of the trumpet* sc. is heard. Comp. Virg. Georg. 3. 83. According to a common idiom of speech, it might also be explained: 'He so longs for the battle that he *scarce believes* or *trusts* his ears for joy,' etc. Comp. Job 9, 16. 29, 24.

Deriv. אֵמֶן—אֹמֶן, אֹמֶנֶת, אָמוֹן, אֲמוּנָה, אֱמוּנָה, הֵימָן, אֱמֶת.

II. אָמַן Hiph. הֶאֱמִין i. q. denom. הֵימִין *to turn to the right hand*, Is. 30, 21.

אָמַן Chald. Aph. הֵימִין *to trust*, c. בְּ Dan. 6, 24; like Syr. ܐܰܡ̰ܶܝ.—Part. pass. מְהֵימָן *faithful, trustworthy*, Dan. 6, 5. 2, 45. Syr. ܡ̰ܗ̰ܝ̰ܡ̰ܢ.

אָמָן m. *an architect, artist, workman*, Cant. 7, 2; see r. אָמַן no. 1. b. Syr. ܐ̰ܘ̰ܡ̰ܢ̰ܳܐ, Chald. אוּמָנָא, id. To this Aramæan form inclines the orthography אָמָּן *ōmman*, which Kimchi and Judah Ben Karish read in their Mss.

אֱמֶת (r. אָמַן no. 2) 1. Adj. verbal *firm;* metaph. *faithful;* Arab. أَمِين, Syr. ܐ̰ܡ̰ܝ̰ܢ̰ܳܐ. Abstr. i. q. *faithfulness, fidelity;* as אֱלֹהֵי אֱמֶת *the God of faithfulness* Is. 65, 16. Comp. Rev. 3, 14.

2. Adv. *amen*, i. e. *verily, truly, certainly*, Jer. 28, 6. אָמֵן וְאָמֵן Ps. 41, 14. 72, 19. 89, 53. Its proper place is, where one person *confirms* the words of another, and adds his wish for success to the other's vows and predictions, *amen, so be it*. Sept. well, γένοιτο. 1 K. 1, 36. Jer. 11, 5. Num. 5, 22. Deut. 27, 15 sq. Neh. 5, 13. 8, 6. 1 Chr. 16, 36.

אֱמֶת m. (r. אָמַן) *faithfulness, verity*, Is. 25, 1.

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אֲמָנָה f. (r. אָמַן) 1. *a covenant*, pr. a confirmation, surety, Neh. 10, 1. Arab. أَمَانَة.

2. Something *fixed*, *appointed*, i. e. *an allowance*, *portion*, i. q. חֹק, Neh. 11, 23; spoken of a daily allowance for the subsistence of the singers.

3. *Amanah*, pr. n. of a perennial stream (comp. Is. 33, 16) which rises in Anti-Lebanon, and waters the territories of Damascus, 2 K. 5, 12. Hence also that part of Anti-Lebanon bore the same name, Cant. 4, 8. The Greek name was *Chrysorrhoas*; now *el-Barada*.

אֹמְנָה f. pr. supporting; hence *a pillar*, *column*, plur. תְּאֹמְנוֹת 2 K. 18, 16. R. אָמַן.

אֹמֶנֶת f. (r. אָמַן) 1. *a bringing-up*, *tutelage*, Esth. 2, 20.

2. *verity*, only as adv. *verily*, *truly*, *indeed*, Josh. 7, 20. Gen. 20, 12.

אַמְנוֹן (faithful) *Amnon* pr. n. m. a) The eldest son of David, by Ahinoam, slain by his brother Absalom, 2 Sam. 3, 2. 13, 1–39; once אֲמִינוֹן q. v. b) 1 Chr. 4, 20.

אָמְנָם adv. (from אֹמֶן with the adv. ending ם־,) *verily*, *truly*, *indeed*, Job 9, 2. 19, 4. 5. Is. 37, 18. אָמְנָם כִּי *true that*, it is true that, Job 12, 2. Ruth 3, 12.

אֲמָנָם id. Gen. 18, 13. Num. 22, 37.

* אָמֵץ fut. יֶאֱמַץ, *to be alert*, *active*, *firm*; kindr. with חָמַץ, חָמַס, to be sharp, eager. Hence of the feet, *to be strong in the feet*, *to be swift-footed*, comp. Piel no. 1, אָמַץ, and the Arabic usage. Trop. of activity and alertness of mind, a firm and undaunted spirit, 2 Chr. 13, 18; opp. נָגַע and פָּרַע to have the knees sink, to befeeble-minded. With מִן *to be stronger than*, *to prevail over* any one, Gen. 25, 23. Ps. 18, 18. 142, 7. חֲזַק וֶאֱמַץ *be strong and of good courage*, i. e. brave and undaunted, Deut. 31, 7. 23. Josh. 1, 6–18.—Arab. أَبَصَ to be active, fleet, of a horse; whence أَبُوصٌ i. q. אָמֵץ, a fleet horse.

Piel אִמֵּץ 1. *to make firm*, *to strengthen*, pr. sinking knees, faltering feet, Job 4, 4. Is. 35, 3. Trop. *to render alert*, *to encourage*, Deut. 3, 28. Job 16, 5.

2. *to strengthen*, *to make strong*, Is. 41, 10. Ps. 89, 22. 2 Chr. 11, 17. Prov. 31, 17. 24, 5.

3. *to restore*, *to repair* a building, i. q. חִזֵּק, 2 Chr. 24, 13. Also *to found*, *to set fast*, Prov. 8, 28.

4. *to strengthen*, i. e. *to harden* the heart, to make obstinate, Deut. 2, 30. 15, 7. 2 Chr. 36, 13.

5. *to set fast*, i. e. *to appoint*, *to choose*. Ps. 80, 18 whom *thou hast chosen for thyself*, comp. v. 16. Is. 44, 14.

Hiph. intrans. *to be alert*, *of good courage*, undaunted, Ps. 27, 14. 31, 25.

Hithpa. 1. *to be alert*, *active*, c. infin. to do any thing *with alacrity*, eagerly, 1 K. 12, 18. 2 Chr. 10, 18.

2. *to make oneself strong*, of conspirators, 2 Chr. 13, 7.

3. *to make oneself firm*, i. e. to resolve firmly, to be resolute, Ruth 1, 18. Comp. חִזֵּק.

Deriv. אַמִּיץ, מַאֲמָץ, and the five following:

אָמֹץ plur. אֲמֻצִּים, *active*, *spirited*, *fleet*, of horses Zech. 6, 3. It is read also in v. 7, where the context demands אֲדֻמִּים red.—Arab. أَبَصٌ and أَبُوصٌ active, fleet, of a horse.

אֹמֶץ m. *strength*, Job 17, 9.

אֲמָצָה f. *strength*, *protection*, i. q. מָעוֹז, Zech. 12, 5. R. אָמֵץ.

אַמְצִי (strong) *Amzi*, pr. n. m. a) 1 Chr. 6, 31. b) Neh. 11, 12.

אֲמַצְיָה (whom Jehovah strengthens) *Amaziah*, pr. n. m. a) A king of Judah, son of Joash and father of Uzziah, r. 838–811 B. C. 2 K. 12, 22. 14, 1 sq. 2 Chr. 25, 1 sq. Written also אֲמַצְיָהוּ 2 K. 14, 1. 9. 11. b) A priest of the golden calf at Bethel, hostile to Amos, Amos 7, 10 sq. c) 1 Chr. 4, 34. d) 6, 30.

* אָמַר, inf. absol. אָמוֹר, constr. אָמֹר, c. pref. בֶּאֱמֹר Deut. 4, 10, כֶּאֱמֹר Josh. 6, 8, but always לֵאמֹר contracted; fut. יֹאמַר, וַיֹּאמֶר, with conj. accent. וַיֹּאמֶר, with Aleph dropped יֹמְרוּךָ Ps. 139, 20.

1. *to say*, very freq. The primary idea is *to bear forth*, *to bring out to light*, and hence *to utter*, *to say*; comp. נָגָא, נָגַד, נָגַב, and Gr. φημί. Hence Hithpa. q. v. also אֲמִירָה top, summit, and אֵמֶר

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pr. mountaineer.—It differs from דִּבֶּר *to speak*, in that דִּבֶּר is put absolutely, while אָמַר is followed by the words spoken; e. g. Lev. 1, 2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם *speak unto the children of Israel, and say unto them*, etc. 18, 2. 23, 2. 10; or also Ex. 6, 10 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר *and Jehovah spake unto Moses, saying*, i. e. in these words. 13, 1. Also c. accus. Jer. 14, 17 וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדָּבָר הַזֶּה *and thou shalt say unto them this word*. Gen. 44, 16 מַה־נֹּאמַר *what shall we say?* 41, 54 כַּאֲשֶׁר אָמַר יוֹסֵף *according as Joseph had said*. 22, 3 *to the place* אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים *which God had said unto him*. Rarely with בְּ, Job 36, 10.—In a few doubtful examples, and only in the later Hebrew, אָמַר seems to be put absol. for דִּבֶּר; e. g. 2 Chr. 2, 10 וַיֹּאמֶר חוּרָם בִּכְתָב וַיְשַׁלַּח אֶל־שְׁלֹמֹה *and Huram said* (spake) *by letter, and sent it to Solomon;* but here the very words follow, so that the clause *and sent it to Solomon* is parenthetic, and וַיֹּאמֶר refers to the words of the letter. 2 Chr. 32, 24 וַיֹּאמֶר לוֹ *and he* (God) *said unto him*, i. e. spake to him; but here we may also render: *and he promised him*, since after verbs of speaking, showing, etc. the object *it* is very often omitted; see Lehrg. p. 734. This remark also throws light upon the vexed passage in Gen. 4, 8: *and Cain said* (it) *unto Abel his brother* (i. e. he told him that which God had said to him in v. 7), *but it came to pass when they were in the field*, etc. Samar. and Sept. insert נלכה השדה, *διέλθωμεν εἰς τὸ πεδίον*.

The person *to whom* one says any thing, is put with עַל 2 K. 22, 8; אֶל Gen. 3, 16. 13, 14; and לְ Gen. 3, 17. 20, 5. 6. But both these latter particles, although more rarely, serve to mark the person *of, concerning whom* one speaks, e. g. אֶל 2 K. 19, 32. Jer. 22, 18. 27, 19; לְ, Gen. 20, 13 אִמְרִי לִי *say of me*. Ps. 3, 3. 71, 10. Judg. 9, 54. The person *of whom* is also put in the acc. Gen. 43, 27 *your father, the old man* אֲשֶׁר אֲמַרְתֶּם *whom ye said*, i. e. spoke of. v. 29. Num. 14, 31. Deut. 1, 39. Ps. 139, 20.

Spec. a) *to say to* or *of* any thing this or that, i. q. *to call* it so or so, *to term, to name*, Is. 5, 20. 8, 12. Ecc. 2, 2. Part. pass. אָמוּר *called, named*, Mic. 2, 7. Comp. Niph. no. 2. b) *to say* is sometimes i. q. *to exhort*, Job 36, 10; *to promise*, 2 Chr. 32, 24; *to tell, to declare*, Ex. 19, 25; and hence *to declare* c. acc. i. q. *to proclaim, to laud*, Ps. 40, 11. Is. 3, 10. Such examples are for the most part readily determined by the context.

2. אָמַר בְּלִבּוֹ Gen. 17, 17. Ps. 10, 6. 11. 14, 1. Is. 47, 8, (Arab. قَالَ فِي قَلْبِهِ, قَالَ فِي نَفْسِهِ,) also אָמַר לִלְבָבוֹ Hos. 7, 2, אֶל־לִבּוֹ Gen. 8, 21, and simpl. אָמַר, *to say in* or *to one's heart* or *self*, i. q. *to think, to suppose, to wish, to purpose;* see in לֵב no. 1. f. Comp. הָגָה, שִׂיחַ, Arab. قَالَ, Gr. *φημί* in Homer and the tragic writers. Forster relates that among some of the savages of the Pacific ocean they use the phrase *to speak in the belly* for *to think*.—1 Sam. 20, 4. Gen. 44, 28 *and I thought, Surely he is torn in pieces.* Ex. 2, 14 הֲלְהָרְגֵנִי אַתָּה אֹמֵר *thinkest thou to kill me?* Sept. *μὴ ἀνελεῖν με σὺ θέλεις;* 2 Sam. 21, 16, Sept. *διενοεῖτο*. 1 K. 5, 5 [19]. 1 Sam. 20, 4. Absol. Ps. 4, 5 *commune with your own heart upon your bed*. So simpl. אָמַר Ps. 16, 2. 31, 15. 116, 11. etc.

3. *to command*, like Arab. أَمَرَ, chiefly in the later or silver age of the Heb. tongue; c. inf. et לְ, Esth. 1, 17 אֲמַר לְהָבִיא אֶת־וַשְׁתִּי *he commanded to bring in Vashti*. 4, 13. 9, 14. Also followed by וְ and a finite verb, Neh. 13, 9 וָאֹמְרָה וַיְטַהֲרוּ *then I commanded and they purified*. 2 Chr. 24, 8 וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֶחָד *the king commanded and they made a chest*. 1 Chr. 21, 7. Ps. 105, 31. 34. Jon. 2, 11. Job 9, 7. (In Chaldee we find the former construction Dan. 2, 46. 3, 13; and the latter Dan. 5, 29. The same is common in Syriac, Samaritan, Arabic.) Elsewhere also with acc. of thing, 2 Chr. 29, 24 *for the king had commanded this burnt-offering for all Israel*, i. e. had appointed, instituted. 1 K. 11, 18 לֶחֶם אָמַר לוֹ *and commanded* (to give) *him victuals*. Job 22, 29. With dat. of pers. 2 Sam. 16, 11. Comp. Lat. *jubere legem, fœdus*.

NIPH. נֵאֱמַר, fut. יֵאָמֵר and יֵאָמֵר.

1. *to be said*, with לְ and אֶל of pers. Num. 23, 23. Ez. 13, 12. Also impers.

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it is said, they say, Gen. 10, 9. 22, 14. Num. 21, 14.

2. יֵאָמֵר לְ *to be said to* any one, sc. this or that, i. e. *to be so called, to be named*, Is. 4, 3. 19, 18. 61, 6. 62, 4. Hos. 2, 1.

Hiph. הֶאֱמִיר *to make say*, to cause to promise. Deut. 26, 17 *thou hast this day made Jehovah say* or *promise*, 18 *and Jehovah hath made thee promise*, i. e. ye have mutually promised, have mutually accepted and ratified the conditions of each other.

Hithpa. הִתְאַמֵּר *to lift up oneself, to boast oneself*, Ps. 94, 4. Comp. Kal no. 1.

Deriv. אֵמֶר—אַמְרָפֶל, also אָמִיר, מַאֲמָר.

אֲמַר Chald. 3 fem. אֲמֶרֶת for אַמְרַת Dan. 5, 10; fut. יֵאמַר, inf. מֵאמַר and מֵמַר Ezra 5, 11; part. אָמַר; i. q. Hebr.

1. *to say*, with dat. of pers. Dan. 2, 25; acc. of thing, Dan. 7, 1; also followed by the words spoken, Dan. 2, 24, or even written, Dan. 7, 2. See our remarks on the oriental usus loquendi in Luke 1, 63, in the London Class. Journ. no. 54. p. 240.—Plur. אָמְרִין pr. they are *saying*, i. q. *they say*, put for the Pass. *it is said*, proclaimed; Dan. 3, 4 לְכוֹן אָמְרִין עַמְמַיָּא *to you it is proclaimed, O people*, etc. Theod. λέγεται. On the idiom see Lehrg. p. 798.

2. *to command*, see the examples in Heb. אָמַר Kal. no. 3.

Deriv. כְּנֵמָא.

אֵמֶר in sing. only c. suff. אִמְרוֹ Job 20, 29; plur. אֲמָרִים, constr. אִמְרֵי. For the sing. absol. the form אֹמֶר is used.

1. *a word, discourse*, what is said, i. q. דָּבָר; but, with the exception of Josh. 24, 27, only in the poetic style. Espec. of the words of God, אִמְרֵי־אֵל Num. 24, 4. 16. אִמְרֵי אֱמֶת Prov. 22, 21; אִמְרֵי נֹעַם 15, 26. Ps. 19, 15. Prov. 6, 2. al. Gen. 49, 21 *Naphtali is* אַיָּלָה שְׁלוּחָה *a slender hind*, הַנֹּתֵן אִמְרֵי שֶׁפֶר *giving forth words of grace*, i. e. pleasant, persuasive; prob. to be referred to some poetic or oratorical talent of this tribe, otherwise unknown. If it be objected, that words cannot be ascribed to a hind, we may reply that הַנֹּתֵן refers to Naphtali and not to אַיָּלָה hind; and hence there is no necessity for the conjecture of Bochart, following the Sept. that it should read אַיָּלָה and אֲמִרֵי. For this use of the art. ה, see Heb. Gr. § 107. init.

2. *a command*. Job 20, 29 חֲלַת אִמְרוֹ מֵאֵל lit. *the lot of his command from God*, i. e. his appointed lot from God. Comp. אָמַר no. 3.

אִמַּר Chald. m. plur. אִמְּרִין, *a lamb*, Ezra 6, 9. 17. 7, 17. Syr. ܐܡܪܐ, Arab. إِمَّرٌ, إِمَّرَةٌ, a lamb. The root is أَمَرَ Conj. I, IV, to make much, to multiply, أَمِرَ to be much, multiplied; hence pr. progeny of the flock. Or it may also be 'progeny of the flock' from the idea of *bringing forth*, see in r. אָמַר no. 1.

אִמֵּר (talkative) *Immer*, pr. n. m. a) Jer. 20, 1. b) Ezra 2, 59. Neh. 7, 61.

אֹמֶר i. q. אֵמֶר, the forms of which it borrows in the plural; a poetic word.

1. *a word, discourse*, Ps. 19, 4.

2. Spec. *a song, hymn*, ἔπος, Ps. 19, 3; a song of triumph, epinicium, Ps. 68, 12.

3. *a promise*, from God, Ps. 77, 9. In a punitive sense, *threat*, Hab. 3, 9.

4. *a matter, thing*, like דָּבָר, Job 22, 28. Arab. أَمْرٌ id.

אִמְרָה f. (r. אָמַר) plur. אֲמָרוֹת, i. q. אֵמֶר, אֹמֶר, and like them only poetic; *a word, discourse*, mostly of God, Ps. 18, 31. 119, 38. 50. 103. 140; also *a song, hymn*, Gen. 4, 23. Deut. 32, 2. Ps. 17, 6.

אֶמְרָה f. id. Lam. 2, 17.

אֱמֹרִי according to the probable conjecture of Simonis pr. *mountaineer*, from an obsol. אֱמֹר height, mountain, see under r. אָמַר no. 1; hence as gentile n. *an Amorite*, collect. *the Amorites*, Sept. Ἀμοῤῥαῖοι, a Canaanitish people, apparently the largest and most powerful of all, and whose name is sometimes taken in a wide sense so as to include all the other Canaanitish tribes; Gen. 15, 16. 48, 22. Am. 2, 9. 10. Deut. 1, 20. A part of them dwelt in the mountainous tract which afterwards belonged to the tribe of Judah, and were subject to five kings, Gen. 14, 7. 13. Num. 13, 29. Another part held the country beyond Jordan north of the Arnon as far as to the Jabbok and even beyond this stream, Num. 21, 13. 24. 32, 39. These were subject

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to two kings, viz. of Heshbon and Bashan or Batanea, Deut. 4, 47. Josh. 2, 10.

אֱמֹרִי (eloquent) *Imri*, pr. n. m. a) 1 Chr. 9, 4. b) Neh. 3, 2.

אֲמַרְיָה (whom Jehovah *said*, i. e. promised, q. d. Theophrastus) *Amariah*, pr. n. m. a) 1 Chr. 5, 33 [6, 7]. b) 1 Chr. 5, 37 [6, 11]. Ezra 7, 3. Comp. אֲמַרְיָהוּ a. c) Neh. 10, 4. 12, 2. 13. d) Ezra 10, 42. e) Neh. 11, 4. f) Zeph. 1, 1. g) See אֲמַרְיָהוּ b.

אֲמַרְיָהוּ (id.) *Amariah*, pr. n. m. a) 2 Chr. 19, 11. b) 1 Chr. 24, 23, written also אֲמַרְיָה 23, 19. c) 2 Chr. 31, 15.

אַמְרָפֶל *Amraphel*, pr. n. of a king of Shinar, i. e. Babylonia, in the time of Abraham, Gen. 14, 1. 9. It seems to be Sanscr. *amarapâla*, keeper of the gods; comp. *Sardanapalus*, Sanscr. *sridhanapâla*, keeper of the treasures; so Bohlen and F. Benary.

אָמְשׁ for אֶמֶשׁ from r. מָשָׁה, مَسَا, *vesperi fecit*; comp. אֶשֶׁךְ from שָׂכָה.

1. Pr. *the past night*, as adv. *yesternight, last night*, Gen. 19, 34. 31, 29. 42. Also *yesterday*, i. q. תְּמוֹל, 2 K. 9, 26.—It implies strictly the last part of the preceding natural day, (not the civil,) i. e. the evening and night of yesterday, and is then transferred so as to denote evening and night in general; just as the words which signify to-morrow, are also often referred to morning in general. Of yesterday we remember the close; of to-morrow the beginning is more impressed on our mind. See Arab. أَمْسِ adv. yesterday, أَمْسٌ subst. yesterday, comp. مَسَا vesperi fecit; and for to-morrow, see Heb. בֹּקֶר *morning* and *morrow*, like Germ. *Morgen*; Gr. αὔριον to-morrow, from αὔρα morning air; Arab. غَدَاةٌ morning, غَدٌ morrow, غَدًا to-morrow. Hence

2. *night, darkness*, genr. Job 30, 3 *they flee* אָמֶשׁ שׁוֹאָה וּמְשֹׁאָה *into the night* or *darkness of desolate wastes*, the pathless desert being strikingly compared by the Orientals to night and darkness; see Jer. 2, 6. 31, and Is. 42, 16. Others: *yesterday of desolation*, i. e. places long since desolated; but against this it may be urged, that أَمْسِ, according to Arabian grammarians, is spoken only of time just past.

אֱמֶת f. (for אֱמֶנֶת, r. אָמַן) c. suff. אֲמִתִּי, אֲמִתּוֹ.

1. *firmness, stability, perpetuity*, Ps. 19, 10, parall. כֹּנָה לָעַד. Is. 39, 8 שָׁלוֹם וֶאֱמֶת *peace and stability*, i. e. firm and stable peace, by ἓν διὰ δυοῖν, comp. no. 2. Also *sureness, certainty*; Josh. 2, 12 אוֹת אֱמֶת *a token of sureness*, i. e. sure and certain.

2. *faithfulness, fidelity, truth*, i. e. firmness and constancy in oneself, in keeping and executing one's promises, etc. Ascribed to a people Is. 59, 14. 15; to a king Ps. 45, 5; to God Ps. 30, 10. 71, 22. 91, 4. Very freq. joined with חֶסֶד, Ps. 25, 10. 40, 11. 57, 4. 11. 108, 5. 138, 2, all which passages, by ἓν διὰ δυοῖν, are to be understood of the faithful and constant goodness of God. So עָשָׂה חֶסֶד וֶאֱמֶת עִם *to deal kindly and truly with* any one, to show him sincere kindness, Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 2, 6. 15, 20.

3. *truth*, as opp. to falsehood, Gen. 42, 16. Deut. 22, 20. 2 Sam. 7, 28. אֲמָרִים אֱמֶת *words* which are *truth* Prov. 22, 21. Ascribed to the word of God Ps. 119, 142; to prophecies Jer. 26, 15; to the servant of God Is. 42, 3. Hence אֱמֶת יְהוָה *the truth of Jehovah*, often put for his true doctrine, the true religion, Ps. 25, 5. 26, 3. 86, 11.

4. *good faith, uprightness, integrity*. Ex. 18, 21 אַנְשֵׁי אֱמֶת שֹׂנְאֵי בָצַע *men of integrity, not eager for gain*. Neh. 7, 2. Judg. 9, 16. 19. Opp. רֶשַׁע Prov. 8, 7. Spec. of a judge, *uprightness, justice*; Ps. 19, 10 *the judgments of Jehovah are upright, just*. Is. 16, 5. Prov. 29, 14.—Also *sincerity*, opp. to hypocrisy, Josh. 24, 14. 1 Sam. 12, 24. 1 K. 2, 4. Is. 10, 20.

אֲמַתְּחַת f. (r. מָתַח to expand) plur. constr. אֲמַתְּחוֹת, *a sack*, Gen. 42, 27 sq. 43, 18. 21. 22.

אֲמִתַּי (true, veracious) *Amittai*, pr. n. of the father of the prophet Jonah, 2 K. 14, 25. Jon. 1, 1.

אֲמִתְּנִי Chald. f. (for יַת־) *strong, mighty*, Dan. 7, 7. R. מָתַן q. v.

אָן interrog. adv. contr. from. אַיִן II, pr.

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where? מֵאָן *whence?* 2 K. 5, 25 Cheth. Then, *where? whither?* 1 Sam. 10, 14.—Also of time, עַד־אָן *until when? how long?* Job 8, 2.

Hence אָנָה, with ה local; but Milra Deut. 1, 28. Ps. 139, 7.

1. *whither?* also without interrogation Josh. 2, 5. Neh. 2, 16. Prægn. Is. 10, 3 אָנָה תַעַזְבוּ כְבוֹדְכֶם *whither will ye* (carry and) *leave your wealth?*

2. *where?* Ruth 2, 19.

3. Of time, עַד־אָנָה *until when? how long?* Ex. 16, 28. Ps. 13. 2. Job 18, 2 עַד־אָנָה תְשִׂימוּן קִנְצֵי לְמִלִּין *how long* ere *ye make an end of words?*

4. Without interrogation, אָנֶה וָאָנָה *hither and thither, any whither*, 1 K. 2, 36. 42.

אֹן i. q. אוֹן *Heliopolis*, q. v.

אֲנָא Chald. pron. 1 pers. *I*, Dan. 2, 8; oftener אֲנָה 2, 23. 3, 25. 4, 6. As genit. Dan. 7, 15.

אָנָּא Milêl (read *ânna*, not *ônna*) interj. of entreaty, compounded from אָהּ and נָא, pr. *ah now! ah I pray thee!* With an imperat. Gen. 50, 17; or fut. apoc. as Opt. Neh. 1, 5; elsewhere absol. Ex. 32, 31. Dan. 4. 4. Written also אָנָּה Milêl, 2 K. 20, 3. Is. 38, 3. Jon. 1, 14.

* I. אָנָה (for אָנַהּ, Arab. أَنَهَ) i. q. אָנַח, אָנַק, אָנַן, onomatopoetic, *to sigh, to groan*, Is. 3, 26. 19. 8. Hence the noun אֲנִיָּה, Gr. ἀνία (ἀνιάω, ἀνιάζω), and תַּאֲנִיָּה.

* II. אָנָה in Kal not used, *to approach, to come to meet, to be present.* Arab. أَنَى to be in good time, إِنًى fit time. Conj. V, X, to delay, to be patient, pr. to take time. IV, to retain.

Piel *to cause to meet, to let fall in with*, spoken of God. Ex. 21. 13.

Pual pr. to be made to meet, i. q. *to be brought upon, to befall*, e. g. evil, calamity, sent from God, Prov. 12, 21. Ps. 91. 10.

Hithpa. *to seek occasion against* any one, c. לְ 2 K. 5, 7.

Deriv. אֳנִי, אֳנִיָּה, אֵת II (for אֵנֶת), תֹּאֲנָה, תַּאֲנָה.

אָנָה *whither? when?* see אָן.

אֲנָה Chald. *I*, see אֲנָא.

אֲנָה see in אֲנָא.

אֲנוּ *we*, pron. i. q. אֲנַחְנוּ, once Jer. 24, 6 Cheth. This unusual form, which is found also in Rabbinic, is derived from אֲנִי, as אֲנַחְנוּ from אָנֹכִי; and from it come the suffixes נוּ, ־ָנוּ, ־ֵנוּ. In Keri is read the common אנחנו, but most prob. אנו is the genuine reading.

אִנּוּן Chald. pers. pron. 3 plur. i. q. Heb. הֵם, *they*, Dan. 2, 44. Fem. אִנִּין *they*, 7, 17, and in this passage strictly for *sunt, they are.* The more regular fem. form would seem to be אִנֵּין; but אִנִּין stands in all the editions, so e. g. Ex. 1, 19 Onk.—The form אִנּוּן comes from אִנְהוּן, and אִנֵּין or אִנִּין from אִנְהֵן, the demonstrative syllable אִן (*ecce!*) being prefixed. So also in the Talmud, אִנְהוּ i. q. הוּא. See under אָנֹכִי, note. In the Targums also הִנּוּן, fem. הִנֵּין. Syr. ܗܢܘܢ and ܗܢܝܢ.

אֱנוֹשׁ m. 1. *a man*, (see below in אֱנֹשׁ.) i. q. אָדָם, but only in poetic style. Rarely in the sense of the singular, Ps. 55, 14. Job 5, 17; more usually collect. for the whole human race, *man*, Job 7, 17. 15, 14. Ps. 8, 5. The same is בֶּן־אֱנוֹשׁ Ps. 144, 3.—Spec. a) Of a multitude, *the common people, vulgus;* hence Is. 8, 1 בְּחֶרֶט אֱנוֹשׁ pr. *with a man's stylus*, i. e. with common letters, not artificial, so that the common people may read without difficulty; see Comment. on Is. l. c. and Rev. 13. 18. 21, 17; also κατὰ ἄνθρωπον Gal. 3, 15. b) *wicked men*, Ps. 9, 20. 56, 2. 66, 12. Comp. אָדָם no. 1.

2. *Enos*, pr. n. of a son of Seth and grandson of Adam, Gen. 4, 26. 5, 6. 9.

* אָנַח in Kal not used, kindr. with the roots אָנָה I, אָנַק, נָאַק.

Niph. *to sigh, to groan*, pr. to bemoan oneself, Fr. *se plaindre*, Ex. 2, 23. Joel 1, 18. Aram. Ethpa. id.—With עַל Ez. 21. 12, מִן Ex. 2. 23. of that on account of which one groans.—Hence

אֵנָחָה f. plur. אֲנָחוֹת, *a sighing, sigh, groaning*. Ps. 31, 11. Lam. 1, 22. Is. 21. 2 כָּל־אַנְחָתָהּ *all the sighing on account of her* i. e. Babylon. 35, 10. 51, 11.

אֲנַחְנוּ pers. pron. 1 plur. comm. *we*, the common form; whence by aphæresis

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נָחְנוּ. Arab. نَحْنُ. Gen. 13, 8. 29, 4. 42, 31. etc. See אֲנֹכִי, note.

אֲנַחְנָא, אֲנַחְנָה, Chald. id. Dan. 3, 16. 17. Ezra 4, 16.

אֲנִי, with distinct. accent אָנִי, pers. pron. 1 pers. sing. of both genders, *I*, i. q. אָנֹכִי q. v. Pleon. joined with the 1 pers. of verbs, espec. in the books of the silver age of the Hebrew, as אֲמַרְתִּי אֲנִי Ecc. 2, 1. 11. 12. 15. 18. 20. 3, 17. 4, 1. 2. 4. 7. 7, 25. Mostly in the nominative case; and put for the oblique cases only where these already precede, Heb. Gramm. § 119. 3.—Sometimes it includes the idea of the subst. verb, i. q. *I am*, Gen. 15, 7. 24, 24.—See אֲנֹכִי, note.

אֳנִי comm. *a ship*, or rather collect. *ships, a fleet, navy*. Arab. إِنَآءٌ, plur. آنِيَةٌ and أَوَانِي, *a vessel*, espec. for water, a bucket, urn, pitcher, so called from the idea of retaining and containing, comp. أنى Conj. IV. Comp. in Engl. *vessel* for *ship*; also Gr. *γαῦλος* a milk-pail, and *γαῦλος* ship. Hdot. 3. 136; *σκαφίς* milk-pail and ship; Heb. תֵּבָה and כְּלֵי גֹמֶא Is. 18, 2.—So 1 K. 9, 26. 27. 10. 11 where it is joined with a verb masc. v. 22. Is. 33, 21, in both passages with a fem. In all these passages it seems to be a collective, to which the corresponding noun of unity is אֳנִיָּה, after the analogy of the Arabic *nomina vicis et singularitatis*, as تِبْنَةٌ one stalk of straw, تِبْنٌ straw, see De Sacy Gramm. Arabe I. § 577; whence also אֳנִי wants the plural. The author of Chronicles by way of explanation has twice put for it the plur. אֳנִיּוֹת; see 1 K. 9. 26, comp. 2 Chr. 8, 18; 1 K. 10, 22, comp. 2 Chr. 9, 21. Vulg. always *classis*, Syr. *ships*.

אֳנִיָּה f. noun of unity corresponding to collect. אֳנִי, *a ship*, Prov. 30, 19. Jon. 1, 3. 5. Plur. Gen. 49, 13. Judg. 5, 17. אֳנִיּוֹת סֹחֵר *merchant-ships* Prov. 31, 14. אֳנִיּוֹת תַּרְשִׁישׁ *ships of Tarshish* Is. 23, 1, spoken genr. of any large merchant-ships (see in תַּרְשִׁישׁ) 2 Chr. 9, 21. Ps. 48, 8. Is. 2, 16. אַנְשֵׁי אֳנִיּוֹת *ship-men*, sailors, 1 K. 9, 27.

אֲנִיָּה f. *sighing, mourning*, Is. 29, 2. R. אָנָה I.

אֲנִיעָם (sighing of the people) pr. n. m. *Aniam*, 1 Chr. 7, 19.

* אֲנָךְ m. *lead*, Lat. *plumbum*, i. q. כַּפֶּרֶת; hence for *a plumb-line, plummet*, Am. 7, 7 חוֹמַת אֲנָךְ *a wall of the plumb-line*, i. e. built by rule, plumb. v. 8 *I will lay the plumb-line to my people Israel*, i. e. I will destroy utterly as if by rule and measure; comp. Is. 34, 11. 2 K. 21, 13.—This word appears to be primitive; at least the Arabic verb أَنُكَ to be gross, unwieldy, dull, is prob. a denom. derived from lead, pr. to be leaden. Corresponding is Arab. آنُكٌ, Syr. ܐܢܘܟ. Eth. by transp. ናግ, also Armen. անագ *anak*, which comprehends both black and white lead.

אָנֹכִי (Milra), in Pause with a change of tone אָנֹכִי (Milél), 1 pers. pron. of both genders, *I*, i. q. אֲנִי. This is the primary and fuller form, and is in general more rare than the shorter one; yet in the Pentateuch it is more frequent, while in some of the later books, as the Chronicles and Ecclesiastes, it wholly disappears. The Phenicians have the same form written אנך, see Inscr. Citiens. 2, 1. 3, 1, in Monumenta Phœniciæ; the ancient Egyptians and Copts also have it written ANoK, ANoG; while Aram. אֲנָא, אֲנָה, Arab. أَنَا, Eth. አነ, accord more nearly with the form אֲנִי.

Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table; in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic.

	Pron. sep.	*Suffix.*
1.	ANoK	A, I
2. *m.*	eNToK	K
2. *f.*	eNTO	T
3. *m.*	eNToF	F
3. *f.*	eNToS	S

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Plur. 1.	ANaN	N
2.	eNTOTeN	TeN
3.	eNTSeN	SeN

This table shows clearly the following points: a) All the Egyptian separate pronouns are compounded, by prefixing to the proper kernel of the pronoun the prosthetic syllable *an, ant, ent,* which must have had a demonstrative meaning, and served to give more body and force to the pronominal word. b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons: 1. *an-oki, an-i.* 2. *an-ta* (sometimes *an-ka*), f. *an-ti, an-t.* Plur. 1. *an-ahhnu.* 2. *an-tem, an-ten.* The *third* pers. has it not in biblical Hebrew; but the Talmud frequently has אִנְהוּ *he, ipse;* Plur. אִנּוּן for אִנְהוּן. c) The demonstr. prosthetic syllable *an, in,* (אן,) has a clear analogy to the Heb. demonstr. הֵן, *ecce! lo!* and may originally not have been prefixed to the *third* person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *Nun epentheticum* (so called) inserted in the suffixes of verbs future; and there is therefore scarcely a doubt, that this *Nun* belongs strictly to the pronoun.—For a fuller exhibition of the pronouns, see Heb. Gram. pp. 293, 294, edit. 13. Leipz. 1842.

* אָנַן in Kal not used, Chald. אֲנַן *to be grieved, to be sad, to mourn.* Arab. أَنَّ to groan. to sigh.

Hithpo. הִתְאוֹנֵן pr. 'to show oneself sad;' hence *to complain, to murmur,* Lam. 3, 39; with the notion of impiety, Num. 11, 1.

* אָנַס *to urge, to press, to compel;* kindr. are אָלַץ, אוּץ, q. v. Once Esth. 1, 8 אֵין אוֹנֵס *none did compel* sc. the guests to drink.—This root is frequent in the Targums for Heb. גָּזַל, רָצַץ, עָשַׁק. Syr. Ethpe. ܐܬܐܢܣ to be compelled; Pa. ܐܢܣ for ἐκβιάζομαι Wisd. 14, 19.

אֲנַס Chald. id. Dan. 4, 6 [9] כָּל־רָז לָא־אֲנַס לָךְ *no secret presseth upon thee,* troubleth thee.

* אָנַף fut. יֶאֱנַף, *to breathe;* also *to breathe hard through the nostrils, to snort;* found in the verb only trop. *to be angry,* comp. הֵפִיחַ Ps. 10, 5.—Constr. absol. Ps. 2, 12. 60, 3. 79, 5; or with בְּ of the object, Is. 12, 1. 1 K. 8, 46. Ps. 85, 6. Found only in the loftier and poetic style; in prose the more common form is

Hithpa. pr. *to show oneself angry,* hence *to be angry,* i. q. Kal, c. בְּ Deut. 1, 37. 4, 21. 9, 8. 20.

Deriv. אַף II.

אֲנַף Chald. only in plur. c. suff. אַנְפּוֹהִי, i. q. Heb. אַפַּיִם, *the face, visage,* Dan. 2, 46. 3, 19. In the Targums we more frequently find the contracted form אַפִּין, with a plural termination, Targ. Gen. 32, 30. Deut. 1, 17. 34, 10. Cant. 1, 11.—A Dual אַפַּיִן is not found in Chaldee.

אֲנָפָה f. name of an unclean bird, to which are ascribed several species (לְמִינָהּ) Lev. 11, 19. Deut. 14, 18. Sept. χαραδριός, i. e. a bird haunting clefts and chasms in the banks of rivers, perh. *sandpiper.* Bochart in Hieroz. II. 335 sq. renders it with the Rabbins *angry bird,* and understands the bird زُمَّج i. e. the wrathful, a species of eagle; which would also accord with the Heb. etymology from אָנַף. Among the more irascible birds is also the *parrot,* and so both the Arabic versions.

* אָנַק 1. Pr. Lat. *angi, to choke, to be in anguish;* hence of cries extorted by pain and anguish, *to shriek, to sob, to groan,* Germ. *Angstgeschrey,* Jer. 51, 52. Ez. 26, 15.—Kindred are the roots חָנַק, עָנַק, and words depending from them, as ἄγχι, ἀνάγκη, *angere, angustus,* Germ. *enge, Angst,* Engl. *anguish, anxious;* and more softened אָנַח, אָנַח for אָנַח.—Chald. אֲנַק, Syr. ܐܢܩ, id.

2. From the idea of *choking* (see חָנַק) comes also the signif. of *collar,* עֲנָק, and *to adorn with a collar,* see עָנַק; hence also *the neck,* عَنَق. From its slender neck, a she-goat or kid is called in Arab. عناق q. d. long-neck, in Heb. perhaps anciently עָנָק, אָנָק, comp. عَنَقَ to have a slender neck. From the goat, is derived the word for *roe,* i. e. אַקּוֹ; comp. Lat. *caprea* from *capra.*

Niph. i. q. Kal no. 1, Ez. 9, 4. 24, 17

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הַאָנֵק דֹּם *sob in silence*, i. e. forbear to cry out.—Hence

אֲנָקָה f. constr. אֲנָקַת 1. *a shriek, cry, mourning*, Mal. 2, 13; of captives Ps. 79, 11. 102, 21; of the wretched Ps. 12, 6.

2. Lev. 11, 30, a species of reptile, prob. of the *lizard* genus, having its name from the moaning cry uttered by some species of lizards. Sept. and Vulg. *mus araneus* or *shrew-mouse*. See Bochart Hieroz. I. 1068 sq.

* **אָנַשׁ** i. q. נוּשׁ, Syr. ܢܫ, (comp. Gr. νόσος.) *to be sick, ill at ease;* found only in Part. pass. אָנוּשׁ, f. אֲנוּשָׁה, *ill, desperate, incurable, fatal*, of a disease or wound, Jer. 15, 18. Mic. 1, 9. Job 34, 6. Trop. of grief Is. 17, 11, like חוֹלָה, נַחֲלָה; of a day of calamity Jer. 17, 16; of a malignant disposition Jer. 17, 9.

Niph. *to be very sick*, 2 Sam. 12, 15.

* **אֱנֹשׁ** m. a primitive word, not used in the sing. pr. *a man, vir*, and then *man* in general, *homo*. Instead of it the Hebrews used the contracted and softened form אִישׁ *a man*, comp. Gr. εἷς for ἕνς, gen. ἑνός; and also the prolonged form אֱנוֹשׁ *homo*. From this primary form comes fem. אִשָּׁה for אִנְשָׁה *a woman*, and plur. אֲנָשִׁים *men*.—The signif. of sickness and disease, which lies in the root אָנַשׁ, is derived from another source, the primary syllable נשׁ; and has no connection with this substantive root.

אֱנָשׁ Chald. and **אֱנַשׁ** Dan. 2, 10, stat. emphat. אֱנָשָׁא Dan. 2, 38, and אֱנָשָׁא 5, 21, also אֱנוֹשָׁא 4, 13 Cheth. *man, homo*, and collect. *men, mankind*, Dan. 4, 29. 30. So in בַּר אֱנָשׁ i. q. בֶּן־אָדָם *son of man*, i. e. man, homo; Dan. 7, 13 *lo!* כְּבַר אֱנָשׁ *one like the son of man came with the clouds of heaven*, i. e. the king of the fifth empire, the Messiah. From this passage in Daniel was derived the appellation of the Messiah which in the times of our Saviour was the most common of all, viz. *Son of man*. Besides the N. T. traces of it are found also in the apocryphal Book of Enoch, written about the time of Christ's birth, but before the death of Herod the Great. See c. 46, ed. Oxon.—Plur. בְּנֵי אֱנָשָׁא Dan. 2, 38. 5, 21.

Plur. אֲנָשִׁים after the Heb. form, Dan. 4, 14

אַנְתָּה Chald. i. q. Heb. אַתָּה q. v. Pron. 2 pers. Sing. m. *thou*, Dan. 2, 29. 31. 37. 38. 3, 10. 5, 13. 18. 22. 23. 6, 17. 21 Cheth. This form is a Hebraism peculiar to the biblical Chaldee, instead of the usual אַנְתְּ, אַתְּ, comm. gend. and for that reason not acknowledged by the Masorites, who everywhere regard ה as redundant, and substitute in Keri אַנְתְּ.

אַנְתּוּן Chald. *ye*, pron. 2 pers. plur. Dan. 2, 8. In the Targg. id. also אַתּוּן.

אָסָא (prob. physician) *Asa*, pr. n. m. a) A king of Judah, son of Abijam and grandson of Rehoboam, who died after a reign of 41 years, 914 B. C. 1 K. 15, 9 sq. 2 Chr. c. 14–16. b) 1 Chr. 9, 16.

* **אָסָה** obsol. root, i. q. Arab. اذى, (ז and ס being interchanged, see under ז,) *to be hurt, injured*, and trans. *to hurt, harm, injure*.—Hence אָסוֹן and אָסָא.

אָסוּךְ m. (r. סוּךְ) pr. a vessel for holding ointment, *an oil-flask*, 2 K. 4, 2.

אָסוֹן m. (r. אָסָה) *hurt, harm, mischief*, done to any one, Gen. 42, 4. 38. Ex. 21, 22. 23.

אֲסוּר m. (r. אָסַר) plur. אֲסוּרִים, *a band, bond*, Ecc. 7, 26. בֵּית הָאֲסוּר Jer. 37, 15 *the house of bonds*, i. e. prison.

אֱסוּר Chald. id. Dan. 4, 12. Ezra 7, 26.

אָסִיף m. (r. אָסַף) *collection, ingathering* of fruits, Ez. 23, 16. 34, 22. Formed after the analogy of the like nouns קָצִיר, זָמִיר, חָרִישׁ.

אָסִיר m. (r. אָסַר) plur. אֲסִירִים, one *bound, a captive, prisoner*, Job 3, 18. Ps. 68, 7. It differs from אָסוּר, in that the latter retains the force of a participle, while אָסִיר is a substantive; see Gen. 39, 20.

אַסִּיר m. (r. אָסַר) 1. id. Is. 10, 4. 24, 22. 42, 7.

2. *Assir*, pr. n. m. a) Ex. 6, 24. 1 Chr. 6, 7. b) 1 Chr. 6, 8. 22.

* **אָסַם** obsol. root, i. q. שׂוּם, יָשַׂם, *to put, to set, to lay up;* comp. Aram. אָסַן, ܐܣܢ, (מ and נ being interchanged,) to heap up, to lay up, whence ܐܣܢܐ and ܐܣܝܢܘܬܐ a heaping up, provision, אֲסַמְיָא store-houses.—Hence

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אֲסָמִים plur. *store-houses*, Deut. 28, 8. Prov. 3, 10. In the East these are often under ground, and are now called *Matmûrât*, مطمورات.

* אָסַן obsol. and doubtful root, Aram. *to lay up, to hoard*, see in אָסַם. Hence

אַסְנָה pr. n. m. *Asnah*, Ezra 2, 50. It is an appellative, signifying either *store-house*, or *thorn-bush* i. q. Chald. אַסְנָא, Heb. סְנֶה.

אָסְנַפַּר *Asnappar*, Sept. Ἀσσεναφάρ, Vulg. *Assenaphar*, pr. n. of an Assyrian king or satrap, who is said to have led out colonies into Palestine, Ezra 4, 10.—Bohlen compares Sanscr. *Senâpa*, leader of an army; see also סַנְחֵרִיב.

אָסְנַת *Asenath*, Egyptian pr. n. of the daughter of Potiphar priest of Heliopolis, the wife of Joseph, Gen. 41, 45. 46, 20. The LXX, whose authority is considerable in Egyptian pr. names, write it Ἀσενέθ, Ms. Alex. Ἀσεννέθ, which may be written in Egyptian thus, ⲁⲥ-ⲛⲉⲓⲧ *she is of Neith*, i. e. belongs to Neith the Minerva of the Egyptians (ⲁⲥ she is); like *Asisi*, ⲁⲥ-ⲏⲥⲉ *she is of Isis*, i. e. devoted to her. A different explanation is given by Jablonsky in Opusc. II. 209. Panth. Ægypt. I. 56. For the goddess Neith, see Jablonsky l. c. and Champollion Panthéon Egyptien no. 6.

* אָסַף, imper. אֱסֹף, אֶסְפָה Num. 11, 16, plur. אִסְפוּ Ps. 50, 5; fut. יֶאֱסֹף, in plur. et c. suff. יַאַסְפוּ, יַאַסְפֵנִי, rarely with א quiescent or dropped יֹסֵף, וַיֹּסֶף, אֹסֵף 1 Sam. 15, 6. 2 Sam. 6, 1. Ps. 104, 29. —Pr. *to scrape, to scrape together*, kindr. with the verbs סוּף (whence סוּפָה whirlwind), סָפָה, also יָסַף, and the harsher חָסַף q. v. Hence

1. *to collect, to gather*. as fruits Ex. 23, 10; ears of grain Ruth 2, 7; money 2 K. 22, 4. Also *to gather together. to assemble* men, a people, nations, Ex. 3, 16. Num. 21, 16. 2 Sam. 12, 28. Constr. with acc. to which is sometimes added אֶל of pers. or place *to* or *at* which; Gen. 42, 17 וַיֶּאֱסֹף אֹתָם אֶל־מִשְׁמָר *and he gathered them together into prison*, i. e. put them all together in prison. 1 Sam. 14, 52. 2 Sam. 11, 27. Gen. 6. 21; also עַל 2 K. 22, 20.—Hence

2. *to gather to oneself, to take, to receive*, espec. to one's hospitality and protection, Deut. 22, 2. Josh. 20, 4. אָסַף פ׳ מִצָּרַעַת 2 K. 5, 3 sq. *to receive one from leprosy*, i. e. to restore a leprous person, so that he is again received into the society and intercourse of others.

3. *to gather up*, i. e. *to contract, to draw up* or *back, to withdraw*. Gen. 49, 33 *he gathered up his feet into the bed*. 1 Sam. 14, 19 אֱסֹף יָדֶךָ *withdraw thy hand*, i. e. desist. Joel 2, 10 *the stars* אָסְפוּ נָגְהָם *withdraw their brightness*, i. e. shine no more.—Hence

4. *to take back* or *away*, espec. that which one has formerly given. Ps. 104, 29 תֹּסֵף רוּחָם יִגְוָעוּן *thou takest away their breath, they die*. Job 34, 14. Gen. 30, 23 אָסַף אֱלֹהִים אֶת־חֶרְפָּתִי *God hath taken away my reproach*. Is. 4, 1. 10, 14.

5. *to take out of the way, to destroy*, Judg. 18, 25. 1 Sam. 15, 6 פֶּן אֹסִפְךָ עִמּוֹ *lest I destroy thee with them*. Ez. 34, 29 אֲסוּפֵי רָעָב *taken away by famine*, consumed. Jer. 8, 13. Zeph. 1, 2. Comp. the roots סָפָה, סוּף.

6. *to bring up the rear, to be a rearward, agmen claudere*, as collecting and bringing together the stragglers, Is. 58, 8. Comp. Pi. no. 3.

Niph. 1. *to be collected, gathered together, assembled*, with אֶל of place, Lev. 26, 25; לְ 2 Chr. 30, 3; עַל 2 Sam. 17, 11; though more commonly עַל in this phrase signifies *against*, Gen. 34, 30. Ps. 35, 15. Also נֶאֱסַף אֶל־עַמּוֹ Gen. 49, 29, אֶל־אֲבוֹתָיו Judg. 2, 10, and simpl. נֶאֱסַף Num. 20, 26, *to be gathered to one's people, fathers*, etc. i. e. to depart into Sheol, Hades, where the Hebrews supposed all their ancestors to be congregated. The *being gathered to one's people* or *fathers*, is expressly distinguished both from death and from burial, Gen. 25, 8. 35, 29. 2 K. 22, 20. Different are those passages in which נֶאֱסַף denotes the gathering of the dead slain in battle for the purpose of burial, Jer. 8, 2. Ez. 29, 5. Job 27, 19.

2. *to be received*, comp. in Kal no. 2, e. g. a leprous person, i. q. *to be restored*, as healed, Num. 12, 14. Reflex. of a sword, Jer. 47, 6 *put up thyself into thy scabbard*.

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3. *to be taken away, to depart, to perish*, Is. 16, 10. 60, 20. Jer. 48, 33. Hos. 4, 3.

Piel 1. i. q. Kal no. 1, *to collect, to gather*, Is. 62, 9.

2. *to receive* in hospitality, Judg. 19, 18.

3. i. q. Kal no. 6, *to bring up the rear, to be a rear-ward*, Num. 10, 25. Josh. 6, 9. 13. Is. 52, 12.

Pual pass. of Piel no. 1, *to be collected, gathered together*, Is. 24, 22. 33, 4.

Hithpa. *to gather themselves together, to be assembled*, Deut. 33, 5.

Deriv. אָסִיף, and the six here following.

אָסָף (collector) *Asaph*, pr. n. m. a) A Levite, the chief of David's singers, 1 Chr. 16, 4. 5; in a later age celebrated also as a poet and prophet, 2 Chr. 29, 30; to whom twelve Psalms (50, 73–83) are ascribed in their titles; and whose posterity, בְּנֵי אָסָף, in the times of Ezra and Nehemiah still occupied themselves with sacred poetry and song. 1 Chr. 25, 1. 2 Chr. 20, 14. 29, 13. Ezra 2, 41. 3, 10. Neh. 7, 44. 11, 22. b) 2 K. 18, 18. Is. 36, 3. c) Neh. 2, 8.

אָסֹף (after the form אָדֹם) only in Plur. אֲסֻפִּים *collections*, i. e. *stores*, store-houses, 1 Chr. 26, 15. 17. אֲסֻפֵּי הַשְּׁעָרִים *the store-chambers of the gates*, Neh. 12, 25.

אֹסֶף *collection, ingathering, harvest*, espec. of fruits, Is. 32, 10. 33, 4. Mic. 7, 1.

אֲסֵפָה f. *a gathering together, assemblage*. Is. 24, 22 pleon. אֻסְּפוּ אֲסֵפָה *they are gathered together with a gathering*, i. e. in one gathering, all at once.

אֲסֻפָּה f. only in Plur. אֲסֻפּוֹת, *assemblies, congregations*, espec. of wise and learned men to dispute on divine things. Ecc. 12, 11 בַּעֲלֵי אֲסֻפּוֹת *masters of assemblies*, i. e. members, associates of such assemblies, i. q. חֲכָמִים in the other clause. In Arabic اصحاب المقامة; though the Arabian *consessus*, مقامات, are a different thing from these Jewish assemblies. [Others: *masters of collections*, i. e. compilers, composers of books; so Kimchi.—T.

אֲסֻפִּים see אָסֹף.

אֲסַפְסֻף m. pr. *collected*, adj. dimin. used in contempt for *a mixed multitude, rabble, vagabonds*, scraped together from every quarter and following the Israelites in their exodus; with art. הָאֲסַפְסֻף Num. 11, 4, Aleph being quiescent.—The same is called in Ex. 12, 38 עֵרֶב רַב.

אֶסְפַּרְנָא (Milêl) Chald. adv. *diligently, carefully, speedily*, Ezra 5, 8. 6, 8. 12. 13. 7, 17. 21. 26. Sept. ἐπιδέξιον, ἐπιμελῶς, ἑτοίμως, Vulg. *studiose, diligenter*.—The etymology is doubtless to be sought in the Persian language, comp. אַדְרַזְדָּא; but in respect to the root and signification there is little certainty. Bohlen, Symb. p. 21, regards it as from از فرنان *from wisdom*, i. e. *wisely, diligently*. Kosegarten prefers with Castell to compare سپری and اسپری, *wholly, perfectly*.

אַסְפָּתָא Pers. *Aspatha*, pr. n. of a son of Haman, Esth. 9, 7. Prob. Sanscr. *Asvadâta*, Pers. اسپداده, 'ab equo datus,' (i. e. by Bramah under the form of a horse,) comp. Gr. Ἀσπαδής. So Benfey, Pott.

*** אָסַר** fut. יֶאְסֹר and יֶאֱסֹר, c. suff. וַיֵּאַסְרֵהוּ, וַיֵּאַסְרֵהוּ.

1. *to bind, to make fast, to bind to* any thing, kindr. with אָזַר and other roots of binding, which see in art. אָזַר. Chald. אֲסַר, Syr. ܐܣܪ Arab. أَسَرَ, Eth. አሰረ and አሠረ id.—E. g. an animal, Gen. 49, 11; a victim, Ps. 118, 27; a sword upon the thigh, Neh. 4, 12; a person with cords, Ez. 3, 25.—Hence

2. *to bind, to put in bonds*, Gen. 42, 24; espec. in fetters, chains, Ps. 149, 8. Jer. 40, 1. 2 K. 25, 7. Part. אָסוּר one *bound, a captive, prisoner*, Ps. 146, 7; metaph. of a captive to woman's love, Cant. 7, 6.

3. *to put in prison*, to hold in confinement, although not bound, 2 K. 17, 4. 23, 33. Part. אָסוּר *a prisoner*, Gen. 40, 3. 5. Is. 49, 9. בֵּית הָאֲסוּרִים *the house of prisoners*, i. e. prison, Judg. 16, 21. 25; contr. בֵּית הָסוּרִים Ecc. 4, 14. Arab. أَسَرَ id. أُسْر captivity.

4. *to make fast* animals to a cart or vehicle, i. e. *to harness, to yoke*. 1 Sam. 6, 7 וַאֲסַרְתֶּם אֶת־הַפָּרוֹת בַּעֲגָלָה *and yoke the kine to the cart*. v. 10. Also with acc. of the vehicle. *to harness a chariot*, Gen. 46, 29; or absol. 1 K. 18, 44 אֱסֹר וָרֵד *harness* thy chariot *and go down*. 2 K. 9, 21.

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5. Pr. *to bind on, to join;* hence אָסַר אֶת־הַמִּלְחָמָה *to join battle, to begin the fight*, 1 K. 20, 14. 2 Chr. 13, 3.

6. אָסַר אִסָּר עַל־נַפְשׁוֹ *to bind a binding* (interdict) *upon oneself*, i. e. to bind oneself by a vow of abstinence from the use of any thing otherwise lawful, Num. 30, 3 sq. Different from נָדַר נֶדֶר *to vow a vow*, which implies something to be performed.—Chald. אֲסַר to prohibit, to forbid, Syr. ܐܣܪ ܘܫܪܐ to bind and loose, to prohibit and permit.

Niph. 1. *to be bound*, Judg. 16, 6. 13.

2. *to be kept in prison*, Gen. 42, 16. 19.

Pual *to be made captive* in war, Is. 22, 3.

Deriv. the two following, and אֵסוּר, מוֹסֵרִים, מָסֹרֶת, אַסִּיר, אָסִיר.

אֱסָר and אִסָּר m. pr. a binding, prohibition, interdict; hence *a vow of abstinence*, Num. 30, 3 sq. See in r. אָסַר no. 6. The absol. state is every where אִסָּר, but c. suff. אֱסָרָהּ, plur. אֱסָרֶיהָ, Num. 30, 6. 8. 15.

אֱסָר Chald. *a prohibition, interdict*, Dan. 6, 8 sq.

אֵסַר־חַדּוֹן pr. n. *Esar-haddon*, a king of Assyria, the son and successor of Sennacherib, 2 K. 19, 37. Is. 37, 38. Ezra 4, 2. Before his father's death, he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm. T. I. p. 42, 43, where he is called Ἀσορδάν, as also in Sept. 2 K. et Is. l. c. elsewhere Σαχερδάν, Σαχερδονός Tob. 1, 21.—This name was perh. in ancient Assyrian equivalent to *Athro-dâna*, Pers. اذر دانه 'gift of fire,' which comes near to *Asordan*. Bohlen.

אֶסְתֵּר *Esther*, Pers. pr. n. of a Jewish virgin, before called *Hadassah*, הֲדַסָּה, Esth. 2, 7, who became the wife of Ahasuerus (Xerxes) and queen of Persia. The etymology is correctly given in Targ. sec. ad Esth. 2, 7, as i. q. Pers. ستاره *sitâreh*, star, also good fortune, happiness, Zend. *stara*, Sanscr. *strī* nom. *stâ* for *stâr;* whence in the occidental languages, Gr. ἀστήρ, Lat. *aster*, Germ. *Stern*, Engl. *star*. See Lassen Ind. Biblioth. III. 18. In Syr. put for the star of Venus, (see Bar Bahlûl Ms.) and we recognise the same Persian name in the Heb. עַשְׁתֹּרֶת, for which see in its place. This name therefore was particularly appropriate to the character and circumstances of Esther.

אָע Chald. st. emphat. אָעָא, *wood*, Ezra 5, 8. 6, 4. 11. Dan. 5, 4. It is softened from Heb. עֵץ, the ע being changed into א, and ץ into ע. See under the letters א, ע, צ.

I. אַף Partic. denoting: 1. *addition, accession*, espec. of something greater and more important, pr. *yea more, besides, even, adeo*. Kindr. with פּוֹ, פֹּה, אֵפוֹ; Hupfeld in Zeitschr. f. d. Morg. II. p. 143. Corresp. are Syr. ܐܦ, Chald. אַף. Arab. ف.—Job 15, 4 אַף־אַתָּה תָּפֵר יִרְאָה *yea more, thou dost bring to nought the fear* of God. 14, 3. 34, 12. So with a partic. of interrogation, הַאַף *is it even? shall even?* followed by וְאִם, e. g. Job 34, 17. 40, 8. Am. 2, 11. Before a pronoun repeated for emphasis, Prov. 22, 19 הוֹדַעְתִּיךָ אַף אַתָּה *I make known to thee, even to thee*.—Hence i. q. Lat. *nedum, much more*, by impl. *much less, how much less*, (more fully אַף כִּי, which see in its order below, no. 2,) Job 4, 18. 19. So אַף כִּי separ. *much less when, if*, Job 9, 14 אַף כִּי אָנֹכִי אֶעֱנֶנּוּ *how much less if I should answer him?* 35, 14. Ez. 15, 5.

2. Simpl. marking *accession* in general, *also*, Lev. 26, 16. 28. 2 Sam. 20, 14. Ps. 93, 1. 108, 2. Job 32, 10. al. Often וְאַף *and also*, Lev. 26, 39. Deut. 15, 17; once even וְאַף־גַּם, like Lat. *etiam quoque*, Lev. 26, 44. Twice or thrice repeated, Is. 40, 24. 41, 26.—Often put poetically and with emphasis for the more common *and, also;* comp. Arab. فَ. Is. 48, 12. 13 *I also* am *the last; my hand also hath founded the earth*, i. q. and I...and my hand, etc. 26, 8. 33, 2. 41, 10.

3. By ellipsis of the conditional particle, i. q. אַף אִם *even if, although*. Job 19, 4 וְאַף־אָמְנָם שָׁגִיתִי *although indeed I have erred*. Syr. ܐܦ ܐܢ, and contr. ܐܦܢ.—Also *even though, when yet;* Ps. 44, 10 *we praise God all the day* אַף זָנַחְתָּ וַתַּכְלִימֵנוּ *although thou hast cast us off and put us to shame*. 68, 17.

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אַף Chald. *also*, Dan. 6, 23.

אַף כִּי 1. pr. *yea more, that; but also, but even.* Ez. 23, 40 *yea furthermore, that ye did send for men from far.* Hab. 2, 5.—Gen. 3, 1 אַף כִּי אָמַר אֱלֹהִים, put for הֲאַף כִּי, *is it even so, that God hath said?*—Hence

2. Lat. *nedum*, pr. *much more, how much more*, when preceded by an affirmative, 1 Sam. 14, 30. 2 Sam. 4, 11; where a negative precedes, *how much less*, Job 25, 6. Sometimes with כִּי omitted, id.

II. אַף m. (for אַנְף, r. אָנַף) c. suff. אַפִּי, אַפּוֹ, dual אַפַּיִם, pr. 'a breathing-place,' the member with which we breathe; hence

1. *the nose*, Arab. أَنْف, Eth. አንፍ, id. Spoken of men Num. 11, 20, and of animals Job 40, 24; anthropop. of God, Ps. 18, 9. גְּבַהּ אַף pride, see גבה. Also רוּחַ אַף *breath* or *blast of the nose*, spoken of the hard breathing of an angry person, Job 4, 9. Hence

2. *anger*, which shows itself in hard breathing. בַּעַל אַף Prov. 22, 24, and אִישׁ אַף 29, 22, *an angry man.* Very often of *the anger of God*, Deut. 32, 22. 29, 19. Job 36, 13.

Dual אַפַּיִם 1. Pr. 'the two breathing-holes,' i. e. *the nostrils*, Gen. 2, 7.

2. *anger*, chiefly in the phrases אֶרֶךְ אַפַּיִם *slow to anger*, patient, and קְצַר אַפַּיִם *short* i. e. *quick of anger*, impatient; see in אֶרֶךְ, קָצַר.

3. Meton. *the face, countenance*, Syr. ܐܦ, Chald. אַנְפִּין. Gen. 3, 19. Frequent in the phrase *to bow oneself* אַפַּיִם אַרְצָה *the face to the ground*, Gen. 19, 1. 42, 6. לְאַפֵּי דָוִיד *before David* 1 Sam. 25, 23, for the common לִפְנֵי.

4. *two persons*, as if dual from Sing. אַף in the signif. of *face, person*; comp. πρόσωπον, פָּנִים, and Syr. ܐܦ. 1 Sam. 1, 5 מָנָה אַחַת אַפַּיִם *a portion of two persons*, i. e. a double portion. See more fully in Thesaur. p. 127. Others, *he gave to Hannah one portion in anger*, i. e. with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to express the idea of grief, sadness.

5. *Appaim*, pr. n. m. 1 Chr. 2, 30. 31.

אָפַד * fut. יֶאְפֹּד, *to gird on, to put on*, sc. the high-priest's ephod, אֵפוֹד, Ex. 29, 5. Lev. 8, 7.

Deriv. the two following, and אֵפוֹד.

אֵפֹד (i. q. אֵפוֹד ephod,) pr. n. m. *Ephod*, Num. 34, 23.

אֲפֵדָה f. 1. Inf. of r. אָפַד, *a girding on, putting on*, sc. of the ephod, Ex. 28, 8.

2. *a covering, overlaying* of a statue with gold, *plating*, Is. 30, 22, i. q. צִפּוּי. Idols of wood were often thus overlaid with plates of gold or silver, *περίχρυσα, περιάργυρα*, Ep. Jer. 6, 34.

אַפַּדְנָא i. q. Syr. ܐܦܕܢܐ *a palace*; Dan. 11, 45 אָהֳלֵי אַפַּדְנוֹ *his palace-like tabernacles.*—It is i. q. Arab. قَدَن a high tower, castle, fortress, with Aleph. prosthetic followed by Dag. forte; comp. אַפִּרְיוֹן, also דָּם, Chald. אַדַּם, אֲדַם, blood; גַּן, גִּנָּן, אַגָּן, a garden.—R. פָּדַן q. v.

אָפָה * imp. אֲפֵה for אֲפֵי Ex. 16, 23; fut. יֹאפֶה, once וַתֹּאפֶהוּ 1 Sam. 28, 24; *to cook*, spec. *to bake*, e. g. bread or cakes in an oven. Chald. Syr. id. Arab. وفى, whence مِيفًى oven, furnace. In the occidental languages comp. Gr. ἔψω, ὀπτάω, πέπτω, Lat. *epulæ, epulari.*—Gen. 19, 3. Lev. 26, 26. Is. 44, 15. 19. With two acc. of the material and of that which is prepared from it; Lev. 24, 5 וְאָפִיתָ אֹתָהּ שְׁתֵּים עֶשְׂרֵה חַלּוֹת *and bake* [of] *it twelve cakes*; comp. Lehrg. § 219. Part. אֹפֶה *a baker* Gen. 40, 1. שַׂר הָאֹפִים *chief of the bakers*, chief-baker, an officer of the Egyptian court, Gen. 40, 2 sq. The same dignity exists among the Mogols.

Niph. *to be cooked, baked*, Lev. 6, 10. 7, 9. Plur. תֵּאָפֶינָה Lev. 23, 17.

Deriv. חֲרִיצִים, מַאֲפֶה.

אֵפָה *an ephah*, see אֵיפָה.

אֲפוֹ and אֲפוֹא, Aleph paragog. like רְבוֹ, רְבוֹא; pr. *here, hic*, and of time, *now*; but always a particle postpositive, which gives emphasis to the preceding word, like the Greek enclitics *ποτέ, πως, που*, Lat. *tandem.* It is subjoined: a) To interrogative pronouns,

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and adverbs, Engl. *now*, Gen. 27, 33. Ex. 33, 16 בַּמָּה אֵפוֹא *wherein now?* Is. 22, 1 מַה־לָּךְ אֵפוֹא *what aileth thee now?* Job 17, 15 אַיֵּה אֵפוֹא *where now?* Judg. 9, 38. Is. 19, 12. Gen. 27, 37 וּלְכָה אֵפוֹא מָה אֶעֱשֶׂה בְּנִי *and what now shall I do for thee, my son?* b) To negative and affirmative particles or words. Job 9, 24 אִם לֹא אֵפוֹ *if not now* (God), i. e. if it be not God, who is it? 24, 25. The contrary is found Gen. 43, 11 אִם כֵּן אֵפוֹ *if so now.* c) In exhortations and wishes. Job 19, 6 דְּעוּ אֵפוֹא *know now*, know therefore, Sept. γνῶτε οὖν. 19, 23. 2 K. 10, 10. Prov. 6, 3.—Corresponding is Chald. פּוֹן indeed, truly, now, etc. see Buxtorf Lex. 1706. The primary force of אֵפוֹ is demonstrative, as in פּוֹ, פֹּה, *here;* with אֵ prefixed, which is also demonstrative, like הֵא *ecce!* Comp. Rabb. אִיהוּא, אִיהִי, אִיהָא, i. q. הוּא, הִיא. See Hupfeld in Zeitschr. für d. Morg. II. p. 128, 137.—This אֵפוֹ *που* enclitic, and the interrogative אֵיפֹה *ποῦ*, are kindred.

אֵפוֹד m. (by Syriasm for אֱפוֹד) constr. also אֵפוֹד 1 Sam. 2, 18. Syr. ܐܦܕܐ from the Heb. R. אָפַד.

1. *an ephod*, a garment of the high priest, worn over the tunic and outer garment or pallium, אֵפוֹד מְעִיל Ex. 28, 31. 29, 5; without sleeves, and divided below the armpits into two parts or halves, of which one was in front covering the breast and belly, and the other behind covering the back. These were joined above on the shoulders by clasps or buckles of gold and precious stones, and reached down to the middle of the thighs; they were also made fast by a belt around the body, חֵשֶׁב הָאֵפוֹד; see Ex. 28, 6–12.—Besides the high-priest, the ephod was sometimes worn also by other persons; e. g. by David as leading the sacred choir and dance 2 Sam. 6, 14; by Samuel as the high-priest's minister 1 Sam. 2, 18. 28; and also by some priests of lower rank.—As to the material, the ephod of the high-priest was of gold, purple, scarlet, and byssus; that worn by others was usually of linen.

2. *an image, statue* of an idol, comp. אֲפֻדָּה no. 2. Judg. 8, 27; prob. also in Judg. 17, 5. 18, 17–20. Hos. 3, 4.

3. *Ephod*, pr. n. m. Num. 34, 23.

אֲפִיחַ (refreshed, from an obsol. root אָפַח i. q. פּוּחַ, فاخ, to breathe, to blow,) pr. n. m. *Aphiah*, 1 Sam. 9, 1.

אָפִיל adj. (r. אָפַל) *late, slow of growth*, long in ripening, spoken of fruit and grain, Ex. 9, 32.—Pr. weak, tender, see the root no. 2.

אָפִיק or **אֲפִיק**, m. (r. אָפַק) constr. אֲפִיק, plur. אֲפִיקֵי.

1. *a pipe, tube*, from the idea of holding, containing, see r. אָפַק no. 1. Job 40, 18 אֲפִיקֵי נְחוּשָׁה *tubes of brass.*—Spec. a) *a channel, bed* of a brook or stream, Is. 8, 7. Ez. 32, 6; also for *the bottom* of the sea, 2 Sam. 22, 16. b) *a brook, torrent*, Ps. 42, 2. 126, 4. Joel 1, 20. אֲפִיק נְחָלִים *a valley-brook*, Job 6, 15. Hence c) *a valley* itself, as watered by a stream or torrent, i. q. נַחַל, Arab. وادى *wâdy*, Ez. 6, 3. 34, 13. 35, 8. 36, 4. 6.

2. Adj. *strong, mighty*, see r. אָפַק no. 2. Job 41, 7 [15] אֲפִיקֵי מָגִנִּים *the strong of shields*, i. e. the strong shields or scales of the crocodile. 12, 21 *he looseth the girdle of the mighty;* parall. נְדִיבִים.—Ewald ad Cant. 5, 12, ascribes to this word the notion of *swiftness;* but arbitrarily.

אֲפִיק see in אֲפַק no. 1.

אֹפִיר see אוֹפִיר.

* **אָפַל** a root not used in Hebrew; Arab. أَفَلَ is:

1. Pr. *to go down, to set*, as the sun; comp. the kindr. roots אָבַל, נָבַל, נָפַל; hence *to be dark, obscure.*

2. *to fail, to be weak, tender;* spec. of plants, *to be late, of slow growth.*

Deriv. from no. 1, אָפֵל, אֹפֶל, אֲפֵלָה, מַאֲפֵל, מַאֲפֵלָיִם; from no. 2 אָפִיל.

אָפֵל *dark*, e. g. the day, Am. 5, 20.

אֹפֶל m. *darkness, gloom*, espec. *thick darkness*, a poetic word, Job 3, 6. 10, 22. 28, 3. 30, 26. Trop. for *misfortune, calamity*, Job 23, 17; also of a place of ambush, Ps. 11, 2.

אֲפֵלָה f. (r. אָפַל) *darkness, thick darkness*, Ex. 10, 22. Comp. אֹפֶל. Trop. for *misfortune, calamity*, Is. 8, 22. Plur. אֲפֵלוֹת Is. 59, 9.

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אֶפְלָל (judgment, r. פָּלַל) *Ephlal*, pr. n. m. 1 Chr. 2, 37.

* אָפַן obsol. root, prob. *to turn, to revolve*, like פָּנָה.—Hence אוֹפָן a wheel, and

אֹפֶן m. *time, season*, from the idea of turning, revolving, see r. אָפַן; comp. דּוֹר, תְּקוּפָה, περίοδος, and other words which denote a *year*, many of which signify pr. a circle, as *annus*, whence *annulus* a ring. Gr. ἐνιαυτός. Hence Prov. 25, 11 דָּבָר דָּבֻר עַל־אָפְנָיו *a word spoken in its times*, i. e. in due season, timely. (On the form אָפְנָיו for אֲפָנָיו see Lehrg. p. 575.) So among the ancient intpp. Symm. Vulg. Abulwalid, who rightly compares Arab. إِفَّانٌ time. Or, if we may take אֹפֶן as i. q. אוֹפָן a wheel, the phrase עַל־אָפְנָיו might be rendered *upon its wheels*, as a proverbial expression implying *quickness, celerity* in replying. So Syr. ܥܓܠ and ܥܓܠܐ, ܥܓܠ, *in rota*, i. e. quickly, rapidly.

* אָפֵס *to cease, to fail, to have an end*, Gen. 47, 15. 16. Ps. 77, 9. Is. 16, 4. Kindred perh. is פָּסַס.—Hence

אָפָס pr. *cessation, a coming to an end;* hence

A) Subst. m. 1. *an end, extremity.* אַפְסֵי אֶרֶץ *the ends of the earth*, poet. and hyperbol. for the remotest regions, Ps. 2, 8. 22, 28. al.

2. Dual אַפְסַיִם pr. *the extremities* i. e. *soles* of the feet; e. g. Ez. 47, 3 מֵי אַפְסַיִם *waters of the soles*, i. e. not deep, not rising above the soles. Comp. פַּס. Chald. Syr. Vulg. *ankles.*

B) Adv. 1. *no more, no further*, i. q. אֵין עוֹד, Is. 5, 8. 54, 15. Am. 6, 10. Deut. 32, 36. Also, *none besides*, Is. 45, 6. 46, 9. Once with עוֹד 2 Sam. 9, 3; and so with Yod parag. אַפְסִי עוֹד Is. 47, 8. 10. Zeph. 2, 15 אֲנִי וְאַפְסִי עוֹד *I am, and there is none besides.*—With prep. בְּאֶפֶס i. q. בְּאֵין עוֹד, *with no more;* Job 7, 6 בְּאֶפֶס תִּקְוָה *with no more of hope*, i. e. *without hope.* Prov. 14, 28. Also for בְּאֵין Dan. 8, 25.

2. *nothing, nought*, Is. 41, 12. 29. בְּאֶפֶס *for nothing*, i. e. without cause, Is. 52, 4. מֵאֶפֶס *of* or *from nothing*, i. e. something from nothing, Is. 40, 17; see מִן 1. b. ב.

3. Adv. of restriction, limitation, *nothing but, only*, Num. 22, 35 comp. v. 20. 23, 13.

4. Conj. אֶפֶס כִּי pr. *only that*, i. q. *nevertheless, but yet*, Num. 13, 28. Deut. 15, 4. Am. 9, 8.

אֶפֶס דַּמִּים *Ephes-Dammim*, pr. n. of a place in the tribe of Judah, 1 Sam. 17, 1; for which 1 Chr. 11, 13 פַּס־דַּמִּים.

אֶפַע found only once, and prob. a wrong reading for אֶפֶס; spoken of the nothingness of idols, Is. 41, 24 פֶּעָלְכֶם מֵאֶפַע, where the other clause has מֵאַיִן. Some of the Rabbins regard אֶפַע as being i. q. אֶפְעֶה *viper;* and render, *your work* is *worse than vipers;* but wholly against the context, in which idols are said to be altogether nought. Better therefore with Vulg. Chald. Saad. to replace מֵאֶפֶס, which is read in the similar passages Is. 40, 17. 41, 12. 29; and is also very frequent in these chapters.

אֶפְעֶה comm. (f. Is. 59, 5) *a viper, adder*, any poisonous serpent, Joel 20, 16. Is. 30, 6. 59, 5. Arab. أَفْعَى. R. פָּעָה q. v.

* אָפַף i. q. סָבַב, *to surround, to encompass*, but only poetic, c. acc. Ps. 18, 5. 116, 3. 2 Sam. 22, 5. Jon. 2, 6; עַל Ps. 40, 13.—It is not contracted in flexion, whence אֶפְפוּ, אֲפָפוּנִי.

* אָפַק in Kal not used. 1. *to hold, to contain*, i. q. חָזַק, הֶחֱזִיק Hiph. no. 1. b; see אָפִיק no. 1, and Hithpa.

2. *to be firm, strong*, see אָפִיק no. 2; the idea of *holding*, espec. of *holding firmly*, being often transferred to strength. Arab. أَفَقَ to overcome, to conquer; أَفِقَ to excel (pr. to prevail, to be strong) in liberality, in eloquence, etc. آفِقٌ excellent, pre-eminent.

Hithpa. *to contain oneself*, i. e. *to withhold* or *refrain oneself* from giving way e. g. to affection Gen. 43, 31. 45, 1; to grief Is. 42, 14; to anger Esth. 5, 10; to conscience 1 Sam. 13, 12. So Gen. 45, 1 *and Joseph could not refrain himself.* Is. 63, 15 רַחֲמֶיךָ אֵלַי הִתְאַפָּקוּ *thy compassion toward me refraineth itself.* 1 Sam. 13, 12 of Saul, *I forced myself and offered*

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a burnt-offering, i. e. did violence to my conscience, since I knew that this was forbidden.

Deriv. the two following and אֲפִיק.

אֲפֵק (strength, a fortress, strong city) pr. n. *Aphek.*

1. A city in the tribe of Asher, Josh. 13, 4. 19, 30; also called אֲפִיק Judg. 1, 31. This can hardly be any other than *Apheca*, a city of Mount Lebanon near the sources of the river Adonis, celebrated for a temple of Venus; the ruins are still called *Afka*, and are situated between Byblus and Heliopolis or Baalbec. See Burckhardt's Travels in Syria etc. p. 25, or p. 70 Germ. and p. 493 note.

2. A city near which Benhadad was defeated by the Israelites, 1 K. 20, 26 sq. To this corresponds the *Apheca* of Eusebius, situated east of the sea of Galilee near Hippus, Onom. s. v. Ἀφεκά. It is called also by Arabian writers افيق and فيق *Feik;* and is described by Seetzen and Burckhardt under this name; see Travels in Syria etc. p. 279.

3. A city in the tribe of Issachar near Jezreel, famous for several battles with the Philistines, 1 Sam. 4, 1. 29, 1; comp. 28, 4. Either this or the Aphek in no. 1 was the residence of a Canaanitish king, Josh. 12, 18.

אַפֵּקָה (strong place) *Aphekah*, pr. n. of a city in the mountains of Judah, Josh. 15, 53.

* אָפַר a root of doubtful signification, kindred with עָפַר; prob.

I. *to cover*, i. q. غَفَرَ; whence אֵפֶר a covering.

II. *to be whitish*, Arab. عَفِرَ; whence אֵפֶר ashes; unless this comes perhaps from the idea of grinding, pulverizing, אָפַר i. q. פָּרַר. Comp. עָפַר, עָפָר.

אֵפֶר m. (r. אפר) *ashes*, Num. 19, 9. 10. 2 Sam. 13, 19. Used chiefly in reference to mourning, Jer. 6, 26. Lam. 3, 16; where also belong the phrases, Ps. 102, 10 *I have eaten ashes like bread*, and Esth. 4, 1 וַיִּלְבַּשׁ שַׂק וָאֵפֶר *he put on sackcloth and ashes*, comp. 4, 3. Is. 58, 5. So in paronomasia, עָפָר וָאֵפֶר *dust and ashes*, Job 30, 19. 42, 6.—Metaph. of any thing light, worthless, fallacious, Job 13, 12 מְשַׁלֵּי אֵפֶר *maxims of ashes*, i. e. empty, fallacious. Is. 44, 20 רוֹעֵת אֵפֶר *feeding on ashes* i. e. grasping after them as driven by the wind, i. q. elsewhere רָעָה רוּחַ to feed upon the wind, see in רָעָה no. 3.—For the difference between אֵפֶר and דֶּשֶׁן, see in דֶּשֶׁן.

אֲפַר m. (r. אפר) *a covering* for the head, *head-band*, *turban*, 1 K. 20, 38. 41. Sept. τελαμών. Chald. and Abulwalid, by the help of their respective languages, employ for it almost the same word, the former מִגְפָּרָה, the latter מִפְגָּרָה i. e. cap, helmet. The same word exists in Syriac, ܡܰܓܦܪܳܐ i. e. the turban or tiara of the priests and bishops.—Others make it by transpos. i. q. פְּאֵר ornament of the head.

אֶפְרֹחַ m. *the young* of birds, *a brood*, Arab. فَرْخ, comp. פְּרָחָה. Deut. 22, 6. Ps. 84, 4. R. פָּרַח to break forth, to sprout, as plants; in Arab. also of the young of animals.

אַפַּרְיוֹן m. *a sedan*, *litter*, a portable couch or palanquin, once Cant. 3, 9, i. q. מִטָּה in v. 7. Sept. φορεῖον litter, comp. Athen. 5. 5; Vulg. *ferculum*. Talmud. אַפְּרִיָּא and פּוּרְיָא bed; and so also Syr. ܦܘܪܝܐ.—The root is פָּרָה, Chald. אָרָא, *to be borne along*, *to run*, comp. פָּרָה no. 2, Gr. φέρω, Lat. *fero;* like *currus* from *currendo*, τρόχος from τρέχειν, φορεῖον *ferculum* from φέρειν *ferre*.

אֶפְרַיִם (perh. double land, twin-land, comp. מִצְרַיִם) pr. n. *Ephraim.*

1. The youngest son of Joseph, and founder of the tribe of Ephraim, בְּנֵי אֶפְרַיִם Num. 10, 22, and simpl. אֶפְרַיִם Josh. 16, 10; the territory of which lay almost in the middle of the Holy Land, Josh. 16, 5 sq. In this tract was הַר אֶפְרַיִם *mount Ephraim*, or *the mountains of Ephraim*, Josh. 19, 50. 20, 7. 21, 21. Judg. 2, 9. 3, 27.—Different is *the forest of Ephraim* 2 Sam. 18, 6, which according to the context is to be sought beyond the Jordan, comp. 17, 24-29; prob. so called from the slaughter of the Ephraimites, Judg. 12, 1 sq.—2 Sam. 13, 23 עִם אֶפְרַיִם *at Ephraim*, i. e. in the territory of Ephraim.

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2. The *kingdom of Ephraim*, i. e. of the ten tribes, or Samaria, so called because the tribe of Ephraim was the most important, and also because the family of Jeroboam the first king was of that tribe, 1 K. 11, 26. So espec. in the prophetical books, Is. 9, 8. 17, 3. 28, 3. Hos. 4, 17. 5, 3 sq. 9, 3 sq. Is. 7, 2 *Syria resteth* עַל אֶפְרַיִם *upon Ephraim*, i. e. the Syrians are encamped in the territory of Ephraim.—When the land of Ephraim is meant, it is fem. Hos. 5, 9; when the people, masc. Is. 7, 8. Comp. אֶפְרָתָה no. 2.

אֲפַרְסָיֵא Chald. plur. *Apharsites*, pr. n. of a people from which a colony was sent to Samaria, Ezra 4, 9. Hiller understands the *Parrhasii*, a tribe of eastern Media; better the Persians themselves, see in פָּרַס. The Aleph is prosthetic, as in the two names here following.

אֲפַרְסַכָיֵא Ezra 5, 6, and אֲפַרְסַתְכָיֵא Ezra 4, 9, Chald. plur. *Apharsachites*, *Apharsathchites*, pr. n. of two Assyrian tribes otherwise unknown; unless perhaps they are to be regarded as one and the same. Not improb. the *Parætaceni*, between Persia and Media; comp. Hdot. 1. 101.

אֶפְרָת Gen. 48, 7, oftener

אֶפְרָתָה with He parag. Gen. 35, 16. 19. Ruth 4. 11, (land, region,) pr. n. *Ephrath*, *Ephratah*.

1. A city in Judah, called also *Bethlehem*, Gen. 48, 7; more fully *Bethlehem-Ephratah*, Mic. 5, 1.

2. i. q. אֶפְרַיִם *Ephraim*, Ps. 132, 6. Comp. אֶפְרָתִי no. 2.

3. As pr. n. f. 1 Chr. 2, 19. 50. 4, 4.

אֶפְרָתִי m. 1. *an Ephrathite*, a Bethlehemite, 1 Sam. 17, 12. Plur. אֶפְרָתִים Ruth 1, 2.

2. i. q. *an Ephraimite*, Judg. 12, 5. 1 K. 11, 26; perh. 1 Sam. 1, 1. Comp. in אֶפְרָתָה no. 2.

אֲפִתֹם Chald. adv. perh. *in the end, at last*, from the Pers. پسام end, at last, comp. Pehlv. *Afdom* end. Once Ezra 4, 13 וְאַפְתֹם מַלְכִין תְּהַנְזֵק *and so at last bring damage to the kings*; comp. v. 15. 22, where אַפְתֹם is wanting.—Sept. καὶ ὕστερον, Peshito ܘܒܣܘܦ. Aben Ezra and others, by conjecture from the context, render it *revenue* (of the kings); so the English version.

* אָצַב a doubtful root, perh. i. q. עָצַב, *to work, to toil*.—Hence

אָצְבּוֹן *Ezbon*, pr. n. m. a) A son of Gad, Gen. 46, 16; called also אְזְנִי q. v. b) 1 Chr. 7, 7; but comp. 8, 3.

אֶצְבַּע f. (r. צָבַע I) c. suff. אֶצְבְּעִי, plur. אֶצְבְּעוֹת; for צְבַע, Aleph. prosthet.

1. *a finger*, Ex. 31, 18; espec. the fore-finger, which is more usually *dipped* in any thing, comp. r. צָבַע. Lev. 4, 6 sq. 14, 16. Ex. 8, 15 אֶצְבַּע אֱלֹהִים הִוא *this is the finger of God*, i. e. this is done by the power of God himself. Plur. *the fingers*, for the hand, Ps. 8, 4. 144, 1. As a measure, e. g. *four fingers* thick, Jer. 52, 21. Chald. id. Arab. أُصْبُع, Syr. ܐܨܒܥ, espec. of the fore-finger.

2. With רַגְלַיִם, pr. finger of the feet, i. e. *a toe*, 2 Sam. 21, 20.—Chald. Syr. Arab. id.

אָצְבַּע Chald. f. id. plur. אָצְבְּעָן *fingers*, Dan. 5, 5; *toes*, Dan. 2, 41. 42.

אֶצֶל m. (r. אָצַל) 1. *a side*, i. q. אֵצֶל. Is. 41, 9 אֲצִילֵי הָאָרֶץ *the sides of the earth*, i. e. the extremities, remotest countries, as elsewhere קְצוֹת הָאָרֶץ, יַרְכְּתֵי הָאָרֶץ. In the other clause it is קְצוֹת הָאָרֶץ.

2. Adj. i. q. Arab. أَصِيل pr. *deep-rooted*, striking its roots deep and firmly into the earth; hence metaph. 'sprung from an ancient and noble stock,' *noble*, Ex. 24, 11. See, for both the Heb. and Arabic words, under r. אָצַל no. 1. In Engl. the corresponding metaphor is drawn from the *stock* or trunk.

אֲצִיל m. (r. אָצַל) *a juncture, joint*; hence plur. אֲצִילוֹת יָדַיִם, אֲצִילֵי *joints of the hands*, i. q. *the knuckles*, Jer. 38, 12. Ez. 41, 8. The same are to be understood in Ez. 13, 18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females; since usually cushions are placed at most only under the elbow.

* אָצַל 1. i. q. Arab. وصل, *to join, to connect*; whence אֵצֶל joint, אֶצֶל, אָצִיל

no. 1, the side, near by. Arab. أَصْلٌ root, as that which joins a tree to the ground, أَصُلَ to take root deeply, pr. to be firmly joined to the ground; metaph. to be of an ancient and noble stock, comp. אֲצִיל no. 2.

2. Denom. from אֵצֶל, pr. *to put aside, to separate*, comp. גָּנַב; hence with מִן *to take from* or *of* any thing, Num. 11, 17; *to keep back from, to refuse*, Ecc. 2, 10. With לְ, *to reserve for* any one, Gen. 27, 36; comp. חָבַד and גָּרַם c. לְ.

Niph. *to be drawn in, contracted*, Ez. 42, 6.

Hiph. fut. וַיְאַצֵּל, i. q. Kal no. 2. Num. 11, 25.

Deriv. see in Kal no. 1.

אֶצֶל (noble) *Azel*, pr. n. m. a) 1 Chr. 8, 37. 9, 43; in Pause אָצֵל 8, 38. 9, 44. b) A place near Jerusalem on the east of the Mount of Olives, (in Pause אָצֵל.) Zech. 14, 5. Perh. appellat. side or root of a mountain, i. q. أَصْلٌ.

אֵצֶל m. (r. אָצַל) c. suff. אֶצְלִי 1. *a side*, i. q. אֲצִיל no. 1, so called from joining, see r. אָצַל no. 1. 1 Sam. 20, 41 מֵאֵצֶל הַנֶּגֶב *from the south side*, from the south. מֵאֵצֶל מ *from one's side*, 1 K. 3, 20; also i. q. *at the side of, by*, Ez. 40, 7; comp. מִן no. 3.—More freq. as

2. Prep. *at the side of*, i. e. *by, near*, Gen. 41, 3. Lev. 1, 16. 6, 3. 10, 12. 1 Sam. 5, 2. 20, 19. Joined also with verbs of motion *to* a place, Gen. 39, 10. 2 Chr. 28, 15.

אֲצַלְיָהוּ (whom Jehovah reserved) *Azaliah*, pr. n. m. 2 Chr. 34, 8.

* אָצַם an uncertain root, perh. i. q. עָצַם, *to be strong*.—Hence

אֵצֶם *Ozem*, pr. n. m. a) 1 Chr. 2, 15. b) ib. 2, 25.

אֲצַעֲדָה f. i. q. צְעָדָה with Aleph prosthet. pr. *step-chain, ankle-chain*, i. q. צְעָדָה no. 2, q. v. Hence, without reference to the etymology, *an arm-band, bracelet*, Num. 31, 50. 2 Sam. 1, 10.

* אָצַר *to lay up, to store, to treasure up*, 2 K. 20, 17. Is. 39, 6. Am. 3, 10.—The primary idea is that of *shutting up, enclosing, restraining*; comp. the kindr. roots חָצַר, כָּצַר, also אָזַר, אָסַר, and Arab. أَصَرَ to shut up, to restrain, kindr. with which are اسر and حصر.

Niph. pass. Is. 23, 18.

Hiph. 'to cause *to store up* or treasure up,' i. e. *to set one over the store-house* or *treasury*, to make treasurer; Neh. 13, 13 וָאַמְנֶה עַל אוֹצְרוֹת *and I made treasurers over the treasuries*.

Deriv. אוֹצָר, and

אֶצֶר (treasure) *Ezer*, pr. n. m. Gen. 36, 21. 30.

אוֹצָר see אוֹצָר.

אֶקְדָּח m. a species of *gem*, precious stone; prob. as the name would indicate, *a flaming, sparkling* gem, from r. קָדַח to kindle. Once Is. 54, 12.

אַקּוֹ m. (r. אָנַק) *a roe, roe-buck*, Lat. *caprea, capreolus*, from אָנַק or אָנָק i. q. Arab. عناق she-goat, and Talmud. אָקָּא a goat, with the ending וֹ i. q. וֹן; just as Lat. *caprea* is from *capra*. Deut. 14, 5. See more under r. אָנַק no. 2. Comp. Bochart Hieroz. I. p. 900 sq.

אוֹר see אור *light*, and רְאוֹר.

אָרָא (perh. i. q. אֲרִי lion) *Ara*, pr. n. m. 1 Chr. 7, 38.

אֲרְאֵל prob. i. q. אֲרִיאֵל *lion of God, hero*.—Hence

a) אַרְאֵלִי (of heroic birth, son of a hero) *Areli*, pr. n. m. Gen. 46, 16. Num. 26, 17.

b) Also the difficult word אַרְאֶלְּם Is. 33, 7, *their hero*, or rather collect. *their heroes*, i. e. those of Israel, Engl. Vers. *their valiant ones*; in which interpretation no change is required in the form, except dropping the Dagesh from the letter ל, i. e. אַרְאֶלְּם. The common reading with Dagesh has doubtless arisen from another interpretation anciently received, in which אראלם was regarded as contracted from אַרְאוֹת־לָם, אַרְאֶת־לָהֶם, Symm. et Theod. ἰδοὺ ὀφθήσομαι αὐτοῖς, Jerome *ecce videntes*; see also Chald. Syr. See Comment. on Is. l. c. and Thes. Heb. pp. 146, 1248.

* אָרַב fut. יֶאֱרֹב 1. *to knot, to knit, to interlace*, Lat. *nectere*; whence אֲרֻבָּה net-work, lattice. Kindr. is עָרַב to min-

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gle, Arab. أَرَبَ to tie a knot, II id. أُرْبَة a knot.

2. *to lie in wait, to lie in ambush.* Arab. أَرِبَ to be cunning, astute, III to act cunningly, pr. intricately. Verbs of knitting or weaving, also of twisting, spinning, sewing, are often transferred to wiles and plots, opp. to upright and open dealing; comp. פָּתַל, צָמַד, Gr. δόλον ν. μῆτιν ὑφαίνειν, κακά ν. δόλον ῥάπτειν, *nectere insidias* v. *scelera, suere dolos*, Germ. *Trug spinnen*, Engl. *to weave plots.*—Constr. c. לְ Ps. 59, 4. Prov. 24, 15. Josh. 8. 4; acc. Prov. 12, 6; עַל Judg. 9, 34. Elsewhere also *to watch, to reconnoitre in ambush*, Judg. 9, 32. 21, 20; c. inf. et לְ Prov. l. c. Ps. 10, 9. Part. אוֹרֵב, אֹרֵב, *a lier-in-wait*, often collect. *liers-in-wait, an ambush*, a band of soldiers placed in ambush, Josh. 8, 14. 19. 21. Judg. 20, 33 sq. Hence with plur. Judg. 20, 37.

Piel i. q. Kal, c. עַל 2 Chr. 20, 22; absol. Judg. 9, 25.

Hiph. *to lay wait, to set an ambush*, fut. וַיַּרְב for וַיַּאֲרֶב, 1 Sam. 15, 5.

Deriv. אֹרֶב, אָרֹב, אֹרֶב, אֶרֶבָה, אַרְבֶּה; מַאְרָב, and pr. names אַרְבֵּאל, אַרְבִּי.

אָרֹב (ambush) *Arab*, pr. n. of a city in the mountains of Judah, Josh. 15, 52. Hence prob. the gentile n. אַרְבִּי *Arbite* 2 Sam. 23, 35.

אֹרֶב m. 1. *a lying-in-wait, ambush*, of wild beasts, Job 38, 40.

2. Place of lying-in-wait, *covert, lair* of wild beasts, Job 37, 8.

אֹרֶב m. c. suff. אָרְבּוֹ, *wait*, insidious attempts, *plots;* Jer. 9, 7 וּבְקִרְבּוֹ יָשִׂים אָרְבּוֹ *and in his breast he layeth his wait*, his plots.

אַרְבַּאל see בֵּית אַרְבַּאל in בַּיִת no. 12. d.

אַרְבֶּה m. (r. רָבָה) *a locust*, Ex. 10, 4 sq. Lev. 11, 22. Joel 1, 4. Ps. 78. 46. Spoken also of a particular species, prob. the *gryllus gregarius* or common *migratory locust*, Lev. 11, 22. Joel 1, 4.—On the various species of locusts, see Bochart Hieroz. II. 447.

אָרְבָּה f. i. q. אֹרֶב, Plur. constr. אָרְבוֹת; only Is. 25, 11 חִשְׁפִּיל גַּאֲוָתוֹ עִם אָרְבוֹת *God will humble his* (Moab's) *pride with the plots of his hands*, i. e. the plots which his own hands have woven, in allusion to the primary meaning of the root; see in r. אָרַב no. 1, 2.

אֲרֻבָּה f. (r. אָרַב) once in Sing. Hos 13, 3; elsewhere only Plur. אֲרֻבּוֹת.

1. *net-work, laced work;* hence *a lattice, a window*, sc. as closed by a lattice and not with glass, Hos. 13, 3. Ecc. 12, 3.

2. *a dove-house, dove-cote*, as shut in with lattice-work, Is. 60, 8.

3. *a chimney*, or hole for the smoke covered with lattice-work, Hos. 13, 3. Comp. Voss ad Virg. Georg. 2. 242.

4. אֲרֻבּוֹת חַשָּׁמַיִם *the windows of heaven*, i. e. *sluices, flood-gates*, which are opened to let fall the rain, Gen. 7, 11. 8, 2. 2 K. 7, 19. Is. 24, 18. Mal. 3, 10.

5. אֲרֻבּוֹת *Aruboth*, pr. n. of a place, prob. in the tribe of Judah, 1 K. 4, 10.

אַרְבַּע f. and אַרְבָּעָה constr. אַרְבַּעַת m. See Heb. Gram. § 95. 1.

1. Card. num. *four*, for רְבַע with Aleph prosthet. which is wanting in the derivatives, as in רִבְעִי, רִבְעִית, רֹבַע, etc. With suff. אַרְבַּעְתָּם *they four* Ez. 1, 8. 10. Dual אַרְבַּעְתַּיִם *fourfold, quadruple*, 2 Sam. 12, 6. Plur. אַרְבָּעִים *forty* Gen. 8, 6. The number *forty*, like seven and seventy, is sometimes used by the Orientals as a common and indefinite round number; e. g. Gen. 7, 17. Jon. 3, 4. Ez. 4, 6. etc. Comp. *Chil minâr*, the forty towers, spoken of the ruins of Persepolis; see more in Lehrg. p. 700. Thes. Heb. p. 1258.

2. *Arba*, pr. n. of a giant of the race of the Anakim, Josh. 14, 15. 15, 13. 21, 11. Comp. קִרְיַת אַרְבַּע.

אַרְבַּע and אַרְבָּעָה Chald. i. q. Heb. *four*, Dan. 3, 25. 7, 2. 3. 6. 17.

* אָרַג fut. יְאָרֹג Is. 59, 5, תַּאַרְגִי Judg. 16, 13.

1. *to plait, to braid*, Judg. 16, 13. Kindr. are שָׂרַג, שָׂרַךְ.

2. *to weave*, e. g. of the spider, whence Gr. ἀράχνη, Is. 59, 5.—Part. אוֹרֵג *weaving* Is. 19, 9; and subst. *a weaver* Ex. 28, 32. Is. 38, 12. מְנוֹר אֹרְגִים *a weaver's beam, jugum textorium*, 1 Sam. 17, 7.

אֶרֶג m. 1. *any thing plaited, a braid*, Judg. 16, 14. R. אָרַג no. 1.

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2. *a weaver's shuttle.* Job 7, 6 יָמַי קַלּוּ מִנִּי־אֶרֶג *my days are swifter than a weaver's shuttle;* comp. 9, 25.

אַרְגֹּב (for רְגֹב heap of stones, from r. רָגַב i. q. רָגַם) *Argob*, pr. n.

1. A region beyond Jordan, containing sixty cities, anciently subject to Og king of Bashan, Deut. 3, 4. 13. 1 K. 4, 13. [A vestige of it remains in the fortress and city Ῥαγαβᾶ beyond Jordan, Joseph. Ant. 13. 15. 5; mentioned also by Eusebius as Ἐργά (read Ἐργαβά), fifteen Roman miles west of Gerasa. Now راجب *Râjib*, with ruins; see Bibl. Res. III. App. p. 166. Buckingh. Arab. Tr. p. 12.—R.

2. A man, 2 K. 15, 25.

אַרְגְּוָן Chald. *purple*, i. q. אַרְגָּמָן, Dan. 5, 7. 16. 29; also once by Chaldaism 2 Chr. 2, 6.—Arab. أَرْجَوَانٌ, Syr. ܐܪܓܘܢܐ. For the root see under אַרְגָּמָן, note.

אַרְגָּז m. *a box, chest, coffer*, hanging from the side of a cart or wain, 1 Sam. 6, 8. 11. 15. The form is for רְגָז with Aleph prosthet. from r. רָגַז to be moved, shaken; whence also Arab. رِجَازَةٌ a sack of stones suspended from a camel by way of equipoise.

אַרְגָּמָן m. 1. *purple, reddish purple*, a precious colour obtained from certain species of shell-fish or muscles found on the coasts of the Mediterranean, Gr. πορφύρα, Lat. *purpura*, 1 Macc. 4, 23. Plin. H. N. 9. 60 sq. So Ez. 27, 7. 16. בֶּגֶד אַרְגָּמָן *a purple cloth* or *covering*, Num. 4, 13. Different is the cerulean purple, תְּכֵלֶת q. v.—Comp. under the word אֲלִישָׁה, and Bochart Hieroz. II. 740 sq. Braun de Vestitu sacerdotum p. 201 sq. Amati de restitutione Purpurarum, edit. 3. Cesenæ 1784. Heeren Hist. Werke XI. p. 84.

2. Any thing dyed with purple, *purple cloths*, Ex. c. 25. 26. 27. Ez. 27, 16. Prov. 31, 22. Jer. 10, 9.

Note. The etymology of this word, and of the kindred אַרְגְּוָן, has been traced with great probability by F. Benary in the Sanscrit; Berl. Jahrbb. 1841. p. 141. The form אַרְגָּמָן is Sanscr. *râgaman*, and אַרְגְּוָן is Sanscr. *râgavan*, 'tinged with a red colour;' from *râga* red colour, with the formative syllable *mat, vat*, see Wilson's Sanscr. Dict. p. 700. a. *Râgaman* and *râgavan* are put in the nom. the primary forms being *râgamat, râgavat.*

* אָרַד obsol. root, perh. i. q. חָרַד, עָרַד, *to flee.*—Hence the pr. names אֲרוֹד and the two following:

אַרְדְּ pr. n. *Ard*, a grandson of Benjamin Num. 26, 40, or a son Gen. 46, 21.—The gentile n. is אַרְדִּי Num. l. c.

אַרְדּוֹן (fugitive) *Ardon*, pr. n. m. 1 Chr. 2, 18.

* I. אָרָה 1. *to pluck, to pull, to pluck off, to gather*, e. g. leaves, Cant. 5, 1. grapes from a vine Ps. 80, 13.—Ethiop. ኣረየ to pluck off, to gather, e. g. fruits herbs; and ኣረረ to harvest.

2. *to feed* by pulling, cropping, in the manner of flocks and herds. Hence אֻרְוָה and אֻרְיָה a crib, manger, rack, from which animals *pull* or crop their fodder; אֲרִי lion, pr. one pulling in pieces; אַרְנֶבֶת a hare, pr. cropping the grass. So other animals have their names from the idea of plucking, cropping, as גְּדִי, בְּצִיר, גָּזָם, חָסִיל, סָלְעָם, Arab. خَرُوفٌ lamb, from خرف to pluck.

3. *to gather, to collect*, see Ethiop. above; hence אָרוֹן.

Deriv. see in no. 2, 3.

* II. אָרָה i. q. Arab. أَرَى, أَرِيَ, *to burn, to inflame*, أَرَّ to kindle; kindr. with Heb. חָרָה, חָרַר, and the occidental *areo, ardeo, uro.*—Hence אֲרִיאֵל no. 2, hearth or altar of God.

אֲרוּ Chald. also אֲלוּ q. v. *lo! behold!* Dan. 7, 6. 7. 13.—Not found in other Chaldaic books; but kindred with it are in Chald. and Talmud. הָרֵי *lo*, אֲרֵי *lo*, then *for, because*, (like Chald. הֵן *lo, if*,) and אֵרוּם *because;* also Samar. הלא *lo*, then *for, because.* This demonstrative force exists elsewhere likewise both in the syllables אל, הל, (see הַל, אֵל, אֵלֶּה, הָלָא, הֶלְאָה, Arab. ال,) and also in אר, הר, (comp. ܗܳܪܟܳܐ, הַלְכָא, הָכָא, *here, in this place*,) so that it is hard to say, which form is the more ancient and

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primitive.—Commonly אֵיזוּ is held to be by transposition from רְאוּ *see ye*.

אַרְוָד (for רְוָד Aleph. prosthet. prob. wandering, place of fugitives, from r. רוד q. v.) *Arvad, Aradus*, a Phenician city situated on a small island near the coast, founded according to Strabo by fugitives from Sidon, Strab. 16. 2. 13; see the etymology above. Ez. 27, 8. 11. The Arabian geographers write it رُوَاد *Ruwâd*, which is now the name of the island. See Rosenmüller Bibl. Geogr. II. i. p. 6 sq. W. M. Thomson in Miss. Her. 1841, p. 98.—The gentile n. is אַרְוָדִי *Arvadite* Gen. 10, 18. 1 Chr. 1, 16.

אֲרוֹד (perh. i. q. עָרוֹד wild-ass) *Arod*, pr. n. m. Num. 26, 17. Gentile n. אַרְוָדִי *Arodite* Gen. 46, 16. R. אָרַד.

אֲרֻבָּה and אֲרִיבָה f. after the form חֲטֻבָּה, Plur. absol. אֲרֻבּוֹת 2 Chr. 32, 28, (by Syriasm for אֲרֻבּוֹת, as אֹהָלִים for אֳהָלִים,) plur. constr. אַרֻבּוֹת 1 K. 4, 26 [5, 6] and אַרִיבוֹת 2 Chr. 9, 25. R. אָרָה I.

1. *a crib, manger, rack*, whence cattle in a stall *pull out* their fodder, see the root אָרָה I. 2; hence for *stall, stable*, 2 Chr. 32, 28.—Arab. إِرِيٌّ stall, أَرِيٌّ crib.—By transpos. אֲוֻרוֹת 2 Chr. 32, 28.

2. *a stall* of horses, i. e. a certain number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. *a pair, span, team*. 1 K. 4, 16 [5, 6] *and Solomon had* אַרְבָּעִים אֶלֶף אֲרֻוֹת סוּסִים *forty thousand stalls* [pairs?] *of horses*.

אָרֻז adj. (denom. from אֶרֶז) *of cedar, cedrinus*, Ezra 27, 24.—Others explain it *firm, stable*; comp. r. אָרַז.

אֲרֻכָּה and אֲרֹכָה f. in some copies also אֲרִכָּה, but against the Masora, see J. H. Michaelis ad Jer. 30, 17. R. אָרַךְ.

1. *a long bandage*, applied by a physician in order *to* heal a wound, see the root no. 1. E. g. עָלְתָה אֲרֻכָה לְ *the bandage is applied to* any one, i. e. his wound is healed, Jer. 8, 22. Neh. 4, 1 [7]. 2 Chr. 24, 13; also in Hiph. הֶעֱלָה אֲרוּכָה לְ *to apply the bandage to* any one, i. e. to heal his wound, Jer. 30, 17. 33, 6. Everywhere metaph. of the restoration of the state Jer. l. c. or the repairing of the walls 2 Chr. Neh. ll. cc.—Hence

2. *a healing, health*; trop. *welfare, prosperity*, Is. 58, 8. Arab. أُرْيِكَةٌ healing of a wound.

אֲרוּמָה *Arumah*, pr. n. of a city near Neapolis, Judg. 19, 41; perh. the same with רוּמָה 2 K. 23, 36.

אֲרוֹמִים 2 K. 16, 6 Cheth. a corruption for אֲדוֹמִים, which is read in Keri; see אֱדֹם.

אָרוֹן and אָרֹן comm. gend. (m. 1 Sam. 6, 8. f. 4, 17. 2 Chr. 8, 11,) *an ark, chest*, in which things to be preserved are *collected*, from r. אָרָה I. 3. Arab. إِرَانٌ and أَرَانٌ a wooden chest, espec. a coffin. Spoken of a money-chest 2 K. 12, 10. 11; of a mummy-case or coffin Gen. 50, 26; but most frequently of the sacred *ark*, in which the two tables of the law were deposited, called more fully אֲרוֹן הָעֵדוּת *the ark of the law* Ex. 25, 22. 26, 33; אֲרוֹן בְּרִית יְהוָה Deut. 10, 8. 31, 9. 25; אֲרוֹן חַבְרִית Josh. 3, 6. 4, 9; אֲרוֹן יְהוָה 1 Sam. 5, 3. 4. 6, 8 sq.

אַרְנָה 2 Sam. 24, 20 sq. *Araunah*, pr. n. of a Jebusite, written in v. 16 Cheth. אַוְרְנָה, in v. 18 Cheth. אַרְוָנִיָּה; in 1 Chr. 21, 18 sq. אָרְנָן *Ornan*.

* אָרַז a root not in use, Arab. أَرَزَ *to contract oneself, to shrink together*, hence *to be compact, firm*; أَرْزٌ firm, stable, أَرَزٌ a tree firmly rooted. Hence A. Schultens and many after him derive Part. pass. אָרוּז *made fast, firm*, Ez. 27, 24. But most of the ancient versions here render אֲרָזִים *made of cedar, cedrini*, as a denom. from אֶרֶז, after the form נָחוּשׁ brazen, see Lehrg. p. 512; and to these we do not hesitate to accede.—Hence מָרוּז for מֶאֱרוּז, and

אֶרֶז m. plur. אֲרָזִים, constr. אַרְזֵי, *a cedar*, so called from the firmness of its roots, which is common to all trees of the pine genus, Theoph. Hist. Plant. 2. 7. It is the *cedrus coniferi*, or *pinus cedrus*, known as *the cedar of Lebanon*, a tree uncommonly tall, Is. 2, 13. 37, 24. Am. 2, 9; and wide-spreading Ez. 31, 3; formerly very frequent on Mount Leba-

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non Ps. 29, 5. 92, 13. 104, 16, but now greatly reduced in number; Bibl. Res. in Pal. III. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the royal palaces for ornamental work, and espec. for the wainscot and ceiling. Hence put for *cedar-work*, wainscoting, 1 K. 6, 18. Arab. أَرْزٌ, which is still in use among the inhabitants of Lebanon; Ethiop. ኦርዝ, Aram. אַרְזָא, ܐܪܙܐ.—There is therefore no ground for understanding אֶרֶז to be *the pine*, and not *the cedar*, according to Celsius in Hierob. I. 106 sq.

אַרְזָה f. denom. from אֶרֶז, *cedar-work*, e. g. wainscoting, Zeph. 2, 14. The fem. has the force of a collective, as in עֵצָה wood, Lehrg. 477.

* I. אָרַח *to go, to walk, to be on the way*, as finite verb once Job 34, 8. Chald. אֲרַח id. Similar is Gr. ἔρχομαι, and softer forms from the same stock are הוּךְ, הָלַךְ.—Part. אֹרֵחַ *a wayfarer, traveller*, Judg. 19, 17. 2 Sam. 12, 4. Jer. 14, 8. Plur. Jer. 9, 1. Fem. אֹרְחָה collect. *a company of travellers*, espec. of merchants, *a caravan*, συνοδία, Gen. 37, 25. Is. 21, 13. See Lehrg. p. 477. Comp. אֹרַח, אֹרְחָה.

Deriv. אֹרְחָה—אֹרַח.

* II. אָרַח *to decree, to appoint*, i. q. חָקַק, whence אֲרֻחָה i. q. חוֹק, something appointed, fixed. Corresponding is Arab. أَرَخَ to appoint a time; whence أَرْخَةٌ a set time, era, epoch, أَرَّخَ to date a letter, تَأْرِيخٌ a chronicle, annals. Perh. kindr. with r. עָרַךְ q. v.

אָרַח (perh. for אֲרֵחַ wayfaring) *Arah*, pr. n. m. a) Ezra 2, 5. Neh. 7, 10. b) 1 Chr. 7, 39.

אֹרַח, plur. אֳרָחוֹת, constr. אָרְחוֹת; c. suff. אָרְחֹתַי, אָרְחֹתֶיךָ, אָרְחֹתָם, in place of which sometimes in Mss. and editions אֹרְחֹתַי, אֹרְחֹתֶיךָ, אֹרְחֹתָם, see J. H. Mich. ad Job 13, 27; comm. gend. e. g. masc. Prov. 2, 15, comp. Job 6, 18. 19; fem. Prov. 15, 19; a poetic word, *a way, path, road*, i. q. דֶּרֶךְ. Chald. אֹרַח, Syr. ܐܘܪܚܐ, Samar. ࠀࠓࠁ id.—Gen. 49, 17. Judg. 5, 6. Ps. 19, 6. אָרְחוֹת יַמִּים *the paths of the seas* Ps. 8, 9, comp. ὑγρὰ κέλευθα Hom. Il. 1. 312. אֹרַח חַיִּים *the path of life* i. e. *to* life or happiness Prov. 5, 6.—Hence: a) Metaph. *way* i. e. *manner* of life and conduct, i. q. דֶּרֶךְ. So אֹרַח שֶׁקֶר *false way*, i. e. false and deceitful conduct, life, Ps. 119, 104. אָרְחוֹת יְהוָה *the ways of Jehovah*, i. e. a way of life pleasing to God, Ps. 25, 4. 119, 15. Is. 2, 3. The idea of a *way* is often preserved, as Prov. 4, 14. 8, 20. b) i. q. *mode, manner*, Gen. 18, 11 חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים *it ceased to be with Sarah after the manner of women*, by euphemism for the menses, comp. 31, 35. c) *The ways* or *paths of any one*, i. q. his *condition, lot*, Job 8, 13. Prov. 1, 19. Comp. in Engl. 'the way it goes with him.' d) Poet. אֹרַח is put for *a wayfarer, traveller*, Job 31, 32. Plur. אָרְחוֹת תֵּמָא *the travellers of Tema*, the caravans, Job 6, 19.

אֹרַח Chald. plur. c. suff. אָרְחָתָךְ, אָרְחָתֵהּ, i. q. Hebr. *ways*, i. e. metaph. *counsels* of God, Dan. 4, 34; *affairs, destinies* of any one, Dan. 5, 23.

אֹרְחָה f. *company of travellers, caravan*; see under r. אָרַח I.

אֲרֻחָה f. (r. אָרַח II) *an appointed portion* of food or provision, *an allowance*, delivered out daily or at fixed times, 2 K. 25, 30. Jer. 52, 34. Hence genr. *a portion* of food, *meal*, Prov. 15, 17. Jer. 40, 5.

אֲרִי m. plur. אֲרָיִים 1 K. 10, 20, elsewhere אֲרָיוֹת 1 K. 10, 19. 2 Chr. 9, 18. 19, *a lion*, q. d. the puller in pieces, the render (see r. אָרָה I. 2). Num. 24, 9. 1 Sam. 17, 34 sq. 2 Sam. 23, 20. al. כְּפִיר אֲרָיוֹת *a young lion* Judg. 14, 5; גּוּר אֲרָיוֹת *a lion's whelp* Jer. 51, 38. Trop. as the emblem of strength and valour, Num. 23, 25; of fierceness and cruelty, Prov. 28, 15. See Bochart Hieroz. I. 715 sq. Syr. ܐܪܝܐ.

אֲרִיאֵל m. compounded from אֲרִי and אֵל.

I. *lion of God*, i. e. lion-like champion, hero. a) Collect. 2 Sam. 23, 20 שְׁנֵי אֲרִיאֵל מוֹאָב *two lion-like champions of Moab*; see אַרְאֵל and אֲרִי 1 Chr. 11, 22.

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Comp. Arab. أَسَدُ ٱللّٰهِ and لَيْثُ ٱللّٰهِ *lion of God*, an epithet of heroic warriors; also Pers. شير خدا *Shiri khoda* lion of God.—Spoken of Jerusalem, Is. 29, 1. 2, q. d. *city of heroes*, which should never be subdued; though others refer this passage to no. 2.—Hence b) As pr. n. m. *Ariel*, Ezra 8, 16.

II. *hearth* i. e. *altar of God*, comp. إِرَةٌ hearth, fire-place, from r. אָרָה II; spoken of the altar of burnt-offerings, Ez. 43, 15. 16.

אֲרִידַי *Aridai*, Pers. pr. n. of the ninth son of Haman, Esth. 9, 9. Comp. Ἀριδαῖος i. e. *the strong*, from Pers. *art*, *ard*. —Perh. from *Airyadao* 'digna dans' (Benfey), or *Aryâday* 'donum Ariæ' (Bohlen). Comp. the next article.

אֲרִידָתָא *Aridatha*, pr. n. of the sixth son of Haman, Esth. 9, 8.—The etymology like the preceding article.

אַרְיֵה i. q. אֲרִי, with ה parag. comp. אַשׁ and אִשָּׁה; more frequent than אֲרִי, but used only in the sing. *a lion*, Gen. 49, 9. Deut. 33, 22. Judg. 14, 8. al. Spoken of a powerful and cruel enemy, Is. 15, 9. Jer. 4, 7. Is. 21, 8 וַיִּקְרָא אַרְיֵה *and he cried as a lion*. Comp. Rev. 10, 3.

אַרְיֵה Chald. id. Dan. 7, 4. Plur. emphat. אַרְיָוָתָא Dan. 6, 8.

אֲרִיָה see אֲרִיָה.

אַרְיוֹךְ *Arioch*, an Assyrio-Chald. pr. n. a) A king of Ellasar Gen. 14, 1. 9; comp. Judith 1, 6. b) A captain of the royal guard at the court of Babylon, Dan. 2, 14.—Sanscr. *Aryaka* venerandus; Bohlen.

אֲרִיסַי *Arisai*, Pers. pr. n. of a son of Haman, Esth. 9, 9.—Sanscr. *Aryâsâya* sagitta Ariæ; Bohlen.

* אָרַךְ 1. pr. trans. *to make long*, *to prolong*, *to extend* in a straight line; kindr. with עָרַךְ, where see. Hence אֲרוּכָה a long bandage. Comp. Syr. ܐܪܟ to prolong, Arab. أَرَكَ to defer, to delay.

2. Intrans. fut. יֶאֱרַךְ, plur. יַאַרְכוּ, *to be long*, *prolonged*; Syr. Arab. Samar. id. Aph. אוֹרִיךְ, ܐܘܪܟ, to prolong.—Ez. 31, 5. Gen. 26, 8 וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים *and it came to pass when the time there was long to him*, i. e. when he had lived there a long time. Ez. 12, 22.

Hiph. הֶאֱרִיךְ 1. *to make long*, *to prolong*, Ps. 129, 3; *to extend* or *thrust out* the tongue, Is. 57, 4. הֶאֱרִיךְ יְמֵי פ׳ *to prolong the days of* any one, to grant him long life, 1 K. 3, 14; also ח׳ יָמָיו *to prolong one's own days*, to live long, to be long lived, Deut. 4, 26. 40. 5, 30. 17, 20. 22, 7. Is. 53, 10; and without יָמִים Prov. 28, 2. Ecc. 7, 15. 8, 12.

2. Intrans. *to be made long*, 1 K. 8, 8. Espec. of time, as הֶאֱרִיכוּ יָמָיו *his days are made long*, i. q. to live long, Ex. 20, 12. Deut. 5, 16. 6, 2. 25, 15. Comp. no. 1.

3. *to retard*, *to delay*, *to defer*, as הֶאֱרִיךְ אַפּוֹ *to defer one's anger*, i. e. to be patient, μακρόθυμος, Is. 48, 9. Prov. 19, 11. So too הֶאֱרִיךְ נַפְשׁוֹ id. Job 6, 11. Comp. אֶרֶךְ אַפַּיִם in אֶרֶךְ.

4. *to remain long*, *to tarry*, Num. 9, 19. 22.

Deriv. אֲרוּכָה, and those here following.

אֲרַךְ Chald. i. q. Hebr. *to make long*; also *to fit*, *to adapt*. Part. אֲרִיךְ *fit*, *meet*, Ezra 4, 14.—Talmud. id. Arab. آرَكَ aptissimus, dignissimus.

אָרֵךְ adj. found only in constr. אֶרֶךְ.

1. *long*, Ez. 17, 3 אֶרֶךְ הָאֵבֶר *having long pinions* or wing-feathers.

2. *tardy*, *slow*, in the phrases אֶרֶךְ רוּחַ *slow of spirit* Ecc. 7, 8, and אֶרֶךְ אַפַּיִם *slow of anger*, patient, μακρόθυμος, Prov. 15, 18. 16, 32. Ex. 34, 6. Num. 14, 18. Comp. Syr. ܢܓܝܪܐ ܕܪܘܚܐ patient, Arab. ذو طول long, i. e. long-suffering, longanimis.—Once אֶרֶךְ אַפַּיִם is τὸ μακρόθυμον, *patience*, Jer. 15, 13. Opp. קְצַר רוּחַ.

אָרֹךְ adj. f. אֲרֻכָּה, *long*, e. g. of space, Job 11, 9; of time, 2 Sam. 3, 1.

אֶרֶךְ (length) *Erech*, pr. n. of a city of Babylonia, Gen. 10, 10. Among the ancient interpreters, Pseudo-Jon. Targ. of Jerus. Jerome, and Ephrem understand *Edessa*; but Bochart, Phaleg IV. 16, more correctly regards it as *Areca* or *Arecca*, situated on the confines of Babylonia and Susiana; comp. Ammian. 23. 21.

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אֹרֶךְ m. c. suff. אָרְכּוֹ, *length*. Gen. 6, 15. Ex. 26, 2 sq. 27, 1 sq. אֹרֶךְ יָמִים *length of days*, long life, Ps. 21, 5. 91, 16. לְאֹרֶךְ יָמִים *as long as I live* Ps. 23, 6. אֹרֶךְ אַפַּיִם *patience* Prov. 25, 15.

אָרְכָּה Chald. fem. *length, a lengthening*, spoken of time, Dan. 4, 24. 7, 12.

אָרְכָּה see אֲרוּכָה.

אַרְכּוּבָה Chald. fem. *the knee*, Dan. 5, 6. In the Targums רְכוּבָא, רְכוּבָא, the prosthetic Aleph being dropped. See in r. רָכַב.

אַרְכְּוָי Chald. plur. אַרְכְּוָיֵא, gentile n. *Archevites* Ezra 4, 9; from the city אֶרֶךְ Gen. 10, 10.

אַרְכִּי gentile n. *Archite*, an inhabitant of a city or district אֶרֶךְ situated in the territory of Ephraim, Josh. 16, 2, different from the city of like name in Babylonia. 2 Sam. 15, 32. 16, 16.

* אָרַם a root not in use, i. q. רוּם, רָמַם, חָרַם, עָרַם, רָאַם, *to be high*; comp. Arab. غَرِمَ intumuit, extulit se.—Hence אַרְמוֹן, and

אֲרָם constr. אֲרַם pr. n. *Aram*, pr. high region, q. d. *Highlands*, opp. כְּנַעַן *Lowlands*.

1. *Aramæa, the Aramæans*, i. e. *Syria, the Syrians*, constr. with a verb masc. sing. 2 Sam. 10, 14. 15. 18. 1 K. 20, 26; plur. 2 Sam. 10, 17. 19. 1 K. 20, 20; rarely with sing. fem. Is. 7, 2. To the Greeks also this ancient and domestic name of Syria was not wholly unknown; see Hom. Il. 2. 783. Hesiod. Theog. 304. Strabo 13. 4. 6. ib. 16. 4. 27. The name *Aramæa* however was of wider extent than *Syria*, and comprehended also Mesopotamia; although Pliny and Mela ascribe to Syria the same and even a greater extent; Plin. H. N. 5. 15. 12. Mela 1. 11. Where it stands alone, אֲרָם, it is for the most part to be understood of Western Syria, or Syria strictly so called, Judg. 3, 10. 1 K. 10, 29. 11, 25. 15, 18; espec. the territory of and around Damascus, Is. 7, 1. 8. Am. 1, 5; which is more definitely called אֲרָם דַּמֶּשֶׂק *Syria of Damascus* 2 Sam. 8, 5. Where Mesopotamia is meant, the expression is אֲרָם נַהֲרַיִם *Syria of the two rivers* Gen. 24. 10. Deut. 23. 5. Judg. 3, 8; or פַּדַּן אֲרָם *Padan Aram, Plain of Syria*. Gen. 25, 20. 28, 2. 5. 6. 7; and ellipt. פַּדָּן Gen. 46, 7; rarely simply אֲרָם Num. 23, 7, where however it is made definite by a description; comp. אֲרַמִּי.—The kingdoms of Western Syria in the time of David, (not of Mesopotamia, as is often supposed,) were the following: אֲרַם צוֹבָה *Aram Zobah*, see צוֹבָה; אֲרַם בֵּית רְחֹב *Aram Beth Rehob*, see בֵּית רְחֹב in no. 12. pp; אֲרַם מַעֲכָה *Aram Maacah*, see מַעֲכָה; and also others; but these all became afterwards subject to the kings of Damascus, 1 K. 20, 1.—Comp. gentile n. אֲרַמִּי, אֲרַמִּי.

2. *Aram*, pr. n. m. a) A son of Kemuel and grandson of Nahor, Gen. 22, 21. He seems to have given his name to the region of Syria. Comp. אָרָם. b) 1 Chr. 7, 34.

אַרְמוֹן m. (r. ארם) plur. constr. אַרְמְנוֹת, *a fortress, castle, palace*, so called from its height, Is. 32, 14. Prov. 18, 19. al. Also אַרְמוֹן בֵּית הַמֶּלֶךְ *the fortress of the king's house*, the innermost part, as the highest and strongest, q. d. *the citadel*, 1 K. 16, 18. 2 K. 15, 25. J. D. Michaelis (Suppl. 128) and after him most modern interpreters here translate it *the women's apartment*, comparing Arab. أُرْم i. q. حَرَم conclavia, Gol. p. 78, and حَرَم *Haram*; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.—Spoken of the citadel of a hostile metropolis, Is. 25, 2.

אֲרַמִּי i. q. אֲרַמִּי, fem. אֲרַמִּית, adv. *Aramaice, in Aramæan* or *Syriac*, Dan. 2, 4. Ezra 4, 7. Is. 36, 11.

אֲרַמִּי gentile n. *an Aramæan, Syrian*, i. e. an inhabitant either of Western Syria 2 K. 5, 20; or also of Mesopotamia, Gen. 25, 20. 28, 5. 31, 20. 24. Fem. אֲרַמִּית 1 Chr. 7, 14.—Plur. אֲרַמִּים 2 K. 8, 29; and by aphæresis תָּרַמִּים for תְּאַרַמִּים 2 Chr. 22, 5.

אַרְמֹנִי (q. d. Palatinus, from אַרְמוֹן) pr. n. m. *Armoni*, 2 Sam. 21, 8.

* אָרַן a root not in use; Arab. أَرَنَ, *to be active, nimble*; whence أَرْنَب wild goat Hence

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אֲרָן (wild goat) *Aran*, pr. n. of a Horite, Gen. 36, 28. 1 Chr. 1, 42.

אָרֹן see אָרוֹן.

אֹרֶן m. 1. *the pine, pinus*, Is. 44, 14. In the Talmud of Babyl. (Para fol. 96. 1) are joined עצי ארזים ארנים וברושים. Sept. *πίτυς*, Vulg. *pinus*.—So called, because when agitated by the wind it emits a tremulous sound; from r. רָנַן, i. e. אֹרֶן contr. for אָרְנַן, as תֹּרֶן for תָּרְנַן, מֹרֶךְ from רָכַךְ. See תֹּרֶן.

2. *Oren*, pr. n. m. 1 Chr. 2, 25.

אַרְנֶבֶת f. epicœn. *a hare*, Lev. 11, 6. Deut. 14, 7. Arab. أَرْنَبٌ, Syr. ܐܪܢܒܐ id. See Bochart Hieroz. I. 994 sq. who regards this quadriliteral as compounded from אָרָה to crop, and נִיב produce, fruit.

אַרְנוֹן and **אַרְנֹן** (for רְנוֹן a noise, murmur; concr. a noisy or murmuring stream,) *Arnon*, pr. n. of a torrent (נַחַל) with a valley of like name, running from the eastward into the Dead Sea, anciently the northern boundary of Moab and the southern of the Ammonites; now called الموجب *el-Môjeb*. Num. 21, 13 sq. 22, 36. Deut. 2, 24. 36. 3, 8 sq. 4, 48. Is. 16, 2. al. See Burckhardt's Travels in Syria, etc. p. 372. Also Comment. on Is. 16, 2. Bibl. Res. in Palest. II. p. 204.

אֲרַנְיָה see אֲרַוְנָה.

אַרְנָן (active, nimble, see r. אָרַן) *Arnan*, pr. n. m. 1 Chr. 3, 21.

אָרְנָן (id.) *Ornan*. pr. n. of a Jebusite, on the site of whose threshing-floor Solomon built the temple. 1 Chr. 2, 15. 2 Chr. 3, 1. Comp. אֲרַוְנָה.

אֲרַע Chald. st. emph. אַרְעָא. 1. *the earth*, i. q. Heb. אֶרֶץ, ע and צ being interchanged, see under ע. Dan. 2, 35. 39. 3, 31. al.

2. *the ground*, and as adv. *low, below*. Dan. 2, 39 *after thee shall arise another kingdom* אַרְעָא מִנָּךְ *lower than thee*, inferior to thee. Comp. Chald. אַרְעִי, אַרְעָאִי, low; מִלְרַע for מִלְאֲרַע at the lowest part, below.—Hence

אַרְעִית Chald. f. *the ground*, the lowest part, *bottom* of a pit, Dan. 6, 25.

אַרְפָּד (prop, support, i. e. a strong city; for רְפַד from r. רָפַד,) *Arpad*, pr. n. of a city and region of Syria, not far from the city Hamath, with which it is often coupled, governed by its own kings, and to be distinguished from אַרְוָד q. v. 2 K. 18, 34. 19, 13. Is. 10, 9. Jer. 49, 23. [More prob. the same with אַרְוָד *Arvad*, i. e. the island Ruwâd, with its territory on the adjacent coast; which was contiguous to that of Hamath. The interchange of פ and ו (like ב and י) is not unnatural.—R.

אַרְפַּכְשַׁד *Arphaxad*, pr. n. of the third son of Shem, and denoting at the same time a people or region of country, Gen. 10, 22. 24. 11, 10–13. The conjecture of Bochart is not improbable (Phaleg. 2. 4), that it is the province *Ἀῤῥαπαχῖτις*, *Arrapachitis*, in northern Assyria near Armenia (Ptol. 6. 1), the primitive country of the Chaldeans; see Comment. on Is. 23, 13. Josephus, Ant. I. 6. 4, *Ἀρφαξάδης δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξαδαίους ὠνόμασεν*. Bohlen ad Gen. l. c. compares Sanscr. *Aryapakshatâ* '(a land) by the side of Asia;' comp. Borussia i. q. *Po-rus*, near the Russians.

***אָרַץ** a root of uncertain signif. Arab. أَرْضٌ *low, inferior;* but this is derived rather from the primary idea *earth*.

אֶרֶץ comm. gend. (rarely masc. Gen. 13, 6. Ps. 104, 6. Is. 9, 18; or when the earth is put for its inhabitants, Is. 26, 18. 66, 8.) c. suff. אַרְצִי, c. art. הָאָרֶץ, He loc. אַרְצָה, *the earth*, Arab. أَرْضٌ, Chald. אַרְעָא, Syr. ܐܪܥܐ.—Spec.

1. *the earth, orbis terrarum*, opp. to the heavens; הַשָּׁמַיִם וְהָאָרֶץ Gen. 1, 1. 2, 1. 4. and אֶרֶץ וְשָׁמַיִם Gen. 2, 4, *the heavens and the earth*, the whole universe. Synecd. for the inhabitants of the earth, Gen. 9, 19. 11, 1. 19, 31.

2. *the earth, land*, opp. to the sea, Gen. 1. 28.

3. *a land, country*, Ex. 3, 8. 13, 5. Gen. 21, 32 אֶרֶץ פְּלִשְׁתִּים. Ruth 1, 7 אֶרֶץ יְהוּדָה. So *the land of any one* is either the country subject to him, as *the land of Sihon* Neh. 9, 22; or consecrated to any one Jer. 2, 7. 16, 18; or in which one dwells Deut. 19, 2. 10. 28, 12; or was born, q. d. one's father-land Gen. 24, 4.

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30, 25. Num. 10, 9. Is. 8, 9. Comp. γῆ τινος Acts 7, 3; and the words עַם, עִיר, אִישׁ.—Absol. אֶרֶץ and הָאָרֶץ often denote *Palestine* κατ' ἐξοχήν Joel 1, 2; and so in the formula שָׁכַן אֶרֶץ, יָרַשׁ, Ps. 37, 9. 11. 22. 29. 44, 4. Prov. 2, 21. 10, 30.—Synecd. for the inhabitants of a land, Is. 26, 18; spec. of wicked inhabitants Is. 11, 4; comp. אֱנוֹשׁ no. 1. b.

4. *land*, i. e. a piece of land, *a field*, Gen. 23, 15. Ex. 23, 10. Of the fields or country around a city, Josh. 8, 1.

5. *the ground*, with He local אַרְצָה (Milêl) *to the ground*, as וַיִּשְׁתַּחוּ אַרְצָה Gen. 33, 3. 37, 10. Hence poet. for *reptiles*, as crawling upon the ground, i. q. רֶמֶשׂ הָאָרֶץ, as Job 12, 8 שִׂיחַ לָאָרֶץ *speak to the ground*, i. e. to the reptiles crawling thereon; followed by 'the fishes of the sea;' comp. Gen. 9, 2. 1 K. 5, 13.

6. *earth*, i. e. the element, *earthy particles*, *scoriæ* of metals. Ps. 12, 7 *silver purified in a work-shop* לָאָרֶץ *as to the earth*, i. e. from its dross, scoriæ.

Plur. אֲרָצוֹת *lands*, *countries*, *regions*, Gen. 26, 3. 4. So הָאֲרָצוֹת *the lands*, often espec. in the later Hebrew put κατ' ἐξοχήν for *heathen lands*, foreign countries, comp. גּוֹיִם, אִיִּים; e. g. עַמֵּי הָאֲרָצוֹת *the nations of the* (heathen) *lands* 2 Chr. 13, 9. 17, 10. מַמְלְכוֹת הָאֲרָצוֹת *the kingdoms of the* (gentile) *lands* 1 Chr. 29, 30. 2 Chr. 12, 8. 17, 10. The origin of this usus loquendi is apparent from the following passages in Ezekiel, 5, 6. 11, 17. 12, 15. 20, 23. 22, 15. 20, 32. 22, 4.

Note. He paragogic in אַרְצָה is for the most part local; but sometimes also it is merely a poetic form, so that אַרְצָה does not differ from אֶרֶץ, e. g. Job 34, 13. 37, 12. Is. 8, 23; comp. לַיְלָה for לַיִל.—Hence

אַרְצָא (earth) *Arza*, pr. n. m. 1 K. 16, 9.

אֲרַק Chald. stat. emphat. אַרְקָא, i. q. אַרְעָא, *the earth*, the letter ע being changed into the harsher ק, Jer. 10, 11. Freq. in the Targums.

* אָרַר fut. יָאֹר, imp. אוֹרוּ Judg. 5, 23, with He parag. אָרָה Num. 22, 6, *to curse;* corresponding is Arab. هَرَّ to abhor, to detest; and still more nearly Gr. ἀρά, ἀράομαι. Constr. c. acc. Num. 22, 6. 23, 7. Mal. 2, 2. Judg. 5, 23. Job 3, 8 אֹרְרֵי יוֹם *cursers of the day*, i. e. a class of magicians who were thought to render particular days unfortunate by their imprecations. Gen. 3, 14 *cursed art thou from every beast*, i. e. all beasts shall avoid thee as infamous and accursed. Deut. 27, 15 sq. 28, 16 sq.

Niph. pass. Part. נֵאָרִים Mal. 3, 9.

Piel אֵרַר, part. מְאָרֵר 1. i. q. Kal, *to curse*, Gen. 5, 29.

2. *to cause a curse*. Num. 5, 22 הַמַּיִם הַמְאָרְרִים *the waters causing a curse*, i. e. which cause destruction to the adulterous and perjured woman who drinks them.

Hoph. fut. יוּאַר pass. *to be cursed*, Num. 22, 6.

Deriv. מְאֵרָה.

אֲרָרָט pr. n. *Ararat*, a region or province near the middle of Armenia, between the Araxes and the lakes Van and Oroomiah, 2 K. 19, 37. Is. 37, 38; still called by the Armenians *Ararat*, տարարատ; upon whose mountains, הָרֵי אֲרָרָט, the ark of Noah rested, Gen. 8, 4. It is sometimes taken in a wider sense for Armenia itself, Jer. 51, 27. That it is the name of a region, and not strictly of a mountain, is affirmed also by Moses Chorenensis; see Schroeder Thes. Ling. Arm. p. 55. Mosis Choren. Hist. Arm. ed. Whiston, p. 289, 308, 358, 361.—For an account of this region, see Morier's Second Journey, p. 312. R. K. Porter's Travels Vol. I. p. 178 sq. Smith and Dwight's Researches in Armenia, Vol. II. p. 73 sq.—The root is Sanscr. *Aryavarta*, 'terra sancta;' Bohlen, Benfey, etc.

* אָרַשׂ in Kal not used, but as is noted by Manger ad Hos. 2, 21, pr. i. q. עָרַשׂ, عرش, *to erect*, *to build*, whence עֶרֶשׂ a bed or couch, with a canopy. Thence also عَرْسٌ a bed-fellow, husband or wife, عَرُوسٌ one betrothed.—Hence

Piel אֵרֵשׂ *to betroth* a woman, pr. to make her a spouse; c. acc. אֵרֵשׂ אִשָּׁה Deut. 20, 7. 28, 30; and אֵרֵשׂ לוֹ אִשָּׁה Hos. 2, 21. 22. 2 Sam. 3, 14. The price paid for a wife is put with בְּ 2 Sam. l. c.

Pual אֹרַשׂ, fem. in Pause אֹרֶשָׂה, *to be*

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betrothed, Ex. 22, 15. Deut. 22, 28. Part. מְאֹרָשָׂה Deut. 22, 23. 25. 27.—Chald. אֲרַס Pe. and Pa. id.

* אָרַשׁ obsol. root, i. q. Arab. ورش *to desire, to long for.* Hence

אֲרֶשֶׁת f. *desire, longing*, Ps. 21, 3. Sept. δέησις, Vulg. *voluntas.*

אַרְתַּחְשַׁשְׁתְּא Ezra 4, 8. 11. 23. 6, 14, אַרְתַּחְשַׁסְתְּא 7, 1. 7, אַרְתַּחְשַׁשְׁתָּא 4, 7, *Artaxerxes*, pr. n. of several Persian kings; in Greek written Ἀρταξέρξης, by the Armenians արտաշէս *Ardashes*, by the modern Persians اردشير, اردهشير, *Ardeshir;* by the ancient Persians, in the inscriptions of Nakshi-Rustam in Niebuhr's Reisebeschr. II. tab. 27, according to De Sacy, ארתחשתר *Artakhshetr, Artakhshatra;* whence by interchanging the letters *r* and *s*, and by transposition, arose the form *Artakhsharta* and the Heb. *Artakhshast, Artakhshasta*, as above. Comp. Lassen in Zeitschr. f. d. Kunde des Morgenl. VI. p. 160.

This name is compounded from the syllable *art*, strong, mighty, (comp. the pr. names Ἀρτοβάρης, Ἀρταβάζης, Ἀρταφέρνης,) and חשתר, which in the ancient usage denoted *king*, like the Zend and Sanscr. *kśatra*. Nor yet is Herodotus to be taxed with error in rendering it *mighty warrior* (6. 98), comp. *kśatra* 'soldier;' since kings also were warriors. See Lassen Keilschrift p. 36.

Two kings of this name are mentioned in the O. Test. a) *Pseudo-Smerdes* Ezra 4, 7. 8. 23 comp. 24, who not improb. took the name of Artaxerxes on his accession. b) *Artaxerxes Longimanus*, in whose seventh year Ezra led out a colony into Palestine, Ezra 7, 1. 7. 11. 12. 21. 8, 1; and from the twentieth to the thirty-second year of whose reign Nehemiah was governor of Judea, Neh. 2, 1. 5, 14. 13, 6. See more fully in Thesaur. p. 155, 156.

* אָשַׂר obsol. root, prob. i. q. אָסַר *to bind.* Hence the two following:

אֲשַׂרְאֵל (whom God hath bound sc. by a vow) pr. n. m. *Asareel*, 1 Chr. 4, 16.

אַשְׂרִיאֵל (vow of God) pr. n. m. *Asriel*, Num. 26, 31. Josh. 17, 2. 1 Chr. 7, 14. Patronym. is אַשְׂרִאֵלִי *Asrielite*, Num. l. c.

* אֵשׁ c. suff. אִשּׁוֹ Job 18, 5, אֶשְׁכֶם Is. 50, 11, comm. gend. (rarely masc. Job 20, 26. Ps. 104, 4. Jer. 48, 45; comp. on the gender of words signifying *fire*, Lehrg. p. 546 note,) *fire*, comp. Chald. אֶשָּׁא, אֶשְׁתָּא, fire, fever, Syr. ܐܫܬܐ fever, Ethiop. እሰት fire, Arab. أَنِيسَةٌ, which however is rarely used. The branches of this very ancient stock are widely spread throughout the languages of Asia and Europe; comp. Sanscr. *ush* to burn, Pehlv. and Pers. آتش, perh. Lat. *æstus*, Germ. *heitzen, heiss.*—Spec.

1. *the fire of God*, often for *the lightning*, 1 K. 18, 38. 2 K. 1, 10. 12. 14. Job 1, 16; comp. Ex. 9, 23 and Pers. آتش آسمان Trop. for *the anger and wrath of God*, (comp. Virg. Æn. 2. 575 *exarsere ignes animo, subit ira*, etc.) Deut. 32, 22 אֵשׁ קָדְחָה בְאַפִּי *a fire is kindled in mine anger.* Jer. 4, 4. 15, 14. 21, 12. Lam. 2, 4. Ez. 22, 21. In like manner *fire* is put for *ardour* in men, q. d. burning zeal or passion, Jer. 20, 9. Ps. 39, 3. 4.

2. Poet. *fire* for *war*, e. g. *to be consumed by fire*, i. q. *to be consumed, wasted by war*, Num. 21, 28. Jer. 48, 45. Judg. 9, 15. 20. Is. 10, 16. 26, 11. Ps. 21, 10. So קָדַח אֵשׁ *to kindle a fire*, metaph. to kindle a war, to excite the tumult of war, Is. 50, 11.—The same figure is frequent in the Arabian poets; comp. Comment. on Is. 7, 4.

3. Trop. for *destruction, ruin*, of any kind, both of men and things, Job 15, 34. 20, 26. 22, 20. 31, 12. Is. 1, 31. 30, 30. 33, 11. 14.

4. *heat, scorching*, of the sun, Joel 1, 19, 20. 2, 3. 5.

5. *a flashing, brightness, splendour*, e.g. of arms Nah. 2, 5. אַבְנֵי אֵשׁ *stones of fire*, glittering gems, Ez. 28, 14. 16; comp. Stat. Theb. 2. 276 *arcano florentes igne smaragdi.*

Deriv. אִשָּׁה, q. v.

אֵשׁ Chald. st. emphat. אֶשָּׁא, id. Dan. 7, 11.

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* אֹשׁ i. q. יֵשׁ, *there is, there are*, 2 Sam. 14, 19. Mic. 6, 10. Arab. أَيْسَ, Chald. אִית, אִיתַי.

אֹשׁ (*ôsh*) Chald. plur. אֲשִׁין, *foundations*, Ezra 4, 12. 5, 16. R. אָשַׁשׁ. Arab. أُسٌّ.

* אָשַׁב obsol. root, perh. i. q. أَشَبَ, حشب, חָשַׁב, *to mingle, to compute*.— Hence

אַשְׁבֵּל (for אַשְׁבַּאל sententia Dei) *Ashbel*, pr. n. of a son of Benjamin, Gen. 46, 21. 1 Chr. 8, 1. Hence patronym. אַשְׁבֵּלִי *Ashbelite* Num. 26, 38.

אֶשְׁבָּן (i. q. חֶשְׁבּוֹן) pr. n. m. *Eshban*, Gen. 36, 26.

אַשְׁבֵּעַ (I adjure) pr. n. m. *Ashbea*, 1 Chr. 4, 21.

אֶשְׁבַּעַל *Eshbaal*, pr. n. of a son of Saul, 1 Chr. 8, 33. 9, 39; i. q. אִישׁ־בֹּשֶׁת p. 45.

* אָשַׁד obsol. root, i. q. Chald. and Syr. אָשַׁר, أَمَّ, *to pour, to pour out*.— Hence the two following:

אָשֹׁד m. *an outpouring*. Num. 21, 15 אָשֹׁד הַנְּחָלִים i. e. places where the torrents from the mountains are poured out, or flow down, into the valleys and plains below, q. d. *ravines*.

אַשְׁדָּה f. id. *outpouring* of torrents, a low place or *ravine* at the foot of a mountain where a torrent flows down, Josh. 10, 40. 12, 8. אַשְׁדּוֹת הַפִּסְגָּה *the ravines of Pisgah*, for the foot or base of the mountain, Deut. 3, 17. 4, 49. Josh. 12, 2. 3. Comp. سَفْح foot of a mountain or hill, from سفح to pour out.

אַשְׁדּוֹד (strong-hold, castle, for אֲסָדּוֹד from שָׂדַד) pr. n. *Ashdod*, Gr. Ἄζωτος, one of the five principal cities of the Philistines, (assigned to the tribe of Judah Josh. 15, 47,) Josh. 11, 22. 15, 46. 1 Sam. 5, 1. Is. 20, 1. It was a key of Palestine towards Egypt; comp. Is. l. c. and Hdot. 2. 157. A village still stands upon its site, called *Esdûd*; see Rosenm. Bibl. Geogr. II. ii. p. 374 sq. Bibl. Res. in Palest. II. p. 368.—The gentile n. is אַשְׁדּוֹדִי, fem. ־דִּית, and this latter adverbially, *in the dialect of Ashdod*, Neh. 13, 24.

* אָשָׁה obsol. root, i. q. Arab. أَسَا for أَسَوَ.

1. *to prop, to support*, i. q. אָשַׁשׁ.

2. Metaph. *to heal, to cure*.

Deriv. אָשְׁיָה and pr. n. יֹאשִׁיָּה.

אֶשָּׁה fem. i. q. אֵשׁ, *fire*, as in Chald. Jer. 6, 29 Cheth. בָּאֶשָּׁתָם לִפְעֶרֶת *by their fire the lead* (is consumed). Keri בָּאַשׁ תָּם *consumed by fire*.

אִשֶּׁה m. constr. אִשֵּׁה, plur. constr. אִשֵּׁי, *a sacrifice, offering*, so called from the fire (אֵשׁ) which consumes it, as πυρά from πῦρ, q. d. *the sacred fuel* to be burned before God, with ־ה parag. like אֲרִי, תְּנָה, חֲנָה; אַרְיֵה. Spoken of every kind of sacrifice and offering, and once even of those not burned, Lev. 24, 7. 9. Most freq. in certain ritual formulas, as אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה *a sacrifice of sweet odour unto Jehovah* Lev. 1, 9. 13. 17. 2, 2. 9. 3, 5. לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה Ex. 29, 41. Lev. 8, 21; ellipt. אִשֵּׁה לַיהוָה *a sacrifice to Jehovah* sc. of sweet odour Lev. 2, 16. Ex. 29, 18. 25. Plur. אִשֵּׁי יְהוָה *sacrifices of Jehovah*, i. e. offered to him, Lev. 2, 3, 10.

אִשָּׁה (for אִנְשָׁה, fem. of the form אִנְשׁ), constr. אֵשֶׁת (fem. of the form אִישׁ, for אִרְשָׁת) which is sometimes also put for the absol. Deut. 21, 11. 1 Sam. 28, 7. Ps. 58, 9; c. suff. אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc. once אָשְׁתֵּךְ Ps. 128, 3; Plur. once אִשּׁוֹת Ez. 23, 44, elsewhere always נָשִׁים (for אֲנָשִׁים by aphæresis, from sing. אֲנָשָׁה), constr. נְשֵׁי, c. suff. נָשַׁי, נָשָׁיו, נְשֵׁיהֶם.

1. *a woman, female*, of any age or condition, married or unmarried. Cant. 1, 8 הַיָּפָה בַּנָּשִׁים *O thou fairest among women!* 5, 9. 6, 1. Gen. 31, 35 דֶּרֶךְ נָשִׁים לִי *the way of women is upon me*, i. e. I have what is usual with women, the menses. 2 Sam. 1, 26 *thy love to me was ... passing the love of women*. Job 42, 15. Of unmarried females Gen. 24, 5. Is. 4, 1.— Spec. a) As the name of the *sex*, and thus applied to animals, *a female*. Gen. 7, 2; so Lat. *femina*, French *femelle*, Gr. γυνή in Aristotle. See אִישׁ no. 1. a. With the artic. collect. *women*, the female sex, Ecc. 7, 26. b) *a wife*, opp.

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to a husband, Gen. 24, 3. 4. 25, 1. 26, 34. 28, 1. 34, 4 sq. אֲבִיךְ אֵשֶׁת *thy father's wife*, i. e. *thy step-mother*, Lev. 18, 8. 11. Comp. 1 Cor. 5, 1. Frequent in the phrase לָקַח לוֹ לְאִשָּׁה *to take to oneself* a woman *for a wife*, Gen. 4, 19. 6, 2. Spoken also of a concubine, Gen. 30, 4; of one betrothed, Gen. 29, 21. c) As a term of reproach for a man who is weak, cowardly, effeminate, Is. 19, 16. 3, 12. Jer. 51, 30. Nah. 3, 13. Comp. Hom. Ἀχαιΐδες οὐκ ἐτ' Ἀχαιοί. Virg. Æn. 9. 617. d) Joined in apposition with various nouns, e. g. אִשָּׁה זוֹנָה *a harlot* Josh. 2, 1; אִשָּׁה פִּילֶגֶשׁ *a concubine* Judg. 19, 1; אִשָּׁה אַלְמָנָה *a widow* 1 K. 7, 14; אִשָּׁה נְבִרְאָת Judg. 4, 4; אִישׁ יִשְׂרְאֵלִית Lev. 24, 10. e) With genit. of an attribute, instead of an adjective, e. g. אֵשֶׁת חַיִל *a capable woman* Ruth 3, 11; אֵשֶׁת מִדְיָנִים *a contentious woman* Prov. 27, 15; אֵשֶׁת זְנוּנִים *a prostitute* Hos. 1, 2. f) Emphat. of a true *woman*, such as she should be, Ecc. 7, 28; see אָדָם no. 2. comp. in יִשְׂרָאֵל no. 1, and the saying of Diogenes, 'I seek a man.'

2. Followed by אַחוֹת or רֵעוּת. *one, another; altera, altera;* see under these words.

3. *every one*, Ex. 3, 22. Am. 4, 3.

Note. In Chaldee the word for *woman* is אִתְּא, st. emph. אִתְּתָא, אִנְתְּתָא, plur. נְשִׁין. Syr. ܐܸܬ̰ܬܳܐ, plur. ܢܶܫ̰ܶܐ. Arab. إِمْرَأَةٌ, مَرْأَةٌ, plur. نِسْوَةٌ, نِسْوَانٌ, نِسْوُونَ; also أُنْثَى woman, plur. أُنُثٌ. Ethiop. ሐንስይ *anest* (not *anset*) which also is put for plur. *women*.

אֲשֵׁרָה see אָשְׁרָה.

אֲשׁוֹן m. (r. אָשַׁן) *darkness, obscurity*, only Prov. 20, 20 Keri בְּאֲשׁוֹן חָשְׁכָּהּ; in Cheth. בְּאִישׁוֹן חֻשְׁכָּהּ. The Targ. gives the like orthography in Chaldee, אֲשׁוֹן חֲשׁוֹכָא.

אַשּׁוּר or אֲשׁוּר m. only c. suff. אֲשׁוּרוֹ, plur. c. suff. אֲשֻׁרָיו. R. אָשַׁר.

1. *a step, going*. Prov. 14, 15. Ps. 40, 3. Metaph. in reference to virtue and piety, e. g. to follow the steps of Jehovah, Job 23, 11; also one's steps are said to slide and fall, Ps. 37, 31. 73, 2. Comp. צַעַד.

2. i. q. תְּאַשּׁוּר, a species of *cedar*, Arab. *Sherbin*. Ez. 27, 6 קַרְשַׁיִךְ עָשׂוּ־שֵׁן בַּת־אַשֻּׁרִים *thy benches* (or decks) *they make of ivory, the daughter of the Sherbin-cedars*, i. e. ivory inlaid in cedar wood, bordered with it; comp. Virg. Æn. 10. 136. See in תְּאַשּׁוּר.

אַשּׁוּר (r. אָשַׁר) 1. i. q. אָשׁוּר, *a step*, constr. with a fem. Job 31, 7.

2. Rarely אַשָּׁר 1 Chr. 5, 6, with He local אַשּׁוּרָה Gen. 25, 18, pr. n. *Assyria*, Hos. 9, 3. 10, 6. Zech. 10, 10; more fully אֶרֶץ אַשּׁוּר Is. 7, 18. Also *the Assyrians*, constr. c. masc. Is. 19, 23. 23, 13. 30, 31. 31, 8. Ps. 83, 9. Hos. 14, 4. In the cuneiform inscriptions it is written *Âsurâ*; see Lassen über d. Persepol. Keilschr. p. 71–79.—The name *Assyria* is variously employed by the Hebrews, e. g. a) *Assyria proper*, in the ancient sense, Gen. 10, 11. 22, seems to have comprehended nearly the same countries which Ptolemy (6. 1) assigns to Assyria proper, viz. those lying east of the Tigris, between Armenia, Susiana, and Media, and espec. Adiabene. b) Usually it stands for *the Assyrian empire*, which comprehended also Babylonia and Mesopotamia, Is. 10, 9. 10, comp. Comment. on Is. 39, 1; and extended to the Euphrates, Is. 7, 20, which river therefore is put as the emblem of the Assyrian empire Is. 8, 7. So too the name Assyria comprehends also Babylonia in Hdot. 1. 102, 106. Strabo 16 init. Arrian Exped. Alex. 7. 7. 6. Once also in the O. Test. the provinces beyond the Tigris seem to be left out of view, and the Tigris is thus said to flow *on the east* of Assyria, קֵדְמַת אַשּׁוּר, Gen. 2, 14. c) After the overthrow of the Assyrian empire, the name אַשּׁוּר *Assyria* continued to be sometimes used of the countries over which that empire had formerly extended, and of the new kingdoms which had then taken its place, e. g. of *Babylonia* 2 K. 23, 29. Jer. 2, 18 (comp. Is. 8, 8). Lam. 5, 6; also Judith 1, 5. 2, 1. 5, 1; of *Persia* Ezra 6, 22, where Darius is called מֶלֶךְ אַשּׁוּר.—Hitzig attempts to show that אַשּׁוּר is put also for *Syria*. Is. 19, 23. Ps. 83, 9. (Begr. d. Kritik p. 98. Jes. p. 235.) But his arguments are not convincing.

אַשּׁוּרִי plur. אַשּׁוּרִים *Asshurim*, pr. n. of an Arabian tribe Gen. 25, 3; perh. the

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same which is called in 2 Sam. 2, 9 אַשּׁוּרִי, to be sought in the vicinity of Gilead.

אַשְׁחוּר (perh. blackness, black, r. שָׁחַר) pr. n. m. *Ashur*, 1 Chr. 2, 24. 4, 5.

אֲשֵׁרָה f. (r. אָשָׁה no. 1) *a support, column*; Plur. c. suff. אֲשֵׁירוֹתֶיהָ Jer. 50, 15 Keri, Sept. *ἐπάλξεις αὐτῆς*, Vulg. better *fundamenta ejus*. Comp. Arab. أَسِيَّة column. In Cheth. is אֲשׁוּרֹתֶיהָ from a form אֲשׁוּרָה.

אֲשִׁימָא *Ashima*, the domestic idol of the city of Hamath, 2 K. 17, 30. The name is of uncertain etymology; most prob. it stands in connection with Pers. اسمان *asumân* heaven, Zend. *açmânô*.

אֲשֵׁרָה see אֲשֵׁרָה.

אֲשִׁישׁ m. (r. אָשַׁשׁ) *a foundation*. Arab. أَسِيس, أُسّ, إِسّ, أَسّ, أَسَاس. Found only in plur. אֲשִׁישִׁים *foundations*, i. e. *ruins* of buildings destroyed to the foundations, so that those alone remain. (Comp. מוֹסָדִים Is. 58, 12 of ruins.) Is. 16, 7 אֲשִׁישֵׁי קִיר־חֶרֶשׂ *the ruins of Kir-hareseth*, i. e. of the city Kerak. In Jer. 48, 31, where there is an imitation of this passage in Isaiah, is read אַנְשֵׁי קִיר־חֶרֶשׂ *the men of Kir-heres*; but there is no need of supposing an exact correspondence in such passages. Later writers employed the words of earlier prophets only so far as they were applicable to their purposes; and sometimes added explanations, or even changed them, e. g. substituting for difficult or perhaps obsolete words others more easy and in current use. See Gesch. der Heb. Spr. p. 37 sq. and Comment. on Is. l. c.

אֲשִׁישָׁה f. 2 Sam. 16, 19. 1 Chr. 16, 3; Plur. אֲשִׁישִׁים Hos. 3, 1. and אֲשִׁישִׁים Cant. 2, 5. *a cake, cakes*, Lat. *liba*, spec. such as were prepared from dried grapes or raisins, pressed or compacted into a certain form, from r. אָשַׁשׁ; so אֲשִׁישֵׁי עֲנָבִים *raisin-cakes* Hos. l. c. They are mentioned as delicacies with which the weary and languid are refreshed. 2 Sam. 1 Chr. Cant. ll. cc. and were also offered to idols in sacrifice, Hos. l. c. They differed from צִמּוּק i. e. grapes dried, but not compacted into the form of cakes; and also from דְּבֵלָה i. e. figs pressed into cakes.—The etymology is doubtless to be sought in the idea of pressing together; (see the root, and comp. כַּוָּן a cake, from כָּוַן to make firm, also צַפִּיחִית from צָפַח to spread out;) and not in that of fire, אֵשׁ, as if cakes prepared with fire. The same word occurs in Pseudo-Jon. Ex. 16, 31, where אֲשִׁישָׁן is for Heb. צַפִּיחִית; also in the Mishna, Nedarim 6. 10, where אֲשִׁישִׁים denotes a kind of food prepared from lentiles, prob. cakes made from boiled lentiles.

אֶשֶׁךְ m. *a testicle*, Lev. 21, 20. Syr. ܐܲܚܨܵܐ and Ethiop. ⵅⵙⵏⵜ id. The form is for אֶשְׁכָּה from r. שָׁכַךְ, (as אָמֶשׁ, from מַסָּא,) Ethiop. ⵅⵙⵔ to indicate, to inform, whence ⵅⵙⵔ index, informer. So in Lat. *testis, testiculus*.

אֶשְׁכֹּל plur. אֶשְׁכְּלוֹת and אֶשְׁכָּלוֹת as if from אֶשְׁכָּלָה, comp. אַרְמוֹן; masc. Num. 13, 23.

1. *a bunch, cluster*, pr. *the stem* or *stalk* of a cluster, Lat. *racemus*; spoken of berries or flowers hanging in clusters like grapes, e. g. of dates, Cant. 7, 8; of the flowers of the henna, alhenna, Cant. 1, 14; but chiefly of the *vine*, either fully with הַנֶּפֶן 7, 9; עֲנָבִים Num. 13, 23. 24; or absol. Is. 65, 8. Mic. 7, 1. Once Gen. 40, 10 אֶשְׁכֹּל is distinguished from גֶּפֶן, and denotes *the stem, racemus*, strictly so called, e. g. חִבְּשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים, i. e. *and its stems* (the cluster-stems of the vine) *ripened the grapes*, the berries, i. e. shot forth ripe grapes.—Corresponding is Arab. إِشْكَال, عِشْكَال, palm-branch, Ethiop. ⵅⵙⵏⵍ a grape, a vine, whence the verb ⵅⵙⵏⵍ to bear grapes; Syr. and Chald. ܣܓܘܠܐ, סְגוֹלָא, a grape, cluster. Among all this variety of orthography, the etymology is doubtful. Perhaps אֶשְׁכֹּל may be for אֶשְׁכֹּל, from שָׁכַל, שׂכל, to bind, to braid, to plait, q. d. *a braid* of grapes; comp. גֶּפֶן.

2. *Eshcol*, pr. n. a) Of a valley abounding in vines, in the southern part of Palestine, Num. 13, 23. 24. 32, 9.

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Deut. 1, 24. See Bibl. Res. in Palest. I. p. 316. b) Of a man, Gen. 14, 13. 24.

אַשְׁכְּנַז *Ashkenaz*, pr. n. of a people and region in northern Asia, sprung from the Cimmerians (גֹּמֶר) Gen. 10, 3, and situated in the vicinity of Armenia Jer. 51, 27; unless perhaps it was a province of that country itself. A similar form is אַסְכְּנַז.—The modern Jews understand by it *Germany*, and even call this country by the Heb. name; a rare specimen of ignorance in geographical matters.

אַשְׁכָּר m. for שָׂכָר, Aleph prosthet. *a gift, present*, Ez. 27, 15. Ps 72, 10. R. שָׂכַר II, i. q. שָׂכַר, to hire, to reward.

* אָשַׁל obsol. root, Arab. أَثَلَ and أَثَّلَ i. q. أَصَّلَ *to strike deep root*, to be deeply rooted, أَثْلَةٌ a root, stock, origin. Hence

אֶשֶׁל (Kimchi אֵשֶׁל) i. q. Arab. أَثْلٌ, *a tamarisk, myrica, Tamarix orientalis* Linn. 1 Sam. 22, 6 תַּחַת הָאֶשֶׁל *under the tamarisk-tree*. 31, 13, the parall. passage to which in 1 Chr. 10, 12 has תַּחַת הָאֵלָה *under a terebinth* or *tree* generally.—Then perh. *any large tree*, (like אֵלָה, אַלּוֹן.) and collect. *trees, a wood, grove*, Gen. 21, 33.—An accurate description of the tree أثل is given by J E. Faber, in Fab. and Reiskii Opusc. med. ex monumm. Arabum, p. 137; see also R. K. Porter's Travels II. p. 311.

* אָשַׁם Lev. 5, 19. Num. 5, 7, also אָשֵׁם Lev. 4, 13. 5, 2. 3. 4. 17; fut. יֶאְשַׁם.

1. *to fail in duty, to transgress, to be guilty*, Engl. Vers. *to trespass*. Arab. أَثِمَ id. أَثَّمَ causat. *reum judicavit*, أَثَامٌ and إِثَامٌ fault, guilt, a mulct, comp. Ethiop. ሐሠሞ fault, guilt, አሐሠሞ malefecit. The primary idea seems to be that *of negligence* espec. in one's gait, whence أَثِيمٌ a camel of slow gait, faltering, weary. Comp. חָטָא, שָׁגָה.—Lev. 4. 13. 22. 27. 5, 2. 3. 4. 17. Jer. 50, 7. The person *towards* whom one fails in duty is put with לְ Num. 5, 7. Lev. 5, 19; that *in* which one is guilty, with בְּ Lev. 5, 5, with בַּ Hos. 13, 1. Ez. 22, 4.—Others, in several passages, render אָשַׁם *to acknowledge oneself guilty*, as Hos. 5, 15. Zech. 11, 5. Lev. 4, 22. But there seems no good reason to depart from the common acceptation of אָשַׁם; since we need only render in Hos. l. c. *until they suffer punishment*, as in no. 2; in Zech. l. c. *and are not punished;* in Lev. l. c. *when a ruler hath sinned through ignorance . . . then he is guilty*, has contracted guilt; here אָשַׁם is i. q. נָשָׂא עָוֹן in c. 5, 1. 17.

2. *to bear one's guilt*, i. e. its consequences, *to suffer punishment, to be punished*, Ps. 34, 22. 23. Is. 24, 6. Jer. 2, 3.

3. i. q. יָשַׁם and שָׁמַם, *to be laid waste, destroyed*, spoken of altars Ez. 6, 6. Comp. Syr. ܐܫܬܡܡ a desert.

Niph. *to be punished;* hence *to be destroyed, to perish*, e. g. flocks, Joel 1, 18.

Hiph. *to punish*, and hence *to destroy*, Ps. 5, 11.

Deriv. the three following.

אָשָׁם m. c. suff. אֲשָׁמוֹ, plur. c. suff. אֲשָׁמָיו.

1. *fault, blame, guilt*, which one contracts, Gen. 26, 10. Jer. 51, 5.—Hence

2. Meton. *trespass*, i. e. the thing through which guilt is contracted, Num. 5, 7. 8.

3. *a sacrifice for fault* or *guilt*, Engl. Vers. *a trespass-offering*, 1 Sam. 6, 3 sq. 2 K. 12, 17. Is. 53, 10. Ez. 40, 39. In the Mosaic law these *sacrifices for fault* or trespass-offerings (אֲשָׁמִים) are carefully distinguished from *sacrifices for sin* or sin-offerings (חַטָּאוֹת). Not only were the rites and ceremonies of each different; (see Lev. 5, 1–26, or 1–19 and 6, 1–7; 7, 1–7, comp. 4, 1–35. 6, 17–23 or 24–30;) but the different victims pertaining to each were sometimes conjoined in one and the same offering, (as Lev. 14, 10 sq. Num. 6, 12 sq. comp. Lev. 5, 7–10,) and the particular faults or sins are carefully enumerated by the lawgiver, which were to be expiated by this or that rite; see Lev. c. 5. 14, 12. 24. 19, 20–22. Num. 6, 11. 12. Still, the precise point of distinction between the two kinds of faults or sins, has hitherto been sought in vain. See Jos. Ant. 3. 9. 3. Philo de Victimis 2. p. 247. ed. Mang. Rosenm. ad Lev. 5, 6. Carpzov. Antiquit. S. cod. p. 707 sq.

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אָשֵׁם m. adj. verbal 1. *in fault, guilty,* Gen. 42, 21. 2 Sam. 14, 13.

2. *bringing a trespass-offering,* Ezra 10, 19.

אַשְׁמָה f. 1. Inf. of the verb אָשַׁם (like יִרְאָה, אַהֲבָה), *a being in fault, trespassing;* Lev. 5, 26 [6, 7] מִכֹּל אֲשֶׁר יַעֲשֶׂה לְאַשְׁמָה בָּהּ *of all that he hath done in trespassing therein,* i. e. every thing in which he is in fault. Lev. 4, 3 לְאַשְׁמַת חָטָם i. e. so that the people incur guilt.

2. *a fault, blame, guilt,* Engl. Vers. *trespass,* 1 Chr. 21, 3. 2 Chr. 24, 18. 28, 13. Am. 8, 14 אַשְׁמַת שֹׁמְרוֹן *the guilt of Samaria,* i. e. its idols. Plur. אֲשָׁמוֹת 2 Chr. 28, 10. Ps. 69, 6.

3. *the bringing of a trespass-offering,* see in אָשָׁם no. 3. Lev. 5, 24 [6, 5] בְּיוֹם אַשְׁמָתוֹ *in the day when he bringeth his trespass-offering.* Comp. אָשָׁם no. 2.

אַשְׁמוּרָה see אַשְׁמֹרֶת.

אַשְׁמַנִּים m. plur. i. q. שְׁמָנִים, Aleph prosthet. pr. *fatness;* hence *fat fields,* fertile fields (comp. Gen. 27, 28); Is. 59, 10 בָּאַשְׁמַנִּים כְּמֵתִים *in fertile fields we are as the dead.* The Rabbins and Jerome render it *darkness,* comp. Lam. 3, 6; but see Comment. on Is. l. c.

אַשְׁמֹרֶת, אַשְׁמוּרָה, f. (r. שָׁמַר,) constr. אַשְׁמֻרַת (once absol. Judg. 7, 19), Plur. אַשְׁמֻרוֹת, *a watch, φυλακή,* a part of the night, so called from the military watches. Among the ancient Hebrews there were only three night-watches; the *first* or רֹאשׁ אַשְׁמֻרוֹת Lam. 2, 19; the *middle* Judg. 7, 19; and *the third* אַשְׁמֻרַת הַבֹּקֶר Ex. 14, 24. 1 Sam. 11, 11. Later and in the times of the N. T. there were four, after the Roman manner.

* אָשַׁן obsol. root, perh. I. *to be hard, firm, strong;* Chald. אֲשׁוֹן, אֲשִׁין, hard, strong; comp. עָשִׁין, Arab. أُشُنٌ, hard, strong, robust.

II. *to be dark, obscure,* see אָשׁוֹן.

אֶשְׁנָב m. *a lattice,* i. e. a latticed window, through which the cool breeze passes, Judg. 5, 28. Prov. 7, 6. R. שָׁנַב q. v.

אֶשְׁנָה (the strong, fortified) *Ashnah,* pr. n. of two cities in the tribe of Judah, Josh. 15, 33. 43.

אֶשְׁתָּן (prop, support) *Eshean,* pr. n. of a city in Judah, Josh. 15, 52. R. שָׁתַן.

* אָשַׁף obsolete root, Syr. ܐܫܦ *to use incantation, enchantment.* Simonis places the primary power in the notion of *covering,* hiding; whence Syr. to use incantation, pr. to practise hidden arts, comp. לָאַם and לוּם; also אַשְׁפָּה a quiver, so called *a recondendo.* Kindred with the signif. of incantation is כָּשַׁף.

Deriv. the two following.

אַשָּׁף Heb. and Chald. *an enchanter, magician,* Dan. 2, 10. Plur. Heb. אַשָּׁפִים Dan. 1, 20. 2, 2; Chald. אַשָּׁפִין, emphat. אַשָּׁפַיָּא (from a Sing. אַשָּׁף) Dan. 2, 27. 4, 4. 5, 7. 11. 15. Syr. ܐܫܦܐ enchanter.

אַשְׁפָּה f. c. suff. אַשְׁפָּתוֹ, *a quiver,* perh. so called as *covering* and concealing the arrows, see r. אָשַׁף. Is. 22, 6. 49, 2. Jer. 5, 16. Ps. 127, 5. Job 39, 23. Lam. 3, 13 בְּנֵי אַשְׁפָּתוֹ *the sons of his quiver,* his arrows.

אַשְׁפְּנַז *Ashpenaz,* pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1, 3. Roediger well compares Pers. اسپ, Sanscr. *açvas,* horse, and *nâsâ* nose; pr. 'nose of the horse.' A similar form is אַשְׁכְּנַז.

אֶשְׁפָּר an obscure word, found only twice, 2 Sam. 6, 19. 1 Chr. 16, 3; where Vulg. *assatura bubulæ carnis,* deriving it absurdly enough from אֵשׁ fire and פַּר bullock. Engl. Vers. *a good piece* of flesh. But there can be little doubt that it was a certain measure of wine or drink, *a measure, cup,* for שֶׁפֶר with Aleph. prosthet. from r. שָׁפַר no. 3, i. q. Ethiop. ሰፈረ to measure, whence ሰፍር a measure, cyathus, see Ludolph Lex. Æthiop. p. 187; comp. kindr. סָפַר to number.—An approach to the truth was made by L. de Dieu, who, following the same etymology, understands a portion of the sacrifice *measured out.*

אַשְׁפֹּת m. *a dunghill, fimetum,* for שִׁפֹּת (Neh. 3, 13) with Aleph. prosthet. from r. שָׁפַת to put, to place, perh. also to heap up, comp. שִׂים. So שַׁעַר הָאַשְׁפּוֹת Neh. 2. 13. 3, 14. 12, 31, contr. שַׁעַר הָאַשְׁפֹּת 3, 13, *the dunghill-gate, dung-gate,* in

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Jerusalem, see in שַׁעַר. Trop. put as the emblem of deep and squalid poverty; 1 Sam. 2, 8 *he raiseth up the poor out of the dust*, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן *he lifteth up the needy from the dunghill*. Ps. 113, 7. Comp. Arab. بَعْر dung, mire, put for the deepest poverty.—Plur. אַשְׁפַּתּוֹת, from a lost Sing. אַשְׁפַּתָּה or אַשְׁפָּת. Lam. 4, 5 *they embrace dunghills*, i. e. lie in the dust, wallow in filth. Comp. the similar phrases 'to embrace the rock' Job 24, 8; 'to lick the dust,' etc.

Note. The signif. *dunghill*, which J. D. Michaelis needlessly calls in question, Suppl. p. 137, is expressed by all the ancient versions with once voice; and the same is found also in the Mishna, where occurs the Sing. אשפה *dunghill*, Chetuboth 7. 5. Baba Mezia 5. 7; and Plur. אשפתית of dunghills in the fields, Shebiith 3. 1-3. According to this first form, we might suppose the word to be derived from the root אשף, but whence then would come the Plur. אַשְׁפַּתּוֹת? Most prob. however this Sing. belongs to a later age, and arose from an error of etymology by which the earlier אַשְׁפֹּת, was regarded as a Plur. Comp. אָמָה, plur. אֲמָהוֹת, and thence Chald. Sing. אַמְהָה.

אַשְׁקְלוֹן (perh. migration, from r. שָׁקַל Aram. to migrate, comp. פְּלֶשֶׁת) pr. n. *Ashkelon, Askelon*, a maritime city of the Philistines, Judg. 1, 18. 14, 19. 1 Sam. 6, 17. 2 Sam. 1, 20. Arab. عسقلان *'Askelân*, which name is still retained by the village which stands among the ruins of the ancient city. The gentile n. is אַשְׁקְלוֹנִי Josh. 13, 3.

* אָשַׁר or אָשֵׁר, see the pr. n. אָשֵׁר.

1. Pr. *to be straight, right*, i. q. יָשַׁר no. 2. espec. of a way, and then also of what is *upright, erect*; whence comes the signif. *to be firm, strong*, in the Talmud.

2. *to go straight forward*, and genr. *to go on, to advance*, Prov. 9, 6.

3. *to go well, to prosper, to be happy*; comp. the kindr. verbs יָשַׁר no. 1, כָּשַׁר, עָשַׁר.

Piel אִשֵּׁר *to cause to go straight, to guide right*, Prov. 23, 19. Is. 1, 17 אַשְּׁרוּ חָמוֹץ *lead right the oppressor*, i. e. guide him into the right path. Or it may here be taken as the Act. of Pual no. 2; and then we may render with the ancient versions: ῥύσασθε ἀδικούμενον, Vulg. *subvenite oppresso*, Eng. Vers. *relieve the oppressed*. [More exactly: *right the oppressed*.—R.] Part. מְאַשֵּׁר genr. *leader, guide*, Is. 3, 12. 9, 15.

2. Intrans. *to go on, to advance*, i. q. Kal. no. 2. Prov. 4, 14.

3. *to pronounce happy, to call blessed*, Gen. 30, 13. Ps. 72, 17. Prov. 31, 28. Cant. 6, 9. Job 29, 11.

Pual אֻשַּׁר and אוּשַּׁר 1. *to be led, guided*, Is. 9, 15.

2. *to be made happy, to be blessed*, Ps. 41, 3. Prov. 3, 18.

Deriv. אֲשֵׁר, אֲשֵׁרָה, אֶשֶׁר, אֹשֶׁר, אֲשׁוּר, אֲשׁוּר, תְּאַשּׁוּר, אֻשַּׁרְנָא.

אָשֵׁר (happy, blessed, comp. Gen. 30, 13) *Asher*, pr. n. a) A son of Jacob by Zilpah, Gen. 30, 13. 35, 26; the founder of the tribe of like name Num. 1, 40. 41, the territory of which lay in the northern part of Palestine and is described Josh. 19, 24-31. The gentile n. is אָשֵׁרִי *Asherite* Judg. 1, 32. b) A city eastward from Shechem, Josh. 17, 7.

* אֲשֶׁר A) Pron. relat. of all genders and numbers, like Engl. *who, which*; also *that, what*. In the later Hebrew and Rabbinic is found the abbreviated form שֶׁ, שְׁ, which was elsewhere used only among the Phenicians; in the other kindred dialects the relative has forms derived from the demonstrative זֶה, as Chald. דִּי, דְּ, Syr. ?, Samar. ϯ, Arab. الذي i. q. הַלָּזֶה, Ethiop. H who, comp. H he, this; see Thesaur. p. 165.—The various uses of the relative belong strictly to Syntax; and we give here only the following:

1. Before the relative, the pron. for *he, she, it*, or their plurals, is often omitted, e. g. Num. 22, 6 וַאֲשֶׁר תָּאֹר *and* he *whom thou cursest*. Ruth 2, 2. Ex. 4, 12. Josh. 2, 10. The same pron. is also to be supplied wherever prepositions are prefixed to the relative; e. g. לַאֲשֶׁר *to him who* Gen. 43, 16, *to them who* 47, 24; אֶת־אֲשֶׁר *him who, that which*; מֵאֲשֶׁר *from* or *of those which* Is. 47, 13. Sometimes the pron. implied refers to place, as אֶל־אֲשֶׁר

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to that place *which* Ex. 32, 34; בַּאֲשֶׁר *in* that place *which*, i. e. where, Ruth 1, 17. Lehrg. § 198.

2. Often אֲשֶׁר is merely a sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative sense; as אֲשֶׁר אֲשֶׁר־נָעָר *which dust* Gen. 13, 16; אֲשֶׁר־שָׁם *which field* 49, 30; אֲשֶׁר אֶת־חַשְׂדָּה *where*, from שָׁם there; מֵאֲשֶׁר מִשָּׁם *whence*, from מִשָּׁם thence; אֲשֶׁר לוֹ *to whom*, from לוֹ to him; אֲשֶׁר מִמֶּנּוּ *in whom*; *from whom*; לְאֲשֶׁר לְשׁוֹנוֹ *whose tongue* Deut. 28, 49, etc. Indeed this is the usual mode in which the Hebrews express the oblique cases of the relative, Lehrg. p. 743; with a very few exceptions not as yet noted by any one, that I am aware of, viz. בַּאֲשֶׁר Is. 47, 12, for אֲשֶׁר בָּהֶם (Targ. דְּ—בְּהוֹן, Syr. ـهُمْ); and עִם אֲשֶׁר Gen. 31, 32, for אֲשֶׁר עִמּוֹ with whom.

3. אֲשֶׁר לְ serves to circumscribe the genitive, like the Talmudic שֶׁלְּ, espec. where several genitives depend on one governing noun, and in the later Hebrew; e. g. 1 Sam. 21, 8 אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל *the chief of Saul's herdsmen*. Cant. 1, 1 שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה *the Song of songs of Solomon*, i. e. Solomon's Song of songs. See Lehrg. p. 672. 673.

4. In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. דִּי, דְּ; e. g. Esth. 1, 12 דְּבַר הַמֶּלֶךְ אֲשֶׁר בְּיָדוֹ הַסָּרִיסִים; see v. 13, where אֲשֶׁר is omitted; comp. 2 Sam. 7, 14. 9, 8. See in art. דִּי.

B) It passes over also into a relat. Conjunction, like Heb. כִּי, Aram. דִּי, ?, Ethiop. H, Gr. ὅτι, Lat. *quod*, Germ. *dass*, Engl. *that*. Its various uses, in which it has a great resemblance to כִּי, may be reduced to the following:

1. *that*, *quod*, after verbs of seeing, hearing, knowing, Ex. 11, 7; of finding Ecc. 7, 29; of speaking Esth. 3, 4; confessing Lev. 5, 5; swearing 1 K. 22, 16, etc. Also after nouns of like power, Is. 38, 7. Ecc. 5, 4. The manner in which the neut. of the relative passes over into this power, is exemplified in the following passages: Josh. 2, 10 שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף *we have heard* that *which* (how) *Jehovah dried up the waters of the Red sea*. 1 Sam. 24, 11. 19. 2 Sam. 11, 20. 2 K. 8, 12. Deut. 29, 15. Is. 38, 7 *this shall be to thee a sign, that*, etc. Comp. no. 9.

2. *that*, *in order that*, *ut*, denoting end, purpose, aim, before the Fut. Deut. 4, 40 *and ye shall diligently keep his statutes which I command you this day*, אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ *that it may be well with thee and with thy children*. 6, 3. Ruth 3, 1. Gen. 11, 7. 2 K. 9, 37. Ps. 144, 12. Also after a verb of asking, Dan. 1, 18.—More fully לְמַעַן אֲשֶׁר *in order that*, see in מַעַן; once אֵת־אֲשֶׁר Ez. 36, 27.—Neg. אֲשֶׁר לֹא *that not*, *lest*, Ecc. 7, 21. Esth. 1, 19. 2, 10.

3. Causal, *because that*, *because*, before a Præt. Gen. 30, 18. 31, 49. 34, 27. Josh. 4, 7. 22, 31. 1 K. 15, 5. Ecc. 4, 9. 8, 11. Rarely before a Fut. referring to something still uncertain, 1 K. 8, 33; comp. 2 Chr. 6, 24, where in the same connection is כִּי. More fully תַּחַת אֲשֶׁר, יַעַן אֲשֶׁר, see no. 9. Like כִּי it is also put at the beginning of an answer assigning a reason where one has been demanded; 1 Sam. 15, 19 *wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil . . .?* 20 *And Saul said unto Samuel, because that* (אֲשֶׁר) *I have obeyed the voice of the Lord, . . . and have brought Agag . . . and have utterly destroyed the Amalekites*, i. e. because, in doing as I have done, I have obeyed (I think) the divine command. Vulg. 'imo audivi vocem domini.'—Sometimes it may be more conveniently rendered *for*, Deut. 3, 24; so Sept. Syr. Vulg. Here too belongs אֲשֶׁר לָמָּה Dan. 1, 10 (comp. עַל־לָמָּה Cant. 1, 7), pr. *for wherefore? for why?* and hence i. q. *ne*, *lest*, Syr. ـلَمَّا. See under מָה D. 3. b.

4. Conditional, *if that*, *if*, Lev. 4, 22, comp. אִם in vv. 3. 27. Deut. 11, 27, comp. אִם v. 28. Deut. 18, 22. 1 K. 8, 31 (comp. 2 Chr. 6, 22). 2 Chr. 6, 29. Before a Fut. Gen. 30, 38. Is. 31, 4. Josh. 4, 21.—Rarely it is concessive, *if that*, i. q. *although*, Ecc. 8, 12.

5. Of time, *when*, ὅτε, pr. 'the time that;' before the Præt. Deut. 11, 6 *when the earth opened her mouth*. 1 K. 8, 9. Ps. 139, 15. 2 Chr. 35, 20 אֲשֶׁר תִּכֵּן יֹאשִׁיָּהוּ אֶת־הַבַּיִת *when Josiah had repaired the*

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temple. Comp. Syr. ʾ Mark 11, 3. Matt. 26, 54. 28, 1.

6. Of place, *where, ov̆,* pr. 'the place that,' for שָׁם אֲשֶׁר, Num. 20, 13. Ps. 95, 9. Is. 64, 10. Also for אֲשֶׁר שָׁמָּה *whither, whithersoever,* Num. 13, 27. Ps. 84, 4. Is. 55, 11. Comp. Syr. ʾ Heb. 3, 9 for *ov̆.*

7. i. q. כַּאֲשֶׁר, *as, like as,* in protasis Ex. 14, 13, Sept. *ὃν τρόπον.* 1 K. 8, 24. Followed by כֵּן Jer. 33, 22. Also *in what way, how;* Job 37, 17 *knowest thou* אֲשֶׁר תְּנֻרֶיךָ חַמּוּ *how thy garments become warm?*

8. As a sign of the apodosis, pr. 'then is it that,' etc. i. q. *then,* like כִּי no. 5, where see. With אִם preceding, Is. 8, 20 אִם לֹא יֹאמְרוּ כַּדָּבָר הַזֶּה אֲשֶׁר אֵין־לוֹ נְגַהּ *if they speak not thus, then shall there be to them no dawn.* Like כִּי and וְ (Lehrg. p. 723) it is put where a nominative absolute precedes; 2 Sam. 2, 4 *the men of Jabesh-Gilead* אֲשֶׁר קָבְרוּ אֶת־שָׁאוּל *then they buried Saul.* Also with other cases absolute, espec. those marking time and place; Zech. 8, 23 בַּיָּמִים הָהֵמָּה אֲשֶׁר יַחֲזִיקוּ *in those days, then shall ten men take hold,* etc. Deut. 1, 31 בַּמִּדְבָּר אֲשֶׁר רָאִיתָ *in the desert, there thou hast seen;* comp. 2 Sam. 14, 15 וְעַתָּה אֲשֶׁר בָּאתִי *and now, so am I come.* Chald. דִּי.— This usage of the particle אֲשֶׁר is denied by Ewald, Heb. Gram. p. 650; but in so doing he seems to have overlooked the fact, that the Heb. and Aram. particles כִּי, ʾ, דִּי, all have the like origin and signification.

9. Prepositions to which אֲשֶׁר is subjoined are converted into conjunctions; comp. כִּי. E. g. אַחַר אֲשֶׁר *after that;* עַד אֲשֶׁר *until that, even to;* לְבַד מֵאֲשֶׁר *aside from that,* except, Esth. 4, 11; תַּחַת אֲשֶׁר *in order that;* לְמַעַן אֲשֶׁר, יַעַן, עַל דְּבַר אֲשֶׁר, עַל אֲשֶׁר, בַּעֲבוּר אֲשֶׁר, עֵקֶב, מִפְּנֵי אֲשֶׁר, בְּפִי אֲשֶׁר, טֶרֶם אֲשֶׁר, אֲשֶׁר עַל כֵּן אֲשֶׁר. *on account of that, because;* comp. Lehrg. p. 636.—Once אֲשֶׁר is put first, אֲשֶׁר עַל כֵּן Job 34, 27, i. q. עַל כֵּן אֲשֶׁר and עַל כֵּן כִּי *on this account that, because.*

C) With prefixes.

1. בַּאֲשֶׁר a) Pr. in what place, *where, wheresoever,* Ruth 1, 17. Judg. 5, 27. 17, 9; followed by שָׁם *there,* Job 39, 30. More fully בַּאֲשֶׁר־שָׁם Gen. 21, 17, and בְּמָקוֹם אֲשֶׁר שָׁם 2 Sam 15, 21 The same sense may be retained in 1 Sam. 23, 13. 2 K. 8, 1, where it is commonly rendered *whither, whithersoever,* as if for אֲשֶׁר שָׁמָּה. b) *in that, because,* i. q. Syr. ʾ, Gen. 39, 9. 23. Ecc. 8, 4. c) בַּאֲשֶׁר לְ *on account of, because of, propter,* where it takes the nature of a preposition. Jon. 1, 8. Contracted בְּשֶׁל ib. 1, 7. 12. Both forms correspond to Syr. ʾ propter.

2. כַּאֲשֶׁר see after כְּ.

3. מֵאֲשֶׁר pr. from that, i. e. *since, because,* Is. 43, 4.

אֲשֶׁר m. (r. אָשַׁר) *happiness, blessedness,* found only in plur. constr. אַשְׁרֵי, where it takes the nature and force of an interjection; as אַשְׁרֵי הָאִישׁ lit. *O the happiness of the man,* i. e. *Happy the man!* Ps. 1, 1. 2, 12. 32, 1. 2. 33, 12. So by an ellipsis of the relative, Ps. 65, 5 אַשְׁרֵי תִּבְחַר *happy* he whom *thou choosest.* With suff. אַשְׁרֶיךָ *happy* art *thou!* Deut. 33, 29; אַשְׁרֶיךָ for אַשְׁרַיִךְ Ecc. 10 17, אַשְׁרָיו Prov. 14, 21, and אַשְׁרֵהוּ for אַשְׁרַיְהוּ Prov. 29, 18, אַשְׁרֵיכֶם Is. 32, 20. For the shorter plural form of Segholate nouns, e. g. אַשְׁרֶיךָ for אַשְׁרָיִךְ, see in Lehrg. p. 575, 576. In the present word this shorter form pertains to its use in exclamation. Comp. the Gr. and Lat. exclamatory phrases, *τριςμακάριος, τριςόλβιος, τρισευδαίμων, terque quaterque beatus;* Germ. *viel Glück!*

אֲשֶׁר id. c. suff. et pref. בְּאָשְׁרִי pr. *with my happiness,* i. q. *happy am I,* Gen. 30, 13.

אֲשַׁרְאֵלָה Mil. (upright towards God) *Asharelah,* pr. n. of a Levite and singer, 1 Chr. 25, 2; in v. 14 written יְשַׁרְאֵלָה.

אֲשֵׁרָה f. rarely אֲשֵׁרָה Mic. 5, 13. Deut. 7, 5; Plur. אֲשֵׁרִים and אֲשֵׁרוֹת.

1. *Asherah,* a goddess of the Heb. idolaters, to whom they made statues, images, (מְפִצְלֶצֶת.) 1 K. 15, 13. 2 Chr. 15. 16; and whom they often worshipped together with Baal, as at other times Baal and Astarte (Judg. 2, 13. 10, 6. 1 Sam. 7, 4. 12, 10). 1 K. 18, 19 *prophets of Baal . . . prophets of Asherah.* 2 K. 23, 4 *of Baal, of Asherah, and of all the host of heaven.* Judg. 3, 7 *and served* אֶת־הַבְּעָלִים וְאֶת־הָאֲשֵׁרוֹת *Baals and Asherahs,* comp. 2 K. 17, 16. 21, 3. 2 Chr. 33

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3. Judg. 6, 25. Once, where in the same context mention is made of אֲשֵׁרָה 2 K. 23, 6. 14. 15, and also of עֲשׁתֹּרֶת v. 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

2. *a statue, image, of Asherah*, made of wood, *a wooden pillar*, of great size, Judg. 6, 25–27; which on account of its height was fixed or *planted* in the ground, Deut. 16, 21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 K. 16, 32. 33. 2 K. 10, 26. 17, 16; on the high place of Bethel, 2 K. 23, 15; at Ophra, Judg. 6, 25; and even in the temple at Jerusalem from Manasseh until Josiah, 2 K. 21, 3. 7. 23, 6.—Plur. אֲשֵׁרִים, *Asherahs, pillars, columns*, often coupled with the cippi or stone pillars (מַצֵּבוֹת) consecrated to Baal, 1 K. 14, 23. 2 K. 17, 10. 23, 14. 2 Chr. 14, 2. Mic. 5, 12. 13. Ex. 34, 13. Deut. 7, 5. 12, 3; with בְּעָלִים Judg. 3, 7; with חַמָּנִים Is. 17, 8. 27, 9. 2 Chr. 34, 4. 7; and with other species of idols, Deut. 7, 5. 12. 3. 2 Chr. 31, 1. 33, 9.—That these pillars were of wood appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34, 13. Judg. 6, 25. 2 K. 23, 6. 15. etc.

Note. Of the ancient versions some render this word *Astarte*, others *a wooden pillar*, others *a tree*. Sept. very frequently ἄλσος, Vulg. *lucus*, (Engl. *a grove*,) by which they seem to have understood a sacred tree; but see 2 K. 17, 10. In the Mishna too it is explained by אילן נעבד 'a tree that is worshipped.' The primary signification of the word may pertain either to the *goddess*, her nature and qualities; or to the *statue* or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier I. p. 560 sq. Bonn 1840); according to whom אֲשֵׁרָה is pr. *right, upright*, then *a pillar*, and at last a female divinity of the Canaanites worshipped under the figure of *an upright pillar*, often as the partner (σύμβωμος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, Ὀρθία, Ὀρθωσία. The former idea was adopted by me, (Thesaur. s. h. v. et in Append.) referring אֲשֵׁרָה to the nature and qualities of the goddess herself; though I admit, that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view אֲשֵׁרָה is pr. *Fortune, happiness*, (comp. אַשְׁרַי no. 3, אָשֵׁר Gen. 30, 13, espec. אַשְׁרַי.) and hence became an attribute of *Astarte*, or Venus as *Fortuna datrix*, which was made great account of among the Hebrew idolaters; see the arts. גַּד, מְנִי. To this we may add, that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions: *Venerem jacere* Suet. *venereus jactus* Cic. et al. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely if ever from the form of their statues or images; e. g. בַּעֲלִים, עַשְׁתָּרוֹת, חַמָּנִים. It is however quite possible that, the proper signification of אֲשֵׁרָה, אֲשֵׁרִים, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. Ἑρμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury.

אֲשֵׁרְנָא Chald. *a wall*, so called as being upright, see r. אָשַׁר no. 1. Ezra 5, 3. For the form, see in בֵּירְנָה.

* אָשַׁשׁ obsol. root, pr. *to cram* or *press together*, to make compact, either by treading, stamping, or in any other way; comp. Arab. أَثَّ to tread, to stamp, to subdue. Kindr. is אָצַץ to press, to urge; also אוּץ and the roots there adduced.—Hence אֲשִׁישָׁה a pressed cake of dried grapes; אֲשִׁישׁ a foundation, sc. as made firm by stamping; also Arab. أَسَّ Conj. II, to found, to make firm; comp. אָשַׁשׁ to prop.

Note. Hithp. הִתְאוֹשֵׁשׁ see under r. אוּשׁ p. 45.

אֶשֶׁת see אִשָּׁה.

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אֶשְׁתָּאֹל (perh. recessus, as if Inf. from Syr. ܐܫܬܐܠ to recede, to withdraw, 1 Tim. 5, 11) *Eshtaol*, pr. n. of a city belonging to the tribe of Dan, situated in the plain of the tribe of Judah, Josh. 15, 33. 19, 41. Judg. 13, 25. 16, 31. Eusebius places it fifteen Roman miles north of Eleutheropolis on the way to Nicopolis.—Gentile n. אֶשְׁתָּאֻלִי 1 Chr. 2, 53.

אֶשְׁתַּדּוּר Chald. *rebellion* Ezra 4, 15. 19; verbal of Conj. Ithpa. from r. שְׁדַר to strive, q. v.

אֶשְׁתּוֹן (womanish, uxorious, from אֵשֶׁת) pr. n. m. *Eshton*, 1 Chr. 14, 11. 12.

אֶשְׁתְּמֹה Josh. 15, 50, and **אֶשְׁתְּמוֹעַ** (obedience, as if Inf. of Arab. Conj. VIII, from r. שָׁמַע) *Eshtemoh*, *Eshtemoa*, pr. n. of a Levitical city in the mountains of Judah, Josh. 21, 14. 1 Sam. 30, 28. 1 Chr. 4, 17. 19. 6, 42. Still called *Semû'a*, a large village south of Hebron; Bibl. Res. in Palest. II. p. 194, 627.

אָת Chald. comm. gend. i. q. Heb. אוֹת, *a sign*, *portent*, synonym. תְּמַהּ. Dan. 3, 32, 33. 6, 28. R. אָוָה.

אַתְּ i. q. אַתָּה *thou*, q. v.

אַתְּ, with distinctive accent אַתְּ, pers. pron. 2 pers. fem. *thou*, often. The form is apocopated from the fuller אַתִּי, where see. Sometimes joined with a masc. Ez. 28, 14. Deut. 5, 24.

* **I. אֵת**, with Makk. אֶת־, c. suff. אֹתִי, אֹתְךָ, in Pause אֹתְךָ, אֹתוֹ, אֹתָהּ, אֹתָנוּ, (all which are just as often written fully.) אֶתְכֶם, rarely אוֹתְכֶם Josh. 23, 15. אֹתָם, אֹתָן, אֹתָנָה Ex. 35, 26, more rarely אֶתְהֶם Gen. 32, 1, אוֹתְהֶם Ez. 23, 45, אוֹתְהָן v. 47.

1. Pron. demonstr. *αὐτός*, *ipse*, *self*, *this same*. This primary demonstr. power appears less in the early Hebrew; but would seem to have been preserved in the language of common life, and afterwards to have emerged and become current in the later books, as also in Rabbinic and Syriac. Josh. 22, 17 *is it too little for us* אֶת־עֲוֹן פְּעֹר *this same iniquity of Peor?* Hagg. 2, 17 אֵין אֶתְכֶם אֵלַי *yet ye yourselves* turned *not to me*. Dan. 9, 13 *as is written in the law of Moses* אֵת כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ *all this same evil is come upon us*, e. g. as announced in Lev. c. 26 and Deut. c. 28. Jer. 38, 16 חַי יְיָ אֵת אֲשֶׁר עָשָׂה לָנוּ אֶת־הַנֶּפֶשׁ i. e. *the same who gave us this life*. 2 K. 6, 5 *as one was felling a beam, the* IRON (אֶת־הַבַּרְזֶל) *fell into the water*, where the word *iron* is at least to be pronounced with a certain emphasis. Neh. 9, 19. 1 Sam. 17, 34 בָּא הָאֲרִי וְאֶת־הַדֹּב *there came the lion and namely the bear;* or perh. *with the bear himself*, comp. *αὐτῇ σὺν φόρμιγγι* Hom. Il. 9. 194. Others, *and with the bear*.—Here belong also in the O. T. the following: a) The *reflexive* use of אֵת, as אֹתוֹ *ἑαυτόν*, אֹתָם *ἑαυτούς*. Ez. 34, 2 *wo to the shepherds* אֲשֶׁר הָיוּ רֹעִים אֹתָם *who do feed themselves*, i. q. נִפְשָׁם. v. 8. 10. Jer. 7, 19. Num. 6, 13. b) In Ezekiel it is read four times without a noun following, being put for *αὐτό*, *this*, *it*, *itself;* while every where else, in a relaxed sense (see no. 2), it requires a noun or suffix; so Ez. 43, 7 אֵת מְקוֹם כִּסְאִי וְאֵת מְקוֹם כַּפּוֹת רַגְלַי *this* (*αὐτό*) *is the place of my throne and this the place of the soles of my feet*. Ez. 47, 17. 18. 19; comp. v. 20, where זֹאת is read in the same context.*—Comp. the Rabbinic formula, באותו היום *αὐτῇ τῇ ἡμέρᾳ on the same day*, that very day; באותה השעה *in the same hour*, that very hour; also Syr. ܡܢ ܐܬܗ, comp. *ἀφ' ἑαυτοῦ*, *a se ipso*.

NOTE. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with an accusative; but with little success. See Maurer's Comm. II. p. 608. The origin of the word, which is treated of below, is not contrary to the above view; but rather favours it.

2. By degrees אֵת lost much of its primitive force; so that as set before nouns and pronouns already definite, it came to add little of demonstrative power; e. g. אֵת הַדָּבָר, like Engl. *the thing itself*, *the same thing*, often put redundantly for simpl. *this thing*, *the thing*. As to

* Some have suspected the reading in v. 17. 18. 19; and have proposed to substitute זֹאת, as in v. 20. But the similar passage in c. 43, 7, where זֹאת could not well be substituted, supports the common reading. Maurer supplies: *lo!* the place, etc. Sept. *ἑώρακας τὸν τόπον κ. τ. λ.*

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case, it is put: a) Rarely before the *nominative*, e. g. 2 Sam. 11, 25 אַל־יֵרַע בְּעֵינֶיךָ אֶת־הַדָּבָר הַזֶּה *let not this thing displease thee.* 1 Sam. 20, 13. Neh. 9, 32. Not to mention, further, the examples where אֵת is coupled with a passive verb, as Gen. 4, 18 וַיִּוָּלֶד לַחֲנוֹךְ אֶת־עִירָד *and there was born unto Enoch Irad;* for which construction see Heb. Gr. § 140, 1. *a.* For the examples, see Lehrg. p. 682–685. Maurer Comment. on Hagg. 2, 5. b) Very freq. and chiefly, before the object of a proposition, when definite; comp. the pronouns *αὐτός, ipse,* which espec. in the *oblique* cases *αὐτοῦ, αὐτῷ, αὐτόν, ipsum, ipsi,* lose in a degree their demonstrative power. Hence it passes over into a particle designating a *determinate* object; so that Heb. אֶת־הַשָּׁמַיִם, which would be pr. i. q. *αὐτὸν τὸν οὐρανόν,* becomes in common usage i. q. *τὸν οὐρανόν,* like Gr. *αὐτὴν Χρυσηΐδα* Il. 1. 143, without emphasis for *Χρυσηΐδα;* also אִתָּהּ pr. *αὐτόν σε, σεαυτόν,* and then simpl. *σε.* In this manner אֵת is put very frequently before substantives made definite by the article, as אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ Gen. 1, 1, comp. אֶרֶץ וְשָׁמַיִם 2. 4; or by a genitive or suffixes added, Esth. 9, 14. Ruth 2, 15; also before proper names, Jon. 2, 1. In all these constructions it is far more frequent in prose than in poetry. Very rarely is אֵת put before nouns not made definite; Ex. 2, 1. 21, 28. 2 Sam. 18, 18. Prov. 13, 21. Ecc. 3, 15.

Note. The origin of this particle is still uncertain. Corresponding to it in the Semitic languages are Chald. אִתּ, Syr. ܐܬ, *ipse;* but these are of rare occurrence. Kindred are Ethiop. *enta* who (pr. demonstr. like all relatives), Egypt. *ent* who; and espec. the demonstr. syllable *ent,* which in the Egyptian language is prefixed to the personal pronouns, as *ent-oten* ye, *ent-sen* they, *ent-of* he. Here the simple and genuine forms are *oten, sen, of.* The form *ent-sen* corresponds entirely to the Heb. אֶתְהֶם, אֶתְהֶן, and *ent-of* to the Heb. אֹתוֹ; yet all these forms express the nominative. See the Table in אֲנִי, note. Heb. Gr. p. 293. edit. 13. From *ent* comes both אֵת (as תֵּת from תָּנָה) and אוֹת; comp. Sanscr. *êtat,* Gr. *αὐτ-ός.*—Others refer אֵת, אוֹת, to the Aram. אִיתַי, אִיתַי, i. q. יֵשׁ; so Hupfeld. On the demonstr. power of the letter ת, see Hupfeld in Zeitschr. f. d. Morgenl. II. p. 135.

II. אֵת, with Makk. אֶת־, c. suff. אִתִּי, אִתְּךָ, in pause and fem. אִתָּךְ Gen. 6, 18 comp. 20, 18, אִתּוֹ, אִתָּנוּ, אִתְּכֶם Gen. 9, 9. 11, אִתָּם; more rarely and chiefly in the books of Joshua, Kings, Jer. and Ezek. אִתָּךְ, אִתָּהּ, אִתְּכֶם, where it might seem to be confounded with אֵת as sign of the accus. Strictly a Subst. denoting *nearness, vicinity,* prob. for אֶנֶת from r. אָנַת II, to approach, as בֶּלֶת from בָּלַת. In common usage it passed over into a Preposition, of like force with עִם q. v.

1. *with, apud,* i. e. *at, by, near,* of nearness and vicinity, comp. עִם. Gen. 19, 33. Lev. 19, 13. Job 2, 13. 1 K. 9, 26 *Ezion-geber* אֲשֶׁר אֶת־אֵילוֹת *which is near by Eloth;* comp. Judg. 4, 11. אֶת־חֹבַב מ׳ *with* i. e. *in the presence of* any one, i. q. לִפְנֵי, see in פָּנִים. Unusual is Gen. 30, 29, *thou knowest what thy flock has become* אִתִּי *with me,* i. e. under my care as their shepherd; comp. 39, 6 *he took care for nothing* אִתּוֹ *with him,* i. e. so long as he had Joseph for his *οἰκόνομος.* v. 8.—Spec. a) As implying *possession,* like Lat. *penes,* comp. Gr. *τὰ παὐ ἐμοί,* Arab. كان معى, espec. of what one has in mind; Job 12, 3 אֶת־מִי אֵין כָּמוֹ אֵלֶּה *who knoweth not such things?* 14, 5 *the number of his months is with thee,* i. e. in thy mind, is determined by thee; comp. עִם no. 2. c. b) Rarely of motion *to* or *towards* a place, (like *παρά* c. acc. and vulg. *apud te* Inscr. Grut.) 2 Sam. 15, 23. Ps. 67, 2 וַיֶּאֱרֹ מְנִי אִתָּנוּ, i. q. עָלֵינוּ. Ps. 4, 7. c) i. q. *besides, præter,* (comp. *παρὰ ταῦτα* præter ista,) Ex. 1, 14. 1 K. 11, 1. 25. d) Ellipt. for מֵאֵת Gen. 49, 25, where מִן is implied from the preceding context. e) In some phrases and examples אֵת might seem to stand more laxly for *in;* as in Lat. apud villam, apud forum, apud Hierosolyma Suet. Vesp. 93; apud Palæstinam Eutr. 7, 13; see Handii Tursell. p. 414, 415. But still, in all such cases, the notion of *nearness* can and ought to be retained; e. g. 1 Sam. 7, 16 *and he judged Israel* אֶת־כָּל־הַמְּקֹמוֹת הָאֵלֶּה *at all these places;* the tribunals in

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which justice was administered being in the gates of the cities. and therefore *at* or *by* the cities. 1 K. 9, 25 וְהַקְטִיר אֶתּוֹ אֲשֶׁר לִפְנֵי יְיָ *and Solomon burned incense* AT *that* altar *which was before Jehovah*; comp. Suet. Aug. 35, 'ut thure et mero supplicaret—*apud aram* ejus dei etc.' and Deut. 16, 6 שָׁם ... אֶל־הַמָּקוֹם. Sacrifices were offered strictly *at* the altar, and in 1 K. l. c. this phrase is employed as if the usual one for offering incense.

2. *with, cum*, comp. עִם no. 1; pr. of accompanying, society, etc. Gen. 6, 13. 43, 16. Judg. 1, 16. Jer. 51, 59; of affinity 1 K. 3, 1; of a covenant Gen. 15, 18; of help, aid, Gen. 4, 1 *I have gotten a man*-child אֶת־יְיָ *with Jehovah*, i. e. with his help, through his aid. Jer. 1, 8. 15, 20. Also, to speak *with* any one 1 K. 8, 15; to fight or wage war *with* any one, where אֵת can also be rendered *against*, Gen. 14, 9. 1 Chr. 20, 5. Prov. 23, 11. הִתְהַלֵּךְ אֶת־הָאֱלֹהִים *to walk with God*, q. d. as the companion of God, to live a life pleasing to God, Gen. 5, 24. עָשָׂה חֶסֶד אֶת־ *to do kindness* i. e. to act kindly *with* any one, Zech. 7, 9. Deut. 1, 30; comp. Ruth. 2, 20. 2 Sam. 16, 17.

For מֵאֵת see after מִן.

NOTE. Noldius in his Concord. has everywhere confounded the two words, אֵת I and II.

III. אֵת c. suff. אֵתּוֹ 1 Sam. 13, 20; Plur. אִתִּים ib. v. 21, and אִתִּים Is. 2, 4. Mic. 4, 3. Joel 4, 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened, (1 Sam. l. c.) according to most of the ancient intpp. *a plough-share* or *coulter*, though in 1 Sam. l. c. it is joined with מַחֲרֵשָׁה plough-share; according to Symm. and the Rabbins, *a mattock*. The LXX in Sam. l. c. use the more general word σκεῦος; comp. Arab. أَثَاث household-stuff, flocks and herds, utensils. Better perhaps to regard אֵת as contr. for אֵדָת (as עֵת for עֵדָת from עָדָה) i. q. Arab. أَدَاة instrument, أُدِيّ apparatus, instrument, espec. of war, from r. أَدَا عَدَا to help, also to be furnished with instruments, apparatus; and then this general word is prob. put for some particular kind of instrument, perhaps for the *coulter of a plough*; see the passages above cited from Isaiah and Micah.

אֶתְבַּעַל (with Baal, i. e. enjoying the favour and help of Baal) *Ethbaal*, pr. n. of a king of Sidon 1 K. 16, 31. Josephus calls him Ἰθώβαλος, Λιθώβαλος, (אִתּוֹ בַּעַל,) Ant. 8. 13. 1, 2. c. Apion. 1. 18.

אָתָה * Deut. 33. 2, and אָתָא Is. 21, 12, plur. אָתְנוּ Jer. 3, 22 for אָתֵינוּ; Fut. יָאתָה Job 37, 22, plur. יְאֵתִיוּ Job 16, 22, contr. and defect. תָּאתָה Mic. 4, 8, וְיֵתָא Deut. 33, 21 and וְיֵאתָא for וְיֵאתֶה Is. 41, 25; Imper. אֲתִי for אֶתְיִי Is. 21, 12. 56, 9. 12; most of which forms imitate the Aramæan.

1. *to come*, poetic instead of בּוֹא. Chald. אֲתָא, Syr. ܐܬܐ, Arab. أَتَى, in these languages the common prose forms. Constr. with לְ of pers. *to* whom one comes Jer. 3, 22, and עַד Mic. 4, 8. Part. plur. fem. תְּאוֹתְיוֹת *things to come* i. e. future, Is. 41, 23. 44, 7. 45, 11. Arab. آتٍ for أَتِيٌ future.

2. *to come upon* any one, *to happen to* him, e. g. evil, Job 3, 25, i. q. أَتَى c. acc.

3. *to go, to pass away*, Job 16, 22. Vulg. *transeunt*.

HIPH. *to bring*, i. q. הֵבִיא. Præt. plur. הֵתִיתִי for הֲבֵאתִי Is. 21, 14; also the same form for Imper. Jer. 12, 9.

Deriv. אֵיתוֹן.

אֲתָה Chald. Dan. 7, 22, inf. מֵתָא Dan. 3, 2, i. q. Hebr. *to come*, with עַל of pers. Ezra 4, 12. 5, 3.

APH. הֵתִיתִי, inf. הֵתָיָה, by Hebraism, *to cause to come, to bring*, e. g. persons Dan. 6, 17. 25; things Dan. 5, 2. 23. Syr. ܐܰܬܶܐ.

HOPH. borrowed from the Hebrew, but anomalous, הֵתִיתִי, 3 fem. הֵתִיתָה Dan. 6, 18, plur. הֵתִיתוּ 3, 13. *to be brought*.

אַתָּה pers. pron. 2 pers. m. *thou*. With distinctive accent אָתָּה (Milél) Gen. 3, 11, 4, 11. 27, 32; without ת five times in Cheth. אָתְּ 1 Sam. 24, 19. Ps. 6, 4. Ecc. 7, 22. Job 1, 10. Neh. 9, 6. In oblique cases: *of thee*, thine, 1 K. 21, 19; *thee* Prov. 22, 19; see Heb. Gr. § 119. 3. Lehrg. p. 727.—Instead of the ת

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doubled, the Arabic and Ethiopic have *nt*, أَنْتَ, f. أَنْتِ, vulg. انتى, አንተ, f. አንቲ; the Syriac has Nun. occult, ܐܢܬ f. ܐܢܬܝ; and the same letter appears also in the Egyptian eNToK, f. eNTO; all which are compounded of the demonstr. syllable *en* and the simple pronouns *ta*, *ti*, *tok*, comp. Indo-europ. *tu*. See in אָנֹכִי, note. Heb. Gr. p. 293. edit. 13.

אָתוֹן f. (r. אָתַן) *a she-ass*, so called from its slow gait; Arab. أَتَانٌ she-ass, both domestic and wild, Aram. אֲתָנָא, ܐܬܢܐ id.—Num. 22, 23 sq. בְּנִי אֲתֹנוֹ *son of his ass* i. e. his ass's colt, Gen. 49, 11. Plur. אֲתֹנוֹת Gen. 12, 16. 32, 16.

אַתּוּן Chald. comm. gend. *a furnace*, i. q. Syr. ܐܬܘܢܐ, Dan. 3, 6. 11. 15 sq.—The form אַתּוּן is for אַתְנוּן, from r. תָּנַן to smoke; like יִדֹּק for יִדְקֹק.

אַתּוּק Ez. 41, 15 Cheth. for אַתִּיק q. v.

אַתִּי i. q. אַתְּ pers. pron. 2 pers. sing. fem. *thou*. This form is rare in the O. Test. occurring only seven times in Cheth. 1 K. 14, 2. 2 K. 4, 16. 23. 8, 1. Judg. 17, 2. Jer. 4, 30. Ez. 36, 13; the Yod being everywhere dropped through the ἀκρισία of the Masorites, and אַתְּ substituted, so that in the text itself the apparent form is אַתִּי. Still, there can be no doubt but that this (אַתִּי) is a genuine form, (comp. Arab. انتى and Syr. ܐܢܬܝ,) and even the more ancient and primary form, which the negligent pronunciation of common life afterwards abridged into אַתְּ. Yod at the end of words is a mark of the feminine, as in תִּקְטְלִי.

אִתַּי (perh. near, from אֵת nearness, and the ending ־ַי.) *Ittai*, pr. n. m. a) A Gittite, one of David's military chiefs, 2 Sam. 15, 19. 22. 18, 2. b) A Benjamite 2 Sam. 23, 29; also written אִיתַי 1 Chr. 11, 31.

אַתִּיק m. Ez. 41, 15 Keri, v. 16. 42, 3, 5, a term of architecture signifying *increment*, *projection* of a story or portico, *an offset*, *terrace*, *gallery*. It is a verbal Hiph. from נָתַק Hiph. *to tear away*, *to cut off*. So Böttcher recently, Proben p. 350; but so too Abulwalid long before, i. q. فصيل augment, increment, etc. see his words quoted in Thesaur. Append. s. h. v.

אַתֶּם pers. pron. 2 pers. plur. m. *ye*, joined less accurately with a fem. Ez. 13, 20. Arab. أَنْتُمْ, Aram. אַנְתּוּן.

אֵתָם Ex. 13, 20. Num. 33, 6, *Etham*, pr. n. of a place on the confines of Egypt and the Arabian desert; from which also the adjacent part of the desert as far as to Marah had the same name, Num. 33, 8. Sept. Ὀθώμ. Jablonsky supposes it to be i. q. Egyptian ⲁⲧⲓⲟⲙ i. e. boundary of the sea; Opusc. ed. te Water II. p. 157. See Bibl. Res. in Palest. I. p. 80.

אֶתְמוֹל 1 Sam. 4, 7. 14, 21. 19, 7. 2 Sam. 5, 2. Ps. 90, 4; אֶתְמוּל Mic. 2, 8. Is. 30, 33; once אִתְּמוֹל 1 Sam. 10, 11; Adv.

1. *aforetime*, *of old*, spoken of time long past, Mic. 2, 8. Is. 30, 33.

2. *yesterday;* so in all the other passages above cited.

Note. There exists likewise a form תְּמוֹל q. v. Also Syr. ܐܬܡܠ, Chald. אִתְמוֹל, אִתְמָלֵי. The form seems compounded from אֵת *with*, *at*, and מוֹל i. q. פָּנִים, *fore-part*, *front;* hence of time, *antea*, *aforetime*.

* **אָתַן** obsol. root, Arab. أَتَنَ i. q. أَتَلَ *to take short steps*, *to go slowly;* Conj. IV to stop, to stand still; comp. أَتَمَ to delay.—Hence אָתוֹן a she-ass.

אֵתָן in some Mss. and editions for אֵיתָן *perennity*, *perpetuity*, Mic. 6, 2. Job 33, 19. See אֵיתָן.

אַתֶּן pers. pron. 2 pers. plur. fem. *ye;* only once Ez. 34, 31, where some Mss. read אַתֵּן. Elsewhere with He parag. אַתֵּנָה, but only Gen. 31, 6. Ez. 13, 11. 34, 17; also Ez. 13, 20 אַתֵּנָּה after the analogy of the forms הֵנָּה, הֵמָּה. Nun added at the end of words is a sign of multitude, espec. in the fem. comp. ־ִין, ־ָן, תִּקְטֹלְנָה.

אֶתְנָה f. *a gift*, *reward*, spec. as given to a harlot, Hos. 2, 14 [12]. R. תָּנָה.

אֶתְנִי (giving, munificent, from אֶתְנָה) *Ethni*, pr. n. m. 1 Chr. 6, 26 [41].

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אֶתְנָן Ez. 16, 34. 41, and אֶתְנָן m. (for תְּנָן. Aleph. prosthet. from r. תָּנָה,) c. suff. אֶתְנַנִּי.

1. *a gift, hire*, e. g. of a harlot, absol. Ez. 16, 31. 34; and with זוֹנָה added Deut. 23. 19. Metaph. of fruits and produce of the fields, regarded by idolaters as gifts from the idols, Hos. 9, 1. Mic. 1, 7; comp. Is. 23, 17. 18.

2. *Ethnan*, pr. n. m. 1 Chr. 4, 7.

* אֲתַר Chald. subst. m. c. suff. אַתְרֵהּ.

1. *a place*. Dan. 2, 35. Ezra 5, 15. 6, 5. 7. In the Targums freq. Syr. et Samar. ܐܬܪܐ id.—Hence אֲתַר דִּי *the place where* Ezra 6, 3, i. q. *where*, a pleonasm very common in Aramæan, Syr. ܐܬܪ ܕ; comp. מְקוֹם אֲשֶׁר, in מָקוֹם.

2. Perh. *track*, i. q. Arab. إِثْر, أَثَر, Ethiop. ኣሰር. Hence בָּאתַר for בַּאֲתַר Dan. 7, 6. 7, *after*, i. q. على اثر, فى اثر, pr. in the track; with aff. בָּתְרָךְ *after thee* Dan. 2, 39. Syr. and Samar. ܒܬܪ.

אֲתָרִים (places, regions) *Atharim*, pr. n. of a place in the south of Palestine. Num. 21, 1 דֶּרֶךְ הָאֲתָרִים *by the way of Atharim*.

ב

Beth, בֵּית, the second letter of the Hebrew alphabet; as a numeral denoting 2. The Hebrew name is contracted from בַּיִת, *house, tent*, to which the earliest form of this letter seems to have borne a resemblance. See Heb. Gr. p. 291. edit. 13. Monumm. Phœn. p. 21.

It passes over into the other labials, e. g. a) Into פ, as בָּזַר and פָּזַר to disperse; בָּקַע and ܦܩܥ to cleave; בַּרְזֶל Aram. פַּרְזֶל, ܦܪܙܠܐ, iron; פָּגַר and ܒܓܪ to be weak. b) Rarely into ו, as רַבְרַב, ܪܘܪܒ, great; also into ו quiescent, as בַּת־שֶׁבַע for בַּת־שֶׁבַע; comp. in the occidental languages *βόσκω vescor, pascor; βάδω vado*. c) Into מ, the sounds of these two letters being very nearly related in the mouth of an oriental; e. g. בָּרִיא and מָרִיא fat; מְרֹאדַךְ and בְּרֹאדַךְ pr. n. of a Babylonish idol; בָּחַן محن to try; זְמַן ܙܒܢ time; זָמַר زبر to prune a vine; דִּיבוֹן and דִּימוֹן pr. n. of a stream; מִכְתָּם i. q. מִכְתָּב a writing, poem; Arab. بكّة for مكّة Mecca. Comp. *βλίττω* for *μελίττω* from *μέλι* mel, honey; *scamnum, scabellum; marmor*, Fr. *marbre*, Engl. *marble*, etc.

בְּ, before monosyllables sometimes בָּ (see Heb. Gr. § 100), c. suff. בִּי; בְּךָ, rarely בְּכָה Ps. 141, 8, in Pause and fem. בָּךְ; בּוֹ, בָּהּ; בָּנוּ; בָּכֶם, בָּכֶן; בָּהֶם, בָּם, f. בָּהֵן; Arab. بِ, rarely بَ; Ethiop. በ; rarely ብ; Syr. ܒ; a prefix Preposition, for the origin of which see the note at the end of the article; primarily denoting the being and remaining *in a place*, Gr. ἐν, Lat. *in*; then transferred to the ideas of nearness and society or accompaniment, *at, by, with*; and coupled also with verbs of motion.

A) Pr. *in*, Lat. *in* c. abl. Gr. ἐν.—Spec.

1. *in*, pr. of the being *in* a place, (which might be more fully and precisely expressed by בְּתוֹךְ, בְּקֶרֶב,) as בָּעִיר *in the city*, בַּבַּיִת *in the house*, בַּבּוֹר *in the pit*, בָּאָרֶץ *in the land* or *province*, בַּאֲשֶׁר *in* (the place) *which*, i. q. where.—Here belong also the following: a) The formulas בְּעֵינֵי *in the eyes* (pr. in the sight of the eyes), בְּאָזְנֵי, בִּפְנֵי; comp. ἐν ὀφθαλμοῖς Hom. Il. 2. 587, *in oculis* Q. Curt. 9. 4. b) The idiom שָׁתָה בְּ 'to drink *in* a cup,' as in Engl. i. e. to drink what is in a cup, for 'to drink *out of* a cup,' Gen. 44, 5. Am. 6, 6, comp. Chald. Dan. 5, 2. So Gr. ἐν χρυσῷ, ἐν ποτηρίοις πίνειν Xen. Anab. 6. 1. 4. Fr. 'boire *dans* une tasse,' 'puiser *dans* une fontaine.' The analogy of these other languages speaks decidedly against the explanation of Fâsi, that the vessel is here to be conceived of as an instrument, q. d. to drink *with* a cup.

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2. As denoting the being in the midst of a number or multitude, *in, among;* Lam. 1, 3 בַּגּוֹיִם *among the nations.* Gen. 23, 18 בְּכֹל־בָּאֵי שַׁעַר עִירוֹ *among all that went in at the gate of his city,* i. q. in their presence, before them. Spec. a) When a person or thing is one individual or *part* from among a large number. Cant. 1, 8 הַיָּפָה בַּנָּשִׁים *O thou fair* (fairest) *among women.* 2 Sam. 15, 31 *Ahithophel* is *among the conspirators,* i. e. one of them. Ps. 118, 7 יְהוָה בְּעֹזְרָי *Jehovah* is *among my helpers,* i. e. is my helper. Ps. 54, 6. 99, 6. Judg. 11, 35. (Comp. *ἐν σοφοῖς εἶναι.*) Ps. 139, 16 *my days were predestined* וְלֹא אֶחָד בָּהֶם *and* there was *not yet one among them,* i. e. of them. 1 Sam. 11, 11 שְׁנַיִם *two among them,* of them. Ex. 14, 28. Lev. 16, 36. Deut. 1, 35. Hence: b) After several verbs, when they relate only to a *part* of a large number; e. g. חִכָּה בְּ *to smite among* i. e. *of* them, a part of them, 2 Sam. 23, 10; diff. from חִכָּה c. accus. to smite them. חָרַג בְּ Ps. 78, 31. Comp. שָׁתָה בְּ, אָכַל בְּ, *to eat of, to drink of,* Prov. 9, 5. c) Gen. 7, 21 *and all flesh* (animals) *died* . . . בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשֶּׁרֶץ pr. which was *among the birds, and among the cattle, and among the wild beasts,* etc. i. e. even all the birds, the cattle, and the wild beasts, etc. 8, 17. 9, 2. 10. Hos. 4, 3.

3. As referring to the bounds, limits, by which any thing is circumscribed, *in, within, intra,* e. g. בִּשְׁעָרֶיךָ *within thy gates* Ex. 20, 10. בְּחוֹמֹתַי *within my walls* Is. 56, 5.

4. Of high objects, spoken of being upon them, *in, on, upon;* as בְּחֹרֵב *in* or *on Horeb* 1 K. 8, 9. בְּאֹהֶל מוֹעֵד *on the tabernacle* Num. 14, 10. Deut. 31, 15. בַּסּוּסִים *upon horses* Is. 66, 20. So Gr. *ἐν τῷ ὄρει, ἐν ἵπποις.*

5. Trop. of a being or happening in time, *in, within;* as בְּרֵאשִׁית *in the beginning* Gen. 1, 1. בַּשָּׁנָה הַהִיא *in that year* Judg. 10, 8. בִּשְׁלֹשׁ שָׁנִים *in three years,* i. e. *within* three years, Is. 16, 14. Comp. בְּטֶרֶם, בְּצוֹד,—So of being in any situation, condition; as בְּשָׁלוֹם *in peace* 1 Sam. 29, 7. So in later Hebrew even before adverbs, as בְּבֹקֶר בְּבֹקֶר; see בֹּקֶר, כֹּה, כֵּן.

6. Trop. of the mode or manner, the norm or rule, *in, after;* comp. *ἐν τῷ τρόπῳ, ἐν τῷ νόμῳ,* Lat. 'hunc *in* modum,' Heb. עַל no. 1. a. *η.* Thus בְּדַרְכּוֹ *in* (after) *the manner of* Am. 4, 10. Is. 10, 24. 26; and, after the same analogy, בִּדְבַר *in* (after) *the commandment of,* בְּחֻקֹּת בַּצַּתְּ רְשָׁעִים *to walk in* (live after) *the counsel of the wicked* Ps. 1, 1. Gen. 1, 26 בְּצַלְמֵנוּ כִּדְמוּתֵנוּ *in our image after our likeness.* v. 27. 5, 1. 3 *Adam begat* a son בִּדְמוּתוֹ כְּצַלְמוֹ. The original form is here conceived of as the rule or standard, within which the copy is kept.—Hence, without further addition, בְּ takes the signif. *in, after, according to, secundum;* as Gen. 21, 12 בְּיִצְחָק יִקָּרֵא לְךָ זָרַע *in* (after) *Isaac shall thy seed be named;* comp. נִקְרָא עַל, *καλεῖσθαι ἐπί τινος.* Also *in the manner of, as, like as;* comp. in Greek *ἐπὶ θηρός* in the manner of beasts, like beasts, Arab. في البرنسا 'in homine,' i. e. in the manner of men. So Job 34, 36 *because of his answers* בְּאַנְשֵׁי אָוֶן *in the manner of wicked men;* Sept. *ὥσπερ οἱ ἄφρονες.* Two Mss. here read כְּ; and others translate, '*among* wicked men,' contrary to the context. Is. 44, 4 *and they* (the Israelites) *shall spring up* בְּבֵין חָצִיר AS *among grass,* i. e. joyously and luxuriantly; parall. *as* (כְּ) *willows by the water-courses;* Sept. *ὡς,* and several Mss. and editions read כְּ. (It would be absurd to translate: 'the Israelites shall spring up *in among the grass.*') Ps. 37, 20 כָּלוּ בֶעָשָׁן כָּלוּ *they* (the wicked) *shall vanish away as the smoke;* parall. *as* (כְּ) *the beauty of the pastures.* Against the sense: *they vanish away in smoke,* we have here the parall. passage, Ps. 102, 4 כָּלוּ בֶעָשָׁן יָמָי *my days are consumed as smoke,* parall. כְּחוֹמֶר. Zech. 10, 5, parall. כְּ. Hos. 10, 15 *as the morning-dawn* (בַּשַּׁחַר) *shall the king of Israel be cut off.* Others. *to-morrow,* i. e. speedily.—The remarks of Ewald and others against this signif. of בְּ are not satisfactory. (Ewald Gr. p. 607. Winer's Lex. p. 109. Fâsi in Jahn's Jahrb. I. p. 183 sq.) As has been shown, it is not only susceptible of entire explanation and has the clearest analogies in several languages; but also in several of the passages above cited, (which those writers do not notice or else interpret

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contrary to the context and in a forced manner,) it is necessary, and was therefore adopted in the ancient versions and even by copyists, who sometimes wrote בְּ as an explanatory gloss.

7. After verbs of motion, in the several relations of no. 1–4, *in, into, εἰς*. So with verbs signif. to go in, Gen. 19, 8. 31, 33; to send, Lev. 16, 22. Deut. 7, 20; to place, put, lay, 'ponere *in* loco,' Gen. 27, 17. Also, *into and through* any thing, so as to come out on the other side; Deut. 15, 17 *thou shalt take an awl and thrust it* בְּאָזְנוֹ וּבַדֶּלֶת *through his ear and into the door;* comp. 1 Sam. 18, 11. 19, 10.—So too *in, among*, Deut. 4, 27. 1 K. 11, 2; *on, upon*, 1 K. 2, 44 *Jehovah shall return thy wickedness* בְּרֹאשֶׁךָ *upon thine own head.* Lev. 20, 9. Comp. דָּרַךְ בְּ to tread *upon;* בָּטַח בְּ metaph. to put trust *upon* or *in.*

B) The other main signification is, *at, by, with*, expressing nearness; used also in several tropical senses, and put after verbs of motion.

1. Pr. *at, by, near, on;* בְּעֵין *at a fountain* 1 Sam. 29, 1; בִּנְהַר כְּבָר *by the river Chebar*, Chaboras, Ez. 10, 15 (Gr. *ἐν ποταμῷ by* the river); בַּשָּׁמַיִם *on the sky, ἐν οὐρανῷ*, Prov. 30, 19. Here belong also: a) The phrases, יוֹם בְּיוֹם *day by day*, every day, q. d. so that one day touches the other; חֹדֶשׁ בְּחָדְשׁוֹ *month by month* 1 Chr. 27, 1; שָׁנָה בְּשָׁנָה *year by year* Lev. 25, 33. b) The formula נִשְׁבַּע בְּ *to swear by* any one, i. e. appealing to him and invoking his name, Gen. 21, 23. 22, 16. So *to curse by* any one, 1 Sam. 17, 43. Arab. بِاللهِ *by* God. Here בְּ may indeed be referred to no. 4 below, as expressing that *to* or *towards* which one turns in taking an oath; comp. in Engl. 'I swear *to* God.'

2. Closely connected with the preceding is the signif. *with;* spoken: a) Of accompaniment, Num. 20, 20 בְּעַם כָּבֵד *with much people.* Is. 8, 16 בְּלִמֻּדָי *with my disciples*, i. e. they taking part. Jer. 11, 19 עֵץ בְּלַחְמוֹ *the tree with its fruit.* Hence בְּלֹא, בְּאֵין, בְּבִלְעֲדֵי, *without.* Hence too α) Verbs of coming followed by בְּ denote a coming *with* something, i. q. *to bring;* see בּוֹא, יָרַד, קוּם, פָּקַד; comp. Lehrg. p. 818. De Sacy Gramm. Arabe I. p. 47. edit. 2. β) As it is said, Ps. 55, 19 *they come with many against me*, and Deut. 28, 62 *ye shall be left with few*, i. e. few of you shall remain; so also it is said, Num. 13, 23 *they bare it* (the cluster) *upon a staff* בְּשְׁנַיִם *with two*, i. e. by two at a time, Vulg. *duo viri.* b) Of help, aid, *with, by;* Ps. 18, 30 *with thee* (בְּךָ) i. e. with thy help *I have run upon a troop.* 44, 10 *thou* (O God) *goest not forth with our armies.* 14, 5. 60, 14. Is. 26, 13. c) Of the instrument; as בְּחֶרֶב *with the sword* Josh. 10, 11; בְּרַגְלַיִם *with the feet* Ez. 34, 11; קָרָא בְגָרוֹן *to cry with the throat*, i. e. aloud, with full voice, Is. 58, 1; *to burn with fire*, בָּאֵשׁ, Lev. 8, 32; בְּיַד מֹשֶׁה, בְּמֹשֶׁה, *by* the hand of Moses, *by* Moses; עָבַד בְּ to serve *with* any one, i. e. to impose labour or service upon him, Lev. 25, 29; see in עָבַד.—Sometimes also of the *material*, regarded as an instrument, *with, of, out of.* Ex. 38, 8 *he made the laver . . . with* (out of) *the mirrors.* 1 K. 7, 14 *to work all works* בַּנְּחֹשֶׁת *with copper*, i. e. out of copper, or as in Engl. *in* copper. Lev. 13, 52. 2 Chr. 9, 18. In like manner of the *cause, author;* as, to punish *with* hunger Lam. 2, 19; to prophesy *by* Baal Jer. 23, 13; and also of the efficient cause or agent after *passive* verbs, Num. 36, 2. Is. 45, 17. d) With a noun of quality בְּ forms a periphrasis for an adjective; as Ps. 29, 4 *the voice of Jehovah* is (בַּכֹּחַ) *with power*, i. e. powerful. Also for adverbs; בְּחִפָּזוֹן *with haste*, hastily, Ex. 12, 11. בְּהַבִּינָה understandingly, wisely, Prov. 3, 19. e) בְּכָל־זֹאת *with all this*, i. e. for, in spite of, all this, Is. 9, 11. 16. 20. 10, 4. 47, 9. The בְּ here denotes something as done *with, along with*, other acts; hence pr. 'though all this has occurred or will occur, yet *along with* it this other will also take place.'

3. Spoken of price, wages, exchange, *for, at*, (derived from the local signif. *at, by*, comp. *loco*,) Deut. 19, 21 נֶפֶשׁ בְּנֶפֶשׁ *life for life.* Gen. 29, 18 בְּבִתְּךָ *for thy daughter.* Is. 7, 23 *a thousand vines at* (בְּ) *a thousand shekels*, i. e. worth so much. 2 Sam. 23, 17 בְּנַפְשׁוֹתָם *with jeopardy of their lives.*

4. As implying motion quite *to* a place

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or thing, *to, unto, upon;* different from אֶל *towards* a place, which does not imply that the object is actually reached; this latter idea being still more definitely expressed by עַד *even to, usque ad.* Gen. 11, 4 *a tower* רֹאשׁוֹ בַּשָּׁמַיִם *whose top* may reach *unto heaven;* comp. Jer. 51, 9 with אֶל. 1 K. 16, 11 מַשְׁתִּין בַּקִּיר mingens *ad* parietem, *upon* (against) the wall; see in שָׁתַן.—With בְּ in this sense are construed a large number of verbs, which denote motion *to* or *upon* any thing, and in Latin are compounded with *in* or *ad;* as חָזַק בְּ, אָחַז בְּ, to lay hold *upon;* נָגַע בְּ to touch *upon;* פָּגַע בְּ to rush *upon;* דָּבַק בְּ to cleave *to*, or hang *upon;* קָרָא בְּ to call *to* or *upon;* also עָצַר בְּ to chide *at;* דָּרַשׁ בְּ, שָׁאַל בְּ, to ask or seek *at*, etc. Especially: a) After verbs of sense; as חָזָה בְּ, רָאָה בְּ, to look *upon* or *at;* שָׁמַע בְּ to hear or listen *to;* הֵרִיחַ בְּ to smell *to* or *at;* sometimes too with the accessory idea of sympathy, usually complacent, rarely painful, as Gen. 21, 16 אַל־אֶרְאֶה בְּמוֹת הַיֶּלֶד *I cannot look upon the death of the child.* 29, 32. 1 Sam. 1, 11. Lehrg. p. 814. b) In a hostile sense *upon*, i. e. *against;* as יָדוֹ בַכֹּל *his hand* is *upon* (against) *every man* Gen. 16, 12. 2 Sam. 24, 17; נִלְחַם בְּ to fight *against;* מָרַד בְּ, בָּגַד בְּ, מָעַל בְּ, to rebel or be faithless *against* any one; חָרָה אַף בְּ anger is kindled *against.*

5. Implying a reference or respect to any thing, e. g. a) *in respect to, as to,* 1 K. 5, 22 [8]. b) *for*, i. e. *for the sake of, because of;* Gen. 18, 28 בַּחֲמִשָּׁה *because of five.* Ex. 10, 12. 2 K. 14, 6. Jon. 1, 14. c) *about, concerning*, after verbs of rejoicing, see שָׂמַח, גִּיל, עָלַץ; speaking *of* or *about*, see דָּבַר; testifying, see עָנָה.

C) Particular consideration is demanded by that peculiar idiom of the Hebrew and Arabic called *Beth pleonastic,* بَا الزِّيَادَة, or also *Beth essentiæ.* In Arabic, where it is far more frequent, it is commonly put before the predicate, espec. where this is a participle or adjective, and in negative or interrogative sentences; rarely is it prefixed to a substantive, Hamas. ap. Schult. ad Prov. 3, 26; never to the subject. This use of it therefore approaches near to that of the Accusative after the substantive verb in Arabic; so that one might say promiscuously, ما الله بغافل, and ما الله غافلا, *God is not remiss;* where the former construction may be explained, 'God (acts) not *as if* remiss;' Fr. *en*, e. g. 'vivre *en* honnête homme.'

In the same manner most of the examples in the O. Test. may be explained; and thus this use of בְּ approaches near to its use in comparison, see in A. no. 6. Ex. 6, 3 *I appeared unto Abraham* בְּאֵל שַׁדָּי *as God Almighty*, q. d. *in* the character of God Almighty. Is. 40, 10 חִנֵּה אֲדֹנָי יֱהוִה בְּחָזָק *lo! the Lord will come as a strong one.* Ex. 32, 22 *thou knowest the people* כִּי בָרָע הוּא *that they are evil;* Vulg. *pronus ad malum*, bent on evil. Ecc. 7, 14 בְּיוֹם טוֹבָה הֱיֵה בְטוֹב *in the day of joy be thou joyful*, pr. conduct thyself *as* joyful. Prov. 3, 26 יְהוִה יִהְיֶה בְּכִסְלֶךָ *Jehovah shall be thy hope.* Ps. 68, 5 בְּיָהּ שְׁמוֹ *his name is Jah.* (Targ. Jon. יְיָ שְׁמֵיהּ. Sept. Syr. Vulg. omit בְּ; comp. Josh. 47, 4. 48, 2.) Is. 26, 4 כִּי בְיָהּ יְהוִה *for Jah* (i. e. eternal, unchangeable) *is Jehovah.*—Some of these and other passages may indeed be differently explained; but it is in vain to deny the existence of the idiom itself in Hebrew, as has been done by Ewald, Heb. Gramm. p. 607; and after him by Winer, Lex. p. 109. Still it is not less certain, that many examples which have been referred to this idiom, do not belong under it; but are to be otherwise explained. So Hos. 13, 9 שִׁחֲתָה יִשְׂרָאֵל כִּי בִי בְעֶזְרֶךָ, where Vulg. *perditio tua, Israel, tantummodo in me auxilium tuum;* but, comparing c. 7, 13, it should be so explained: *This hath destroyed thee, O Israel, that* (thou art) *against me thy helper.* 1 K. 13, 34 render: *and for this cause* (בַּדָּבָר הַזֶּה) *the house of Jeroboam fell into sin.*—In three examples, all in the later Hebrew, בְּ seems clearly to be prefixed to the subject; e. g. Ezra 3, 3 כִּי בְאֵימָה עֲלֵיהֶם, unless this is a mingling of two constructions, אֵימָה עֲלֵיהֶם and בְּאֵימָה הֵם. 1 Chr. 9, 33 כִּי יוֹמָם וְלַיְלָה עֲלֵיהֶם בַּמְּלָאכָה, where yet we might render, 'it was incumbent *on them* to be *in the work.*' 7, 23 כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ *because evil was in his house*, i. e.

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calamity. Perhaps this is a solecism of the later age of the Hebrew.

D) With the Infinitive בְּ forms a periphrasis for the Lat. gerund, Engl. *in* with pres. particip. as בִּשְׁחֹק *in ridendo*, Engl. *in laughing*, Prov. 14, 13. More commonly it may be better expressed in Engl. by an adverb or conjunction with a finite verb; e. g. a) *while*, *when*, i. q. *in that*, of time, comp. in A. no. 5. Num. 35, 19 בְּפִגְעוֹ־בוֹ *when he lighteth upon him*. Prov. 30, 32. Cant. 5, 6. Esth. 2, 8. b) *when*, *after*, with a past tense, of time completed, comp. in A. no. 5; the infin. here having the force of the præter. Gen. 33, 18 בְּבֹאוֹ מִפַּדַּן אֲרָם *when he had come from Mesopotamia*, after he came, etc. 2, 4. Ex. 3, 12. Is. 20, 1. Job 42, 10. c) *though*, *even if*, comp. in B. 2. e. Ps. 46, 3 בְּהָמִיר אֶרֶץ *though the earth be changed*. Is. 1, 15. d) *because*, comp. in B. 5; בְּעָזְבָם *because they had forsaken*, 2 Chr. 28, 6.

Note. The opinion of the ancient Grammarians is not improbable, that בְּ was originally apocopated from בֵּית, בֵּי, *in the house*, *within*, *in*; as לְ from אֶל, מִ from מִן. This view may be supported on the following grounds: a) The Chald. בֵּי, Syr. ܒܝ, not only signifies *house*, but also has the power of the particle בְּ *in*, not unfrequently in the Targums, as Cant. 1, 9. 2, 15. b) Even now in the East the word بيت *house*, in geographical names, is often abridged into بى, با, ب; as بيسان *Beisân* for Heb. בֵּית שְׁאָן *Beth-shean*; بزمّار for بيت زمّار; see note on Burckhardt's Travels in Syria, I. p. 491. Germ. c) An example of the same abbreviation occurs in the O. Test. itself, in the form בְּעֶשְׁתְּרָה for בֵּית עֶשְׁתְּרָה the house of Astarte; comp. *Bebeten* in Euseb. and Jerome, for Beth Beten. d) The Persian exhibits a like analogy; in which are promiscuously employed the separate forms بَه *in*, بَا *with*, and the inseparable ب.—Comp. Arab. فى prob. for بى, and also other words not less violently abbreviated, as בֵּן, see ב below; and גֵּיא whence גֵּיא הִנֹּם, גֵּי הִנֹּם, Chald. גְּהִנָּם, Arab. جَهَنَّم, Gr. γέεννα.

בְּ Chald. *in*, i. q. Heb. e. g. *in* heaven, *in* a dream, Dan. 2, 19. 28, comp. Heb. A. 1; to drink *in* vessels Dan. 5, 2, comp. A. 1. b; to be given *into* one's hand Dan. 11, 11, comp. A. 7; *with* the hand Dan. 2, 34, comp. B. 2. c.

ב in proper names appears as a contraction for בֵּן *son*; as in בִּדְקַר i. q. בֵּן־דְּקַר *son of stabbing*; see also בִּמְהָל, בַּעֲלִיס, בִּרְשַׁע, בִּשְׁלָם. See Schol. ad Hamasa ed. Freitag, p. 3. Roediger de Libb. Hist. interp. Arab. p. 20, 21.

בְּאָה f. *an entrance*, *entry*, Ez. 8, 5. R. בּוֹא to enter.

בְּאוּשׁ Chald. adj. *bad*, *wicked*, Ezra 4, 12. R. בְּאֵשׁ.

* בָּאַר in Kal not used, Arab. بَأَرَ *to dig*, e. g. a well, ditch. Kindred roots are בּוּר, בָּרַר, also פָּאַר, Lat. *forare*, Germ. *bohren*, Engl. *to bore*. Comp. בּוֹר, בֹּאר, בְּאֵר.

Piel 1. *to dig in*, *to grave*, e. g. letters on stone, to inscribe, c. עַל Deut. 27, 8. Hab. 2, 2.

2. *to expound*, *to declare*, pr. to dig out, to dig out and explain, Deut 1, 5.

Deriv. בּוֹר, בֵּרִי, בֵּרוֹתָה or בֵּרוֹתַי, and those here following.

בְּאֵר f. plur. בְּאֵרוֹת, constr. בָּאֵרוֹת Gen. 14, 10.

1. *a well*, Arab. بِئْر, Syr. ܒܐܪܐ, ܒܪܐ, id. Gen. 24, 11. 20. 26, 19. 20. 21. al. Often more fully בְּאֵר מַיִם Gen. 21, 19, בְּאֵר מַיִם חַיִּים 26, 19.—Different from a fountain (עַיִן) on the surface of the ground or flowing from a rock; although a *well* (בְּאֵר) may also be called a *fountain* (עַיִן), as Gen. 16, 7 comp. v. 14. 24, 11. 13. 16. Spoken of pits of bitumen Gen. 14, 10.

2. *a pit*, Ps. 54, 24. 69, 16.

3. *Beer*, pr. n. a) A station of the Israelites in the confines of Moab, Num. 21, 16–18; prob. the same place which in Is. 15, 8 is called more fully בְּאֵר אֵלִים *Beer-elim*, i. e. well of heroes. b) A place in Palestine, Judg. 9, 21. Perh. בְּאֵר שֶׁבַע, so Studer; more prob. the place now called *el-Bîreh* in the plain of Judah; see Bibl. Res. in Palest. II. p. 132.

בְּאֵר אֵלִים, see בְּאֵר no. 3. a.

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בְּאֵר לַחַי רֹאִי (well of life of vision, i. e. a vision of God, comp. Judg. 6, 22 sq.) *Beer-lahai-roi*, pr. n. of a well on the southern borders of Palestine, Gen. 16, 14. 24, 62. 25, 11. The etymology above given is that of the sacred writer, Gen. 16, 14. By neglecting the vowels, one might also conjecture it to be for בְּאֵר לְחִי רֶאִי *well of the jaw-bone* (or rock) *of vision*, i. e. well of the conspicuous rock, comp. Judg. 15, 19; or also 'well of the far seen region,' comp. Arab. عَارِضَةٌ jaw-bone, region.

בְּאֵר שֶׁבַע (well of the oath, i. q. בְּאֵר שְׁבוּעָה, according to Gen. 21, 31. 26, 33) *Beer-sheba*, pr. n. of an ancient city on the southern border of Palestine, 2 Sam. 24, 7; whence the phrase, in describing the limits of Palestine: מִדָּן עַד־בְּאֵר שֶׁבַע *from Dan to Beer-sheba* Judg. 20, 1; and of the kingdom of Judah: מִגֶּבַע עַד־בְּאֵר שֶׁבַע *from Geba to Beer-sheba* 2 K. 23, 8.—Still called *Bîr es-Seba'*, with two deep wells; see Bibl. Res. in Palest. I. p. 300–3.

בְּאֵרָא (well, fountain) pr. n. m. *Beera*, 1 Chr. 7, 37.

בְּאֵרָה (id.) pr. n. m. *Beerah*, 1 Chr. 5, 6.

בְּאֵרוֹת (wells) *Beeroth*, pr. n. of a city of the Gibeonites Josh. 9, 17, afterwards belonging to the tribe of Benjamin, Josh. 18, 25. 2 Sam. 4, 2. After the exile it was still in existence and inhabited, Ezra 2, 25. Neh. 7, 29. Now *el-Bîreh* on the great road north of Jerusalem; Bibl. Res. in Palest. II. p. 132.—Gentile n. בְּאֵרֹתִי 2 Sam. 4, 2. 23, 37; and contr. בֵּרֹתִי 1 Chr. 11, 39. Comp. in בֵּרוֹתַי.

בְּאֵרוֹת בְּנֵי יַעֲקָן, *Wells of the sons of Jaakan*, pr. n. of a station of the Israelites in the desert, Deut. 10, 6. In the parallel passage Num. 33, 31 ellipt. בְּנֵי יַעֲקָן. See Bibl. Res. in Palest. II. p. 583.

בְּאֵרִי (q. d. fontanus) *Beeri*, pr. n. m. a) The father of Hosea, Hos. 1, 1. b) Gen. 26, 34.

בֹּאר (by Syriasm for בְּאֹר) i. q. בּוֹר, which is the more usual form, *a cistern*, 2 Sam. 23, 15. 16. 20, Cheth. where Keri has בּוֹר, as also 1 Chr. 11, 17. 18, 22; comp. Gesch. der Heb. Sprache, p. 40, not. 46. Plur. בֹּארוֹת Jer. 2, 13.

* **בָּאַשׁ** fut. יִבְאַשׁ 1. *to have a bad smell, to stink*, Ex. 7, 18. 21. 8, 10. 16, 20. Comp. בְּאשׁ.

2. i. q. Chald. *to be bad, wicked*, to be of a bad disposition; see בְּאוּשׁ, בְּאֻשִׁים, בָּאְשָׁה, and Hiph. no. 3. Arab. بَؤُسَ to be bold, audacious, pr. to be bad; comp. Germ. *böse*.—Among Orientals the idea of bad smell is often transferred to a bad disposition; just as a good smell is put for a good and pleasant disposition; comp. בָּשַׂם to have a good smell, to be fragrant, and Syr. ܒܣܡ to be pleasant; טוֹב to be good, and Arab. طَابَ to have a good smell.

Niph. *to be made to stink*; metaph. *to become loathsome, hateful*, with בְּ and אֵת (אִתְּ) of pers. 1 Sam. 13, 4. 2 Sam. 10, 6. 16, 21. Comp. Engl. 'to be in good or bad odour.'

Hiph. 1. *to cause to stink*, Ecc. 10, 1. Metaph. *to make loathsome, hateful*, with בְּ of pers. Gen. 34, 30. More fully Ex. 5, 21 הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ *ye have made our odour bad*, i. e. ye have made us loathsome, objects of hatred.

2. Intrans. *to stink*, pr. to make a stink; Ex. 16, 24. Ps. 38, 6. Metaph. *to be loathsome, hateful*, c. בְּ 1 Sam. 27, 12.

3. *to act badly, wickedly*, like Syr. ܐܒܐܫ. Prov. 13, 5 *a righteous man hateth false words*, רָשָׁע יַבְאִישׁ וְיַחְפִּיר *but the wicked man acteth wickedly, and causeth shame*, sc. by his falsehoods.

Hithpa. i. q. Niph. c. עִם 1 Chr. 19, 6. Deriv. those here following.

בְּאֵשׁ Chald. *to be bad, evil*, with עַל *to displease*, Dan. 6, 15.

Deriv. בְּאוּשׁ.

בְּאשׁ (*bĕôsh*) m. *a stink, stench*, Amos 4, 10; c. suff. בָּאְשׁוֹ, בָּאְשָׁם, Joel 2, 20. Is. 34, 3.

בָּאְשָׁה f. *a bad plant, weed*, Job 31, 40.

בְּאֻשִׁים only in Plur. Is. 5, 2. 4, *bad grapes*, unripe and sour, *labruscæ*, Fr. *lambrusques*, i. e. *wild grapes*, worthless, as Jerome and Jarchi well. Kimchi

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ענבים נבאשים, Saad. ענבים רעים, Aqu. φαπριαί, Symm. ἀτελῆ. The same use of the word is found in the Mishna, Maaseroth I. § 2; where for אבשים is to be read באשים, as appears from the gloss of Tanchum of Jerusalem. See a full discussion in Comm. on Is. I. p. 230. II. p. 364; where it is shown that the sense of *aconitum* or *wolf's bane*, *monk's hood*, so commonly received among modern interpreters, rests upon a mere error of Celsius, Hierobot. II. p. 199.

בָּאתַר Chald. *after*, see in art. אֲתַר.

בָּבָה f. (Kamets impure, for נְבָבָה, נְבָאבָה, r. נָבַב) pr. *a hollow, hole;* and hence *a gate, door*, like Arab. بَابٌ. In Hebrew found only in the phrase בָּבַת עַיִן *the gate of the eye*, i. e. the pupil, which is literally the door to the interior of the eye, Zech. 2, 12 [8]. Corresponding is ܒܒܬܐ ܕܥܝܢܐ, Chald. בַּבְתָּא, בָּבָא.—Another etymology which I formerly followed, has perhaps no less probability; namely, that בָּבָה may be for בָּאבָאָה i. q. ܒܘܒܐ *boy, puellus*, Syr. ܒܒܘܒܐ, from the onomatop. بابا παππάζειν; and then this is transferred to the pupil of the eye, like אִישׁוֹן q. v.

בֵּבַי pr. n. m. *Bebai*, Ezra 2, 11. 8, 11. Neh. 7, 16.—Pehlvi *bab* signifies father.

בָּבֶל *Babel*, i. e. confusion, for בַּלְבֵּל from r. בָּלַל, Gen. 11, 9; comp. Syr. ܒܒܠܐ confusion of speech, stammering; and for the dropping of the second letter comp. טוֹטָפָה for טָפְטָפָה Lehrg. 134, 869. Others regard it as i. q. Arab. باب بل gate i. e. court of Bel; comp. the Sublime Porte. *Babel, Babylon*, is the name of the most ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10, 10. 2 K. 17, 24. 20, 12 sq. Mic. 4, 10. al. It was situated in lat. 32° 32′ on both banks of the Euphrates. Its ruins are still visible near the small city Hillah, حلّة, and have recently been explored and described with great accuracy and learning. See Hdot. 1. 178, 183. Strabo 16. 1. 6. R. K. Porter's Travels II. p. 283 sq. C. J. Rich Memoirs on the Ruins of Babylon. Ritter's Erdkunde Th. XI. pp. 865–925. Berl. 1844.—The name of the city is also applied to the province *Babylonia*, Ps. 87, 4. 137, 1. Is. 14, 4; whence often מֶלֶךְ בָּבֶל *the king of Babylonia*, a title ascribed also to the kings of Persia, as to Cyrus, Ezra 5, 13; and Artaxerxes, Neh. 13, 6. Comp. אַשּׁוּר.

בַּבְלַי Chald. plur. emphat. בַּבְלָיֵא *Babylonians*, Ezra 4, 9.

בַּג a Persian word signifying *food* Pers. باه, in Arab. باج, comp. φάγειν, and the Phryg. βέκος bread Hdot. 2. 2. Found in the compound פַּתְבַּג q. v. and also in Ez. 25, 7 Cheth. נְתַתִּיךָ לְבַג לַגּוֹיִם *I will give thee for food to the nations.* Here the Keri has לְבַז *for a spoil*, which also the ancient versions express; and this is likewise supported by the similar passages in Jer. 15, 13. 17, 3, and espec. Ez. 26, 5. 34, 28. The reading לְבַג is therefore prob. a mere error of transcription, like גֵּה for זֶה in Ez. 47, 13.

*** בָּגַד** fut. יִבְגֹּד, once יִבְגַּד Mal. 2, 10; pr. *to cover*, whence בֶּגֶד a covering, garment.—Hence

1. *to act covertly, deceitfully; to deal falsely, faithlessly, treacherously.* Verbs of covering, concealing, are often thus transferred to deceit and treachery; comp. لبس to cover, to clothe, to dissemble; Samar. ܒܓܣ to defraud, c. בְּ Ex. 21, 8; قبع קָבַע to cover, to hide oneself, whence קֹבַע; also to defraud; comp, מָעַל, דָּגַל, and دجل, ختل.—Constr. absol. 1 Sam. 14, 33. Job 6, 15; oftener with בְּ of pers. (comp. בְּ B. 4,) q. d. *to treacherously desert* any one Judg. 9, 23. Lam. 1, 2; espec. towards a friend Lam. l. c. a spouse Ex. 21, 8; God Hos. 5, 7. 6, 7. Rarely with מִן Jer. 3, 20; acc. Ps. 73, 15 הִנֵּה דּוֹר בָּנֶיךָ בָגַדְתִּי *lo, I should deal falsely with the generation of thy children.* Part. בּוֹגֵד, plur. בֹּגְדִים, *treacherous dealers* sc. towards God, the *ungodly, wicked*, Sept. παράνομοι, transgressors, Prov. 2, 22. 11, 3. 6. 13, 2. 15. Ps. 25, 3. 59, 6. Jer. 9, 1. Part. plur. fem. בֹּגְדוֹת *treacheries* Zeph. 3, 4.

2. *to oppress, to pillage, to spoil*, i. q. גָּזַל, עָשַׁק; c. בְּ, Is. 21, 2 הַבּוֹגֵד בּוֹגֵד וְהַשּׁוֹדֵד שׁוֹדֵד *the spoiler spoileth and the*

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waster wasteth. 24, 16 בֹּגְדִים בָּגָדוּ וּבֶגֶד בֹּגְדִים בָּגָדוּ *the spoilers spoil, yea, the spoilers spoil the spoiling.* 33, 1.—With the idea of *impudence, shamelessness,* Hab. 2, 5.

Deriv. the three following.

בֶּגֶד in pause בָּגֶד, c. suff. בִּגְדִי, בִּגְדוֹ, as if from בַּגָּד, the ד without Dag. lene, contrary to the rule, Lehrg. p. 94; Plur. בְּגָדִים, בִּגְדֵי, once בִּגְדוֹתַיִךְ Ps. 45, 9; m. once fem. Lev. 6, 20.

1. *a covering, cloth,* in which any thing is wrapped, Num. 4, 6–13; also for a bed, *a coverlet,* 1 Sam. 19, 13. 1 K. 1, 1.

2. *a garment, robe,* usually the outer garment of the Oriental. Gen. 39, 12. 13. 15. 41, 42; espec. costly, 1 K. 22, 10. 2 Chr. 18, 9. מְלֹא בִגְדוֹ *his lap-full* 2 K. 4, 39. Sept. ἱμάτιον, στολή.

3. *faithlessness, treachery,* Jer. 12, 1.

4. *a spoiling, rapine,* Is. 24, 16.

בִּגְדוֹת see in בָּגַד no. 1, fin.

בָּגוֹד adj. (Kamets impure, Lehrg. § 120. 3) f. בְּגוֹדָה, *faithless, treacherous,* Jer. 3, 7. 10. R. בָּגַד.

בִּגְוַי *Bigvai,* pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. 14. 8, 14. Neh. 7, 19.—Perh. Chald. בְּגָוָא husbandman, Syr. ܒܓܐ garden, which passed over also into the Persian باغ *bâgh,* garden. Or i. q. Pers. *Bayaîos;* Hdot. 3. 128; according to Bohlen, Sanscr. *bhagî, bhagasan,* happy.

בִּגְתָא (perh. garden, gardener, see בִּגְוַי) *Bigtha,* pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. For another etymology see אֲבַגְתָא.

בִּגְתָן (id.) *Bigthan,* id. Esth. 2, 21; also בִּגְתָנָא Esth. 6, 2. Comp. Pers. and Sanscr. *bhagadâna* 'gift of fortune;' Bohlen.

I. בַּד m. pr. *separation, thing separated,* from. r. בָּדַד I.—Hence

1. *a part,* Ex. 30, 34 בַּד בְּבַד *part for part,* i. e. like parts, equal portions. Plur. בַּדִּים spec. *parts* of the body, *the members, limbs,* Job 18, 13. 41, 4; of a tree, *the branches* (comp. Gr. κῶλα) Ez. 17, 6. 19, 14; hence *staves, bars, poles,* for bearing any thing, Ex. 25, 13 sq. Num. 4, 6 sq. Metaph. *bars of a city,* its princes, chiefs, Hos. 11, 6.—Sing. with prefix, לְבַד a) Adv. *apart, separately, by oneself.* Ex. 26, 9 *five curtains by themselves* (לְבַד), *six curtains by themselves* (לְבַד). 36, 16. In this sense a suffix is often added: Gen. 21, 28 *and Abraham set seven ewe-lambs* לְבַדָּהֵן *by themselves.* 30, 40. 32, 17. 43, 32. al. b) Oftener לְבַד c. suff. is i. q. *alone; solus, a, um;* Gen. 2, 18 לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *it is not good for man to be alone,* pr. man's being in his separation. אֲנִי לְבַדִּי *I alone* Num. 11, 14; אַתָּה לְבַדֶּךָ Ex. 18, 14; יַעֲקֹב לְבַדּוֹ Gen. 32, 25; חַפְּחֻנִים לְבַדָּם Gen. 44, 20. Also after oblique cases, as Dat. לְךָ לְבַדְּךָ *towards thee alone* Ps. 51, 6; Genit. Ps. 71, 16 צִדְקָתְךָ לְבַדֶּךָ lit. the righteousness of thee, of thee alone, i. e. *thy righteousness, thine only.* c) Adv. of restriction, limitation, *only,* in the later Hebraism, Ecc. 7, 29. Is. 26, 13. d) With מִן it passes over into a Prep. *apart from, besides;* Ex. 12, 37 *besides children.* Num. 29, 39. Josh. 17, 5; with עַל Ezra 1, 6. The same is מִלְּבַד Gen. 26, 1. Num. 17, 14; c. suff. מִלְּבַדּוֹ *besides him* Deut. 4, 35; מִלְּבַד אֲשֶׁר *besides* that *which* Num. 6, 21.

2. Spec. *a thread,* collect. *thread, yarn,* espec. of linen, comp. אֶשֶׁן; hence *linen,* i. e. fine white linen, Ex. 28, 42. 39, 28. Lev. 6, 3. Plur. בַּדִּים *linen garments* Ez. 9, 2 sq. Dan. 10, 5.—Arab. بَزٌّ byssus.

II. בַּד m. plur. בַּדִּים, from r. בָּדַד II.

1. *empty talk, lies, vain boasting,* Job 11, 3. Is. 16, 6. Jer. 48, 30.

2. i. q. אַנְשֵׁי בַדִּים, *liars, boasters,* spoken of conjurers and false prophets, Is. 44, 25. Jer. 50, 36.

* בָּדָא 1. *to form, to fashion,* spoken of a potter; and this sense is preserved in the Zabian صدا.

2. *to devise, to invent, to feign,* with מְלֵבּוֹ 1 K. 12, 33 where Sept. well ἐπλάσατο. Neh. 6, 8. Part. c. suff. בָּדְאָם by Syriasm for בֹּדְאָם Neh. l. c.—Arab. بَدَأَ to begin; IV, to produce something new, to devise and do first; comp. بدع I, IV, to feign.

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* I. בָּדַד 1. pr. *to disjoin, to divide, to separate*, like Arab. بَدَّ.—The notion of cutting or tearing apart, and hence of dividing, lies in the primary syllable בד, as likewise with various modifications in the kindred and harder syllables בת, בט, פד, פת; comp. בָּדַל, בָּדַק; בָּתַח, בָּתַל, בָּתַק, בָּתַר, בָּטַח, בָּטַר, בָּטַת, בָּתַת, בָּתַת, בָּתַת, בָּתַת, בָּתַת, בָּתַת. Kindred also are the syllables בז, בץ, פץ; for which see under בָּצַע, בָּזַז.

2. *to separate oneself, to be alone, solitary.* Part. בּוֹדֵד *alone, solitary*, Ps. 102. 8. Hos. 8. 9. Is. 14, 31.

Deriv. בַּד I, and בָּדָד.

* II. בָּדַד i. q. בָּטָא q. v. *βαττολογεῖν, blaterare, to babble*, i. e. *to talk idly*. Talmud. בָּדְבַּד, בָּטְבַּט.—Hence בַּד II.

בָּדָד m. *separation*, i. q. בַּד I. Hence in Acc. as adv. *separately*, i. e. *solitary, alone*, Lev. 13, 46. Is. 27, 10 עִיר בְּצוּרָה נָוֶה נָדָד *the strong city* is left *solitary*, i. e. desolate. Deut. 32, 12 יְהוָה בָּדָד יַנְחֶנּוּ *Jehovah alone did lead him.*—Also לְבָדָד pr. *in separation*, i. q. *solitary, alone*, Num. 23, 9. Ps. 4, 9. Mic. 7, 14.

בְּדָד (separation, part.) *Bedad*, pr. n. m. Gen. 36, 35.

בְּדַי see דַּי.

בַּדְיָה (prob. i. q. עֲבַדְיָה servant of Jehovah, see עָבָן) *Bedeiah*, pr. n. m. Ezra 10, 35.

בְּדִיל m. (r. בָּדַל) *stannum* of the ancients, i. e.

1. *alloy* of lead, tin, or other inferior metals, combined with silver in the ore and *separated* from it by smelting, *dross;* Pliny *plumbum nigrum*, H. N. 34. 16.—Is. 1. 25 אָסִירָה כָּל־בְּדִילֵךְ *I will remove all thy alloy*, i. e. all thy impure and spurious parts. Comp. סִיג b.

2. *tin, plumbum album*, Num. 31, 22. Ez. 22. 18. 20. 27, 12.

* בָּדַל in Kal not used, kindr. בָּתַל, נָתַל, *to separate.*

Hiph. 1. *to separate, to divide*, Lev. 1, 17; e. g. two places by a curtain or wall, Ex. 26, 33. Ez. 42, 20; or things mixed together, Gen. 1, 4. Part. מַבְדִּיל *dividing, a divider*, Gen. 1, 6.—For the construction see no. 2.

2. Trop. of the mind, *to discern between* different things, *to distinguish.* Lev. 10, 9. 10 *ye shall drink neither wine nor strong drink... that ye may discern between what is holy and unholy.* 11, 47. 20, 25.—In both these significations (no. 1, 2) constr. c. וּבֵין—בֵּין Gen. 1, 4. 7. Ex. 26, 33; בֵּין—לְבֵין Is. 59, 2; לְ—בֵּין Gen. 1, 6.

3. *to separate from* others, *to select, to choose out*, in a good sense; with מִן Num. 8, 14. 16, 9. Lev. 20, 24. 26; also with לְ of that *to* or *for* which one is destined, 1 K. 8, 53. Without מִן Deut. 4, 41. 10, 8. 1 Chr. 25, 1; absol. Deut. 19, 7. Ez. 39, 14.

4. *to separate out, to shut out*, e. g. a mixed multitude from a people, with מִן Neh. 13, 3, מֵעַל Is. 56, 3. With לְרָעָה Deut. 29, 20.

Niph. 1. Pass. of Hiph. no. 3, *to be separated, to separate oneself*, with מִן Ezra 6, 21. 9, 1. 10, 11. Also *to be selected, chosen out*, Ezra 10, 16; with לְ *to* or *for* any thing, 1 Chr. 23, 13.

2. Pass. of Hiph. no. 4, *to be separated, shut out*, Ezra 10, 8.

3. Pr. *to separate oneself from* a place, i. e. *to go away, to depart*, with מִן of place, Num. 16, 21; with אֶל of pers. *to* whom one departs, 1 Chr. 12, 8.

Deriv. בְּדִיל, מְבָהֲלוֹת, perhaps בְּדֹלַח, also

בְּדֶל m. *a part, piece*, e. g. of an ear, אֹזֶן, Am. 3, 12.

בְּדֹלַח a costly article of merchandise, mentioned along with gold and precious stones Gen. 2, 12, and described as resembling the Arabian manna Num. 11, 7; which latter consisted of white grains and scales, and is elsewhere compared to hoar-frost, see Ex. 16, 14. Num. l. c. though according to Burckhardt, the colour of the present manna is a dirty yellow; Travels in Syria, etc. p. 599 sq. Most of the ancient interpreters, e. g. Aqu. Symm. Theodot. Vulg. Josephus (Ant. 3. 1. 6), understand *βδέλλιον bdellium*, a whitish gum or resin which distils from a tree growing in Arabia, India, and Babylonia; pellucid, approaching to the colour of frankincense, and with grains like frankincense, but larger; Plin. H. N. 12. 9 or 19. With this accord

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the various names *μάδελκον, βδολχόν* (which latter rests on conjecture, see Diosc. 1. 71 or 80), *βδέλλα, βδέλλιον*.—On the other hand, *bdellium* is not of so costly a nature as to be properly ranked among gold and gems; or as that the region of Havilah should become celebrated for producing it. Hence, the opinion of the Rabbins is not to be contemned, which also Bochart has learnedly supported (Hieroz. II. 674–683), viz. that בְּדֹלַח signifies *a pearl*, collect. *pearls*, which are found in great numbers on the shores of the Persian Gulf and of India, and which may not unaptly be compared with the grains of manna. Bochart also gives the etymology, as being quadril. בְּדֹלַח from r. בָּדַל, i. q. something *selected*, *precious*, and hence *a pearl*; comp. Arab. فَرِيد a pearl, from r. فرد i. q. בָּדַל.

בְּדָן *Bedan*, pr. n. a) A judge of Israel, 1 Sam. 12, 11; not found written with these letters in the book of Judges. Sept. and Syr. read בָּרָק; the Targ. explains it by בֶּן־דָּן a Danite; see ב for בַּן p. 109. But בְּדָן is doubtless i. q. עַבְדּוֹן Judg. 12, 13, 15; the ע being dropped, as was often the case among the Phenicians in the word עבד; e. g. בדאשמן for עבד אשמן, בדאשתר *Bodostor* for עבד אשתר. See Monumm. Phœnic. pp. 174, 175. b) 1 Chr. 7, 17.

* בָּדַק 1. *to sunder*, *to make a breach*; whence בֶּדֶק. Comp. under r. בָּדַד I.

2. Denom. from בֶּדֶק, *to repair breaches*, and genr. *to repair*, *to rebuild*, 2 Chr. 34, 10. Syr. ܒܕܩ and ܒܕܩ id.

בֶּדֶק m. c. suff. בִּדְקֵךְ, *a breach*, *gap*, *chink*, in a building 2 K. 12, 6. 7. 8. 9; in a ship Ez. 27, 9. 27.

בִּדְקַר *Bidkar*, pr. n. of one of Jehu's captains, 2 K. 9, 25.—The form is contr. for בֶּן־דְּקַר son of stabbing, i. e. stabber; see ב p. 109.

* בְּדַר Chald. Pa. בַּדַּר, *to scatter* Dan. 4, 11; i. q. Heb. בָּזַר, פִּזַּר.

* בָּהָה obsol. root, prob. *to be clean*, *pure*; hence in Arabic trop. of *neatness*, *elegance*, whence بَهَا to be neat, bright, beautiful; but also of *emptiness*, whence بَهِيَ to be empty, waste, of a house.—Hence

בֹּהוּ m. (for בֹּהָו, a Segolate form) *emptiness*, *voidness*, concr. *empty*, *void*; found thrice in paronomasia with תֹּהוּ Gen. 1, 2. Jer. 4, 23. Is. 34, 11.

* בָּהַט obsol. root, either i. q. Arab. بهت to lie, to feign; or i. q. Aram. בְּהַט, Heb. בּוֹשׁ, pr. to be white, shining; Redslob.—Hence

בֵּהַט Esth. 1, 6, a species of *marble* used for pavements; Sept. Vulg. *σμαραγδίτης*, *smaragdites*. Arab. بَهْت, according to the Camoos p. 176, is a species of stone, either perh. *white* marble, or *imitation* marble; so called as *feigning* the appearance of marble; comp. r. בָּהַט.

בְּהִילוּ Chald. f. *haste*, Ezra 4, 23. R. בְּהַל.

בָּהִיר adj. *bright*, *shining*, of the sun Job 37, 21. R. בָּהַר.

* בָּהַל or בָּהֵל in Kal not used, *to tremble*, *to be in trepidation*; comp. by transp. בָּלַהּ, and Ethiop. ባህረረ to inspire terror, ל and ר being interchanged.

Niph. 1. *to tremble*, *to shake*, e. g. of the bones Ps. 6, 3; the hands Ez. 7, 27; trop. of the soul, Ps. 6, 4.—Hence

2. *to be in trepidation*, *to be amazed*, *confounded*, to be struck with terror, consternation; Ex. 15, 15. 1 Sam. 28, 21. 2 Sam. 4, 1. Ps. 48, 6. Ez. 26, 18; with מִפְּנֵי Gen. 45, 3. Job 23, 15. Ecc. 8, 3. Including also the idea of despondency, Job 4, 5. Is. 21, 3.

3. *to flee in trepidation*, in consternation, Judg. 20, 41. Hence genr. *to hasten* to or after any thing, c. לְ Prov. 28, 22 נִבְהָל לַהוֹן אִישׁ רַע־עָיִן *the man of evil eye hasteth after riches*, i. e. anxiously seeks to be rich. Ecc. 8, 3 אַל־תִּבְהַל מִפָּנָיו תֵּלֵךְ *be not hasty to go out of his sight*, i. e. depart not arrogantly, perversely.

4. *to perish suddenly*, as with fright, *to be destroyed*; Ps. 104, 29 *thou hidest thy face*, יִבָּהֵלוּן *they perish at once*, sc. thy creatures. So Ps. 90, 7, as required

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by the parallelism. Comp. בֶּהָלָה. Part. fem. נִבְהָלָה subst. *sudden destruction* Zeph. 1, 18; comp. נֶחֱרָצָה.

Piel 1. *to cause to tremble, to terrify, to confound*, to strike with terror and consternation, Ps. 2, 5. 83, 16. Dan. 11, 44. Job 22, 10. Hence *to cause to despond*, Ezra 4, 4 Keri.

2. *to hasten, to quicken*, Esth. 2, 9. Hence with inf. c. לְ, i. q. מִהַר, *to hasten to do* any thing, i. e. *to do* it *hastily*, rashly, Ecc. 5, 1. 7, 9.

Pual *to be hastened, quickened*. Prov. 20, 21 Keri. נַחֲלָה מְבֹהֶלֶת *a possession hastily gotten*, i. e. acquired with anxious haste. Hence part. מְבֹהָל *hastened, quickened*, Esth. 8, 14.

Hiph. 1. i. q. Pi. no. 1. Job 23, 16.

2. i. q. Pi. no. 2. Esth. 6, 14.

3. Caus. of Kal no. 3, *to drive out in haste, to thrust out*, 2 Chr. 26, 20.

בְּהַל Chald. in Pe. not used.

Ithpe. Inf. הִתְבְּהָלָה subst. *haste, speed*, with pref. בְּ adv. *in haste, quickly*, Dan. 2, 25. 3, 24. 6, 20.

Pa. *to terrify, to put in trepidation*, Dan. 4, 2. 16. 7, 15.—Ithpa. pass. Dan. 5, 9.

Deriv. בְּהִילוּ.

בֶּהָלָה f. (r. בָּהַל) *terror*, Lev. 26, 16. Plur. Jer. 15, 8. With the art. *terror*, κατ' ἐξοχήν, i. e. *sudden destruction*, Is. 65, 23. Ps. 78, 33.

* בָּהַם a root not in use, pr. *to shut, to close*, spec. the mouth, hence *to be mute, dumb*. Arab. بهم IV to shut, X to be mute, dumb. The like signification is found in many roots ending with the letter ם, and denoting sounds produced with the mouth shut; as דָּהַם, אָלַם, בָּלַם, דָּמַם, דּוּם, שָׁמַם, comp. Lat. *hem*, Gr. μύω. Other roots ending with the same letter designate murmuring, whispering, humming sounds, which likewise are produced with the mouth closed; as נָהַם, נָאַם, הָמָה, נָחַם, Arab. همهم, βρέμω, *fremo*, βριμάομαι, برم, Germ. *brummen*, Engl. *to hum*.

בְּהֵמָה f. constr. בֶּהֱמַת, c. suff. בְּהֶמְתּוֹ, בְּהֶמְתְּךָ (as if from בְּהֵמֶת); Plur. בְּהֵמוֹת, constr. בַּהֲמוֹת; *a beast*, pr. *a dumb beast*, from r. בָּהַם; spoken usually of the larger land quadrupeds, opp. to birds and reptiles; but see in Plur. no. 2. Arab. بَهِيمَة. Gen. 6, 7. 20. 7, 2. 8. 23. 8, 20. Ex. 9, 25. Lev. 11, 2. Prov. 30, 30 לַיִשׁ גִּבּוֹר בַּבְּהֵמָה *the lion, a mighty one among the beasts*.—Spec.

1. Collect. *domestic beasts, cattle*, Lat. *pecus*; opp. חַיַּת הָאָרֶץ Gen. 1, 24, חַיַּת הַשָּׂדֶה 2, 20. 3, 14, הַחַיָּה 7, 14. 21. Lev. 25, 7, i. e. beasts of the field, wild beasts. The word בְּהֵמָה includes both צֹאן and בָּקָר, Gen. 47, 18. Lev. 1, 2.—Elsewhere

2. *beasts of burden*, as asses, camels, opp. מִקְנֶה, Gen. 34, 23. 36, 6. Num. 32, 26. 2 K. 3, 17. Comp. Is. 30, 6. 46, 1.

3. Poet. also for *beasts of the field, wild beasts*; so in plur. בְּהֵמוֹת Deut. 32, 24. Hab. 2, 17; espec. with הָאָרֶץ Deut. 28, 26. Is. 18, 6, הַשָּׂדֶה, שָׂדַי 1 Sam. 17, 44. Joel 1, 20, יַעַר Mic. 5, 7.

Plur. בְּהֵמוֹת 1. *beasts, quadrupeds*, see above.

2. Plur. majest. joined with sing. masc. *Behemoth*, i. e. *the great beast, huge quadruped*, by which name is designated the *hippopotamus*, Job 40, 15. So Bochart, Hieroz. II. p. 754 sq. Ludolf, Hist. Æthiop. I. 11. Others wrongly understand *the elephant*; as Drusius, Grotius, Schultens, J. D. Michælis ad h. l. Schoder in Hieroz. Spec. I. p. 2 sq.—Probably under the form בְּהֵמוֹת there lies concealed some Egyptian name for the hippopotamus, so modified as to put on the appearance of a Semitic word; see in אַבְרֵךְ. Thus ⲡ-ⲉϩⲉ-ⲙⲱⲟⲩⲧ *P-ehe-mout* would signify *the water-ox*; by which epithet (*bomarino*) the Italians also designate the hippopotamus; see Jablonsky Opusc. ed. te Water, I. 52. It is true that this word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed that *ehe* (ox) is of the fem. gender, and that the word for water is *mou*, not *mout*. But *ehe* is of the comm. gender and is frequently used as masculine, see Peyron p. 46; and the *t* in *mout* may be an article postpositive, see Lepsius Lettre à Rosellini p. 63.

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* בָּהַן obsol. root, prob. i. q. בָּהַם, بهم Conj. IV, *to shut up, to cover.*—Hence the two following:

בֹּהֶן m. *the thumb* when followed by יָד, so called as shutting and covering the hand; also *the great toe* when followed by רֶגֶל; so Ex. 29, 20. Lev. 8, 23 sq. 14, 14. 17. 25. 28. Plur. constr. בְּהוֹנוֹת Judg. 1, 6. 7, from a lost sing. בְּהוֹן. Arab. إِبْهَامٌ, and in vulgar Arab. بُهْمٌ id.

בֹּהַן (thumb) *Bohan*, pr. n. of a son of Reuben; from whom also comes the name אֶבֶן־בֹּהַן *Stone of Bohan*, a place on the confines of Judah and Benjamin. Josh. 15, 6. 18, 17.

* בָּהַק obsol. root; Syr. ܐܒܗܩ *to be white*, spec. with leprosy; Chald. אַבְהֵק to be bright, shining, בַּהִיק bright, shining. Comp. בָּהַר.—Hence

בֹּהַק m. *vitiligo alba, white scurf, morphew*, an efflorescence on the skin, not uncommon in the East, consisting of spots of a palish white, בֶּהָרוֹת כֵּהוֹת לְבָנוֹת, resembling the leprosy, but harmless, and neither contagious nor hereditary. Lev. 13, 39. Arab. بَهَقٌ ap. Avic. See more in Thes. p. 183.

* בָּהַר obsol. root, Arab. بَهَرَ *to shine, to be bright*, trop. *to be conspicuous.* Ethiop. በርሀ to be light, bright, በርሀ light, በርሃን a light, luminary. The primary idea lies in being tremulous, glittering, glancing; comp. בָּהַל.—Hence בָּהִיר and

בַּהֶרֶת f. plur. בֶּהָרוֹת, *a brightness*, i. e. *a spot* in the skin, for the most part white. When such a spot is lower than the rest of the skin, and has in it white hairs, it is a symptom of the oriental leprosy, Lev. 13, 2–4. 18–23. 24–28. Otherwise it is harmless, whether it be a scar, or arise from a burning, or from the morphew, בֹּהַק, ib. v. 38. 39.—Jahn wrongly supposes the word בַּהֶרֶת to be the name of a particular disease, the λεύκη of Hippocrates; Archæol. I. § 215. Different is בֹּהַק *bohak* q. v. the name of a particular disease consisting of whitish spots.

* בּוֹא præt. בָּא, once בָּנוּ Milêl for בָּאנוּ 1 Sam. 25, 8; imp. בּוֹא, בֹּא, twice בֹּאָה Milêl 1 Sam. 20, 21. 1 K. 13, 7; inf. בּוֹא, once בֹּאָה Milra 1 K. 14, 12; fut. יָבוֹא, וַיָּבֹא, once וַיָּבוֹ 1 K. 12, 12 Cheth with He parag. and suff. sometimes irreg. תָּבֹאתָה Deut. 33, 16, תְּבוֹאָתְךָ Job 22, 21, תָּבֹאתִי, Keri תָּבֹאתְ 1 Sam. 25, 34; see Index at the end of the volume.

1. *to go* or *come in, to enter;* Ethiop. በቀእ id. Arab. باء to return. Kindred is بَاهَ coëundi sensu. Corresponding are Sanscr. *va* to go, Gr. βάω, whence βαίνω, *vado*, see signif. no. 3, which although less frequent is perhaps the primary one. Opp. יָצָא Josh. 6, 1. 1 K. 15, 17.—The place *into* which one goes, as a house, city, country, ship, is put with בְּ Gen. 19, 8. Deut. 23, 25. 26; אֶל Gen. 6, 18. 7, 1. 19, 3; לְ Esth. 6, 4; with He local Gen. 12, 11. 14; and poet. c. acc. Ps. 100, 4. Lam. 1, 10, comp. Lat. 'ingredi urbem;' whence Gen. 23, 10. 18 בָּאֵי שַׁעַר עִירוֹ *those entering the gates of his city.* Prov. 2, 19.—The person *to* whom one enters, is put with אֶל Gen. 6, 20. 7, 13; with בְּ, *to enter into* e. g. one's body, Ez. 2, 2 וַתָּבֹא בִי רוּחַ *the spirit entered into me* (comp. μένος ἄνδρας ἐσέρχεται Il. 17. 157). 2 K. 18, 21.—Spec. a) בּוֹא אֶל־אִשָּׁה *to go in unto a woman*, an euphemism for sexual intercourse, Gen. 6, 4. 16, 2. 30, 3; rarely with עַל Gen. 19, 31. Arab. بَاءَ and بَاهَ id. b) *to go* or *come into the house of a husband*, spoken of a bride. Josh. 15, 18. Judg. 1, 14; with אֶל Dan. 11, 6. Comp. Hiph. no. 1. c) בּוֹא בְמִשְׁפָּט עִם *to enter into judgment with* any one, i. e. to bring before a tribunal, to arraign, Is. 3, 14. Job 22, 4. Ps. 143, 2. d) צֵאת וָבוֹא *to go out and come in, to go out and in*, spoken of one's daily walk and life, 1 Sam. 29, 6. Deut. 28, 6. Ps. 121, 8. Different is *to go out and come in before the people*, i. e. to lead out a people to war spoken of a military leader, commander Num. 27, 17. 1 Sam. 18, 16. 2 Chr. 1 10; also without לִפְנֵי הָעָם Josh. 14, 11. 1 K. 3, 7; comp. Deut. 31, 2 of Moses. Comp. Hiph. e) בּוֹא בְ *to enter in with* any one, i. e. *to have intercourse with*, Josh. 23, 7. 12. Hence בּוֹא בְאָלָה, et c.

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acc. אָלָה, *to enter into an oath*, see אָלָה; בְּרִית *into a covenant*, see בְּרִית; בְּסוֹד *to enter into the secret counsels* of any one, to become his confederate, Gen. 49, 6. With אֶל, Gen. 15, 15 בּוֹא אֶל־אֲבוֹתָיו *to go unto one's fathers*, i. q. to be gathered to one's fathers, to enter into Sheol; see אָסַף Niph. f) *to enter upon* an office, duty, 1 Chr. 27, 1. Opp. יָצָא 2 K. 11, 9. g) *to enter* sc. into his chamber Ps. 19, 6, spoken of the sun, i. q. *to go down, to set*, Sept. δύω. Gen. 15, 12. 17. 28, 11. al. Opp. יָצָא. h) *to come in*, spoken of the annual produce of the earth, *to be brought in, to be gathered*, Lev. 25, 22; hence of profits, revenues, *to come in, to be rendered*, 1 K. 10, 14. 2 Chr. 9, 13. Comp. תְּבוּאָה. Opp. יָצָא to go out, to be expended.

2. *to come*, very often in O. T. Opp. הָלַךְ, Gen. 16, 8. 1 Sam. 20, 21. 22. Ecc. 5, 15. With אֶל of pers. or place Gen. 37, 23; עַל Ex. 18, 23; עַד 2 Sam. 16, 5; לְ 1 Sam. 9, 12. Is. 49, 18; also acc. and hence Lam. 1, 4 בָּאֵי מוֹעֵד *those coming to the festival*. Often of inanimate things, Gen. 43, 23. Job 37, 9. 38, 11; espec. of time, Jer. 7, 32. Ecc. 2, 16; whence הַבָּאִים *the coming* days, adv. in the time to come, Is. 27, 6; comp. אָחַר. Spec. a) בּוֹא בְּ *to come with* any thing, i. e. to bring it, to offer, see בְּ B. 2. 1 K. 13, 1. Ps. 66, 13. Ecc. 5, 2 כִּי בָא חֲלוֹם בְּרֹב עִנְיָן *for a dream brings much ado*, i. e. many and empty matters. Ps. 71, 16 אָבוֹא בִּגְבוּרוֹת אֲדֹנָי *I will come with the mighty deeds of the Lord*, i. e. I will recount and celebrate them; parall. אַזְכִּיר. Comp. Pers. آوردن to bear and to narrate; also Lat. *ferunt*. b) עַד לְבוֹא lit. even unto the coming, *until one come*, Judg. 3, 3. and ellipt. לָבוֹא Num. 13, 21. 34, 8. for *even unto, usque ad*, in geographical descriptions. The same is עַד־בֹּאֲךָ *until thou comest* Gen. 19, 22; בֹּאֲךָ, בֹּאֲכָה, id. Gen. 10, 19. 30, 13. 10. c) With עַל, *to come to* a place or person Ex. 22, 8; and metaph. *to reach* or *attain unto* any one, *be equal to*, 2 Sam. 23, 19; אֶל 2 Sam. 23, 23. Arab. بَلَغَ to be equal, like; comp. Germ. *gleichkommen*. d) *to come upon* any one, *to fall upon* unexpectedly; e. g. of an enemy, *to attack*, Gen. 34, 27. 1 Sam. 12, 12. Job 15, 21; of calamity Job 20, 22. In prose for the most part constr. c. עַל Gen. 1 Sam. ll. cc. אֶל Gen. 32, 8; in poetry with acc. and לְ Job 3, 25. Is. 47, 9. Rarely spoken of good, something desired, c. עַל Josh. 23, 15; acc. Job 22, 21. Ps. 119, 41. 77. Arab. أَتَى c. acc. to come upon any one, to fall upon. e) i. q. *to come to pass, to be fulfilled, accomplished*, e. g. of desire, Prov. 13, 12; espec. of prophecies 1 Sam. 9, 6. Deut. 13, 2. 18, 22. Judg. 13, 12; of a sign given by a prophet, 1 Sam. 10, 7. Opp. נָפַל, שׁוּב. f) בּוֹא בְשֵׁמוֹת *to come with their names*, i. e. *to be enumerated by name*, 1 Chr. 4, 38.

3. Rarely simpl. *to go*, i. q. הָלַךְ, the place whither being usually expressed. Gen. 37, 30 אָנָה אֲנִי בָא *whither shall I go?* whither turn myself. Gen. 45, 17. Jon. 1, 3 *he found a ship* בָּאָה תַרְשִׁישׁ *going to Tarshish*. Is. 7, 24. 22, 15. Num. 32, 6. Job 2, 11. With dat. pleon. לָךְ 1 Sam. 22, 5.—Metaph. *to walk, to live*, i. q. הָלַךְ, הִתְהַלֵּךְ; so with אֵת and עִם *with* any one, i. e. to have intercourse with, to associate with, Ps. 26, 4. Prov. 22, 24.

Hiph. הֲבִיא, 2 pers. הֲבֵאתָ, c. suff. הֲבֵאתָנוּ Ps. 66, 11, הֲבֵאתִים Ez. 23, 22; more freq. הֲבִיאֹתִיךָ, הֲבִיאֹתִינִי; הֲבִיאֹתִים plur. הֲבִיאֹתָם Lev. 23, 10, and הֲבֵיאתָם 1 Sam. 16, 17; inf. הָבִיא, once הָבֵי Ruth 3, 15, with pref. לְהָבִיא, twice לְבָיְאָ 2 Chr. 31, 10. Jer. 39, 7; fut. יָבִיא, וַיָּבֵא, with א dropped אֲבִי 1 K. 21, 29; causat. of Kal in most of its significations.

1. *to cause to come in*, i. e. *to lead* or *bring in*, e. g. into a house Gen. 43, 17; a ship Gen. 6, 19; a land Ex. 6, 8. Spec. a) *to bring home* a wife Judg. 12, 9, see in Kal no. 1. b. b) הֲבִיא בְּמִשְׁפָּט *to bring into judgment*, i. e. before a tribunal, Job 14, 3. Ecc. 11, 9, see in Kal no. 1. c. c) הוֹצִיא וְהֲבִיא *to lead out and in* a people i. e. *to* and *from* war, spoken of a king or other military leader, Num. 27, 17. 1 Chr. 11, 2; see in Kal no. 1. d. d) Also *to cause* the sun *to go down, to set*, Am. 8, 9; see Kal no. 1. g. e) Spoken of inanimate things, e. g. *to bring in* fruits, produce, i. q. to bring home, to gather, 2 Sam. 9, 10; *to bring* or *bear in*, Sept. εἰσφέρω, Gen. 27, 10. Lev. 4, 5.

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16. *to put in*, to insert, e. g. the hand into the bosom Ex. 4, 6; staves or poles into rings Ex. 25, 14. 26, 11.

2. *to bring to* any one, *to lead up*, pr. of persons or animals; with אֶל or לְ *to* any one, Gen. 2, 19. 22. 43, 9. 44, 32; *to let come*, i. e. *to call for*, *to admit*, Esth. 5, 10. 12. Also of things inanimate: a) *to bring to* any one, Gen. 27, 10. 30, 14. 31, 39. 33, 11. 2 Chr. 9, 10. Gen. 37, 2 וַיָּבֵא אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם *he brought to their father an evil report concerning them.* b) i. q. *to offer*, e. g. a present 1 Sam. 9, 7. 25, 27; a sacrifice Gen. 4, 4. c) With עַל *to bring upon* one any evil, destruction, e. g. the deluge Gen. 6, 17; calamity Jer. 4, 6. 5, 15. More rarely with לְ Jer. 15, 8, and אֶל 32, 42. d) *to bring to pass, to fulfil, to accomplish*, e. g. one's words, purpose, a prophecy, Is. 37, 26. 46, 11. Jer. 39, 16. Comp. Kal no. 2. e.

3. *to bring* with oneself, *to bear, to carry away*, 2 Chr. 36, 7. Dan. 1, 2. Sept. ἀποφέρω. Hence a) Simpl. *to bear, to carry*, i. q. נָשָׂא. Job 12, 6 *who carries his god in his hand*, see in אֱלוֹהַּ no. 1, p. 54. Ps. 74, 5 כְּמְבִיא לְמַעְלָה בַּרְקָמוֹת . . . *as one who beareth upward axes*, i. e. lifteth up, as a wood-cutter. b) *to bring back, to let return*; comp. Arab. بَاءَ to return, IV to let return. Deut. 33, 7 *hear, Jehovah, the voice of Judah,* וְאֶל־עַמּוֹ תְּבִיאֶנּוּ *and bring him back unto his people.* c) *to bring away* any thing, i. e. *to get, to acquire*, comp. Arab. بَاءَ c. بِ. Ps. 90, 12 וְנָבִיא לְבַב חָכְמָה *that we may acquire a heart of wisdom*, a wise heart.

Hoph. חוּבָא 1. Pass. of Hiph. no. 1, *to be led* or *brought in*, Gen. 43, 18. Ps. 45, 15; *to be brought in*, Lev. 10, 18. 2 K. 12, 10 sq. *to be put in, inserted*, Ex. 27, 7.

2. Pass. of Hiph. no. 2, *to be brought* or *led to* any one, Lev. 13, 2. 9. 14, 2; *to be brought to* any one, Gen. 33, 11.

Deriv. בְּאָה, מָבוֹא, also מוֹבָא, תְּבוּאָה.

בוּב a root usually assumed for the forms נְבוּב and נֵבָה; which belong rather to r. נָבַב q. v.

* **בּוּז** fut. יָבוּז, *to despise, to contemn*; kindr. is בָּזָה. The primary idea is i. q. בּוּס q. v. to tread under foot, which also is put for contempt, comp. Prov. 27, 7.—Constr. c. acc. Prov. 1, 7; oftener c. לְ Prov. 11, 12. 13, 13. 14, 21. 23, 9. Cant. 8, 1. 7. Prov. 6, 30 לֹא יָבוּזוּ לַגַּנָּב *men do not despise a thief*, i. e. do not overlook his crime and let him go unpunished; comp. 30, 17. In Zech. 4, 10 בָּז is read in præt. 3 pers. for בָּזָז, as if from בָּזַז.

Deriv. the two following:

בּוּז m 1. *contempt*, Job 12, 5. 31, 34.

2. *Buz*, pr. n. a) The second son of Nahor Gen. 22, 21; also as the name of a people and district of Arabia Deserta Jer. 25, 23. Gentile n. is בּוּזִי *Buzite*, Job 32, 2. b) 1 Chr. 5, 14.

בִּזָּה f. *contempt*, meton. *one contemned*, collect. *despised ones* Neh. 3, 36 [4, 4].

בּוּזִי (pr. a Buzite, see in בּוּז no. 2. a,) pr. n. *Buzi*, a priest, the father of the prophet Ezekiel, Ez. 1, 3.

בִּוַּי *Bavai*, pr. n. m. of Persian origin, i. q. בִּגְוַי, Neh. 3, 18.

* **בּוּךְ** not used in Kal, prob. *to roll up, to involve, to entangle*, and hence *to perplex*; comp. אָבַךְ, אָכַךְ and חָבַךְ to turn, to turn about, Arab. بَاكَ to be confused and perplexed, e. g. a business, نبك to entangle oneself in evil.

Niph. נְבוֹךְ, Part. plur. נְבֻכִים Ex. 14, 3; *to be perplexed, disquieted*, Esth. 3, 15; *to wander in perplexity*, in perturbation, Joel 1, 18. Ex. l. c.

Deriv. סְבוּכָה.

בּוּל m. (for יְבוּל, r. יָבַל) 1. Pr. *rain*, see the root no. 1; hence as the name of the eighth Hebrew month, *Bul*, i. e. rainy month, from the new-moon of November to that of December, 1 K. 6, 38.

2. *produce, increase*, i. q. תְּבוּאָה, Job 40, 20.—Hence Is. 44, 19 בּוּל עֵץ *stock* or *trunk of wood*, as in Chaldee.

* **בּוּם** obsol. root, prob. *to be high*, whence בָּמָה high place, q. v. This root is not found in the other Semitic dialects, (yet see Syr. ܒܡܐ 1 Sam. 10, 23 Pesh.) but obvious traces of it are extant in the languages of the Indo-european family; as Pers. بام top of any thing, roof; *βωμός* altar, tumulus, and *βοῦνος* hill; *pomus*, of tall trees; and in the Teutonic tongues *Bom, Boom, Baum*.

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* בּוּן with its deriv. see in בִּין.

בּוּנָה (discretion) pr. n. m. *Bunah*, 1 Chr. 2, 25.

בּוּנִי see בָּנִי.

* בּוּס fut. יָבוּס, *to tread down, to trample under foot*, e. g. in neglect and contempt, Prov. 27, 7. Also *to trample in pieces, to stamp upon* enemies, i. e. utterly to subdue them, Is. 14, 25. 63, 6. Ps. 44, 6. 60, 14. Part. בּוֹסִים Zech. 10, 5.—The idea of *treading* is expressed in many languages by the syllable *pat* variously inflected; e. g. Sanscr. *pati* way, *pad, pada*, foot, *path* to go; Zend *pathô, pâte*, a path, (Pers. پا foot.) Gr. *πάτος, πατέω*, and *ποῦς* for *ποδς*, gen. *ποδός*, Lat. *pes, pedis*, also *petere*, Low Germ. *padden, pedden*, i. q. *πατεῖν, Pfad*, Engl. *path*, also *to pad, to pat*; in Heb. *t* being changed to a sibilant, *pas, bas*. In the kindred sense of *stamping in*, cramming, is אָבַס; in that of *despising*, בּוּז, בָּזָה, like Gr. *πατέω* Il. 4. 157. Comp. also בָּזַז, דָּבַב.

Pil. בּוֹסֵס *to tread down* a place, land, i. e. *to lay waste*, with the accessory idea of pollution, profanation, Jer. 12, 10. Is. 63, 18. Comp. *καταπατεῖν* i. q. *βεβηλοῦν* 1 Macc. 3, 45. 51. Rev. 11, 2; also רָמַס.

Hoph. part. מוּבָס *trodden under foot*, e. g. a corpse, Is. 14, 19.

Hithpal. הִתְבּוֹסֵס *to be cast forth to be trodden under foot*, Ez. 16, 6. 22. Comp. הִתְרַפֵּס.

Deriv. מְבוּסָה, תְּבוּסָה, and pr. n. יְבוּס.

* בּוּץ a root not in use, which with kindr. בָּצָה, נָבַע, signifies *to swell*, and is then variously applied, e. g. to water as *boiling up, gushing forth*; to ulcers and pustules as *breaking forth, rising* in the skin. Hence אֲבַעְבֻּעוֹת.

* בּוּץ obsol. root, i. q. Arab. بَاضَ mid. Ye, *to be white*, c. acc. to surpass in whiteness; II to make white; IX and XI to be of a white colour; whence أَبْيَضُ white, bright. Kindr. are Chald. אֲבַר, עֲבַר, בְּדִיל, stannum, tin; also בּוּשׁ. Comp. also Pers. سپید white, bright, Germ. *weiss*, High Germ. *biess*. Hence בֵּיצָה egg, and

בּוּץ m. *byssus*, also *cloth of byssus*, so called from its whiteness; see r. בּוּץ and Rev. 19, 8. 14, comp. also further in Thesaur. p 190. Spoken of the finest and most precious stuffs, as worn by kings 1 Chr. 15, 27, by priests 2 Chr. 5, 12, and by other persons of high rank or honour Esth. 1, 6. 8, 15. The word is of Aramæan origin, and is therefore used spec. of the Syrian byssus Ez. 27. 16, which seems to be there distinguished from the Egyptian byssus or שֵׁשׁ ib. v. 7. Elsewhere it seems not to differ from שֵׁשׁ, and is often put for it in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. So قُطْن and Chald. בּוּץ in O. and N. T. for Heb. שֵׁשׁ and Gr. *βύσσος*.—After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, (see Celsii Hierobot. II. 167 sq. Forster de Bysso antiquor. Lond. 1776,) recent minute investigations at London with the aid of the microscope have decided the controversy so far as relates to cloths found around Egyptian mummies, and shown that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, III. p. 115.

בּוֹצֵץ (shining, glittering, from בָּצַץ to shine) *Bozez*, pr. n. of a rock near Gibeah, 1 Sam. 14, 4.

* בּוּק i. q. בָּקַק, *to empty*; hence מְבוּקָה, and

בּוּקָה f. *emptiness*, i. e. *desolation, devastation*, comp. בָּקַק. Once Nah. 2, 11 בּוּקָה וּמְבוּקָה intens. for *uttermost desolation*, like שֹׁאָה וּמְשֹׁאָה, שַׁמָּה וּמְשַׁמָּה, from the roots שׁוּא, שָׁמַם.

בּוֹקֵר pr. *a herdsman*, keeper of cattle, denom. from בָּקָר q. v. In a wider sense also of *a shepherd*, Am. 7, 14, comp. v. 15. Vulg. *armentarius*, which is like comprehensive; comp. Virg. Georg. 3. 344.

I. בּוֹר and בֹּר m. (for בְּאוֹר, בְּאֹר, r. בָּאַר,) plur. בֹּרוֹת.

1. *a pit*, Arab. بِئْر, 1 Sam. 13, 6. 1 Chr. 11, 22.

2. Spec. *a cistern*, Gen. 37, 20 sq. בֹּרוֹת חֲצוּבִים *cisterns hewn*, sc. in the rock, Deut. 6, 11. Cisterns when with

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out water were often used as prisons, Zech. 9, 11. Jer. 38, 6 sq.—Hence

3. i. q. *a prison, dungeon*, Is. 24, 22; more fully בֵּית הַבּוֹר Jer. 37, 16. Ex. 12, 29.

4. *a sepulchre, the grave;* freq. in the phrase יוֹרְדֵי־בוֹר *those who go down to the sepulchre*, i. e. the dead, Ps. 28, 1. 30, 4. 88, 5. Is. 38, 18. 14, 19 יוֹרְדֵי אֶל־אַבְנֵי־בוֹר *who go down to the stones of the sepulchre*, i. e. those laid in costlier sepulchres hewn in the rock. עַד בּוֹר *even to the sepulchre* Prov. 28, 17. Is. 14, 15 יַרְכְּתֵי־בוֹר *the recesses of the sepulchre.*

II. בּוֹר *alkali*, see בֹּר II.

* בּוּר i. q. בָּרַר, *to search out, to examine, to prove*, once Ecc. 9, 1 inf. לָבוּר; comp. 3, 18 לְבָרָם.

* בּוֹשׁ, præt. בּוֹשׁ, בֹּשְׁתִּי; part. plur. בּוֹשִׁים; fut. יֵבוֹשׁ.

1. *to be ashamed, to feel shame.* So Chald. Syr. בְּהַת, ܒܗܬ; comp. also Arab. بَهِتَ, بَهُتَ to be astonished, amazed, struck dumb; Lat. *pudere, pudor.* The primary idea seems not to lie in blushing, but in paleness and terror, thus kindr. with בּוּץ and בָּעַת. [Or rather perh. *to be hot, to glow*, and then *to blush*, comp. יָבֵשׁ.—T.] Ezra 8, 22 בֹּשְׁתִּי לִשְׁאֹל *I was ashamed to ask.* 9, 6. Once followed by a finite verb, Job 19, 3 לֹא־תֵבֹשׁוּ תַּהְכְּרוּ־לִי *ye are not ashamed, ye stun me*, i. e. shameless ye stun me. With מִן of that of which one is ashamed, Ez. 36, 32; comp. 43, 10. 11.—Hence

2. Spec. *to be disappointed* in one's hope or expectation, which is often conjoined with blushing and shame, Jer. 14, 3. Job 6, 20. Ascribed to enemies and wicked men who are put to flight after vain attempts, Ps. 6, 11. 25, 3. 31, 18. 35, 4. Also to persons oppressed with sudden calamity, Jer. 15, 9. 20, 11; to husbandmen disappointed of their harvest, Jer. 14, 4; comp. Is. 19, 9, and הוֹבִישׁ. On the contrary, it is said those who trust in God *shall never be ashamed, disappointed*, Ps. 22, 6. 25, 2. 3. With מִן of that which disappoints the hope, Jer. 2, 36.

3. Trop. of the mind, i. q. *to be confused, perplexed, troubled;* comp. Arab. بهت. So espec. in the phrase עַד בּוֹשׁ; Judg. 3, 25 *they waited* עַד בּוֹשׁ *until they were ashamed*, i. e. perplexed, troubled. 2 K. 2, 17.

4. Once apparently spoken of that which disappoints the hopes of any one; comp. בֹּשֶׁת. Hos. 13, 15 יֵבוֹשׁ מְקוֹרוֹ *his fountain shall be ashamed*, i. e. shall dry up, comp. Jer. 14, 3; followed by יֶחֱרַב. But more prob. יֵבוֹשׁ is here equivalent to יִיבַשׁ.

Note. This verb is frequent in poetry, and rare in prose; see in no. 2, 4. Kal is not found in the Pentateuch; see Hithpal.

Pil. בֹּשֵׁשׁ *to delay*, pr. to shame or disappoint a person waiting; constr. c. inf. et לְ Ex. 32, 1. Judg. 5, 28. Comp. עַד בּוֹשׁ Judg. 3, 25.

Hiph. הֵבִישׁ, 2 pers. הֲבִישׁוֹתָ.

1. *to shame, to put to shame, to frustrate* evil designs, i. q. *to disappoint*, Ps. 14, 6; so of God, Ps. 44, 8. 119, 31. 116.

2. *to bring to shame, to disgrace*, Prov. 29, 15.

3. Intrans. *to do shameful things, to act shamefully;* comp. הֵיטִיב, הֵרַע. Part. מֵבִישׁ *shameful, base, wicked*, opp. מַשְׂכִּיל, Prov. 10, 5. 14, 35. 17, 2. The idea of wickedness includes also folly; and elsewhere words signifying folly (כְּסִיל, נְבָלָה) are transferred to wickedness. Fem. מְבִישָׁה Prov. 12, 4, opp. אֵשֶׁת חַיִל.

Note. Another form of Hiphil, הוֹבִישׁ, see under the root יָבֵשׁ.

Hithpal. *to be ashamed*, Gen. 2, 25. This seems to have been the prose form; comp. in הִתְאַבֵּל, הִתְאַנֵּף.

Deriv. בָּשְׁנָה, בֹּשֶׁת, מְבֻשִׁים, and

בּוּשָׁה f. *shame*, Ps. 89, 46. Ez. 7, 18. Obad. 10. Mic. 7, 10.

* בּוּת Chald. *to pass the night*, Dan. 6, 19. In Targg. often for לוּן. Syr. ܒܳܬ id. also to sojourn, to remain; Arab. بَاتَ mid. Ye, Ethiop. ቤT, to pass the night, to remain.—Hence is commonly derived the word בַּיִת house; but see in בַּיִת.

בַּז m. (r. בָּזַז) c. suff. בִּזָּהּ, *prey, spoil, booty*, spoken of men and beasts carried away in war, (elsewhere שְׁבִי, מַלְקֹחַ,)

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and also of goods or property plundered by an enemy; Num. 14, 3. Jer. 15, 13. 49, 32. בַּז בָּז, see in בָּזַז. Very frequently in the phrase הָיָה לָבַז *to become a prey*, to be carried off as spoil, Num. 14, 31. Deut. 1, 39. Is. 42, 22; sometimes c. dat. Ez. 26, 5. 34, 28. Also נָתַן לָבַז *to give for prey*, as spoil, Jer. 17, 3. Ez. 25, 7 Keri.

* בָּזָא *ἄπαξ λεγόμ.* Is. 18, 2 *a people ... אֲשֶׁר בָּזְאוּ נְהָרִים אַרְצוֹ whose land rivers rend*, i. e. break up into parts, בָּזְאוּ i. q. בָּזְזוּ; or perh. *divide up*, בָּזְאוּ i. q. בָּזְעוּ fr. Chald. בְּזַע to cleave. The allusion is to Ethiopia; see Comm. on Is. l. c.

* בָּזָה i. q. בּוּז, *to despise, to contemn*; pr. to tread under foot, see בּוּז, בּוּס, Constr. c. acc. Num. 15, 31. Ps. 22, 25. 102, 18; more rarely with לְ 2 Sam. 6, 16, and (suitably to the primary idea) עַל Neh. 2, 19. Opp. עָבַר 1 Sam. 2, 30. Also Prov. 19, 16 בּוֹזֵה דְרָכָיו *he that despiseth his ways*. i. e. overlooks them, lives heedlessly. Esth. 3, 6 וַיִּבְזְ בְּעֵינָיו לִשְׁלַח יָד *and he despised to lay hands on Mordecai alone*, i. e. this was too little. Ps. 73, 20.

Niph. part. נִבְזֶה *despised, contemned*, Is. 53, 3. Ps. 15, 4.

Hiph. i. q. Kal, Esth. 1, 17.

Deriv. בִּזְיוֹן, pr. n. בִּזְיוֹתְיָה, נִמְבָּזָה, also

בָּזוּי verbal adj. of the intrans. or pass. form, *despised, contemned*. Is. 49, 7 בְּזוּי נָפֶשׁ *despised of men*, i. q. בְּזוּי עַם Ps. 22, 7.

בִּזָּה i. q. בַּז (r. בָּזַז) *prey, booty*, found only in the later Hebrew; comp. Aram. סְחֵא. 2 Chr. 14, 13. 28, 14. Ezra, 9, 7. Neh. 3, 36. Esth. 9, 10 sq. Dan. 11, 24. 33. Often joined with the synon. שָׁלָל and עֲבִי.

* בָּזַז, plur. בָּזְזוּ, בָּזְזָנוּ, once בָּזְזוּ; inf. בְּזֹז, fut. יָבֹז; *to prey upon, to spoil*, i. e. *to seize as prey, to plunder*, Arab. بَزَّ Conj. I, VIII. Aram. בְּזַז, סְחַר, id. The primary notion seems to be that of *pulling in pieces, scattering*; comp. the kindred roots בָּזַע, בָּזַק, בָּזַר. Hence Chald. בְּזַבֵּז to squander, to dissipate, from which is commonly derived נְבוּזְבָּז gift, q. v.— Construed: a) Absol. Num. 31, 53. 1 Sam. 14, 36. b) With acc. of the prey, *to seize as prey, to carry off as spoil*, Gen. 34, 29. Num. 31, 9. Deut. 2, 35. 3, 7. בָּזַז בַּז *to prey the prey*, i. e. to take the prey, Is. 10, 6. 33, 23; בָּזַז שָׁלָל id. 2 Chr. 28, 8. c) With acc. of a city, country, persons, Gen. 34, 27. Ez. 39, 10. 2 K. 7, 16. 2 Chr. 14, 13. Is. 42, 22.

Niph. נָבַז, plur. נָבְזוּ, inf. and fut. הִבָּזוֹז, יִבָּזוּ, *to be spoiled, plundered*, pass. of Kal lett. c. Amos 3, 11. Is. 24, 3.

Pual. id. Jer. 50, 37.

Deriv. בַּז, בִּזָּה.

בִּזָּיוֹן m. (r. בָּזָה) *contempt*, Esth. 1, 18.

בִּזְיוֹתְיָה (contempt of Jehovah) *Bizjothjah*, pr. n. of a place in the south of Judah, Josh. 15, 28.

* בָּזַק obsol. root, prob. *to scatter, to disperse*, like Syr. סְפַק. The Arab. بَزَقَ is to spit, to sow seed; also to rise, as the sun, pr. to scatter his rays; in which sense of radiating, coruscating, it would seem to be kindr. with בָּרַק; for the interchange of ז and ר, see under ר. Hence

בָּזָק m. *ἄπαξ λεγόμ.* Ez. 1, 14. i. q. בָּרָק, *lightning, flash of lightning*. So all the ancient versions; also Abulwalid and Kimchi.

בֶּזֶק (lightning) *Bezek*, pr. n. of a Canaanitish city, whose king was Adonibezek, Judg. 1, 4 sq. 1 Sam. 11, 8. As to its site, see Studer on Judg. l. c.

* בָּזַר *to scatter, to disperse, to dissipate*, i. q. פָּזַר, Dan. 11, 24. Arab. بَزَرَ Conj. II, and بَذَرَ, to sow seed; comp. Aram. בְּזַר.

Piel. *to scatter* enemies, *to put to flight*, Ps. 68, 31.

בִּזְתָא *Bixtha*, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. Perh. i. q. Pers. بستہ *beste* ligatus sc. membro, i. e. spado.

בָּחוֹן m. verbal adj. i. q. בַּחַן, *a trier* of metals, *assayer*, Jer. 6, 27. R. בָּחַן.

בַּחוֹן m. (Dag. impl.) *a watch-tower, tower*, built by a besieging army, Is. 23, 13 Keri. R. בָּחַן no. 2.

בָּחוּר m. plur. בַּחוּרִים, constr. בְּחוּרֵי, (after the form קְטוּל, Dag. f. impl. to distinguish it from בָּחוּרִים,) *a youth*,

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young man, pr. a *chosen* youth, i. e. choice, one in the prime of manhood, etc. See part. בָּחוּר in r. בָּחַר no. 2. Or perhaps the signif. may be derived from the kindr. בָּכַר no. 3, whence Arab. بِكْر virgin.—E. g. Judg. 14, 10. 1 Sam. 8, 16. It denotes pr. a young man of ripe vigour, but unmarried, Ruth 3, 10. Is. 62. 5; often joined with בְּתוּלָה Deut. 32, 25. Lam. 1, 18. 2, 21. al. Spec. *young men* for *young warriors*, Is. 9, 16. 31, 8. Jer. 18, 21. 49. 26. 51, 3. Am. 4, 10. Comp. יֶלֶד and שָׂכַל.

בְּחוּרוֹת see בְּחוּרִים.

בַּחִין Is. 23, 13 Cheth. see בַּחוֹן.

בָּחִיר m. (r. בָּחַר) verbal adj. *chosen, elect*, ἐκλεκτός, found only in the phrase בְּחִיר יְהוָה *the chosen of Jehovah*, spoken of Saul, 2 Sam. 21, 6; of Moses, Ps. 106, 23; of the people of Israel. Is. 43, 20. 45, 4, parall. עֶבֶד יְהוָה; of pious men and prophets, or of the Messiah, Is. 42. 1. Plur. of the righteous Is. 65, 9. 15. 22. Ps. 105, 43.

* בָּחַל I. i. q. בָּכַל no. 3, with בּ, *to loathe, to abhor*; comp. Syr. ܒܚܠ having nausea, sick at the stomach. Zech. 11, 8 נַפְשָׁם בָּחֲלָה בִּי *their soul abhorred me*.—This signification may be drawn either from the kindr. בָּכַל בּ, or also from בָּחַן בּ and בָּחַר בּ in the sense of *rejecting*.

II. i. q. Arab. بخل *to be greedy, avaricious*. Hence Pual Prov. 20, 21 Cheth. נְחֻלָה מְבֹחָלֶת *wealth greedily gotten*. See Schult. Animadv. ad h. l. The ancient versions express the sense of the Keri מִבְהָלָה.

* בָּחַן fut. יִבְחַן 1. *to try, to prove, to put to the test*, espec. metals, like the synon. צָרַף; Jer. 9, 6. Zech. 13, 9. Ps. 66, 10. Metaph. Job 23, 10 בְּחָנַנִי כַּזָּהָב אֵצֵא *let him try me, I shall come forth as gold*; also neglecting the primary force, Job 12, 11 חֵךְ מִלִּין תִּבְחָן *doth not the ear try words?* 34, 3. a) Often of God as trying the hearts or minds of men. Ps. 7, 10. 17, 3. Prov. 17, 3. Ps. 81, 8; espec. by sending calamities upon them, Job 7, 18. b) Of men as proving or tempting God, i. q. נָסָה, i. e. by doubt, unbelief, Mal. 3, 10. 15. Ps. 95, 9.—Chald. בְּחַן, Syr. ܒܚܰܢ, to try, to examine. The Arabic in this sense has بحن Conj. I, VIII, ب and م being interchanged; pr. *to rub, to rub upon*, and hence *to try* metals, sc. by rubbing them upon the lapis Lydius or touch-stone, Gr. *βάσανος*.

2. *to keep a look-out, to watch*; whence בַּחַן, בָּחוֹן, watch-tower.

Niph. *to be tried, proved*, Gen. 42, 15. 16. Job 34, 36.

Pual בֻּחַן id. Ez. 21, 18 כִּי בֹחַן *for it is tried*, i. e. trial is made, comp. Schnurrer ad h. l. Sept. ὅτι διδυκαίωται. Others take בֹּחַן as a noun, *for trial* sc. is made.

Deriv. the two following, and בָּחוֹן, בַּחִין, בְּחִין.

בַּחַן m. *a watch-tower, tower*, see the root no. 2. Is. 32, 14 עֹפֶל וּבַחַן *the hill* (Ophel) *and the tower* upon it; prob. the tower upon the hill Ophel mentioned in Neh. 3, 26. 27.

בֹּחַן m. *trial, proof*. Is. 28, 16 אֶבֶן בֹּחַן *a tried stone*, i. e. proved and found suitable for a foundation-stone. Ez. 21, 18, see in r. בָּחַן Pu.

* בָּחַר fut. יִבְחַר 1. *to prove*, i. q. *to try, to examine*; like Syr. ܒܚܰܢ, i. q. Hebr. בָּחַן. We place this signification first, although it is rare and mostly found only in the later Hebrew; since trial must precede choice. The primary idea is either that of *rubbing* upon the lapis Lydius or touch-stone, so as then to be i. q. בָּחַן q. v. or else it lies in cutting in pieces and scrutinizing comp. בָּקַר, בָּקַע no. 1. Corresponding are Gr. πείρω, Lat. *perior*, whence ex*perior*, com*perior*, *periculum*, *perilus*.—Is. 48, 10 בְּחַרְתִּיךָ בְּכוּר עֹנִי *I have proved thee in the furnace of affliction*. Job 34. 4. 2 Chr. 34, 6, where the Chethibh is to be thus read: בְּחֹר בָּתֵּיהֶם *he proved their houses*, i. e. examined the houses of the idolaters.

2. *to approve*, i. q. *to choose, to select*. Comp. Arab. خير VIII to choose out the best, to take the best part; خَيْر, خِيَرَة, thing selected, chosen.—Job 9. 14. 15. 5. 29. 25. Often c. dat. לוֹ *to choose for oneself* Gen. 13, 11. Ex. 17, 9. Josh. 24, 15.

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The thing chosen is put in the accus. see the examples already quoted; also more freq. with בְּ, (comp. בְּ B. 4.) Deut. 7, 6. 14, 2. 18, 5. Num. 16, 5. 17, 20. 1 Sam. 10, 24. 16, 8. 9. al. Once with עַל as marking desire, see עַל no. 4, Job 36, 21; also מִן implying preference, Ps. 84, 11.—Part. בָּחוּר, plur. constr. בְּחוּרֵי 1 Sam. 26, 2. a) *chosen, select*, Ex. 14, 7. b) *choice, excellent*, Cant. 5, 15.

3. *to choose*, i. q. *to like, to delight in, to desire*; c. acc. Gen. 6, 2. Is. 1, 29. 2 Sam. 15, 15 כְּכֹל אֲשֶׁר־יִבְחַר אֲדֹנִי *according to all that my lord shall please*. Prov. 1, 29. 3, 31; בְּ Is. 14, 1 וּבָחַר עוֹד בְּיִשְׂרָאֵל *and he will yet delight in Israel*. Zech. 1, 17. 3, 2; לְ 1 Sam. 20, 30, where yet many Mss. read בְּ. Once prægn. with עַל of pers. 2 Sam. 19, 39 כֹּל אֲשֶׁר־תִּבְחַר עָלַי אֶעֱשֶׂה־לָּךְ *whatsoever thou shalt desire* to lay *upon me, that I will do for thee*.

Niph. 1. *to be chosen*, i. e. to be worthy of choice, with מִן *to be better*, rather to be chosen, Jer. 8, 3.—Part. נִבְחָר *chosen, choice, excellent*. כֶּסֶף נִבְחָר *choice silver* Prov. 10, 20. 8, 10. 19; with מִן *choicer than*, rather to be chosen, better, Prov. 16, 16. 22, 1.

2. With לְ, *to be chosen by* any one, i. e. to be acceptable, pleasing *to* him, Prov. 21, 3.

Pual *to be chosen, selected*, only Ecc. 9, 4 Chethibh.

Deriv. בָּחִיר, בַּחוּר, בְּחוּרוֹת, מִבְחָר, מִבְחוֹר, pr. n. יִבְחָר, and the two here following:

בַּחֻרִים (young men's village) *Bahurim*, a small town of Benjamin, beyond the Mount of Olives; Bibl. Res. in Palest. II. 103. n. 3.—2 Sam. 3, 16. 16, 5. 17, 18. 19, 17. 1 K. 2, 8.—Hence Simonis derives the gentile n. בַּחֻרוּמִי *Baharumite* 1 Chr. 11, 33; and with the letters transposed בַּרְחֻמִי 2 Sam. 23, 31.

בְּחוּרִים (after the form זְקֵנִים) m. plur. Num. 11, 28, and בְּחוּרוֹת Ecc. 11, 9. 12, 1, *youth*, youthful age. Comp. בָּחוּר.

* בָּטָא and בָּטַהּ, i. q. בָּרַד II, *βατταλογεῖν, blaterare, to babble*, i. e. *to talk idly, unadvisedly*, onomatop. like the Greek, Latin, and English words. Part. בּוֹטֵא *an idle talker, babbler*, Prov. 12, 18.

Piel id. Lev. 5, 4. Ps. 106, 33. In both these passages בְּשְׂפָתַיִם is added intensively, see שָׂפָה no. 1.

Deriv. מִבְטָא.

* I. בָּטַח 1. *to trust, to confide*, to place hope and confidence *in* any one. Chald. and Samar. id. but rare. Arab. بطح to throw one down upon his back, to throw in his face; whence Heb. בֶּטֶן perh. pr. 'to cast oneself or one's care upon any one;' comp. גָּלַל עַל Ps. 22, 9—With בְּ Prov. 11, 28. Ps. 28, 7; עַל 2 K. 18, 20. 21. 24; אֶל Ps. 4, 6. 31, 7. With dat. pleon. Jer. 7, 4 אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר *trust not for yourselves in lying words*. v. 8. 2 K. 18, 21. Rarely in this sense absol. Job 6, 20; but often

2. Absol. *to be confident*, i. e. *to be secure, without fear*, Judg. 18, 7. 10. 27. Jer. 12, 5. Job 40, 23 יִבְטַח כִּי־יָגִיחַ יַרְדֵּן אֶל־פִּיהוּ *he feareth not, though Jordan break forth over his mouth*, i. q. Engl. over his head. Prov. 11, 15 שֹׂנֵא תֹקְעִים בָּטֵחַ *he that hateth suretyship is sure* i. e. secure, has nothing to fear. Opp. רַע יָרוּעַ. Further: a) In a good sense, of the trust and security of the righteous. Is. 12, 2. Prov. 28, 1. Job 11, 18. b) In a bad sense, of those who place trust and confidence in the things of this world, and have no fear of God nor of his punishments, Is. 32, 9. 10. 11. Prov. 14, 16. Comp. שָׁאַן, שָׁלָה, שַׁאֲנָן, שַׁלְוָה.—Part. בּוֹטֵחַ *trusting, confiding*, in an active signif. Is. 26, 3 כִּי בְךָ בוֹטֵחַ *for he is trusting in thee*. Ps. 112, 7.

Hiph. fut. apoc. יַבְטַח 1. *to cause to trust, to persuade to trust*, with אֶל and עַל, Is. 36, 15. Jer. 28, 15. 29, 31.

2. Absol. *to make secure*, without fear, Ps. 22, 10.

Deriv. בֶּטַח, בִּטְחָה, בִּטָּחוֹן, בִּטְחוֹת, מִבְטָח.

* II. בָּטַח transp. i. q. בָּשַׁח, بسح *to cook, to ripen*; whence אֲבַטִּיחַ a melon, where see more.

בֶּטַח m. (r. בָּטַח I) 1. *trust, confidence*, as adv. *confidently, boldly*, Gen. 34, 25.

2. *security, fearlessness*, Is. 32, 17.—Elsewhere always לָבֶטַח and בֶּטַח adv. a) *in security*, without danger, i. e. *securely, safely*; so לָבֶטַח יָשַׁב, יָשַׁב בֶּטַח,

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שָׁכַן בֶּטַח, *to dwell securely, safely*, 1 Sam. 12, 11. Lev. 25, 18. 19. 26, 5. Deut. 33, 12. b) *securely*, i. e. without fear, Mic. 2, 8; also as implying too great security, want of care and caution, Judg. 8, 11.

3. *Betah*, pr. n. of a city of Syria, rich in brass, situated in the territory of Hadadezer, 2 Sam. 8, 8. In the parall. passage 1 Chr. 18, 8 written טִבְחַת.

בִּטְחָה f. *trust, confidence*, Is. 30, 15.

בִּטָּחוֹן m. *trust, confidence*, Is. 36, 4; *hope* Ecc. 9, 4. R. בָּטַח I.

בַּטֻּחוֹת f. plur. Job 12, 6, *security, tranquillity*. R. בָּטַח I.

* בָּטַל *to be vacant*, comp. בָּטַן; espec. *to be free* from labour; hence, *to cease, to rest from*, Ecc. 12, 3. Arab. بَطَلَ and Ethiop. ቦጠለ to be empty, vain; more rarely, to cease.

בְּטֵל Chald. id. Ezra 4, 24.

Pa. *to cause to cease, to hinder, to forbid*, Ezra 4, 21. 23. 5, 5. 6, 8.

* בָּטַן obsol. root, pr. *to be vacant, empty, hollow*, i. q. בָּטַל, بطل. Hence the three following:

בֶּטֶן c. suff. בִּטְנִי, fem. as being a female member, see no. 2; comp. Arab. رَحْمٌ and Lat. *cunnus*, both of which are fem. for the same reason.

1. *the belly*, so called as being empty, hollow; comp. Gr. κενεών, λαγών, κοιλία. Arab. بَطْنٌ id. بَدَنٌ body, mostly dead body, Ethiop. በድን dead body.—Spoken of the external belly, both of man Cant. 7, 3, and of beast Job 40, 16. Mostly of the internal belly, as the receptacle of food, Prov. 13, 25. 18, 20. Job 20, 20. Ecc. 11, 5. Ez. 3, 3.—Also as the place of the fœtus, and hence

2. *the womb*, Gen. 25, 23. 24. מִן־הַבֶּטֶן Judg. 13, 5. 7, מִבֶּטֶן Is. 48, 8. 49, 1, and more fully מִבֶּטֶן אִמִּי Ps. 22, 10. Judg. 16, 17, *from the womb*, i. e. as soon as born; hyperbol. i. q. from the tenderest years Job 31, 18. פְּרִי בֶטֶן *fruit of the womb*, i. e. offspring, progeny. Gen. 30, 2. Deut. 7, 13. Is. 13, 18. Mic. 6, 7, always spoken of children already born, and not of the fœtus; also with gen. of the father, Mic. l. c. Spoken of one child, בַּר בִּטְנִי *son of my womb* Prov. 31, 2, where the suffix refers to the mother; but in Job 3, 10 בִּטְנִי *my womb* is for *my mother's womb*. Also in Job 19, 17 בְּנֵי בִטְנִי *the sons of my womb* seem not to be the sons of Job, for these had perished, 1, 19 comp. 29, 5; but prob. his uterine brothers, ἀδελφοί, comp. Ps. 69, 9.

3. Trop. *the inmost part*, i. q. קֶרֶב. So בֶּטֶן שְׁאוֹל *the womb of Sheol*, its deepest recesses, Jon. 2, 3. Espec. *the inmost part* of man, where he thinks and feels, like the heart, breast, reins, etc. Job 15, 35. 32, 18. Prov. 22, 18. חַדְרֵי בֶטֶן *chambers of the belly*, depths of the heart, Prov. 18, 8. 20, 27. 30. 26, 22. Hab. 3, 16 וַתִּרְגַּז בִּטְנִי *and my bowels trembled*. Comp. κοιλία Ecclus. 51, 21. John 7, 38.

4. *belly* of a column, *protuberance*, 1 K. 7, 20.

5. *Beten*, pr. n. of a place in Asher, Josh. 19, 25. Perh. *valley*, i. q. بَطْنٌ, κοιλάς.

בָּטְנִים plur. Gen. 43, 11, *pistacia-nuts, pistachios*, a kind of nuts of an oblong shape, so called from their form, which is flat on one side and round or *bellied* on the other. They grow on a tree resembling the terebinth, *Pistacia vera* of Linn. which is found in Syria, Plin. H. N. 13. 10. The kindred dialects have not this word; but ܒܛܡܐ, בּוּטְמָא, بُطْمٌ *Butm*, signify *terebinth*, i. e. *Pistacia terebinthus* of Linn. a tree often confounded with the pistacia.

בְּטֹנִים (pistacias) *Betonim*, pr. n. of a place in the tribe of Gad, Josh. 13, 26.

בִּי (for בְּצִי, r. בָּצָה, as בַּל for בְּעַל) *entreaty, prayer*, in common use in accus. as a particle of entreaty, or rather of asking leave; everywhere joined with אֲדֹנִי, אֲדֹנִי. pr. *with entreaty*, i. q. Engl. *with leave, by permission*. Gen. 44, 18 בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי *with leave, my lord*, i. e. I beseech thee, *let now thy servant speak one word in my lord's ears*. Ex. 4, 10. 13. Num. 12, 11. Josh. 7, 8. Judg. 6, 13. 15. 13, 8. 1 Sam. 1, 26. 1 K. 3, 17. 26. Also when several speak, Gen. 43, 20 וַיֹּאמְרוּ בִּי אֲדֹנִי יָרֹד יָרַדְנוּ וגו׳ *and they said, With leave, my lord, we came down indeed*, etc. Of the

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ancient versions, Sept. well δίομαι, δέομαι, Vulg. *obsecro, oramus*, Targg. בְּעָא, Syr. ܒܥܐ Judg. 13, 8 *cum rogatione, rogando;* all which correspond exactly to the Heb. בָּעָה, and confirm the etymology here proposed. Other opinions see reviewed in Thes. p. 222.

בִּין * pret. בָּנִיתָ Ps. 139, 2, also בָּנִית Dan. 10, 1, בִּינוֹתִי Dan. 9, 2; inf. and imp. בִּין; fut. יָבִין. apoc. and conv. יָבֶן, וַיָּבֶן, see note under Hiphil; pr. *to separate, to distinguish;* comp. בָּאַן, בָּחַן. and Arab. بَانَ mid. Ye intrans. to be separate, distinct; metaph. Conj. I, V, X, to be distinct, manifest, easily discerned. Hence *to discern, to mark, to understand*, all which depend on the power of separating, distinguishing, discriminating; comp. *κρίνω* Lat. *cerno, intelligo* for *inter-ligo*. Germ. *merken* comp. *Marke*, בָּחַר, בָּצַר, etc.—Spec.

1. *to perceive, to discern*, e. g. a) With the eyes. i. q. *to see*. c. acc. Prov. 7, 7; בְּ Neh. 13, 7; לְ Job 9, 11. 23, 8. b) With the ears. i. q. *to hear*, Job 23, 5. Prov. 29, 19. c) By the touch, i. q. *to feel*, of inanimate things, Ps. 58, 10.

2. As implying will, purpose, *to mark, to attend, to give heed to;* c. acc. Dan. 9, 2. 10, 1. Ps. 5, 2. 94, 7. Deut. 32, 7. Prov. 23, 1; with בְּ, which seems peculiar to the later Hebrew, comp. in no. 1 above, Ezra 8, 15. Dan. 9, 2. 23; אֶל Ps. 28, 5; לְ 73, 17. Job 14, 21. Deut. 32, 29. Is. 32, 4; עַל Dan. 11, 30. 37; absol. Ps. 94, 7.

3. *to discern* mentally, *to understand;* Dan. 12, 8 שָׁמַעְתִּי וְלֹא אָבִין *I heard, but I understood not*. Is. 6, 9; with עִם 1 Sam. 3, 8. 2 Sam. 12, 19. Is. 43, 10.

4. To have understood, i. e. *to know, to be acquainted with*, c. acc. Ps. 19, 13. Job 38, 20; לְ Ps. 139, 2. בִּין מִשְׁפָּט *to know the right* Job 32, 9. Prov. 28, 5. בִּין דַּעַת Prov. 29, 7, comp. יָדַע בִּינָה.

5 Absol. *to have understanding, to be intelligent, wise*. Job 42, 3. 18, 2 *be wise. then will we speak*. Hos. 4, 14. Part. plur. בִּינִים *the wise*, the prudent. Jer. 49, 7.

Niph. נִבִּין *to be intelligent, discreet, knowing*. Is. 10, 13.—Part. נָבוֹן as particip. adj. *intelligent, discreet, knowing*, often joined with חָכָם wise, Gen. 41, 33. 39. Deut. 1, 13. 4, 6. Is. 5, 21; opp. to words signifying folly, Prov. 10, 13. 14, 33 נָבוֹן דָּבָר *knowing of speech*, eloquent, 1 Sam. 16, 18.

Pil. בּוֹנֵן i. q. Kal no. 2. Deut. 32, 10 יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ *he compassed him about* and *gave heed to him*.

Hiph. הֲבִין, inf. הָבִין, imp. הָבֵן, part. מֵבִין; see note below.

1. Pr. causat. e. g. a) Causat. of Kal no. 3, *to cause to understand*, i. e. *to declare, to explain*, Dan. 8, 16. 27. Neh. 8, 8 וַיָּבִינוּ בַּמִּקְרָא. b) Causat. of Kal no. 4, *to teach, to instruct*, with acc. of pers. Neh. 8, 9. Ps. 119, 34. 73. 130. Is. 40, 14; also with acc. of thing added, Ps. 119, 27 דֶּרֶךְ פִּקּוּדֶיךָ הֲבִינֵנִי *teach me the way of thy precepts*. Prov. 8, 5. Elsewhere also with acc. of thing and dat. of pers. Job 6, 24. Dan. 11, 33; and with acc. of pers. and dat. of thing, Neh. 8, 7. Spoken also of one who reveals future events, Dan. 10, 14. c) Causat. of Kal no. 5, *to give understanding, to make intelligent*, Job 32, 8.

2. Like Kal, e. g. a) i. q. Kal no. 1, *to perceive*, e. g. a rumour, report, Is. 28, 19. b) i. q. Kal no. 2, *to mark, to give heed, to attend to* any thing, with בְּ Dan. 9, 23. 10, 11. Neh. 8, 13; אֶל Ps. 33, 15; absol. Dan. 8, 5. 17. c) i. q. Kal no. 3, *to discern* mentally, *to understand*, 1 K. 3, 9. d) i. q. Kal no. 4, *to know, to be acquainted with*, Job 28, 23. Mic. 4, 12. הֲבִין דַּעַת Dan. 1, 4. Prov. 1, 2, *to be knowing, skilled in* any thing, c. בְּ Dan. 1, 17; acc. Dan. 8, 23. Prov. 1, 6; absol. Is. 29, 16. e) i. q. Kal no. 5, *to have understanding, to be wise*, Is. 57, 1. Part. מֵבִין *wise, intelligent*, Prov. 8, 9. 17, 10. 24. 28, 7. 11.

Note. In the examples adduced under no. 2, are found only the Praeter. Infin. Imper. and Participle; which forms alone can with certainty be referred to this conjugation. The forms of the Fut. יָבִין, יָבֶן, etc. we have assigned to Kal; and only a few examples are found where they have a causative power, e. g. Is. 28, 9. 40, 14. Job 32, 8.

Hithpal. הִתְבּוֹנֵן 1. pr. *to show oneself attentive*, and hence for the most part i. q. Kal no. 2, *to mark, to attend, to consider;* absol. Jer. 2, 10. 9, 16. Job 11, 11; c. אֶל 1 K. 3, 21. Is. 14, 16; עַל Job 31, 1. Ps. 37, 10; עַד Job 32, 12. 38,

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18; בּ Jer. 30, 24. Job 30, 20; also, the force of the conjugation passing over to a transitive sense, c. acc. Job 37, 14.—Hence

2. *to perceive*, e. g. with the ears, i. q. *to hear*, c. acc. Job 26, 14.

3. *to have understanding, to be intelligent, wise*, pr. to show oneself intelligent, Ps. 119, 100.

Deriv. תְּבוּנָה, בִּין, בִּינָה, תְּבוּן, and pr. n. בְּרִין.

בֵּין constr. בֵּין pr. subst. i. q. Arab. بَيْنٌ *separation, interval*, space interposed, see Dual below; found only in the constr. state בֵּין, בֵּינוֹת, and with suffixes בֵּינִי, בֵּינְךָ, בֵּינֵנוּ, בֵּינֵיכֶם, בֵּינֵיהֶם, and בֵּינוֹתֵינוּ, בֵּינָיו. In these forms it passes over into a Preposition.

1. *between, betwixt*, Lat. *inter*, Arab. بَيْنَ. בֵּין אַחִים *between brethren* Prov. 6, 19; בֵּין שִׂיחִים *betwixt the bushes* Job 30, 7; בֵּין עֵינַיִם *between the eyes*, i. e. upon the forehead, see בֵּין no. 1. d. אוּלַי בֵּין *between the Ulai*, i. e. among its windings and branches. Dan. 8, 16. Plur. בֵּינוֹת id. Ez. 10, 7. After verbs of motion, i. q. אֶל־בֵּין, Judg. 5 27.—In repetitions, *between—and, inter—et*, we find בֵּין—וּבֵין Gen. 26. 28. Ex. 11. 7. Josh. 22, 25; more rarely לְ—בֵּין (pr. interval—even to) Gen. 1, 6. Lev. 20. 25. Deut. 17, 8; לְבֵין—בֵּין Is. 59, 2; וּלְ—בֵּין Joel 2, 17. Where it is thus put after verbs of seeing, understanding, teaching, and the like, it gives them the sense: to see, understand, teach *the difference between*; Mal. 3, 18 וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע *ye shall discern the difference between the righteous and the wicked*; comp. יָדַע בֵּין—לְ 2 Sam. 19, 36. Jon. 4, 11; חֵבֶר בֵּין—לְ 1 K. 3, 9; חוֹרֵחַ בֵּין—לְ Ez. 44. 23.

2. *within*, Lat. *intra*. Job 24, 11 בֵּין שׁוּרֹתָם *within their walls*. Prov. 26, 13 בֵּין חֲרֻחֹבוֹת *within the streets*, i. q. in the streets; comp. Zech. 13, 6. Of time, Neh. 5, 18 *within ten days*; comp. Arab. بين ذلك.

3. Sometimes לְ—בֵּין, and וּבֵין—בֵּין, are put disjunctively, i. q. *whether—or, sive—sive*. 2 Chr. 14, 10 אֵין עִמְּךָ לַעְזֹר בֵּין רָב לְאֵין כֹּחַ *it is nothing with thee to help, whether the strong or the weak*; pr. with thee, O God, is no distinction in helping, between the strong and the weak. The source of this idiom may be seen from Lev. 27, 12 *and the priest shall value it* (the beast) בֵּין טוֹב וּבֵין רַע *whether it be good or bad*, pr. deciding between the good and the bad, Sept. εἴτε καλή, εἴτε σαπρά. 2 Sam. 19, 36. So in Rabbinic, בין—בין whether—or, as—so.

4. With other prepositions:

a) אֶל־בֵּין pr. into-between, *in amongst*, i. e. *between*, after verbs of motion, Lat. *inter*, c. acc. Ez. 31, 10. 14; also אֶל־בֵּינוֹת 10, 2.

b) עַל־בֵּין id. *between*, after a verb of motion, Ez. 19, 11.

c) מִבֵּין *from between*, Fr. *d'entre*; Zech. 6, 1 *there came out four chariots* מִבֵּין שְׁנֵי הָהָרִים *from between two mountains*. Ps. 104, 12 *which sing* מִבֵּין עֳפָאִים מִבֵּין *from between the branches*, amid the foliage. Jer. 48, 45 מִבֵּין סִיחוֹן ellipt. *from the midst of* the kingdom of *Sihon*.—So מִבֵּין רַגְלַיִם *from between the feet*, by euphem. for *from the womb*; Deut. 28, 57 *the after-birth* הַיּוֹצֵאת מִבֵּין רַגְלֶיהָ *that cometh out from her womb*; comp. Hom. Il. 19. 110 ὃς κεν ἐπ' ἴματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός. Also meton. i. q. *from the seed, offspring, posterity of* any one; Gen. 49, 10 *the sceptre shall not depart*... מִבֵּין רַגְלָיו *from his seed*. It is thus equivalent to מִמְּתָנָיו, מֵחֲרֵי בִטְנוֹ, מִזַּרְעוֹ. Sept. ἐκ τῶν μηρῶν αὐτοῦ, comp. Gen. 46, 26.—Where *two* things are mentioned *from between* which any thing comes, מִבֵּין is repeated, וּמִבֵּין—מִבֵּין 2 K. 16, 14. Ez. 47, 18.

d) מִבֵּינִים לְ *between, in between*, i. q. בֵּינוֹת, Ez. 10, 2. 6. 7.

e) בְּבֵין *in between* Is. 44, 4; see בְּ A. 6.

Dual בֵּינַיִם *the interval between* two armies, τὰ μεταίχμια Eurip. Phœn. 1285; whence אִישׁ הַבֵּינַיִם 1 Sam. 17, 4. 23. *a go-between*, μεσίτης, i. e. *a champion*, who decides between the two in single combat, as Goliah.

בֵּין Chald. *between*, Dan. 7, 5. 8.

בִּינָה f. (r. בין) 1. *understanding*, i. e. the act, Is. 33, 19 *a people of a foreign tongue*, אֵין בִּינָה *which thou understandest not*. Dan. 8, 15. 9, 22. 10, 1.

2. *understanding*, i. e. the faculty of *insight, intelligence*, Prov. 4, 5. 7. 8, 14.

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9, 6. 10. 16, 16. Job 28, 12. 20. יָדַע בִּינָה *to know understanding*, i. e. to be or become intelligent, Job 38, 4. Prov. 4, 1. Is. 29. 24. Plur. עַם בִּינוֹת *a people of understanding*, intelligent, Is. 27, 11.—Spec. of *skill* in any art or science, 2 Chr. 2, 12. 1 Chr. 12, 32 יוֹדְעֵי בִינָה לָעִתִּים i. e. *skilled* to judge of the times; comp. Esth. 1, 13.

בִּינָה Chald. f. i. q. Heb. no. 2, Dan. 2, 21.

בֵּיצָה f. *an egg*, so called from its whiteness, see r. בוּץ. Arab. بَيْضَةٌ, Syr. ܒܝܥܬܐ. In Sing. not found. Plur. בֵּיצִים with adj. f. בֵּיצִים עֲזוּבוֹת *eggs left*, forsaken. Is. 10, 14. Deut. 22, 6. Job 39, 14. Is. 59, 5.

בֵּיר *a well*, i. q. בְּאֵר, Jer. 1, 7 Keri. Comp. Arab. بِئْرٌ.

בִּירָה f. a word of the later Hebrew.

1. *a fortress, castle*, fortified *palace*; see Chald. and Syr. below. If it be of Semitic origin, it may be for אֲבִירָה *strong*, fortified; or, as some prefer, for נְבִירָה, from Ethiop. ⵏⴱⵔ to sit, whence ⵎⵏⴱⵔ seat, tribunal, and مِنْبَرٌ seat, tribunal, metropolis, q. d. royal seat. Perhaps however it is of Pers. origin; comp. Pers. بارو *baru*, fortress, wall, castle, Sanscr. *pura, puri, pur*, Gr. πύργος and βάρις.—Very often in the phrase שׁוּשַׁן הַבִּירָה *Shushan the palace*, not only of the royal palace or citadel. Neh. 1, 1. Esth. 1, 2. 2, 3. 8, 3, 15. Dan. 8, 2; but also of the whole adjacent city, Esth. 1, 5. 2, 5. 8, 14. 9, 6. 11. 12; comp. Ezra 6, 2. This city is elsewhere more definitely called חֲצִיר שׁוּשַׁן, Esth. 3, 15. 8, 15.—Where it refers to Jerusalem, *the fortress of the temple* is meant, prob. the same called *Βάρις* and afterwards Antonia, Neh. 2 8. Comp. Jos. Ant. 15. 11. 4. Biblioth. Sac. 1846, p. 632.

2. *the temple*, 1 Chr. 29, 1. 19.

בִּירָה Chald. f. emphat. בִּירְתָּא id. *a fortress, castle, palace*, Ezra 6, 2. Syr. ܒܝܪܬܐ.

בִּירְנִית f. twice in Plur. בִּירְנִיּוֹת *fortresses, castles*, 2 Chr. 17, 12. 27, 4. Comp. on the nature of this ending Lehrg. p. 516 note.

בַּיִת m. but fem. Prov. 2, 18? constr. בֵּית, with He parag. בַּיְתָה Gen. 19, 10, constr. בִּיתַ 43, 17; Plur. בָּתִּים *böttim*, c. suff. בָּתֵּינוּ, בָּתֵּיכֶם, בָּתֵּיהֶם, for בָּתִּים from a lost Sing. בָּתֵּי, comp. Syr. ܒܬܝ Lehrg. 604.

1. *a house, domus*, Arab. بَيْتٌ, Syr. ܒܝܬܐ, Ethiop. ⵀⴰⵜ, Phenic. defective בת, see Monumm. Phœn. p. 348. It is commonly referred to the root בוּת to pass the night, to remain. But it may be worth inquiry, whether בַּיִת, בֵּית, is not rather for the harder form בַּנְתָ from r. בָּנָה, as δόμος, *domus*, from δέμω. As to the form, we may then compare אִישׁ q. v. for אֱנֹשׁ, אֱנוֹשׁ; כִּיס purse, for כֶּנֶס; כּוֹס cup, for כֹּנֶס; Gr. εἷς (ἑνός) for ἕνς, Lat. *unus*; εἷς prep. for ἐνς, see Schmidt de Præpositt. Gr. p. 7; τυφθείς for τυφθέντς; ὀδούς for ὀδόντς, Lat. *dens*. Adopting this conjecture, בוּת might then be regarded as a secondary verb from the noun בַּיִת; and the plur. בָּתִּים as for בְּנָתִּים from a sing. בְּנָת i. q. בֶּנֶת, after the form חֲבָנִים, see Lehrg. p. 575.—E. g. בֶּן־הַבַּיִת *son of the house* Gen. 15, 3. Ecc. 2, 7; also יְלִיד בַּיִת *one born in the house* Gen. 17, 12. 27. Jer. 2, 14, i. e. *verna, a home-born servant* or *slave*, whose fidelity was therefore greater. So אֲשֶׁר עַל הַבַּיִת *one over the house*, i. e. in private houses the *oixovόμος*, steward, dispenser, a servant who had charge of the household affairs and of the other servants Gen. 43, 16. 44, 1; see also below in no. 3. בָּתֵּי חֹמֶר *houses of clay* Job 4, 19, spoken of the human body as frail and mortal; comp. 2 Cor. 5, 1, and the commentators. *The house of God* is put once for the whole world, Ps. 36, 9. The constr. בֵּית in acc. often stands for בְּבֵית *in the house of* any one, Gen. 24, 23. 38, 11, also genr. *in the house*; and הַבַּיְתָה *into the house* Gen. 24, 32.—Spec.

2. A movable house or dwelling, *a tent, tabernacle*, Arab. بَيْتٌ, Gen. 27, 15. 33, 17; of tabernacles consecrated to idols 2 K. 23, 7, comp. בָּמָה no. 3, 4. So בֵּית הָאֱלֹהִים, יְהוָה, בֵּית הָאֱלֹהִים, of the tabernacle of the covenant, Ex. 23, 19. Josh. 6, 24

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Judg. 18, 31. 1 Sam. 1, 7. 24. 3, 15. 2 Sam. 12, 20. Ps. 5, 8. In other places בַּיִת and אֹהֶל are opposed, 2 Sam. 7, 6.

3. House of a king, *a palace, castle, citadel;* fully בֵּית הַמֶּלֶךְ 2 Sam. 11, 2. 9. 1 K. 9, 1. 10. 14, 26. 15, 18; בֵּית חַמַּלְכוּת Esth. 1, 9. Also *κατ' ἐξοχήν* חַבַּיִת, whence אֲשֶׁר עַל הַבַּיִת *one over the palace*, i. e. the prefect of the palace, one of the king's attendants and ministers, to whom the key of the palace or royal castle was committed, Is. 22, 22; who also had charge over all the household affairs of the king, much like the mod. *Maréchal du palais, Marshal of the Court*, 1 K. 4, 6. 2 K. 10, 5. 15, 5. Is. 22, 15, comp. Dan. 2, 49. In later Hebrew called רַב הַבַּיִת Esth. 1, 8; comp. in no. 1.—Further, בֵּית דָּוִד *the house* i. e. *palace of David*, Is. 22, 22; בֵּית פַּרְעֹה *the palace of Pharaoh* Gen. 12, 15. Sometimes also of single parts of the royal palace or castle, yet consisting of an entire house, e. g. בֵּית הַנָּשִׁים the harem Esth. 2, 3. 9. בֵּית מַשְׂכֶּרֶת 2 Sam. 20, 3.

4. House of God, i. e. *a temple;* spoken of idol-temples, Is. 37, 38. 44, 13. 1 Sam. 5, 2. 5. Oftener of the temple of Jehovah at Jerusalem, called בֵּית יְהוָה בֵּית הָאֱלֹהִים, 1 K. 6, 5. 37. 7, 12. Is. 66, 1, and often. Comp. above in no. 1.

5. House of the dead, i. e. *a sepulchre*, espec. one costly, sumptuous, Is. 14, 18; comp. מִשְׁכָּנוֹ Is. 22, 16. More fully called also בֵּית הָעוֹלָם *the eternal house*, long home, Ecc. 12, 5.

6. *a dwelling, habitation, place* of any kind: a) Of men, e. g. Sheol, orcus, Job 17, 13. בֵּית חַיִּם collect. *houses of the people*, i. e. of the citizens, Jer. 39, 8. i. q. בֵּית עֲבָדִים 52. 13. בֵּית עֲבָדִים *house of servants* i. e. workhouse, prison, spoken of Egypt, Ex. 20. 2. b) Of animals, Job 39, 6. Ps. 84 4. 104, 17; comp. Virg. Ge. 2. 209 *antiquasque domos avium.* בֵּית עַכָּבִישׁ *the spider's house*, her web, Arab. بيت العنكبوت, Job 8, 14; *house of the moth* Job 27, 18. c) *place, space, receptacle* for any thing; בָּתֵּי נֶפֶשׁ perfume-boxes, *smelling-bottles*, Is. 3, 20. בָּתִּים לַבְּרִיחִים, לַבַּדִּים, *places for the bars*, Ex. 26, 29. 36, 34. 37, 14. 38, 5. 1 K. 18, 32 *and he made a trench* בְּבֵית סָאתַיִם זֶרַע *about the space* (capacity) *of two measures of seed.* בֵּית אֲבָנִים *place of stones*, i. e. stony place in the soil, Job 8, 17. Neh. 2, 3. Ez. 41, 9 בֵּית צְלָעוֹת אֲשֶׁר לַבַּיִת *the space of the side-chambers of the temple.*

7. In the house, i. e. *the inside, inner part, within* (opp. חוּץ out of doors, without.) בְּבַיִת Ex. 28, 26, מִבַּיִת Gen. 6, 14 Ex. 25, 11. 37, 2, and מִבֵּיתָה 1 K. 6, 15 *inside, inward, within*, opp. מֵחוּץ; comp מָן no. 3. h. So בַּיִת לְ Ez. 1, 27, מִבַּיִת לְ 1 K. 6, 16, לְמִבַּיִת לְ Num. 18, 7. *within* a certain space. אֶל־מִבַּיִת לְ *to within*, Lat. *intra* c. accus. 2 K. 11, 15. Comp. אֶל A. 9.—From this signification comes the Chald. בַּר *in*, whence also we have above derived the prefix בְּ; see p. 109, note.

8. Trop. of persons living together, *a house*, i. q. *household, family*, comp. Arab. أَهْل; i. e. including the wife, children, and all domestics. Gen. 7, 1. 12, 17. 35, 2. 36, 6. 42, 19. So *the king's household*, i. q. his *court*, courtiers, Is. 22, 18. בֵּית פַּרְעֹה i. q. עַבְדֵי פַרְעֹה Gen. 50, 4.—Hence

9. Of those descended from one's household, *house*, for *descendants, posterity, lineage, race*, i. q. בָּנִים sons, children (hence joined with a Plur. Is. 2, 5), Gen. 18, 19. בַּיִת לְוִי i. q. בְּנֵי לֵוִי Ex. 2, 1. בֵּית יִשְׂרָאֵל Josh. 17, 17; בֵּית יוֹסֵף בֵּית דָּוִד, בֵּית יְהוּדָה house of David, his descendants, 1 Sam. 20, 16. Is. 7, 2. 13. *οἶκος Δαβίδ* Luke 1, 27. Like בְּנֵי used also trop. as בֵּית מִלְחַמְתִּי i. q. בְּנֵי מִלְחַמְתִּי, pr. *my house of war*, i. e. my adversaries, enemies, 2 Chr. 35, 21; בֵּית מְרִי *a stubborn house*, people, Ez. 2, 5; and vice versa בֵּית יְהוָה *the house* or *family of God*, i. q. Israel, Num. 12, 7. Hos. 8, 1; as *οἶκος θεοῦ* 1 Tim. 3, 15. In other phrases the figure of *a house* is more distinctly preserved: Ruth 4, 11 *Leah and Rachel did build the house of Israel*, i. e. founded the race of Israel. בָּנָה בַיִת לְ *to build up a house to* any one, i. e. to give him posterity; spoken of one who marries his brother's widow (i. q. הֵקִים שֵׁם לְ) Deut. 25, 9; of God 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 27. The same is עָשָׂה בַיִת לְ 2 Sam. 7, 11. Ex. 1, 21.

10. Trop. also of the things contained in one's house, *goods, substance, wealth;* Esth. 8, 1 בֵּית הָמָן, Sept. ὅσα ὑπῆρχε Ἀμάν, comp. v. 2. 7. Gen. 15, 2. Ex. 1, 21. So Gr. *οἶκος, οἰκία.*

11. בֵּית אָב, pr. *father's house* Gen. 24,

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23; *father's household* 31, 30. In the enumeration or census of the Hebrew *tribes*, שְׁבָטִים, מַטּוֹת, they are divided into *families*, מִשְׁפָּחוֹת; and these again are subdivided into *households, ancestral houses*, בֵּית אָבוֹת 1 Chr. 7, 40. In this signification the Plural, instead of בָּתֵּי אָב, takes the form בֵּית אָבוֹת, as is common in Syriac; see in יוֹבֵל note. Heb. Gram. § 106. 3. c. Num. 1, 2 *number the children of Israel* לְמִשְׁפְּחֹתָם לְבֵית אֲבוֹתָם *after their families and after their houses of fathers.* v. 18. 20. 22. 24. 26 sq. 2, 2 sq. Over these households, or houses of fathers, were רָאשֵׁי בֵית אֲבוֹתָם Ex. 6, 14, רָאשִׁים לְבֵית אֲבוֹתָם 1 Chr. 5, 24; often by ellipsis רָאשֵׁי אָבוֹת Num. 31, 26. Josh. 14, 1. or שָׂרֵי אָבוֹת 1 Chr. 29, 6, נְשִׂיאֵי אָבוֹת 2 Chr. 5, 2, i. e. heads, chiefs, princes of households, patriarchs.

12. Very often, espec. in later writers, בֵּית is put before the pr. names of cities and places, sometimes necessarily, as forming part of the name; at other times more loosely, so that it can also be omitted; see below in the letters, e, h, i, l, v, x. So Syr. ܒܝܬ, comp. Germ. *hausen* in *Nordhausen, Mühlhausen.* Such are the following:

a) בֵּית אָוֶן (house of nothingness i. e. of idols. see אָוֶן no. 1,) *Beth-aren*, a city in Benjamin, eastward from Bethel Josh. 7, 2. 1 Sam. 13, 5; with a desert of like name Josh. 18, 12. The Talmudists have confounded this city with the adjacent *Beth-El*, (lett. b.) which also is sometimes called by the prophets in contempt בֵּית־אָוֶן; see אָוֶן.

b) בֵּית אֵל (house of God) *Beth-El, Bethel*, a very ancient city of the Canaanites, afterwards belonging to Benjamin, in the time of Joshua still called לוּז Josh. 18, 13. comp. Gen. 28, 19 and לוּז; though once (Josh. 16, 2) it is more definitely called by both names. It lay upon high ground, 1 Sam. 13, 2. Josh. 16, 1, comp. Gen. 35, 1; and was for a long time the station of the sacred tabernacle, Judg. 20, 18. 26. 27. 21, 2. 1 Sam. 10, 3. Afterwards one of the calves of Jeroboam was set up here, 1 K. 12, 28 sq. Comp. בֵּית אָוֶן and אָוֶן. Its ruins are still seen near the high road north of Jerusalem, and are now called *Beitin*; see Bibl. Res. in Palest. II. p. 125–30.—For the origin of the name, see Gen. 28, 10 sq. 35, 1 sq. 9 sq.—The gentile n. is בֵּית הָאֵלִי *Bethelite* 1 K. 16, 34.

c) בֵּית הָאֶצֶל (house of firm root, i. e. fixed dwelling) *Beth-ezel*, a town of Judea probably, Mic. 1, 11; where there is an allusion to this etymology.

d) בֵּית אַרְבֵּאל (house of God's ambush) *Beth-arbel* Hos. 10, 14; prob. i. q. Ἀρβηλα in Galilee 1 Macc. 9, 2, situated between Sepphoris and Tiberias, Jos. Ant. 12. 11. 1. ib. 14. 15. 4. de Vit. § 60. Now *Irbid*, a site of ruins, with a singular fortified cavern in the vicinity; see Bibl. Res. in Palest. III. pp. 281, 282.

e) בֵּית בַּעַל מְעוֹן Josh. 13, 17, elsewhere בַּעַל מְעוֹן Num. 32, 38, and בֵּית מְעוֹן (house of habitation) Jer. 48, 23, *Beth-Baal-Meon*, a place or town assigned to the tribe of Reuben, but which soon came into the power of the Moabites. Its ruins, still called معين *Mi'ûn*, are mentioned by Burckhardt, Travels in Syria, p. 365. The same place seems meant by בָּעֳנ (for מְעוֹן) Num. 32, 3.

f) בֵּית בְּרֵאִי (house of my creation) *Beth-birei*, a city belonging to the tribe of Simeon, 1 Chr. 4, 31; perh. corrupted from בֵּית לְבָאוֹת Josh. 19, 6.

g) בֵּית בָּרָה Judg. 7, 24, *Beth-bara*, a place near the Jordan, prob. for בֵּית עֲבָרָה (house of passage); comp. Βηθαβαρά John 1, 28 in many Mss.

h) בֵּית גָּדֵר (house of the wall) *Beth-gader*, a place in the tribe of Judah, 1 Chr. 2, 51, i. q. גְּדֵרָה q. v.

i) בֵּית גִּלְגָּל Neh. 12, 29, *Beth-Gilgal*, i. q. גִּלְגָּל q. v.

k) בֵּית גָּמוּל (house of the weaned) *Beth-gamul*, a city of Moab, Jer. 48, 23.

l) בֵּית דִּבְלָתַיִם Jer. 48, 22, see דִּבְלָתַיִם.

m) בֵּית דָּגוֹן (temple of Dagon) *Beth-Dagon*, a city: α) of Judah, Josh. 15 41; β) of Asher, Josh. 19, 27.—Comp. mod. *Beit Dejan.*

n) בֵּית הָרָם (house of the height, q. d. mountain-house) *Beth-haram*, Josh. 13 27, a city of Gad, called בֵּית הָרָן Num. 32, 36, afterwards Julias and Livias; see Jos. Ant. 18. 2. 1. Jerome Onomast. s. v. *Betharam.*

o) בֵּית חָגְלָה (partridge-house) *Beth-hoglah*, a place in Benjamin on the con-

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fines of Judah, Josh. 15, 6. 18, 19. 21. The ancient name is still preserved in *'Ain Hajla* near Jericho; Bibl. Res. in Palest. II. p. 268.

p) בֵּית חָנָן (house of grace) *Beth-hanan*, a place belonging to Judah or Dan, 1 K. 4, 9.

q) בֵּית חוֹרוֹן (house of the hollow) *Beth-horon*, the name of two towns belonging to the tribe of Ephraim, called *Upper* and *Lower* Beth-horon; both of which lay in the western part of the territory of that tribe, Josh. 16, 5. 21, 22; and the latter near the western extremity of Benjamin, Josh. 16, 3. 18, 13. Twice Beth-horon simply is mentioned, Josh. 10, 11. 2 Chr. 25, 13; where at least in Josh. l. c. the *Lower* Beth-horon is to be understood. These two towns still bear their ancient names; that on the mountain being *Beit 'Ur el-Fôka* (the upper), and the other in the valley being *Beit 'Ur et-Tahta* (the lower). Between them is a long, steep, difficult ascent or pass; Jos. l. c. 1 Macc. 3, 16, 24. The two towns and the pass lie on the present camel-road between Ramleh and Jerusalem. See Bibl. Res. in Palest. III. p. 59 sq.

r) בֵּית יְשִׁימוֹת (house of desolations) *Beth-jeshimoth*, a town in Reuben near the Jordan. Num. 33, 49. Josh. 12, 3. 13, 20. It afterwards became subject to Moab, Ez. 25, 9.

s) בֵּית עֵר (house of pasture) *Beth-car*, 1 Sam. 7, 11, perh. a guard-house or garrison of the Philistines in the territory of Judah.

t) בֵּית הַכֶּרֶם (house of the vineyard) *Beth-hakkerem*. Jer. 6, 1. Neh. 3, 14, a town of Judah situated on a hill between Jerusalem and Tekoa, according to Jerome on Jer. l. c.

u) בֵּית לְבָאוֹת i. q. לְבָאוֹת q. v.

v) בֵּית לְבַעְרָה, see עִבְרָה.

w) בֵּית לֶחֶם (house of bread) *Bethlehem*, masc. Mic. 5, 1. *α*) A city of Judah, more fully בֵּית לֶחֶם יְהוּדָה Judg. 17, 7. 9. Ruth 1, 1. 2; also בֵּית לֶחֶם אֶפְרָתָה Mic. 5, 1, since Ephratah was anciently the name not only of the city itself, Gen. 35, 19, but also apparently of the circumjacent region. It was the seat of the family of David (Ruth l. c.) and the birth-place of the Saviour; and is hence still celebrated under the same name, بيت لحم *Beit Lahm*, lying six Roman miles distant from Jerusalem, west of south. The gentile n. is בֵּית הַלַּחְמִי *Bethlehemite* 1 Sam. 16, 1. 18. 17, 58. *β*) A city in the tribe of Zebulun, Josh. 19, 15.

x) בֵּית מְעוֹן, see מְעוֹן.

y) בֵּית מָעוֹן, see lett. e.

z) בֵּית מַעֲכָה (house of Maachah) *Beth-Maachah*, a place situated in or near Merj 'Ayûn, not far from Mount Hermon, 2 Sam. 20, 14. See in אָבֵל בֵּית מַעֲכָה.

aa) בֵּית הַמֶּרְחָק (house of remoteness) *Beth-merhak*, a place near the brook Kidron, 2 Sam. 15, 17.

bb) בֵּית הַמַּרְכָּבוֹת (house of chariots) *Beth-marcaboth*, a place belonging to the tribe of Simeon, Josh. 19, 5. 1 Chr. 4, 31.

cc) בֵּית נִמְרָה (house of limpid and sweet waters, see r. נָמַר II) Num. 32, 36. Josh. 13, 27, and נִמְרָה Num. 32, 3, *Beth-nimrah*, a city in the tribe of Gad, called *Βηθραβμίς* in the time of Eusebius, now *Nimrîn*; Bibl. Res. in Palest. II. 279. The waters in the vicinity are called מֵי נִמְרִים Is. 15, 6.

dd) בֵּית עֵדֶן (house of pleasantness) *Beth-eden*, a city of Syria, the residence of a king, Amos 1, 5. Prob. the same called by the Greeks *Παράδεισος*, Ptolem. 5. 15. [and mentioned with Iabruda now Yebrûd on the eastern slope of Anti-Lebanon north of Damascus. Cellar. II. p. 374. Bibl. Res. in Palest. III. App. p. 171.—R.

ee) בֵּית עַזְמָוֶת Neh. 7, 28, and simpl. עַזְמָוֶת ib. 12, 29. Ezra 2, 24, a village in Judah or Benjamin, *Beth-azmaveth*.

ff) בֵּית הָעֵמֶק (house of the valley) *Beth-emek*, a place belonging to the tribe of Asher, Josh. 19, 27.

gg) בֵּית עֲנוֹת (house of response, perh. of echo) *Beth-anoth*, a place in Judah, Josh. 15, 59. Perhaps mod. *Beit 'Ainûn*; Bibl. Res. in Palest. II. p. 186.

hh) בֵּית עֲנָת (id.) *Beth-anath*, a place in Naphtali, Josh. 19, 38. Judg. 1, 33.

ii) בֵּית עֵקֶד הָרֹעִים (house of the shepherds' hamlet, comp. Arab. عَقَلٌ hamlet, farm) a place near Samaria, 2 K. 10, 12; without הָרֹעִים v. 14.

kk) בֵּית עַרְבָה, with art. בֵּית הָעֲרָבָה

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(house of the desert) *Beth-arabah*, a place on the confines of Judah and Benjamin. Josh. 15, 6. 18, 22; without בַּיִת Josh. 18, 18.

ll) בַּיִת עֵלֶם (house of escape) *Beth-pelet*, a place in the south of Judah, Josh. 15, 27.

mm) בַּיִת פְּעוֹר (temple of Peor, i. e. of Baal-Peor, see פְּעוֹר) *Beth-Peor*, a city of Moab assigned to Reuben, noted for the worship of Baal-Peor, Deut. 3, 29. 34, 6. Josh. 13, 20.

nn) בַּיִת פַּצֵּץ (house of dispersion) *Beth-pazzez*, a place in Issachar, Josh. 19, 21.

oo) בַּיִת צוּר (house of the rock) *Beth-zur*, a city in the mountains of Judah between Jerusalem and Hebron, Josh. 15, 58; fortified by Rehoboam 2 Chr. 11, 7; and again also by the Maccabees. 1 Macc. 14, 33. [The spot is now called *Beit Sûr* and *ed-Dirweh*; see Bibl. Res. in Palest. I. p. 320. Biblioth. Sacr. 1843. p. 56.—R.

pp) בֵּית רְחוֹב (house or region of the street) *Beth-rehob* Judg. 18, 28. 2 Sam. 10, 6; also רְחוֹב *Rehob*, (unless perhaps one denotes a district, and the other a city.) a city or district on the northern borders of Palestine Num. 13. 21, situated among the valleys of Lebanon not far from the sources of the Jordan. The adjacent part of Syria is called אֲרָם בֵּית רְחוֹב 2 Sam. 10, 6; אֲרָם רְחוֹב v. 8. [Prob. the region of Wady et-Teim west of Mount Hermon, and perh. including also Merj 'Ayûn.—R.

qq) בֵּית שְׁאָן (house of quiet) Josh. 17, 11. 16. contr. בֵּית שָׁן 1 Sam. 31, 10. 12, and בֵּית שָׁן 2 Sam. 21, 12, *Beth-shean*, *Beth-shan*, a city in the tribe of Manasseh. but long subject to the Canaanites and Philistines; situated on this side the Jordan, and afterwards called Scythopolis, Sept. Judg. 1, 27. Rabb. בֵּיסָן. Now called بيسان *Beisân*; see Bibl. Res. in Palest. III. p. 174.

rr) בֵּית הַשִּׁטָּה (acacia-house) *Beth-shittah*, a place near the Jordan between Beth-shan and Abel-meholah. Judg. 7, 22. Comp. Bibl. Res. in Palest. III. p. 219.

ss) בֵּית שֶׁמֶשׁ (house of the sun) *Beth-shemesh*, the name of several cities: α) A Levitical city Josh. 21, 16, situated in Judah on the confines of Dan and Philistia, Josh. 15, 10. 1 Sam. 6, 12 sq. 2 Chr. 28, 18; large and populous, 1 Sam. 6, 19. 1 K. 4, 9. 2 K. 14, 11. Constr. c. plur. 1 Sam. 6, 13, where it is to be understood of the inhabitants. Its ruins are still visible, called *'Ain Shems*; see Bibl. Res. in Palest. III. p. 18. The gentile n. is בֵּית הַשִּׁמְשִׁי *Bethshemite* 1 Sam. 6, 14. 18. β) In Naphtali, Josh. 19, 38. Judg. 1. 33. γ) In Issachar, Josh. 19, 22. δ) i. q. אוֹן, i. e. Heliopolis in Egypt, Jer. 43, 13. Comp. אוֹן.

tt) בֵּית הַתַּפּוּחַ (house of apples) *Beth-tappuah*, a place in Judah, Josh. 15, 53. Now called *Teffûh*; see Bibl. Res. in Palest. II. p. 428.

בַּיְתָא Chald. m. st. emphat. בַּיְתָא, בַּיְתָה, constr. בֵּית, c. suff. בַּיְתֵהּ, plur. בָּתִּין, i. q. Hebr. *a house*, Dan. 2, 5. בֵּית מַלְכָּא Ezra 6, 4, בֵּית מַלְכוּ Dan. 4, 27, *house of the king, palace.* בֵּית אֱלָהָא *house of God, temple*, Ezra 5, 2 sq. also simpl. בַּיְתָא id. v. 3. 9. 11.

בִּירְתָן m. constr. בִּירַת, *a great house, palace*, Esth. 1, 5. 7, 7. 8.

* בָּכָא obsol. root, i. q. בָּכָה, *to drop, distil*; hence *to weep*. Arab. بَكَأَ to pour milk by drops.—Hence

בָּכָא 1. *weeping, lamentation*, Arab. بُكَاء, بُكَى. So עֵמֶק הַבָּכָא *the vale of Buca* i. e. *of weeping*, valley of lamentation, pr. n. of a valley in Palestine, prob. gloomy and sterile; hence the allusion in Ps. 84, 7 עֹבְרֵי בְעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתוּהוּ *passing through the valley of Baca* (of lamentation) *they make it fountains*, i. e. it becomes so to the pilgrims.

2. Plur. בְּכָאִים 2 Sam. 5, 23. 24. 1 Chr. 14, 13. 14. the name of a certain *tree*, so called from its *weeping* i. e. distilling, q. d. *weepers*. According to Celsius, Hierobot. I. p. 335–340, i. q. the Arab. بُكَى, similar to the balsam-tree, and distilling white *tears* of a pungent acrid taste.

* בָּכָה fut. יִבְכֶּה, convers. וַיִּבְךְ, i. q. בָּכָא, *to drop, to distil*, to flow in drops, see בָּכַר. Spec. *to weep*, and in this sense common to all the kindred languages and dialects, Ex. 2, 6. Gen. 43, 30.

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2 Sam. 19, 2; often of a people making lamentation under public calamities, Num. 11, 10. 25, 6; also of the sorrow of a penitent, Ezra 10, 1. With acc. *to weep for* any one, *to mourn, to lament;* espec. for one dead, Gen. 23, 2. 37, 35. 50, 3; also with עַל of pers. or thing wept for, Lam. 1, 16. Judg. 11, 37; אֶל 2 Sam. 1, 24. Ez. 27, 31, and לְ Jer. 22, 10. Job 30, 25. Further בָּכָה c. עַל is *to come weeping to* any one, Num. 11, 13. Judg. 14, 16; also *to weep upon* any one, i. e. in his embrace, Gen. 45, 15. 50, 1.

Piel *to weep for* one dead, *to mourn*, c. acc. Jer. 31, 15. Ez. 8, 14.

Deriv. בָּכָה, בָּכוּת, בְּכִי, בְּכִית.

בָּכָה m. *a weeping*, Ezra 10, 1. R. בָּכָה.

בְּכוֹר m. (r. בָּכַר) 1. *the first-born, firstling*, both of man Gen. 25, 13. 35, 23; and of beast Ex. 11, 5. 12, 29. 13, 15. It denotes the eldest son on the *father's* side, Gen. 49, 3.—The first-born son enjoyed many rights and privileges, see בְּכוֹרָה no. 2; hence

2. Metaph. i. q. *the first, the chief* of its kind, whatever is most distinguished, pre-eminent. Job 18, 13 בְּכוֹר מָוֶת *the first-born of death*, i. e. the chief among deadly diseases, the most terrible disease. By the common Heb. idiom disease is aptly termed *the son of death*, as being its precursor and attendant; so the Arabs call fevers بنات المنية *the daughters of fate* or *of death;* and the most fatal and terrible disease is here figuratively described as *the first-born* among many brethren.—Is. 14, 30 בְּכוֹרֵי דַלִּים *the first-born of the poor*, the very poorest, the most wretched, q. d. the chief among the sons of the poor; or the first-born (next descendants) of the present wretched and oppressed generation; see Comment. on Is. l. c.

Note. As Fem. the form בְּכִירָה q. v. is in use, i. e. first-born daughter.

בִּכּוּר sing. Is. 28, 4 according to the Masora, see in בִּכּוּרָה; elsewhere only in plur. בִּכּוּרִים, בִּכֻּרִים, *the first-fruits*, spoken of fruit and grain, the first which is gathered from the trees or fields, Num. 13, 20; espec. of the first-fruits offered to God Lev. 2, 14. 23, 17. Neh. 10, 36. Sometimes רֵאשִׁית is added, Ex. 23, 19. 34, 26. לֶחֶם הַבִּכֻּרִים *bread of the first-fruits*, made of the first new grain, Lev. 23, 20. יוֹם הַבִּכּוּרִים *day of the first-fruits*, the festival of Pentecost, Num. 28, 26.

בְּכוֹרָה, בְּכֹרָה, f. (r. בָּכַר) 1. Adj. *first-born, firstling;* Plur. בְּכֹרוֹת *the first-born* offspring, of men Neh. 10, 37; of beasts Gen. 4, 4. Deut. 12, 6. 17. 14, 23.

2. Subst. *earlier birth, seniority*, opp. צְעִירָה, Gen. 43, 33. מִשְׁפַּט הַבְּכֹרָה right of primogeniture, *birthright*, Deut. 21, 17. Ellipt. for the same, בְּכוֹרָה Gen. 25, 31. 34. 27, 36.

בִּכּוּרָה f. (r. בָּכַר) *the first-ripe fig, early fig*, regarded as a delicacy Mic. 7, 1. Hos. 9, 10. In Is. 28, 4 it is better to read with several Mss. בִּכּוּרָה with ה quiescent, instead of בִּכּוּרָהּ with the Masora and editions; the suffix is prosaic.—In Mauritania the early fig is still called بوكر, باكورة, *boccôre*, Span. *albacora*.

בַּכּוּרָה id. Plur. תְּאֵנֵי הַבַּכּוּרוֹת Jer. 24, 2.

בְּכוֹרַת (first-birth, first-born) *Bechorath*, pr. n. m. 1 Sam. 9, 1.

בָּכוּת f. (r. בָּכָה) *a weeping, mourning*. Gen. 35, 8 אַלּוֹן בָּכוּת *oak of weeping*.

בְּכִי m. in Pause בֶּכִי, c. suff. בִּכְיִי. R. בָּכָה.

1. *weeping, lamentation*, Gen. 45, 2. Is. 15, 3. 22, 4. al. בָּכָה בְכִי גָדוֹל *to weep a great weeping*, to make great lamentation, 2 Sam. 13, 36.

2. *a weeping, dropping, trickling* of water in mines. Job 28, 11. Comp. *flere* for *rorare, stillare*, Lucret. 1. 350, Gr. δάκρυον, and דִּמְעָה.

בֹּכִים (the weeping) *Bochim*, pr. n. of a place near Gilgal, Judg. 2, 1. 5.

בְּכִירָה adj. fem. *the first-born* daughter, Gen. 19, 31. 29, 26. 1 Sam. 14, 49 It corresponds to בְּכוֹר.

בְּכִית f. *a weeping, mourning*, Gen. 50, 4. R. בָּכָה.

* **בָּכַר** in Kal not used, pr. *to cleave, to open, to burst forth*, i. q. kindr. בָּקַר; hence *to be first, to come* or *do first;* also *to be early, seasonable; to do early, seasonably*. Referred

1. To the day, whence بَكَرَ to rise

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early, to do any thing early, בֻּכָּרָה early time, morning; comp. kindr. בָּקַר.

2. To the year and its produce; hence בִּכּוּרִים first-fruits, בִּכּוּרָה early fig, בִּכּוּרָה early fruit.

3. To the time of life, espec. birth; hence בְּכוֹר, בְּכִירָה, first-born, בִּכְרָה and בִּכָּרָה a virgin, a woman who has her first child, בֶּכֶר, בִּכְרִי young camel.

PIEL 1. *to bear early fruit*, as a tree, Ez. 47, 12. Comp. Kal no. 2.

2. *to make* or *constitute as first-born*, *to give the birthright to* any one, Deut. 21, 16.

PUAL *to be be treated as a firstling*, *to be devoted as a firstling* sc. to God, Lev. 27, 26.

HIPH. part. f. מַבְכִּירָה *one bearing her first child*, Jer. 4, 31.

Deriv. see in Kal no. 2, 3.

בֶּכֶר m. (r. בָּכַר no. 3) *a young camel*, already fit for riding and light burdens: comp. עַיִר and עֶגֶל. Plur. constr. בִּכְרֵי Is. 60, 6. Corresponding is Arab. بِكْر young camel, which they describe as denoting the same age as الفتى *adolescens* in man. See Bochart. Hieroz. I. p. 82 sq. See also more in Comment. on Is. l. c. and in Thes. p. 206.

בֶּכֶר (i. q. בֶּכֶר young camel) *Becher*, pr. n. m. a) A son of Ephraim, Num. 26, 35. Gentile n. בַּכְרִי ibid. b) A son of Benjamin, Gen. 46, 21.

בִּכְרָה f. *a young she-camel*, in heat Jer. 2, 23. See בֶּכֶר.

בְּכוֹרָה see בְּכוֹרָה.

בְּכֹרִי (i. q. בְּכַר הוּא the first-born is he) *Bochera*, pr. n. m. 1 Chr. 8, 38. 9, 44.

בִּכְרִי (youthful) *Bichri*, pr. n. m. 2 Sam. 20, 1.

בַּל (r. בָּלַל no. 3) 1. *nothing*, Ps. 17, 3 *try thou me.* בַּל תִּמְצָא *thou shalt find nothing* sc. of evil; unless like Sept. and Vulg. we connect בַּל תִּמְצָא וְזִמֹּתַי, *thou shalt not find my evil thoughts*, i. e. those which perh. lurk within me.

2. Adv. *not*, *no*, i. q. לֹא, but poetic; with pret. Ps. 10, 11. 21, 3; with fut. Ps. 10, 4. 6. 49, 13. Prov. 10, 30. Is. 26, 24. Also *not yet*, i. q. scarcely, Is. 40, 24, comp. 2 K. 20, 4. Once for בְּבַל i. q. בְּלֹא, Ps. 32, 9 *be not as horses . . . to be held in with bit and bridle* בַּל קְרוֹב אֵלֶיךָ lit. *in not coming near to thee*, i. e. because otherwise they avoid thee.—Put for *is not*, *non est*, the verb being omitted, Ps. 16, 3 טוֹבָתִי בַּל עָלֶיךָ.

3. Conj. *that not*, *lest*, Lat. *ne*, i. q. אַל, c. fut. Ps. 10, 18. 78, 44. Is. 14, 21.

בָּל Chald. m. *the heart* Dan. 6, 15. Syr. ܒܠܐ heart, mind, Arab. بَالٌ id. for בָּלִי from בָּלָה, בלי III to care for; pr. *care*, hence the mind as caring, full of care.

בֵּל contr. from בַּעַל i. q. בַּעַל, *Bel*, *Belus*, the chief domestic god of the Babylonians, worshipped in the celebrated tower of Babylon, Is. 46, 1. Jer. 50, 2. 51, 44; also Sept. Dan. c. 14. Greek and Roman writers compare him with Jupiter, Diod. Sic. 2. 8, 9. Plin. H. N. 37. 10. Cic. de Nat. Deor. 3. 16. Here however we are not to understand Jupiter as the father of the gods, of whom the Orientals were ignorant; but, in accordance with the peculiar mythology of the Babylonians, which was wholly connected with the worship of the stars, it stands for *the planet Jupiter*, *stella Jovis*, Cic. de Nat. Deor. 2. 20. This planet was regarded as a good genius, the author and guardian of all good fortune and felicity, hence called by the Arabs السعد الاكبر *Fortuna major*; and, together with the planet Venus, (see עַשְׁתָּרֶת, אֲשֵׁרָה,) was the object of worship to the Semitic nations. Comp. גָּד, מְנִי, and see בַּעַל no. 5.—Hence the frequency of this name in the compound pr. names of Chaldee men, as בֵּלְשַׁאצַּר, בֵּלְטְשַׁאצַּר, *Belesys*, *Belibus*, etc.

* בְּלָא Chald. i. q. Heb. בָּלָה. PA. *to afflict*, *to vex*, Dan. 7, 25. Comp. Heb. Pi. no. 2.

בַּלְאָדָן (contr. from בַּעֲלְאָדָן i. e. Bel is his lord, worshipper of Bel) *Baladan*, pr. n. of the father of king Merodach-Baladan, 2 K. 20, 12. Is. 39, 1.

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בָּלַג in Kal not used, Arab. بَلَجَ *to be bright, to shine forth*, as the dawn; V, *to be cheerful, to smile.*

Hiph. 1. *to cause to shine forth*, metaph. Amos 5, 9 הַמַּבְלִיג שֹׁד עַל־עָז *who causeth desolation to shine forth upon the mighty*, i. e. who bringeth it suddenly upon them; the figure being taken from the swift and sudden diffusion of the dawning light; comp. Joel 2, 2.

2. *to make cheerful, to enliven* oneself, i. e. *to be* or *become cheerful, joyful, glad*, Ps. 39, 14. Job 9, 27. 10, 20.

Deriv. מַבְלִיגִית, and

בִּלְגָּה (cheerfulness) *Bilgah*, pr. n. m. Neh. 12, 5. 18; written in Neh. 10, 9 בִּלְגַּי.

בִּלְדַּד pr. n. (prob. i. q. בֶּן לְדַד son of strife, quarreller, from r. לָדַד q. v. see in ב p. 109.) *Bildad*, the Shuhite, the friend of Job and the second disputant with him, Job 2, 11. 8, 1. 18, 1. 25, 1.

* **בָּלַהּ** in Kal not used, prob. i. q. בָּהַל, *to tremble, to be in trepidation;* comp. Arab. بَلَهَ to be feeble, bashful, pr. timid.

Piel בִּלֵּהַּ *to terrify, to frighten;* hence *to cause to despond*, Ezra 4, 4 Cheth. In Keri is read the more usual מבהלים. Syr. ܒܠܗܝ quadril. to terrify.

Deriv. בַּלָּהָה, and pr. names בִּלְהָה, בִּלְהָן.

* **בָּלָה** fut. יִבְלֶה, *to fall, to fall away, to fail;* like נָבַל, אָבַל, where see.—Spec.

1. Of garments, *to fall away, to decay*, e. g. *to be worn out, to wax old;* with מֵעַל, Deut. 8, 4 *thy raiment* לֹא בָלְתָה מֵעָלֶיךָ *did not fall from thee*, did not wax old or wear out. 29, 4; absol. Josh. 9, 13. Neh. 9, 21. Trop. of the heavens and earth as growing old and perishing like a garment, Is. 50, 9. 51, 6. Ps. 102, 27.

Arab. بَلِيَ to be worn out, as a garment.

2. Of persons labouring under disease, old age, cares, *to fall away, to waste away, fail;* comp. Gr. παλαιός, and with another flexion μέλω to care. Job 13, 28 יְהוּא כְּרִקָּב יִבְלֶה *and he* (δεικτικῶς for *I*) *as a rotten thing falleth away*, is consumed. Gen. 18, 12. Ps. 32, 3. Comp. بَالَى to care, to be consumed with cares, بِلًى consumed with cares, بَالٌ, ܒܠܐ, the heart, mind, as affected with cares, see Chald. בָּל. Ethiop. ΠΑΡ to be or grow old.—Hence

3. *to fail wholly, to be reduced to nothing;* whence בַּל, בְּלִי, בִּלְתִּי, nothing, not.

Piel 1. Causat. of Kal no. 2, Lam. 3, 4. Hence genr. *to consume*, Ps. 49, 15. Is. 65, 22. Spoken of time, like Lat. *tempus terere*, Gr. τρίβειν βίον, Engl. *to wear out the time*, i. q. *to spend, to pass*, Job 21, 13 יְבַלּוּ בַטּוֹב יְמֵיהֶם *they spend their days in prosperity.*—Hence

2. *to afflict, to vex*, 1 Chr. 17, 9. Arab. بلى IV. id. بَلَاءٌ and بَلِيَّةٌ sorrow, affliction, calamity.—Comp. Chald. בְּלָא.

Deriv. אֲבַל, בַּל, בָּל, בָּלָה, בְּלוֹ, בְּלִי, בִּלְתִּי, בְּלוּאִים, תַּבְלִית, and the compounds בְּלִיעַל, בִּלְעֲדֵי, בְּלִימָה.

בָּלָה pr. n. see in בִּלְהָה lett. b.

בָּלֶה adj. f. בָּלָה, *decayed, worn out, old*, e. g. garments, sacks, bottles, shoes, Josh. 9, 4. 5. Trop. of an adulteress, בָּלָה נְאֻפִים *worn out with adulteries, effete*, Ez. 23, 43. R. בָּלָה.

בַּלָּהָה f. sing. once Is. 17, 14; often in Plur. R. בָּלַהּ.

1. *terror, terrors*, Job 18, 11. 24, 17. 27, 20. 18, 14 מֶלֶךְ בַּלָּהוֹת *the king of terrors;* see in צָעַד Hiph.

2. *sudden destruction*, comp. בָּהָלָה no. 2. Ps. 73, 19 תַּמּוּ מִן־בַּלָּהוֹת *they perish with sudden destruction.* Ez. 26, 21 בַּלָּהוֹת אֶתְּנֵךְ וְאֵינֵךְ, Sept. ἀπώλειάν σε δώσω, καὶ οὐχ ὑπάρξεις ἔτι, Vulg. *in nihilum redigam te.* 27, 36. 28, 19.

בִּלְהָה (perh. bashfulness, see בָּלַהּ in Kal) *Bilhah*, pr. n. a) The handmaid of Rachel, the mother of Dan and Naphtali by Jacob, Gen. 30, 3 sq. 35, 22. b) A place belonging to the tribe of Simeon, 1 Chr. 4, 29; written also בָּלָה Josh. 19, 3; sometimes בַּעֲלָה q. v.

בִּלְהָן (perh. bashful, modest) *Bilhan*, pr. n. m. a) Gen. 36, 27. b) 1 Chr. 7, 10.

בְּלוֹ Chald. *tribute* of some kind, prob. a tax on articles consumed, *excise*,

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Ezra 4, 13. 20. 7, 24. Comp. also בְּלוֹא. R. בָּלָה.

בְּלוֹא m. (r. בָּלָה) only in plur. constr. בִּגְלוֹאֵי Jer. 38, 12, and contr. בִּלְוֵי v. 11, *old clothes, rags.* The latter form (pron. *belo-vê*) is from a sing. בִּלּוֹ for בִּלּוֹי; but in some Mss. (see J. H. Michaelis) is read בִּלְוֵי, and in editt. בִּלּוֹי, after the form גִּוֵי, גּוֹי, from a sing. בִּלּוֹי of the form אֲבוֹי.

בַּלְטְשַׁאצַּר (Bel's prince, i. e. whom Bel favours, compounded from בֵּל, *tsha* an ending which in Zend marks the genitive, and *tsar* i. q. שַׂר prince) *Belteshazzar*, an Assyrio-Babylonish name given to Daniel at the court of Nebuchadnezzar, Dan. 1, 7. 2, 26. 4, 5. 6. 15. 16. 10, 1.

בָּלִי subst. (r. בָּלָה) 1. *consumption, destruction*, Is. 38, 17. Arab. بَلًى id.

2. *failure, nought, nothing;* hence as Adv. of negation, i. q. לֹא, joined with verbs and nouns; Gen. 31, 20. Hos. 7, 8. 8, 7. Is. 14, 6. 32, 10.—Sometimes בְּלִי is so closely joined with a subst. as to coalesce with it into one idea, like Engl. *in, un;* e. g. בְּלִי שֵׁם *no-name*, i. e. a bad name, *infamy*, Job 30, 8.

3. For מִבְּלִי *with no*, i. e. *without*, only in poetry; Job 8, 11 בְּלִי מַיִם *without water*. 24, 10. 31, 39. 33, 9. 34, 6. Ps. 59, 5.

4. With prepositions: a) מִבְּלִי pr. in defect of, *with no*, i. e. *without*, i. q. בְּלֹא. So מִבְּלִי דָעַת *without knowledge*, Job 35, 16; also i. q. *unknowingly, unawares*, Deut. 4, 42. 19, 4; *unexpectedly*, Job 36, 12. Comp. in no. 2.

b) לִבְלִי id. comp. לְ lett. B. 3. Job 38, 41 לִבְלִי־אֹכֶל *without food*. 41, 25. Is. 5, 14.

c) מִבְּלִי pr. from defect of, *from not*, i. e. α) *because not*, c. infin. Deut. 9, 28 מִבְּלִי יְכֹלֶת יְהוָה *because Jehovah was not able*, lit. from Jehovah's not being able. Is. 5, 13. With particip. *because no one, none;* Lam. 1, 4 מִבְּלִי בָאֵי מוֹעֵד *because no one came to the solemn festival*. Sometimes pleon. מִבְּלִי אַיִן, 2 K. 1, 3. 6. 16. Ex. 14, 11. Syr. ? ܡܶܢ ܠܳܐ and ܡܶܢ ܠܳܐ because not. β) *so that not;* Job 18, 15 תִּשְׁכֹּן בְּאָהֳלוֹ מִבְּלִי לוֹ terror *shall dwell in his tent, so that* it shall be *no longer his*, i. e. terror shall take possession of the tent of the wicked, and drive him out of it. Job 6, 6. Deut. 28, 55. With particip. *so that no one;* מִבְּלִי יֹשֵׁב *so that no one dwells* there so that there is no inhabitant, Jer. 2, 15. 9, 10; comp. Ez. 14, 15. With אֲשֶׁר forming a Conj. and with pleon. לֹא Ecc. 3, 11 מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם *so so that man cannot find out*, etc.

d) עַד בְּלִי pr. until failure, i. e. *as long as, quamdiu*, Ps. 72, 7. Mal. 3, 10.

e) עַל־בְּלִי *because not*, with Præt. Gen. 31, 20.

בִּלְבֵּל m. (r. בָּלַל) pr. mixed, a mixture; spec. *meslin, mixed provender*, Lat. *farrago*, made up of various kinds of grain, as wheat, barley, vetches, and the like, all mixed together, and thus sown or given to cattle, Job 6, 5. 24, 6. That grain is to be understood, is apparent from Is. 30, 24. See Varro de Re Rust. 1. 31. Plin. H. N. 18. 15 or 41.

בִּלְתָּה compounded from בְּלִי and תָּה, i. q. לֹא תְּאוּמָה, *not any thing, nothing*, Job 26, 7. So at least Sept. Vulg. Syr. Chald. The Rabbins refer it to r. בָּלַם, and explain it by *bridle, band*.

בִּלְיַעַל compounded from בְּלִי not, without, and יַעַל use, profit; comp. הוֹעִיל to be of use, profit, and Arab. وَعْلٌ and وَعِلٌ i. q. شَرِيف noble, prince. Not from בְּלִי and עוֹל yoke, q. d. impatient of the yoke, obstinate, rebellious, as proposed by Fischer, Prolus. de Verss. Gr. p. 93.—Pr. *unprofitableness, worthlessness, nothingness*, yielding no profit or good fruit; comp. Arab. غير طايل useless, without fruit, bad. See note below.—Hence

1. *worthlessness, badness, wickedness*, as אִישׁ בְּלִיַּעַל *a worthless man*, i. e. wicked, abandoned, 1 Sam. 25, 25. 30, 22. אָדָם בְּלִיַּעַל Prov. 6, 12, and בֶּן־בְּלִיַּעַל 1 Sam. 25, 17, id. Plur. often בְּנֵי בְלִיַּעַל 1 Sam. 2, 12, and אֲנָשִׁים בְּנֵי בְלִיַּעַל, אֲנָשֶׁי בְנֵי בְלִיַּעַל Deut. 13, 14. Judg. 19, 22. 20, 13. בַּת בְּלִיַּעַל *a wicked woman* 1 Sam. 1, 16. דְּבַר בְּלִיַּעַל *an evil thing*, wicked Ps. 41, 9. 101, 3; comp. Deut. 15, 9 פֶּן יִהְיֶה דָבָר עִם לְבָבְךָ בְלִיַּעַל *lest there be a wicked thought in thy heart*.

2. *destruction*. Nah. 1, 11 יוֹעֵץ בְּלִיַּעַל *purposing destruction*. Ps. 18, 5 נַחֲלֵי

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בְּלִיַּעַל יְבַעֲתוּנִי *floods of destruction terrified me;* Sept. χείμαῤῥοι ἀνομίας i. e. torrents of iniquity, q. d. of wicked men, enemies. Some of the moderns render it incorrectly: *torrents of the netherworld* or Sheol.

3. Ellipt. for אִישׁ בְּלִיַּעַל *a wicked man*, see no. 1. 2 Sam. 23, 6. Job 34, 18. Also *a destroyer* Nah. 2, 1; see no. 2.

Note. Hence was derived in later usage and in N. T. the pr. n. *Βελίαλ* or *Βελίαρ*, *Belial*, i. q. ὁ πονηρός, *Satan*. The Engl. Vers. also often gives בְּלִיַּעַל in the O. T. as a pr. n. *Belial;* but incorrectly. See Thesaur. p. 210.

* בָּלַל 1. *to pour over, to oint*, to wet all over; comp. Arab. بَلَّ to wet, to moisten, יָבַל to flow, פּוּל, פַּלְפֵּל, ܦܠܦܠ to sprinkle.—In Heb. only of oil; Part. pass. בָּלוּל בַּשֶּׁמֶן *poured over with oil*, e. g. oblations Lev. 2, 4. 5. 7, 10. 12. 14, 21. Num. 7, 13. 19.—Intrans. of persons, *to be poured over with oil, to be anointed;* Ps. 92. 11 בַּלּוֹתִי בְשֶׁמֶן רַעֲנָן *I am anointed with fresh oil.* Comp. the deriv. שַׁבְלוּל and תְּבַלּוּל.

2. *to pour together*, Gr. συγχέω, i. e. trop. *to mingle, to confound*, espec. language. Gen. 11, 7 הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם *come, let us go down and confound their lips* i. e. speech, which is further explained, *so that they may not understand one another's speech.* The form נָבְלָה is for נָבֹלָה; see v. 9, and Lehrg. p. 372. Heb. Gr. § 66. 11. Comp. בְּלִיל. Arab. بلبل to be confounded, as speech, تبلبل الالسن confusion of languages; Conj. II, to stammer.

3. *to smear, to soil, to stain*; comp. פַּלְפֵּל, ܦܠܦܠ, cited in Kal. So in the deriv. תֶּבֶל, תְּבַלּוּל. Comp. Chald. בְּלַס to mingle, also to stain.

4. Denom. from בְּלִיל provender, *to give provender to* beasts, *to fodder*. Judg. 19, 21 וַיָּבָל לַחֲמֹרִים, Vulg. *et pabulum asinis præbuit.*

Hiph. fut. plur. 1 pers. וַנָּבֶל Is. 64, 5 as to form; but the signification is from r. נָבַל, *we fade, we wither*, prob. for Hiph. 1 fut. וַנַּבֵּל; see Index.

Hithpo. *to mix oneself, to be mixed*, with בְּ Hos. 7, 8.

Deriv. בְּלִיל, תֶּבֶל, תְּבַלּוּל, שַׁבְלוּל, and pr. n. בָּבֶל.

* בָּלַם *to bind together, to shut fast, to stop*, spec. the mouth with a bit or muzzle, Ps. 32, 9. Syr. ܒܠܡ id. Ethpe. to be shut, e. g. one's mouth, i. q. to be dumb, ܒܠܡܐ a muzzle. In form and signif. בָּלַם is kindr. with אָלַם; see on roots ending in ם, under בָּהַם.

* בָּלַס (denom. from بَلَسٌ, ΠΑΛΗ, fig, in Ethiop. also sycamore-fig.) *to cultivate figs* or *sycamore-figs, to gather figs;* comp. συκάζειν and ἀποσυκάζειν. Am. 7, 14 בּוֹלֵס שִׁקְמִים, Sept. technically κνίζων συκάμινα, Vulg. *vellicans sycamina*, i. e. *one who nips sycamore-figs*, a process by which they were ripened. Theophr. Hist. Pl. 4, 2 πέπτειν οὐ δύναται ἂν μὴ ἐπικνισθῇ· ἀλλ' ἔχοντες ὄνυχας σιδηρᾶς ἐπικνίζουσιν· ἃ δ' ἂν ἐπικνισθῇ, τεταρταῖα πέπτεται. Plin. H. N. 13. 7. 14. Bochart Hieroz. I. 384 sq.

* בָּלַע fut. יִבְלַע 1. *to swallow, to devour*, with the idea of eagerness, greediness. Arab. بَلِعَ and quadril. بَلْعَمَ id. Ethiop. ΠΑΛΟ to eat, to eat up. Kindr. roots are לוּעַ, ܠܥܒ, and many others beginning with לע.—Spoken of persons eating any thing greedily, Is. 28, 4; of animals, Ex. 7, 12. Jon. 2, 1. Jer. 51, 34. Gen. 41, 7. 24. In a proverbial expression, Job 7, 19 *nor let me alone* עַד־בִּלְעִי רֻקִּי *till I can swallow my spittle*, i. e. not for a moment, as in Engl. 'till I can fetch a breath.' So in Arabic أَبْلِعْنِي ريقي *let me swallow my spittle*, i. e. give me a moment's time, Har. Consess. 15. p. 142. ed. De Sacy. See more in Schult. ad Job l. c. In like manner Pers. آبخور *a swallowing of spittle*, for delay. Comp. Pi. no. 1.

2. Metaph. a) *to consume, to destroy*, yet so that the figure of *swallowing up, devouring*, is preserved, e. g. *to devour substance, wealth*. Job 20, 18; comp. 'devoratam pecuniam evomere' Cic. Pis. 37. Prov. 1, 12 *let us swallow them up alive as Sheol*, i. e. consume, destroy them. Ps. 124, 3. Comp. אָכַל no. 1. g. b) Ascrib-

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ed to inanimate things. e. g. a chasm of the earth Num. 16. 30 sq. the sea Ps. 69, 16; comp. Ex. 15, 12.

NIPH. pass. of Pi. no. 2, *to be swallowed up, destroyed, lost*, Hos. 8, 8. Spec. of drunkards, Is. 28, 7 נִבְלְעוּ מִן הַיָּיִן *they are swallowed up of wine*, i. e. overcome, broken down. Comp. בָּלַם, רוּן, שָׁבַר. The Syriac Vers. retains the same word, ܐܬܒܠܥ ; the Arabic in the same phrase uses the verb بَلَغَ.

PIEL 1. i. q. Kal, *to swallow*; once ellipt. Num. 4, 20 *nor shall they go in to look at the holy things* מִבַּלַּע *for a swallowing* sc. of spittle, i. e. not for a single moment; comp. in Kal. no. 1. Sept. well ἐξάπινα.—Metaph. בִּלַּע אָוֶן *to devour iniquity*, to fill oneself with wickedness, Prov. 19, 28; comp. שָׁתָה Job 15, 16.

2. *to destroy*. spec. a) *to give over to destruction*, to ruin. Job 2, 3. 10, 8. Is. 49, 19. Hab. 1, 13. b) *to destroy utterly*, to exterminate, Ps. 21, 10. 35, 25; c. מִן Job 8, 18. c) *to lay waste* a country 2 Sam. 20, 19. 20. Lam. 2 8; also *to waste, to spend* property, Prov. 21, 20; to destroy counsel. i. e. *to disappoint*, to render vain, Is. 19, 3, comp. Ps. 55, 10; *to destroy one's way*, i. e. to lead him into destruction, Is. 3, 12.

PUAL pass. of Pi. no. 2. *to be destroyed, to perish*, Is. 9, 15. Impers. c. לְ, *destruction is prepared for* any one, 2 Sam. 17, 16.

HITHPA. id. *to vanish away*, Ps. 107, 27.—Hence

בָּלַע m. c. suff. בִּלְעִי 1. *a swallow, thing swallowed, devoured*. Jer. 51, 44.

2. *destruction*, Ps. 52, 6.

3. *Bela* pr. n. of a city near the southern extremity of the Dead Sea, called also צֹעַר (the small) *Zoar*, Gen. 14, 2. 8; comp. 19, 20 sq.

4. *Bela* pr. n. m. a) A king of Edom Gen. 36, 32. b) Gen. 46, 21. c) 1 Chr. 5, 8.

בַּלְעֲדֵי c. suff. בַּלְעָדַי, בַּלְעָדֶיךָ, compounded from בְּלִי *not, non*, and עַד, עֲדֵי, *to, even to*.

1. Pr. *not unto, nothing to* or *for*, a particle of deprecating or declining any thing. Gen. 14, 24 בַּלְעֲדֵי רַק אֲשֶׁר אָכְלוּ *nothing for me*, I ask nothing for myself, *only that which the young men have eaten*, etc. 41, 16 בַּלְעֲדֵי אֱלֹהִים רַבָּנָה אֶת־שָׁלוֹם פַּרְעֹה *it i not for me, God will answer as to the welfare of Pharaoh*.

2. *without*. Gen. 41, 44 *without thee*, i. e. without thy knowledge and assent, *shall no man lift up his hand*, etc.

3. *besides*, Is. 45, 6. Ellipt. for בַּלְעֲדֵי אֲשֶׁר *besides that which*; Job 34, 32 בַּלְעֲדַי אֲחֶזֶת אַתָּה הַרְאֵנִי (if I have sinned) *besides what I see, show thou it me*. Syr. ܒܠܥܕܝ, ܒܠܥܕ, id.

בַּלְעֲדֵי id. only with prefix מִן, i. e. מִבַּלְעֲדֵי.

1. *without*. Is. 36, 10 *am I now come up without the Lord against this land?* i. e. without his will and permission. Jer. 44, 19. Comp. בַּלְעֲדֵי no. 2.

2. *besides*, Ps. 18, 32. Num. 5, 20. Is. 43, 11.

בִּלְעָם (compounded from בַּל and עָם, perh. non-popularis, i. q. a foreigner, stranger) pr. n.

1. *Balaam*, a false prophet, Num. c. 22–24. Deut. 23, 5. 6. Josh. 13, 22. 24, 9. Mic. 6, 5. Sept. Βαλαάμ.

2. *Bileam*. a city of Manasseh beyond Jordan, 1 Chr. 6, 55 [70]; elsewhere called יִבְלְעָם (יִבְלָעָם כ) *Ibleam* q. v.

* בָּלַק *to empty out, to make empty, waste*, i. q. בָּקַק, and like it onomatopoetic, imitating the sound of emptying out a bottle. Is. 24, 1. Comp. Arab. بَلَقَ I, IV, *to open* a bottle.

PUAL part. f. מְבֻלָּקָה *emptied out*, i. e. *wasted, desert*, Nah. 2, 11.—Hence

בָּלָק (emptier, spoiler) *Balak*, pr. n. of a king of Moab in the time of Moses, Num. 22. 2 sq. Josh. 24, 9. Judg. 11, 25. Mic. 6, 5.

בֵּלְטְאֲצַר Dan. 5, 1. 2. 9. 22. 29. 30. 8, 1, and בֵּלְאַשַּׁצַּר 7. 1, *Belshazzar*, pr. n. of the last of the Chaldean kings. whom the book of Daniel speaks of as the son of Nebuchadnezzar, 5, 2. 11. 13. 18. 22; comp. Bar. 1. 11. 12. Sept. Βαλτάσαρ. The last king of the Babylonians is called by Herodotus Λαβύνητος, 1. 188; by Berosus in Jos. c. Ap. 1. 20, Ναβόννηδος.—It seems to be i. q. בֵּלְטְשַׁאצַּר q.

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בִּלְשָׁן (i. q. בַּר־לְשׁוֹן son of the tongue, i. e. eloquent, see in ב p. 109) *Bilshan*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. Neh. 7, 7.

בֶּלֶת or בָּלֶת a subst. not in use, from r. בָּלָה, after the form נָסָה from נָסַס, Lehrg. p. 507; pr. *nothing*, *a reducing to nothing*, i. q. בַּל, בְּלִי. Hence, in the construct state with Yod paragogic, comes the form:

בִּלְתִּי 1. Adv. of negation, i. q. לֹא, *not*, 1 Sam. 20, 26.

2. Prep. for. מִבְּלְתִּי, i. q. מִבַּלְעֲדֵי, *without* Is. 14, 6; *except*, *besides*, where a negative precedes, Gen. 21, 26. Ex. 22, 19. Num. 11, 6. 32, 12.—With suff. בִּלְתִּי *besides me* Hos. 13, 4. Is. 10, 4. בִּלְתֶּךָ *besides thee* 1 Sam. 2, 2. In Is. l. c. render: *without me* (forsaken by me) *they shall sink down under the prisoners, and shall fall beneath the slain*, i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their companions, comp. בֵּין רַגְלֶיהָ Judg. 5, 27; and part of them slain in battle shall be covered with the corpses of their fellows.

3. Conj. for בִּלְתִּי אֲשֶׁר *besides that* Dan. 11, 18; *except that*, *unless*, Gen. 43, 3 *ye shall not see my face* בִּלְתִּי אֲחִיכֶם *except your brother be with you.* More fully בִּלְתִּי אִם *unless if*, *unless* it be *that*, Amos 3, 4; also simply *unless*, *save*, Judg. 7, 14. Gen. 47, 18.

4. With other prepositions: a) לִבְלְתִּי c. Inf. pr. *to not*, *in that not*. Judg. 8, 1. The Hebrews use this particle whenever the infin. with לְ (לִקְטֹל) is to be put negatively (לִבְלְתִּי קְטֹל), and it may usually be rendered *so as not to* do so and so, *in not* doing so and so, etc. Ex. 8, 25 [29]. 9, 17; e. g. after verbs of resisting, Jer. 16, 12; of forgetting, Deut. 8, 11; of hindering, Num. 9, 7. Also, *so that not*, *lest*, Gen. 38, 9.—With acc. and inf. after verbs of commanding, Gen. 3, 11; of consenting, 2 K. 12, 9. Once pleonast. לִבְלְתִּי לְ 2 K. 23, 10. Thrice לִבְלְתִּי is followed by a finite verb for לִבְלְתִּי אֲשֶׁר, Jer. 23, 14. 27, 18. Ez. 13, 3.

b) מִבְּלְתִּי *from not*, i. e. *because not*, with Inf. Num. 14, 16; before a verbal noun Ez. 16, 28.

c) עַד בִּלְתִּי *until not*, *until none*, with Præt. Num. 21, 35. Deut. 3, 3. Josh. 8, 22. 10, 33; hence i. q. *so long as*, *quamdiu*, Job 14, 12. Comp. עַד בְּלִי.

בָּמָה Kamets impure, (r. בום,) plur. בָּמוֹת, constr. id. and בָּמוֹתֵי Deut. 32, 13. Is. 58, 14. Mic. 1, 3 Chethibh, but in Keri בָּמֳתֵי, and so in the text Job 9, 8. Is. 14, 14. Amos 4, 13, see note; c. suff. בָּמוֹתַי, etc.

1. *a high place*, *height*, a general word comprehending mountains and hills, see the root; 2 Sam. 1, 19. 25. בָּמוֹת יַעַר *mountains with forests*, Jer. 26, 18. Mic. 3, 12. Ez. 36, 2, comp. v. 1. בָּמוֹת אַרְנֹן *the heights of Arnon*, i. e. through which that river flows, Num. 21, 28.

2. *a fastness*, *strong-hold*, an inaccessible retreat; comp. Lat. *arx*, Germ. *Burg*. Ps. 18, 34 עַל־בָּמוֹתַי יַעֲמִידֵנִי *he set me upon my fastnesses*, i. e. put me in safety from the enemy. Hab. 3, 19.—Whoever possesses the fastnesses of a country has also secure possession of the whole land; hence the poetical phrase: דָּרַךְ עַל־בָּמֳתֵי אָרֶץ *he walketh upon the fastnesses of the earth*, spoken of God as the Lord and governor of the world. Amos 4, 13. Mic. 1, 3. Deut. 33, 29. Trop. עַל־בָּמֳתֵי־יָם Job 9, 8 *upon the fastnesses of the sea*; עַל־בָּמֳתֵי־עָב Is. 14, 14 *above the fastnesses of the clouds*; all spoken in like manner of God. Also תְּרִבֵם עַל־בָּמֳתֵי אָרֶץ Deut. 32, 13. Is. 58, 14.

3. The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity; see Comment. on Is. 65, 7, and Vol. II. p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. 9, 12 sq. 1 Chr. 13, 29 sq. 1 K. 3, 4. 2 K. 12, 4. Is. 56, 7; and also to build there *chapels*, *fanes*, *tabernacles*, בָּתֵּי חַבָּמוֹת 1 K. 13, 32. 2 K. 17, 29; with their priests and other ministers of the sacred rites, כֹּהֲנֵי חַבָּמוֹת 1 K. 12, 32. 2 K. 17, 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited,) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. c. 12, they conti-

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nued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 K. 12, 14. 14, 4. 15, 4. 35; comp. 2 Chr. 20, 33. 15, 17. 2 K. 23, 8. 9. 19. Ez. 6, 3. 20, 29. Lev. 26, 30. Even Solomon himself sacrificed in chapels of this sort, 1 K. 3, 2. 3, comp. 11, 7. See the author's discussion respecting these *high places* in Pref. to Gramberg's Religionsideen des A. T. Vol. I. p. xiv, etc.

4. Very often בָּמָה is i. q. בֵּית הַבָּמָה *house of the high-place*, i. e. *a hill-chapel*, erected to God or to idols upon a mountain or hill, see in no. 3. 1 K. 11, 7. 14, 23. 2 K. 17, 9. 21, 3. 23, 15. Transferred also to any *chapel* or *fane*, e. g. in the valley of Hinnom, Jer. 7, 31; comp. Ethiop. ደብር mountain, also cloister.—Prob. these chapels or fanes were sometimes *tents* or *tabernacles*, decked with curtains, Ez. 16, 16; comp. 2 K. 23, 7. Am. 5, 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. 20. 25. Mone in Creuzer's Symbol. 5. 176.

5. Rarely *a sepulchral mound*, *tumulus*, Gr. βωμός, Ez. 43, 7; comp. v. 8 and the intpp. on Is. 53. 9. where also this signification is applicable.

Note. The form of the Plur. constr. בָּמוֹתַי, in which there is a double plural ending, has its counterpart in רַאֲשׁוֹתַי 1 Sam. 26. 12; comp. Lehrg. p. 541. The Masorites reject this form, and substitute for it בָּמֳתַי. This latter many pronounce *bâ-m°thê*; but וֹ, as being immutable, could not thus be shortened into Hateph-Kamets. More correctly therefore it is pronounced *bŏ m°thê*, for בָּמְתֵי, from a sing. בֹּמֶת after the form בֹּשֶׁת, the ת being retained in the plural, as in דֶּלֶת, דְּלָתוֹת. But disregarding this judgment of the Masorites, it should prob. every where be read בָּמוֹתַי, בָּמֹתַי.

בִּמְהָל (son of circumcision, i. e. circumcised, for בֶּן־מְהָל, see in ב p. 109) *Bimhal*, pr. n. m. 1 Chr. 7, 33.

בְּמוֹ see מוֹ.

בָּמוֹת (heights) *Bamoth*, Num. 21, 19, more fully בָּמוֹת בַּעַל (heights of Baal) 22, 41. Josh. 13, 17, pr. n. of a town in Moab on the river Arnon.

בֵּן (for בֵּנֶה from r. בָּנָה no. 3) constr. בֶּן־, and so before the prefixes כְּ, בְּ, לְ, without Makkeph; rarely בִּן Prov. 30, 1. Deut. 25, 2. Jon. 4, 10, and always before the pr. n. נוּן; once בְּנִי (like אֲבִי) Gen. 49, 11, and בְּנוֹ Num. 24, 3. 15. Plur. בָּנִים as if from a Sing. בָּן; constr. בְּנֵי.

1. *a son*. Arab. إِبْنٌ, plur. بَنُونَ, constr. بنو, بنى; in the Phenician remains very often בן; Aram. sing. בַּר, ܒܪܐ, from בְּרָא to beget, but with plur. בְּנִין, בְּנֵי, ܒܢܝܐ.—Spoken κατ' ἐξοχήν of *a king's son* Is. 9, 5; comp. בֶּן־מֶלֶךְ Ps. 72, 1. Plur. בָּנִים *sons* sometimes for *children* of both sexes, Gen. 3, 16. 21, 7. 30, 1. 31, 17. 32, 12. Deut. 4, 10; though this idea is more frequently put fully, *sons and daughters* בָּנִים וּבָנוֹת Gen. 5, 4. 7. 10. 13. 11, 11 sq. In the Sing. there is also a trace of comm. gend. in בֶּן־זָכָר (more correctly בֵּן זָכָר) *a man-child* Jer. 20, 15; comp. υἱὸς ἄρρην Rev. 12, 5.—Poet. *sons of the Greeks* for the Greeks themselves Joel 4, 6, like υἷες Ἀχαιῶν; also *sons of the Ethiopians* i. q. Ethiopians Am. 9, 7; comp. יַלְדֵי נָכְרִים i. q. strangers Is. 2, 6, בְּנֵי אֶבְיוֹן i. q. the poor Ps. 72, 4, Gr. δυστήνων παῖδες Il. 21. 151. This mode of speaking every where implies a like condition of the father and son.

The word *son*, like those of father and brother (see אָב, אָח), is employed by the Hebrews in various other and wider senses, e. g.

2. *a grandson*, like אָב a grandfather, Gen. 29, 5. Ezra 5, 1; comp. Zech. 1, 1. More definitely a grandson is called בֶּן־בִּנְךָ Judg. 9, 22. Plur. בָּנִים *grandsons* Gen. 32, 1 [31, 55]. 31. 28; though where greater accuracy is used grandsons are called בְּנֵי בָנִים, Ex. 34, 7. Prov. 13, 22. 17, 6. Plur. also for *children*, i. e. *descendants*, *posterity*, as בְּנֵי יִשְׂרָאֵל *children of Israel*, Israelites; בְּנֵי יְהוּדָה, בְּנֵי לֵוִי, *the children of Judah*, *of Levi*, i. e. Jews, Levites; בְּנֵי עַמּוֹן Ammonites, בְּנֵי חֵת Hittites, בְּנֵי יִשְׁמָעֵאל Ishmaelites.

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In the same sense is said בֵּית יִשְׂרָאֵל, בֵּית יְהוּדָה, see בַּיִת no. 9; also אִישׁ יש׳ see אִישׁ no. 1. g.

3. As a name of age, i. q. *a boy, youth*, like Gr. παῖς, comp. בַּת no. 3. Cant. 2, 3. Prov. 7, 7.

4. Put for *a subject, vassal*, yielding obedience to a king or lord, as to a father, 2 K. 16, 7.—Hence metaph. *son of death* i. e. one condemned to death, q. d. delivered over to the power of death, 1 Sam. 20, 31. 2 Sam. 12, 5; *a son of stripes*, i. e. condemned to be beaten, Deut. 25, 2. Comp. υἱὸς γεέννης Matt. 23, 15; υἱὸς τῆς ἀπωλείας John 17, 12.

5. *a foster-son*, educated as a son, Ex. 2, 10, comp. Acts 7, 21. Also *a pupil, disciple*, since teachers were regarded and obeyed as in the place of parents, and were also addressed by the title of *father*, see in אָב no. 6. Hence בְּנֵי הַנְּבִיאִים *the sons* i. e. *disciples of the prophets*, spoken of the schools of prophets, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 4, 38. al. comp. Am. 7, 14. So among the Persians *the sons of the magi* are their disciples; comp. among the Greeks ἰατρῶν υἱοί, ῥητόρων υἱοί, παῖδες μουσικῶν, φιλοσόφων, for ἰατροί, μουσικοί, etc. Syr. ܒܢܝ ܒܪܕܝܨܢ sons i. e. disciples of Bardesanes.—Hence also in the book of Proverbs, the poet (teacher) addresses the reader as his *son*, Prov. 2, 1. 3, 1. 21. 4, 10. 20. 5, 1. 6, 1. 7, 1; comp. בַּת Ps. 45, 11.

6. With a genit. of *place*, בֵּן denotes *a native* of that place, one born and brought up there; e. g. *sons of Zion*, Zionites, Ps. 149, 2; *sons of Babylon*, Babylonians, Ez. 23, 15. 17; *sons of the East*, Arabians, see קֶדֶם no. 2; *sons of the province* Ezra 2, 1; *sons of a strange land* Gen. 17, 12; *son of the house*, i. e. a home-born slave, *verna*, see בַּיִת no. 1; *son of my womb*, i. e. born of the same womb, see in בֶּטֶן no. 2. This arises from the more general idiom, by which whatever is done in any place or time is ascribed to that place or time itself, see Is. 3, 26. 8, 23. Job 3, 3, etc. So too countries or cities are regarded as *mothers* of the individual inhabitants, see אֵם no 5; and also nations or a people, as *fathers*; whence is said likewise בְּנֵי עַמִּי *the sons of my people*, i. e. my countrymen, my tribe's-men, see עָם; and בְּנֵי הָעָם are *the common people* Jer. 17, 19. 26, 23. Spoken of animals, Deut. 32, 14 *rams, the sons of Bashan*. Trop. also of things contained in any place, as *sons of the quiver*, i. e. arrows, Lam. 3, 13.

7. With a genit. of *time*, it denotes a person or thing born or appearing *in* that time, or which has existed *during* that time. So *the son of one's old age*, i. e. begotten in old age, Gen. 37, 3; *the son of one's youth*, i. e. begotten in his father's youth. Ps. 127, 4; *sons of bereavement*, born of a mother bereaved, i. e. in exile, Is. 49, 20. Also *the son of five hundred years*, i. e. five hundred years old, Gen. 5, 32; *a lamb* בֶּן־שָׁנָה *the son of a year*, a yearling. Ex. 12, 5; of the ricinus, Jon. 4. 10 שֶׁבֶן־לַיְלָה הָיָה וּבֶן־לַיְלָה אָבַד *which came up in a night and perished in a night*. Poet. *son of the morning* for the morning star, Lat. *Lucifer*, Is. 14, 12.

8. With a genit. of *a quality* good or bad, or of *a condition* in life, בֵּן denotes a man possessing that quality or brought up in that condition; e. g. בֶּן־חַיִל *son of strength* or *of the host*, i. e. a warrior, hero, see in חַיִל; also בֶּן־בְּלִיַּעַל *son of wickedness*, a wicked man, בֶּן־צִוְלָה id. בְּנֵי שַׁחַץ *sons of pride*, poet. of wild beasts; בֶּן־עֳנִי i. q. עָנִי afflicted Prov. 31, 5; *son of possession* i. e. possessor, heir, Gen. 15, 2; *sons of suretyship* i. e. hostages, 2 K. 14, 14. Comp. υἱὸς τῆς ἀπειθείας Eph. 2, 2; τέκνα ὑπακοῆς 1 Pet. 1. 14.—In other figurative and poetical expressions of this kind, which are also frequent in the kindred languages, (see Gol. Lex. Arab. art. ابن, Castell and Buxtorf art. בֵּר, Jones de Poësi Asiat. p. 128 sq.) that is said to be *the son of any thing*, which is similar to that thing as *sons of the lightning* for birds of prey which fly swift as the lightning Job 5, 7; or which is dependent on it, as *sons of the bow* i. q. arrows Job 41, 20; or which is in any close connection with it, as *sons of oil* i. e anointed Zech. 4. 14; *son of oil* or *fatness* i. e. fat, fertile, Is. 5, 1. Comp. אָב, אִישׁ, בַּעַל.

9. *Sons of God*, an appellation given in the O. T. a) To *angels*, Gen. 6, 2 sq. Job 1, 6. 2, 1. 38, 7. Ps. 29 1. 89, 7; either

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as constituting the hosts and ministers of God, see צָבָא; or because of their greater resemblance to the divine nature, although a body is ascribed to them in Gen. l. c. b) To *kings*, not only of the Hebrews, but sometimes also to those of foreign nations, comp. Ps. 89, 28; as being the vicegerents of God on earth, taught and aided by a divine spirit, 1 Sam. 10, 6. 9. 11. 6. 16, 13. 14. Is. 11, 1. 2; on this account called also by the Greek poets *διογενεῖς βασιλῆες*. Ps. 2, 7 *Jehovah said unto me, Thou art my son this day have I begotten thee*, i. e. constituted thee king, comp. Jer. 2, 27. Ps. 82, 6. 7 *I have said, Ye are gods*, (O ye kings.) *and all of you sons of the Most High; but ye shall die like* common *men*, etc. Ps. 89, 28. 2 Sam. 7, 14. c) To *righteous men*, the pious worshippers of God, *saints*, Ps. 73, 15. Prov. 14, 26. Deut. 14. 1. Spec. to *the Israelites*, although often ungrateful children, Is. 1, 2. 30, 1. 9. 43, 6. Hos. 2, 1. Jer. 3, 14. 19. In Sing. *Israel* is called *the son of God* Hos. 11, 1; and also the first-born and beloved son, Ex. 4, 22. 23, comp. Jer. 31, 20.

10. Spoken of *the young* of animals, as בְּנֵי־צֹאן *sons of the flock*, lambs, Ps. 114, 4; בְּנִי אֲתֹנוֹ *the son of his ass*, i. q. his foal, עִירוֹ, Gen. 49, 11; *sons of the dove*, i. e. young doves, Lev. 12, 6; *sons of the raven* i. e. young ravens, Ps. 147, 9.

11. Poet. *son of a tree* seems put for *a shoot, branch, bough*, (comp. יוֹנֵק, יוֹנֶקֶת.) Gen. 49, 22 בֵּן פֹּרָת יוֹסֵף *Joseph is the son of a fruitful* tree; here בֵּן (or perh. more correctly בֶּן־) seems to be in the constr. state, and פֹּרָת to be i. q. פֹּרִיָּה Is. 17, 6. i. e. *fruit-bearing, fruitful*, sc. tree; see in r. פָּרָה no. 1. a.—בֶּן־גֹּרֶן Is. 21, 10, see in גֹּרֶן.

12. *Ben.* pr. n. m. 1 Chr. 15, 18. Other compound pr. names are the following:

a) בֶּן־אוֹנִי (son of my sorrow) *Ben-oni*, a name given by his mother to Benjamin. Gen. 35, 18.

b) בֶּן־הֲדַד (son or worshipper of *Hadad* or *Adad*, the chief divinity of the Syrians, comp. Macrob. Saturnal. 1. 23, and pr. n. הֲדַדעֶזֶר) *Ben-Hadad*, pr. n. of three kings of Syria of Damascus. The first of them waged war with Baasha king of the ten tribes, 1 K. 15, 20 sq. 2 Chr. 16, 2 sq. The second was the son of the preceding and contemporary with Ahab (1 K. 20, 34); he twice besieged Samaria, and became more famous than his father, 1 K. 20, 1 sq. 2 K. 24, 6 sq. 8, 7. The third was the son of Hazael, and lost most of the provinces acquired by his predecessors, 2 K. c. 13.—*The palaces of Ben-hadad*, i. e. of Damascus, Jer. 49, 27. Am. 1, 4.

c) בֶּן־זוֹחֵת *Ben-zoheth*, pr. n. m. 1 Chr. 4, 20. See זוֹחֵת.

d) בֶּן־חַיִל (son of strength, warrior) *Ben-hail*, pr. n. m. 2 Chr. 17, 7.

e) בֶּן־חָנָן (son of one gracious) *Benhanan*, pr. n. m. 1 Chr. 4, 20.

f) בֶּן־יָמִין (son of the right hand, i. e. of good fortune, see in art. בִּנְיָמִין, also יָמִין,) *Benjamin*, pr. n. m. a) 1 Chr. 7, 10. b) Ezra 10, 32. Neh. 3, 23.—Where the patriarch Benjamin is meant, this name is always written as one word, בִּנְיָמִין q. v. except once in 1 Sam. 9, 1 Cheth.

g) בְּנֵי־בְרַק (sons of lightning) *Beneberak*, pr. n. of a place in the tribe of Dan, Josh. 19, 45.

h) בְּנֵי בְרַקָּה see בָּאֵרוֹת ב׳ ו׳.

בֵּן Chald. id. found only in Plur. בְּנִין, בְּנֵי, the place of the Sing. being filled by בַּר.—E. g. בְּנֵי גָלוּתָא *sons of exile*, i. e. exiles, captives, Dan. 2, 25. בְּנֵי תוֹרִין young bullocks, Ezra 6, 9. Syr. ܒܪ, plur. ܒܢܝ id.

בְּנָא Chald. c. suff. בְּנָחִי Ezra 5, 11, infin. לְמִבְנָא Ezra 5, 2. 17, לְמִבְנְיָת 5, 9, לִבְנָא 5, 3. 13, i. q. Hebr. בָּנָה, *to build*, Dan. 4, 27.

Ithpe. pass. Ezra 4, 13, 21; with acc. of material Ezra 5, 8.

* בָּנָה fut. יִבְנֶה, conv. וַיִּבֶן, and six times וַיִּבֶן, וְאֶבְנֶה.

1. *to build, to erect, to construct*, as a house, temple, city, walls, fortifications Ez. 4. 2; an altar Gen. 8, 20; chapels or tabernacles Jer. 7, 31; the frame-work of ships Ez. 27, 5; once apparently of laying the foundation of an edifice 1 K. 6, 1, comp. 2 Chr. 3, 1 where it is וַיָּחֶל לִבְנוֹת. Arab. بَنَى, Aram. סְבַן, בְּנָא, id. Comp. אֶבֶן and אֹמֶן.—The material *with, of, from* which any thing is built, is mostly put in the acc. 1 K. 18, 32 וַיִּבֶן אֶת־

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וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built the stones* (into) *an altar*, i. e. with or of them; comp. Lehrg. p. 813. Ex. 20, 22. Deut. 27, 6. 1 K. 15, 22. More rarely with בְּ 1 K. 15, 22 fin. Construed also: a) With acc. of place *on* which one builds, *to build up* or *over*, 1 K. 6, 15. 16, 24. b) With acc. of person, where it is i. q. *to build a house for any one*. i. e. to give him a fixed abode, and trop. *to make him prosperous* (for another sense of this formula see no. 3); Jer. 24, 6 *I will bring them again into this land*, וּבְנִיתִים וְלֹא אֶהֱרֹס וּנְטַעְתִּים וְלֹא אֶתּוֹשׁ *and I will build them and not pull down, and I will plant them and not pluck up*, i. e. I will give them a fixed abode and make them prosperous. 31, 4. 33, 7. 42, 10. Ps. 28, 5. Arab. بنا beneficiis auxit aliquem. c) With בְּ, *to build on* any thing, to be occupied in building, Neh. 4, 4. 11. Zech. 6, 15. With עַל, *to build against* any one, to obstruct; Lam. 3, 5 God *hath builded against me*, obstructed me, shut up my way on every side so that I cannot get out; comp. גָּדַר v. 7. 9.—Trop. *to construct*, i. e. *to form, to make*, with לְ, into a woman Gen. 2, 22.

2. *to build up, to rebuild, to restore*, e. g. a house or city in ruins, Amos 9, 14. Ps. 122, 3 *O Jerusalem thou restored!* 147, 2. Josh. 6, 26. 1 K. 16, 34. 2 K. 14, 22. Comp. בָּנָה חֳרָבוֹת under art. חָרְבָּה no. 2. So of the fortifications of a city, 1 K. 15, 17.

3. בָּנָה בַיִת לְ *to build a house to* or *for* any one, i. q. to give him offspring, posterity; see בַּיִת no. 9, and Niph. no. 3. By a common oriental metaphor, *house* is transferred to a family, and *children*; and whoever begets children, is said to build a house. Hence בֵּן *son* comes from the idea of building. i. e. of begetting. The same metaphor is elegantly carried out in Plaut. Mostell. 1. 2. 37.

Niph. 1. Pass. of Kal no. 1, *to be built*, Num. 13, 22. Deut. 13, 17; with acc. of material 1 K. 6, 7. Persons are said *to be built up*, when they are placed in a fixed abode and rendered prosperous, see in Kal no. 1. b. Jer. 12, 16. Mal. 3, 15. Job 22, 23.—A different metaphor see in no. 3.

2. Pass. of Kal no. 2, *to be rebuilt, restored*, Is. 44, 28.

3. A woman is said *to be built up* when her house (family) is built up, i. e. when offspring is given her; see in Kal no. 3. Gen. 16, 2 אוּלַי אִבָּנֶה מִמֶּנָּה *perhaps I may be built up through her*, i. e. obtain children by her. 30, 3.

Deriv. אֲבָנִיּוֹת, בִּנְיָן, בִּנְיָה, בַּת. בֵּן, סְבָכָה, תַּבְנִית, to which may be added many pr. names, as בִּנְיָה, בִּנְיָהוּ, בִּנְיָמִין, בִּנּוּי, בָּנִי, בָּנוּי, בִּנְעָא, בִּנְעָה, בִּנְעָתִי, יִבְנְיָה, יִבְנְיָהוּ, יִבְנְיָה, יִבְנְיָהוּ, יִבְנְיָה, יִבְנְיָהוּ

lem, Jer. 37, 13. 38, 7. Zech. 14, 10; prob. the same called elsewhere the gate of Ephraim, 2 K. 14, 13. Neh. 8, 16.—Whenever this name designates the patriarch Benjamin, it is written in one word; see in בִּנְיָמִין p. 141. The gentile n. is written separately, בֶּן־יְמִינִי (comp. Lehrg. p. 515) 1 Sam. 9, 21. Ps. 7, 1, *Benjaminite, Benjamite;* with the art. הַבֶּן־יְמִינִי (like בֵּית הַשִּׁמְשִׁי) Judg. 3, 15. 2 Sam. 16, 11. Plur. בְּנֵי יְמִינִי Judg. 19, 16. Ellipt. אִישׁ בֶּן־יְמִינִי for אִישׁ יְמִינִי, 1 Sam. 9, 1. 2 Sam. 20, 1; also אֶרֶץ יְמִינִי 1 Sam. 9, 4, like Arab. بُكْرِي Bekrite for Abubekrite, from ابو بكر.

בִּנְיָן m. (r. בָּנָה) 1. *a building, edifice,* Ez. 41, 12. Syr. ܒܢܝܢܐ a building, Arab. بُنْيَان id.

2. *a wall.* Ez. 40, 5.

בִּנְיָן Chald. i. q. Hebr. no. 1, Ezra 5, 4.

בִּנְיָמִין (our son, from the Segolate form בֵּנִי Gen. 49, 11) *Beninu,* pr. n. m. Neh. 10, 14 [13].

* בָּנַס Chald. *to be angry, indignant,* Dan. 2, 12. Often in the Targums.

בִּנְעָא (according to Simonis i. q. נִבְעָה a gushing forth, fountain) *Binea,* pr. n. m. 1 Chr. 9, 43; also בְּנָעָה ib. 8, 37.

בִּסּוֹדְיָה (in the intimacy of Jehovah, see סוֹד) *Besodeiah,* pr. n. m. Neh. 3, 6.

בֵּסַי pr. n. m. *Besai,* Ezra 2, 49. Neh. 7, 52. Perh. Sanscr. *bigaya* victory, also pr. n. So Bohlen.

* בָּסַס a spurious root, see בוּס Hithp.

* בָּסַר a root not used in Hebrew, prob. *to be sour,* i. q. עָסַר q. v. whence Arab. بَسَرَ to do any thing too soon; also *to look sour,* to make a sour face.—Hence

בֹּסֶר c. suff. בָּסְרוֹ Job 15, 33, and

בֹּסֶר m. collect. *unripe grapes, sour grapes.* Is. 18, 5. Jer. 31, 29, 30. Ez. 18, 2. Different from בְּאֻשִׁים q. v. labruscæ, wild-grapes. Sept. ὄμφαξ. Chald. בּוּסְרָא id. Syr. ܒܘܣܪܐ sour grapes.

בְּעָא Chald. see after בָּנָה.

* בָּעַד a root not used in Hebrew; Arab. بَعُدَ to be distant, absent, remote; IV, to remove; Ethiop. pr. to be other, different, and hence Præt. *A,* trans. ΩΥΔ to change, to exchange, ΤΩΥΔ to be made other, different, ΩΥΔ and ΩΥΔ other, another, different. Among the Hebrews it would seem to have denoted: *to be without* (opp. to within), *to be near, close by.* Hence

בְּעַד and בַּעַד, c. suff. בַּעֲדִי et בְּעָדַי Ps. 139, 11, בַּעֲדֶךָ in Pause בְּעָדֶךָ, בַּעֲדוֹ, בְּעָדוֹ, once בַּעֲדֵינוּ Amos 9, 10, בַּעֲדָכֶם, בְּעָדָם; primarily a Subst. but in usage always a Preposition denoting in general the being *without* an object (opp. to within), but *near* to it; and then spec. the two following more definite relations of place.

1. *about, round about,* which latter idea is expressed more definitely by סָבִיב.

a) Genr. see for both particles (בְּעַד and סָבִיב) Job 1, 10 הֲלֹא אַתָּה שַׂכְתָּ בַּעֲדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל־אֲשֶׁר לוֹ מִסָּבִיב *hast thou not made an hedge about him, and about his house, and about all that he hath, on every side?* Lam. 3, 7 גָּדַר בַּעֲדִי *he hath made a wall round about me.* Ps. 139, 11 וְלַיְלָה אוֹר בַּעֲדֵנִי *even the night is light about me.* Hence *α*) With verbs of shutting up, (pr. shutting up *around* or *upon* any one.) as סָגַר בְּעַד רֶחֶם 1 Sam. 1, 6, and עָצַר בְּעַד רֶחֶם Gen. 20, 18, *to shut up the womb,* i. e. to render a woman unfruitful. Poet. חָתַם בְּעַד הַכּוֹכָבִים God *sealeth up the stars* Job 9, 7. For סָגַר בְּעַד בְּעַד פ and סָגַר בְּעַדוֹ, see no. 2. *β*) With words implying protection; Ps. 3, 4 מָגֵן בְּעַדִי *a shield round about me.* Zech. 12, 8. *γ*) Put, like the Gr. ὑπέρ, for all that one does *for, on account of, in behalf of* any one; e. g. to pray *for* any one 1 Sam. 7, 9, see הִתְפַּלֵּל; to bring a sin-offering *for,* Job 42, 8, see כִּפֶּר. So of consulting an oracle Is. 8, 19. Jer. 21, 2; bribing a judge Job 6, 22; and of other like ideas, Ez. 22, 30. 2 Sam. 10, 12. 2 Chr. 19, 12. Ps. 138, 8. In Prov. 20, 16 to take a pledge *for* any one, for whom one becomes security. Then without a verb, Job 2, 4 עוֹר בְּעַד עוֹר *skin for skin.* Prov. 6, 26 בְּעַד אִשָּׁה זוֹנָה עַד כִּכַּר לָחֶם *for a whore* one comes *to a piece*

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of bread, i. e. he who yields to her, lives for her and comes to want.

b) In a passive relation as surrounded *round about* by any thing. i. e. *in* or *through the midst of, amid, among, through*; like ἀμφί in the phrases ἀμφὶ κλάδοις, ἀμφὶ δρυμοῖς, ὑμφὶ πυρὶ στῆσαι τρίποδα, see Matthiæ Gr. Gramm. § 583. b. Joel 2, 8 בְּעַד חֲשָׂלָח יִפֹּלוּ *in the midst of the weapons* (missiles) *do they fall*; comp. περιπίπτειν τινί to rush into the midst of any thing. Very often in the phrase בְּעַד חַלּוֹן *through a window*, with a verb of looking. Gen. 26, 8. Prov. 7, 6; of passing in or out, Josh. 2, 15. 1 Sam 19, 12. Joel 2, 9; of falling, 2 K. 1, 2. בְּעַד אֲרֻבָּה *surrounded with darkness* Job 22, 13. Is. 32, 14 *mound and watch-tower shall be amid caverns*, i. e. surrounded by them. Amos 9, 10 לֹא חִגִּישׁ וְיַחְקִדִּים בַּעֲדֵינוּ תְּרַחְתָּ *the evil will not draw near nor come among us.*

c) As expressing indefinite nearness, like Gr. περί, Engl. *about*, i. e. *by, near*. 1 Sam. 4. 18 בְּעַד יַד הַשָּׁעַר *by the side of the gate*; comp. אֶל־יַד הַשָּׁעַר 2 Sam. 18, 4. Here יַד is pr. 'about the side,' i. q. *at hand, near by.*

2. *behind, after;* Arab. بَعْدُ, بَعْدَ, after, spoken of time. This signif. connects itself directly with no. 1. a, b; for whoever is surrounded by certain limits or objects, e. g. a wall, is *behind* the same; see 2 Sam. 20, 21. Cant. 4, 1. Job 22, 13. This sense is also clear and necessary (though questioned by Fāsi) in Judg. 3, 23 *then Ehud went forth through the porch and shut the door of the chamber* (בַּעֲדוֹ) *after him.* Here it is impossible to translate וַיִּסְגֹּר בַּעֲדוֹ, *he shut himself in*; for Ehud shut up the murdered king in the chamber, and he himself fled; nor can בַּעֲדוֹ be referred to Eglon, who is not mentioned in this connection. [But see the Note below.] In the same manner we may best construe the phrases סָגַר בְּעַד ם׳, סָגַר חֶדֶל בְּעַד ם׳, *to shut to* (the door) *after* one who enters a place, Gen. 7, 16. 2 K. 4, 4. 5; and סָגַר־בַּעֲדוֹ, סָגַר־חֶדֶל בַּעֲדוֹ, *to shut to after oneself* on entering a place or room, Judg. 9, 51. 2 K. 4, 33. Is. 26. 20. It is true, in both these cases, so far as the sense is concerned, we might translate, *to shut in* any one or oneself, pr. to shut in round about, as in no. 1. a. α; but against this is the construction with בְּ, since we cannot speak of shutting a door *round about* any one, inasmuch as the door does not surround the person.—Judg. 3, 22 *the fat closed* בְּעַד חֲלָבִים *behind the blade.* Cant. 4, 1 מִבַּעַד לְצַמָּתֵךְ *behind thy veil*, מִבַּעַד being i. q. בַּעַד. v. 3. 6, 7. 2 Sam. 20, 21 *his head shall be thrown to thee* בְּעַד חוֹמָה pr. *behind the wall*, i. e. from behind the wall, where the thrower stood; others, *around the wall*, i. e. over it, since the thing thrown describes a curve over the wall.—So in Job 22, 13 בְּעַד אֹרֶפֶל might be rendered: *behind the darkness*; see in no. 1. b.

Note.—See on this particle Ewald's Gramm. p. 613; Fāsi in Jahn's Neue Jahrbücher I. p. 187–9. Against the latter we have here endeavoured to vindicate the sense: *behind, after*; which the former also at a later period acknowledged, Schulgramm. § 550. [But it is not easy to see why the passage chiefly relied upon above, Judg. 3, 23, may not be rendered as in the English version: *and shut the door* בַּעֲדוֹ *upon him* sc. Eglon, who is distinctly referred to, both in the preceding and following verse; and to shut a door *upon* one in this way, is to shut him up in an enclosed space, and in so far to shut up *around* him, as in no. 1. a. α. So too of the other similar phrases above cited. Further, in Judg. 3, 22 we may say, *the fat closed around the blade*; in Cant. 4, 1 the doves' eyes are *in the midst of the veil*, surrounded by it, or else seen *through* it; while in 2 Sam. 20, 21 it is more easy to conceive that the head may have been thrown *through* a window or hole in the wall, than to adopt the explanation given above. There seems, therefore, to be no necessity for the sense no. 2; since all the passages may be satisfactorily explained by the different shades of the meaning no. 1. —R.

* בָּעָה fut. יִבְעֶה 1. *to make swell, to cause to boil*, as water; Is. 64, 1 מַיִם תְּבַעֶה אֵשׁ as *the fire causeth the water to boil.* Corresponding is Arab. بَغَى spoken

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of a tumor or swelling Chald. בְּעָא to boil. For the kindred roots בּוּעַ, נָבַע, see under בּוּעַ. From the idea of swelling and heat comes in Arab. the signif. of absorbing, and also of ardently desiring, longing; hence likewise in Hebrew:

2. *to seek, to ask, to inquire*, Is. 21, 12 bis. Aram. בְּעָא, ܒܥܐ.

Niph. 1. Pass. of Kal no. 1, *to be swollen, tumid*, and hence *to swell out, to be prominent*. Is. 30, 12 כְּפֶרֶץ נֹפֵל נִבְעָה בְּחוֹמָה נִשְׂגָּבָה *as a breach ready to fall, swelling out in a high wall.*

2. Pass. of Kal no. 2, *to be sought out, searched*, Obad. 6.

Deriv. בְּעִי, and בִּי for בְּעִי.

בְּעָא Chald. fut. יִבְעֵא 1. *to seek, to search after*, c. acc. Dan. 2, 13. 6, 5. In the Targums often for Heb. בִּקֵּשׁ.

2. *to ask, to petition, to entreat* of any one, c. מִן Dan. 2, 16, קֳדָם 6, 12, מִן קֳדָם 2, 18. בְּעָא בָעוּ *to ask a petition* Dan. 6, 8.—Hence

בָּעוּ Chald. f. *a petition, request*, Dan. 6, 8. 14.

בְּעוֹר (a torch, lamp, r. בָּעַר) *Beor*, pr. n. a) The father of Balaam, Num. 22, 5. Deut. 23, 5. Sept. *Βεώρ, Βαιώρ*. 2 Pet. 2, 15 *Βοσόρ*. b) The father of Bela king of the Edomites, Gen. 36, 32. 1 Chr. 1, 43.

בִּעוּתִים m. plur. (r. בָּעַת) *terrors*, Ps. 38, 17. Job 6, 4.

* **בָּעַז** obsol root, Arab. بغز alacer, agilis fuit.—Hence

בֹּעַז (alacrity) *Boaz*, pr. n. a) A Bethlehemite who married Ruth, Ruth 2, 1 sq. b) A column set up before the temple of Solomon, so called either from the architect, or, if it was perhaps an *ἀνάθημα*, from the name of the donor. 1 K. 7, 21. 2 Chr. 3. 17. See too Movers, Phœnizier I. p. 293.

* **בָּעַט** fut. יִבְעַט 1. *to tread down, to trample under foot*. Chald. Pe. et. Pa. id. Syr. ܒܥܛܐ a treading down, leaping; comp. further under r. בּוּס.—Metaph. *to contemn, to neglect*, (comp. Prov. 27, 7,) 1 Sam. 2, 29 לָמָּה תִבְעֲטוּ בְזִבְחִי וּבְמִנְחָתִי אֲשֶׁר צִוִּיתִי *why trample ye upon my sacrifice and upon mine offering which I have commanded?* i. e. in contempt. Sept. *ἐπέβλεψας*, Vulg. 'quare *calce abjecistis* victimam meam et munera mea?'

2. *to kick*, as an ox; trop. of obstinacy and rebellion against God, Deut. 32, 15.

בְּעִי m. (r. בָּעָה, comp. Chald. בְּעָא) *entreaty, prayer*. Job 30, 24 לֹא בְעִי יִשְׁלַח יָד *yea, prayer* is *nought*, when God *stretcheth forth his hand, nor in his* (God's) *destruction* doth *their cry* avail. The בְּ in בְּעִי is doubtless a radical letter; and hence by contr. בִּי q. v.

בְּעִיר m. (r. בָּעַר) *cattle, beasts*, so called from feeding, grazing; comp. אָרָה no. 2. Only in Sing. collect. like Lat. *pecus, -oris*, of every species of cattle, large and small, Ex. 22, 4. Num. 20, 4. 8. 11. Ps. 78, 48. Spec. of beasts of burden, Gen. 45, 17.—Syr. ܒܥܝܪܐ with Ribbui as a mark of the plural, Arab. بَعِيرٌ id.

* **בָּעַל** fut. יִבְעַל 1. *to be lord* or *master over* any thing, *to have dominion over, to possess*. Ethiop. ቦሀለ to possess much, to be rich, ብሁል rich.—Is. 26, 13 בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ *lords besides thee have had dominion over us*. With לְ 1 Chr. 4, 22.—Hence

2. *to become the husband of* any one, *to marry* a wife, like Arab. ملك to rule, to marry. Arab. بَعَلَ, Syr. ܒܥܠ id.—Deut. 21, 13. 24, 1. Mal. 2, 11. Is. 62, 5, Part. act. בֹּעֲלַיִךְ in Plur. majest. *thy husband*, thy lord, Is. 54, 5. Part. pass. f. בְּעוּלָה Is. 54, 1, and בְּעוּלַת בַּעַל *one married, married to a husband*, Gen. 20, 3. Deut. 22, 22. Metaph. of a land desolated, but again filled with inhabitants, Is. 62, 4.

3. בָּעַל בְּ prob. *to disdain, to reject*. Jer. 3, 14 שׁוּבוּ בָנִים שׁוֹבָבִים... כִּי אָנֹכִי בָעַלְתִּי בָכֶם *turn ye, O rebellious children... for I have rejected you*. 31, 32 *they did break my covenants* וְאָנֹכִי בָעַלְתִּי בָם *and I rejected them*. Sept. *κἀγὼ ἠμέλησα αὐτῶν*, comp. Heb. 8, 9. So Syr. Abulwalid, and other ancient interpreters. See Pococke ad Port. Mosis p. 5–10, and comp. Arab. بَعِلَ or ب to

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fear, to disdain. In c. 31 the common signif. might perhaps be adopted, q. d. *although I* (וְאָנֹכִי) *was their lord*. But this sense is not so easy; and besides, the signif. of disdaining is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of *looking down upon, despising, contemning*, as ابس to subdue, c. ب to despise; خبق V, to be high; Conj. I, to look down upon, to contemn.

Niph. *to have a husband, to be married*, Prov. 30, 23. Metaph. Is. 62, 4.

Deriv. בַּעַל—בְּעֻלָה, בַּעֲלָה.

בַּעַל c. suff. בְּעָלִי, בַּעֲלָהּ; Plur. בְּעָלִים, constr. בַּעֲלֵי, c. suff. 3 sing. בְּעָלָיו Ex. 21, 29. 34. 36. 22, 10–14. Ecc. 5, 12, and בְּעָלֶיהָ Job 31, 39. Ecc. 7, 12, sometimes for Sing. like אֲדֹנָיו his lord, comp. Lehrg. 663; but c. suff. 3 plur. בַּעֲלֵיהֶן Esth. 1, 17, 20, as plural.

1. *lord, master, possessor, owner*. Frequent in the Phenician dialect; see Monumen. Phœn. p. 348. Aram. בַּעַל, בְּעָל, صَحْ, id. Arab. بَعْلٌ in the dialect of Yemen *lord, master*, elsewhere *a husband;* Ethiop. ባዕል. Comp. also Sanscr. *pâla* lord.—Spoken of the master and owner of a house, Ex. 22, 7. Judg. 19, 22; of land Job 31, 39; of cattle Ex. 21, 28. Is. 1, 3; of money lent, i. e. a creditor Deut. 15. 2. Spoken of the head of a family Lev. 21, 4; also בַּעֲלֵי גּוֹיִם *the lords of the nations* Is. 16, 8, spoken of the Assyrians as the conquerors of nations; or according to others, of their princes.

2. *a husband*, Arab. Syr. Chald. id. Comp. Sanscr. *pati* lord, also husband. Ex. 21, 22. 2 Sam. 11, 26 בַּעַל אִשָּׁה *husband of a wife*, i. e. married Ex. 21, 3. בַּעַל נְעוּרִים *husband of one's youth*, i. e. to whom one was married in youth, Joel 1, 8, i. q. *κουρίδιος πόσις* Il. 5. 414.

3. Plur. with gen. of a city, *lords* of a city, i. q. *inhabitants, citizens*, בַּעֲלֵי יְרִיחוֹ Josh. 24, 11, שְׁכֶם Judg. 9, 2 sq. בַּעֲלֵי גִּלְעָד 2 Sam. 21, 12, who also are called in 2 Sam. 2, 4. 5 אַנְשֵׁי י׳ ג׳. Some modern interpreters understand *chiefs, nobles, princes*, misled perhaps by the words in Judg. 9, 51 כֹּל בַּעֲלֵי הָעִיר וְכֹל בַּעֲלֵי הָעִיר, where also Sept. *πασις οἱ ἡγούμενοι τῆς πόλεως*. Better, *all the men and women, even all the inhabitants of the city*, the latter expression comprehending the two former; Engl. Vers. *and all they of the city*.

4. With genit. of thing, *lord* or *possessor* of a thing, i. e. *one having that thing*, one to whom that attribute or quality belongs; thus often forming a periphrasis for an adjective; comp. אִישׁ no. 1. k. אָב no. 9. E. g. בַּעַל חַקְרָנִים אַיִל *a ram having two horns*, aries bicornis, Dan. 8, 6, 20; בַּעַל חַכְנָפִים *the winged one*, poet. for a bird Ecc. 10, 20; אִישׁ בַּעַל שֵׂעָר *a hairy man* 2 K. 1, 8; בַּעַל חַחֲלֻמוֹת *the dreamer*, one who has dreams, Gen. 37, 19; בַּעַל דְּבָרִים one who has a law-suit, controversy, Ex. 24, 14, comp. בַּעֲלֵי מִשְׁפָּט׳ *my adversary* Is. 50, 8. So too *possessor of my covenant, of my oath*, i. e. joined in covenant with me, confederate, Gen. 14, 13. Neh. 6, 18; בַּעַל חַלָּשׁוֹן *master of the tongue*, i. e. a charmer, enchanter, Ecc. 10, 11; בַּעַל נֶפֶשׁ *given to appetite*, greedy, Prov. 23, 2, comp. 29, 22; also the *receiver* of a bribe Prov. 17, 8.—Prov. 16, 22 מְקוֹר חַיִּים שֵׂכֶל בְּעָלָיו *a fountain of life* is *understanding to its possessor*, i. e. to him who hath it, is endued with it. 1, 19. 17, 8. Ecc. 8, 8 לֹא יְמַלֵּט רֶשַׁע אֶת־בְּעָלָיו *nor shall wickedness deliver its possessor*, i. e. him who is given to it, the wicked man. 7, 12. Prov. 3, 27 אַל־תִּמְנַע־טוֹב מִבְּעָלָיו *withhold no good from its lord*, from him to whom it is due, to whom it pertains, i. e. from the needy.

5. With the Art. הַבַּעַל, and pref. בַּבַּעַל, לַבַּעַל, *Baal*, i. e. *the Lord*, *κατ' ἐξοχήν*, as the name of a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians; worshipped also by the Hebrews espec. at Samaria with great pomp, along with Astarte; see in עַשְׁתָּרֶת, אֲשֵׁרָה. Judg. 6, 25 sq. 2 K. 10, 18 sq. Hence בֵּית הַבַּעַל *the temple of Baal* 1 K. 16, 32; נְבִיאֵי הַבַּעַל *the prophets of Baal*, 1 K. 18, 22. 25; שְׁאָר הַבַּעַל *the remnant of Baal*, i. e. of his worshippers, Zeph. 1, 4. Plur. הַבְּעָלִים *Baalim*, i. e. images of Baal, Judg. 2, 11. 3, 7. 8, 33. 10, 10. 1 Sam. 7, 4. 12, 10. al.

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Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as אֲחִבַּעַל q. v. *Jerombalus* (יְרִבַּעַל), and also of Carthaginians, as *Hannibal* (חַנִּבַּעַל grace of Baal), *Hasdrubal* (עֶזְרִבַּעַל help of Baal), *Muthumballes* (מְהוּמְבַּעַל man of Baal), etc. Among the Babylonians the same god was called in the Aramæan manner בֵּל *Bel, Belus*, for בַּעַל, see בֵּל. Among the Tyrians themselves the full name of this divinity appears to have been מַלְכָּרֶת בַּעַל צֹר (Inscr. Melit. biling.) i. e. *Malkereth lord of Tyre;* where again מַלְכָּרֶת is for מֶלֶךְ קָרֶת *king of the city.* The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, Hercules Tyrius, and compared him with Jupiter; see Inscr. laudat. See more in Ersch and Gruber's Encyclop. Vol. VIII. p. 397 sq. under the articles *Baal, Bel, Belus.* Münter, Religion der Babylonier p. 16 sq. Movers Phœnizier I. p. 169 sq. These writers suppose that under this name *the sun* was worshipped; but I have elsewhere endeavoured by various arguments to show that not the sun, but the *planet Jupiter, stella Jovis*, as the guardian and giver of good fortune, was the object of this worship. See Comment. on Is. Vol. II. p. 335 sq. Encyclop. l. c. p. 398 sq. and so Rosenmüller in his Bibl. Alterthumskunde I. ii. p. 11. Yet I would not deny, that בַּעַל with certain attributes, as בַּעַל חַמָּן (see חַמָּן), is also referred to the sun.—In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g. a) בַּעַל בְּרִית *Baal-berith*, i. e. lord or guardian of covenants, worshipped by the Shechemites, Judg. 8, 33. 9. 4, comp. v. 46; q. d. *Ζεὺς ὅρκιος, Deus fidius;* or, according to Movers l. c. 'Baal in covenant with the idolaters of Israel.' b) בַּעַל זְבוּב, *Baal-zebub*, worshipped by the Philistines at Ekron 2 K. 1, 2; q. d. *fly-Baal*, fly-destroyer, like the *Ζεὺς Ἀπόμυιος* of Elis, Pausan. 5. 14. 2; and the *Myiagrus deus* of the Romans, Solin. Polyhist. c. 1. c) בַּעַל פְּעוֹר of the Moabites, see פְּעוֹר.

6. As denoting *the possessor* of a thing it is trop. also applied to *a place* which *has* or *contains* any thing, i. e. a place *at* or *in which* any thing is or is found equivalent to בַּיִת no. 6. So in the pr. names of cities and places:

a) בַּעַל *Baal*, 1 Chr. 4, 33, perh. the same place elsewhere called בַּעֲלַת בְּאֵר *Baalath-beer* (having a well) in the borders of the tribe of Simeon, Josh. 19, 8.

b) בַּעַל גָּד *Baal-Gad*, so called from the worship of Gad i. e. Fortune, at the foot of Hermon near the sources of the Jordan, prob. i. q. בַּעַל חֶרְמוֹן in lett. e. Josh. 11, 17. 13, 5. By some it is erroneously supposed to be the same with the celebrated Ba'albek or Heliopolis; see Thesaur. p. 225.

c) בַּעַל הָמוֹן *Baal-hamon* (place of multitude, or i. q. בַּעַל אָמוֹן sacred to Jupiter Ammon) a place near which Solomon had a vineyard, Cant. 8, 11. A town *Βελαμών* (Sept. *Βαλαμών*) situated in Samaria is mentioned Judith 8, 3.

d) בַּעַל חָצוֹר (having a village or hamlet) *Baal-hazor*, a town or village near the territory of Ephraim, 2 Sam. 13, 23; perh. i. q. חָצוֹר Neh. 11, 33, in the tribe of Benjamin, q. v.

e) בַּעַל חֶרְמוֹן *Baal-Hermon*, a town and an adjacent height near Mount Hermon, 1 Chr. 5, 23. Judg. 3, 3. Comp. lett. b.

f) בַּעַל מְעוֹן *Baal-meon* (place of dwelling), see בֵּית בַּעַל מְעוֹן p. 129.

g) בַּעַל פְּרָצִים (place of breaches, defeats) *Baal-perazim*, a place or village near the valley of Rephaim, 2 Sam. 5, 20. 1 Chr. 14, 11; comp. Is. 28, 21.

h) בַּעַל צְפוֹן (place of Typhon, or sacred to Typhon) *Baal-Zephon*, a place in Egypt near the head of the Red Sea, Ex. 14, 2. 9. Num. 33, 7. The name accords well with the site of this place, near the desert tracts between the Nile and the Red Sea, which were held to be the abode of Typhon, the evil genius of the Egyptians. See Creuzer in Commentt. Herodoteis I. § 22. Symbolik I. 317 sq. Bibl. Res. in Palest. I. p. 81.

i) בַּעַל שָׁלִשָׁה *Baal-shalisha* 2 K. 4, 42. the name of a place prob. situated in the district שָׁלִשָׁה, near the mountains of Ephraim; comp. 1 Sam. 9, 4.

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k) בַּעַל תָּמָר *Baal-tamar* (place of palm-trees) Judg. 20, 33.

l) בַּעֲלֵי יְהוּדָה (cives Judæ) 2 Sam. 6, 2, a city elsewhere called also בַּעֲלָה (civitas) *Baalah* and *Kirjath-jearim*, comp. 1 Chr. 13, 6. See בַּעֲלָה no. 2. a.

7. As pr. n. of several men, e. g.

a) בַּעַל *Baal* α) 1 Chr. 5, 5. β) 8, 30. 9, 36.

b) בַּעַל חָנָן (lord of grace) *Baal-hanan*, pr. n. α) A king of Edom Gen. 36, 38. 1 Chr. 1. 49. β) A royal prefect or overseer, 1 Chr. 27, 28.

בָּעַל Chald. m. i. q. Heb. בַּעַל, *lord*; for בַּעַל טְעַם see טָעַם. From this form comes by contraction בַּל q. v.

בַּעֲלָה f. (corresp. to בַּעַל) 1. *a mistress*, בַּעֲלַת חֲבִית 1 K. 17, 17. Metaph. *mistress of any thing*, i. e. possessing or endued with any thing, as בַּעֲלַת־אוֹב *a woman having a divining spirit*, see אוֹב; בַּעֲלַת מַשְׁחִית *mistress of sorceries*, a sorceress, Nah. 3, 4.

2. Collect. *ciritas*, i. q. בְּעָלִים cives, inhabitants, see בַּעַל no. 3; as בַּת daughter, for בָּנִים. So I explain בַּעֲלָה *Baalah* as the pr. n. of towns or cities, viz. a) One in the northern part of the tribe of Judah, Josh. 15, 9. 1 Chr. 13, 6; called also בַּעֲלֵי יְהוּדָה (cives Judæ) see בַּעַל no. 6. lett. l; קִרְיַת־בַּעַל q. v. and קִרְיַת יְעָרִים. It seems likewise to have given name to a mountain *Baalah* Josh. 15, 11, lying in the same region, but nearer the sea. b) Another city was situated in the southern part of the same tribe, Josh. 15, 29; and seems to be the same which elsewhere is called בָּלָה Josh. 19, 3, and בִּלְהָה 1 Chr. 4, 29, and was assigned to Simeon. c) See in בַּעַל no. 6. a.

בְּעָלוֹת (civitates, see בַּעֲלָה no. 2) *Bealoth*, pr. n. of a town in the southern part of Judah, Josh. 15, 24; different from בַּעֲלָה in v. 9. 29.

בְּעֶלְיָדָע (whom the Lord knows and cares for, comp. יְהוֹיָדָע) *Beeliada*, pr. n. of a son of David, 1 Chr. 14, 7; called in 2 Sam. 5, 16 אֱלְיָדָע i. e. whom God knows, q. v.

בְּעַלְיָה (whose lord is Jehovah) *Bealiah*, pr. n. m. 1 Chr. 12, 5.

בַּעֲלִיס (i. q. בֶּן־עֲלִיס son of exultation, see in ב p. 109) *Baalis*, pr. n. of a king of the Ammonites, Jer. 40, 14. Some Mss. read בִּלְעִיס; and so Josephus Ant. 10. 9. 2.

בַּעֲלָת (civitas i. q. בַּעֲלָה no. 2, after the form עֲזָרָה, זְמָרָה) *Baalath*, a city of the tribe of Dan, Josh. 19, 44; rebuilt or fortified by Solomon, 1 K. 9, 18. 2 Chr. 8, 6.

בַּעֲלַת־בְּאֵר see in בַּעַל no. 6. a.

בְּעַן see in בְּרִית no. 12. e.

בַּעֲנָא (i. q. בֶּן־עֲנָא son of affliction, see in ב p. 109) *Baana*, pr. n. m. a) 1 K. 4, 12. b) ib. v. 16. c) Neh. 3, 4.

בַּעֲנָה (id.) *Buanah*, pr. n. m. a) 2 Sam. 4, 2. b) 2 Sam. 23, 29. 1 Chr. 11, 30. c) Ezra 2, 2. Neh. 7, 7. 10, 28.

בָּעַר * fut. יִבְעַר 1. *to feed upon, to eat up, to consume*; see Pi. and Hiph. no. 1, also בְּעִיר cattle, so called from feeding. Syr. ܒܥܪ to glean, ܒܥܪܐ a gleaning.

2. Spec. *to consume with fire, to burn up*; comp. אָכַל no. 2. Chald. בְּעַר to burn, Pa. to kindle.—Ps. 83, 15 כְּאֵשׁ תִּבְעַר יָעַר *as a fire burneth a forest*. Mostly with בְּ, *to set fire to, to burn up*; Job 1, 16 *the fire of God is fallen from heaven* וַתִּבְעַר בַּצֹּאן וּבַנְּעָרִים *and hath burned up the flocks and the servants*. Num. 11, 1. 3. Ps. 106, 18. Is. 42, 25. Jer. 44, 6. Lam. 2, 3. Also *to cause to burn, to kindle*, Is. 30, 33.—Elsewhere intrans. a) *to be consumed with fire, to be burned*, Ex. 3, 3. Is. 1, 31. 9, 17. b) *to burn*, as fire Jer. 20, 9; pitch Is. 34, 9; coals Ez. 1, 13; trop. of anger Is. 30, 27. Ps. 79, 5. 89, 47. c) *to be set on fire, kindled*. Hos. 7, 4 *as an oven* מְבֹעֶרֶת מֵאֹפֶה *kindled by the baker*. Also *to kindle up, to inflame*, as coals Ps. 18, 9; metaph. anger, Ps. 2, 12. Esth. 1, 12.

3. Denom. from בְּעִיר cattle, *to be brutish*, Jer. 10, 8. Part. בֹּעֲרִים *brutish men* Ps. 94, 8; *savage* Ez. 21, 36.

Niph. *to be* or *become brutish*, Jer. 10, 14. 21. 51, 17. Is. 19, 11 נִבְעָרָה נִבְעֲרָה *the counsel is become brutish*.

Piel בַּעֵר, inf. constr. בָּעֵר, fut. יְבַעֵר.

1. *to feed upon, to eat up, to consume*, e. g. a field, vineyard, Is. 3, 14. 5, 5; with בְּ Ex. 22, 4 [5].

2. i. q. Kal no. 2, *to cause to burn, to kindle*, e. g. fire Ex. 35, 3; wood Lev. 6,

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5 [12]. Also *to burn, to consume*, Neh. 10, 35. Is. 44, 15. 40, 16; בָּעַר אֵשׁ בְּ *to set fire to* any thing, Ez. 39, 9. 10.

3. *to take* or *put away, to remove, to destroy.* 1 K. 22, 47 *and the remnant of the Sodomites* בִּעֵר מִן־הָאָרֶץ *he put away out of the land.* Deut. 26, 13. 14. 2 Sam. 4, 11. 2 K. 23, 24. 2 Chr. 19, 3. A usual formula in Deuteronomy, implying the punishment of death, is: וּבִעַרְתָּ הָרָע *thou shalt put away the evil* בְּקִרְבֶּךָ *person from the midst of thee*, Deut. 13, 6. 17, 7. 19, 19. 21, 21. 22, 21. 24. 24, 7; or מִיִּשְׂרָאֵל 17, 12. 22, 22; comp. Judg. 20, 13. (For synon. formulas in Exodus, Levit. and Numbers, see r. כָּרַת Niph.) Is. 6, 13 *although a tenth part remain in the land*, וְשָׁבָה וְהָיְתָה לְבָעַר *yet shall this be again destroyed.* Num. 24, 22 יִהְיֶה לְבָעַר קָיִן *the Kenites shall be driven out*, destroyed. Is. 4, 4 *when Jehovah shall have washed away the filth of the daughters of Zion* . . . בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בָּעַר *with a spirit of judgment and a spirit of destroying*, i. e. judging and destroying the wicked by his Spirit, his divine energy or power. Construed also with אַחֲרֵי, implying pursuit and destruction from behind, 1 K. 14, 10 וּבִעַרְתִּי אַחֲרֵי בֵּית־יָרָבְעָם כַּאֲשֶׁר יְבַעֵר חֲגָלִל *and I will take away the house of Jeroboam, as one taketh away dung.* 21, 21.

Pual *to be kindled, to burn*, of a furnace or stove, Jer. 36, 22.

Hiph. 1. *to feed upon, to eat up*, i. q. Pi. no. 1, Ex. 22, 4 [5].

2. i. q. Pi. no. 2, *to cause to burn, to kindle*, Ex. 22, 5 [6]; also *to burn up, to consume*, c. acc. Ez. 5, 2. Judg. 15, 5. With בָּאֵשׁ 2 Chr. 28, 3. הִבְעִיר אֵשׁ בְּ *to set fire to* any thing Judg. 15, 5 init.

3. i. q. Pi. no. 3. *to take* or *put away, to destroy*, with אַחֲרֵי 1 K. 16, 3.

Deriv. the three following, also בְּעִיר, תַּבְעֵרָה, and pr. n. בְּצוֹר.

בַּעַר m. pr. brutishness, stupidity, only as concr. *brutish, stupid*, like cattle; spoken of men, Ps. 49, 11. 73, 22. Prov. 12, 1. 30, 2. Comp. r. בָּעַר no. 3, and Niph.

בַּעְרָא (brutish) *Baara*, pr. n. f. 1 Chr. 8, 8; written in v. 9 חוּשִׁם, by a manifest error.

בַּעֲרָה f. *a burning, fire*, conflagration,

espec. of produce in the field, Ex. 22, 5 [6]. Comp. r. בָּצַר no. 2.

בַּעֲשֵׂיָהוּ (for מַעֲשֵׂיָהוּ work of Jehovah) *Baaseiah*, pr. n. m. 1 Chr. 6, 25 [40]. Comp. under lett. ב.

* בָּעַשׁ obsol. root, Chald. בְּעַשׁ i. q. בָּאַשׁ, *to be bad, offensive.* Hence

בַּעְשָׁא *Baasha*, pr. n. of a king of Israel, r. 952–930 B. C. 1 K. 15, 16 sq. e. 16. 2 Chr. 16, 1 sq. Jer. 41, 9.

בְּעֶשְׁתְּרָה (i. q. בֵּית עֶשְׁתָּרָה house of Astarte, see in בְּ note, lett. c, p. 109) *Beeshterah*, pr. n. of a Levitical city in the tribe of Manasseh beyond Jordan. Josh. 21, 27; called in 1 Chr. 6, 56 עַשְׁתָּרוֹת.

* בָּעַת or בָּאַת in Kal not used. Syr. ܒܥܬ to fear, to be terrified.

Piel בִּעֵת fut. יְבַעֵת 1. *to make afraid, to terrify*, only poetic, Ps. 18, 5. Job 3, 5. 6, 4. 7, 14. 9. 34. 13, 11. 21. 15, 24. Is. 21, 4.

2. *to come upon suddenly, to seize suddenly.* 1 Sam. 16, 14 בִּעָתָתְהוּ רוּחַ רָעָה מֵאֵת יְהוָה *an evil spirit from Jehovah came upon him suddenly.* v. 15.—Arab. بَغَتَ to come suddenly, to happen unexpectedly; III, to attack unexpectedly; بَغْتَةً suddenly.

Niph. *to be afraid, terrified*, Dan. 8, 17; with מִפְּנֵי 1 Chr. 21, 30. Esth. 7, 6.

Deriv. בְּעוּתִים and

בְּעָתָה f. *terror* Jer. 8, 15. 14, 19.

בֹּץ m. (r. בָּצַץ) *mire, mud*, in which one sticks fast, Jer. 38, 22.

בְּצָה f. (r. בָּצַץ) *a marsh, fen*, Job 8, 11. 40, 21. Plur. c. suff. בְּצֹאתָיו by an incorrect orthography for בְּצוֹתָיו, Ez. 47, 11.

בְּצַי (prob. i. q. בְּסַי q. v.) *Bezai*, pr. n. m. Ezra 2, 17. Neh. 7, 23. 10, 19.

בְּצִיר m. (r. בָּצַר no. 1) 1. *a vintage*, Lev. 26, 5. Is. 24, 13. 32, 10. Jer. 48, 32.

2. Adj. *inaccessible, lofty, steep*, i. q. בָּצוּר, spoken of a forest Zech. 11, 2 Keri. Comp. r. עָצַר no. 2.

* בָּצַל not in use, i. q. פָּצַל, Arab. بَصَلَ, *to strip, to peel*; kindr. is בָּצַר, comp. in בָּזַז, פָּשַׁט.—Hence בְּצָלוֹת and

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בָּצָל only plur. בְּצָלִים, *onions*, Num. 11, 5. Syr. ܒܨܠܐ, Ethiop. ΩΒΛ, Arab. بَصَلٌ, id. Comp. quadril. חֲבַצָּלֶת.

בְּצַלְאֵל (in the shadow of God, i. e. in his protection) *Bezaleel*, pr. n. m. a) Ex. 31, 2. 35, 30. b) Ezra 10, 30.

בַּצְלוּת (a stripping, nakedness) *Bazluth*, pr. n. m. Ezra 2, 52; in Neh. 7, 54 written בַּצְלִית *Bazlith*.

* בָּצַע fut. יִבְצַע 1. *to cut in pieces, to break* or *dash in pieces*. Chald. בְּצַע to cut in pieces, to divide. as bread; Syr. ܒܨܥ to break, Arab. بضع to cut, to cleave asunder, to cut off, بِضْعٌ, بَضْعَةٌ, a part, piece. Kindr. is פָּצַע to wound; comp. in בָּצַר.—Amos 9, 1 *smite the capitals* of the columns וּבְצַעֵם בְּרֹאשׁ כֻּלָּם *and dash them in pieces upon the heads of all*; בְּצָעֵם for בְּצָצֵם. Intrans. *to be wounded*; Joel 2, 8 of locusts, *they rush among the weapons*, לֹא יִבָּצֵעוּ *they are not wounded*; others less well, *they break not off* their course. Comp. in בָּצַר no. 1. b.

2. *to tear in pieces*, i. q. *to plunder, to spoil*, pr. of enemies Hab. 2, 9. Ps. 10, 3. Trop. in the formula בָּצַע בָּצַע *to spoil the spoil, to get unlawful gain, to be greedy after gain*, spoken of those who rob and defraud others by extortion and oppression, Germ. *Geld schneiden*. Part. בֹּצֵעַ בָּצַע Prov. 1, 19. 15, 27. Jer. 6, 13. 8, 10. Inf. Ez. 22, 27. Comp. בָּזַז, and A. Schult. Opp. min. p. 61.

PIEL. בִּצַּע fut. יְבַצַּע 1. *to cut off*; Is. 38, 12 מִדָּלָה יְבַצַּנְנִי *he* (God) *cutteth me off from the thrum*, a metaphor drawn from a weaver, who, when his web is finished, cuts it off from the thrum by which it was fastened to the beam. Job 6, 9.

2. i. q. Kal no. 2, *to plunder, to defraud* any one, Ez. 22, 12.

3. *to bring to an end, to finish, to complete*, e. g. the temple Zech. 4, 9. Of God, who *executes* his judgment upon the wicked Is. 10, 12; or *fulfils* his promise Lam. 2, 17.—Hence

בֶּצַע m. in pause בָּצַע, c. suff. בִּצְעֲךָ. 1. *spoil, plunder, prey*, see the root no. 2; pr. of enemies Judg. 5, 19. Jer. 51, 13. Mic. 4, 13. Trop. of the rapine and extortion of kings and nobles who despoil a people, Jer. 22, 17. Ez. 22, 13. Hence

2. *unjust gain, lucre*, e. g. from bribes 1 Sam. 8, 3. Is. 33, 15; or by other unlawful means, Is. 57, 17. Also Ex. 18, 21. Prov. 28, 16. Is. 56, 11. Ez. 33, 31.

3. *gain* in general, *profit*; מַה־בֶּצַע *what profit?* Gen. 37, 26. Job. 22, 3. Ps. 30, 10.

* בָּצַץ obsol. root, Arab. بَضَّ to flow gradually, to trickle, e. g. water, بَضَضٌ, بُضَاضَةٌ, بَضِيضَةٌ, little water.—Hence בֹּץ, בְּצָה.

* בָּצַק *to swell*; hence spoken of the foot as unshod, *to become callous*, to have callous spots or tumors, Deut. 8, 4. Neh. 9, 21. Sept. in Deut. well, ἐυλώθησαν. Hence

בָּצֵק m. *dough*, so called from its swelling, rising; but spoken also of that not yet fermented, Ex. 12, 34. 39. 2 Sam. 13, 8. Jer. 7, 18.

בָּצְקַת (stony region, high, Arab. بُصَيْقَةٌ) *Bozkath*, pr. n. of a place in Judah, Josh. 15, 39. 2 K. 22, 1. Josephus Βοσκάθ, Ant. 10. 4. 1.

* בָּצַר 1. *to cut off*. Syr. Pa. to shorten, to diminish, ܒܨܝܪ diminished, small, low. Kindred roots are בָּצַע, בָּצַץ; see on the primary power of the syllables בז, בץ, מץ, בין, under the roots בָּזַז, פָּצָה; comp. also under בָּרַר I. 1.—Spoken mostly of the vintage of grapes, e. g. *to gather* grapes, to hold a vintage, c. acc. Lev. 25, 5. 11; of a vineyard Deut. 24, 21. Judg. 9, 27. Part. בֹּצֵר *a vintager, grape-gatherer*, Jer. 6, 9; Plur. בֹּצְרִים *vintagers*, metaph. of enemies preparing destruction, Jer. 49, 9. Obad. 5; comp. בְּצִיר. Metaph. Ps. 76, 13 יִבְצֹר רוּחַ נְגִידִים *he cutteth off the spirit of princes*, q. d. cuts down their pride, *breaks* their spirit.

2. *to cut off access*, i. q. *to restrain, to prevent*, see Niph. and בָּצְרָה; also *to make inaccessible*. Hence Part. pass. בָּצוּר *inaccessible, walled*, spoken of *high*

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walls Deut. 1, 28. 28, 52. Is. 2, 15; of a *lofty* impervious forest Zech. 11, 2 Keri; of *fortified* cities, *strong*, Num. 13, 28. Deut. 3, 5. Josh. 14, 12. 2 Sam. 20, 6. Is. 25, 2. Deut. 1, 28. Metaph. *difficult* to be understood, Jer. 33, 3.

3. *to cut out, to break* or *dig out*, e. g. metals, see בָּצָר.

Nipn. pass. of Kal no. 2, *to be cut off* or *restrained from* any one, *to be inaccessible, difficult*; c. מִן, Gen. 11, 6 לֹא יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת *nothing will be restrained from them*, will be too hard for them, *which they may purpose to do*. Job 42, 2.

Piel i. q. Kal no. 2, *to make inaccessible*, e. g. a fortification. Jer. 51, 53. Also simply *to fortify*, to rebuild a wall, Is. 22, 10.

Deriv. בָּצָר — בְּצוֹרָה, also בְּצִיר, מִבְצָר.

בְּצַר Job 36, 19, i. q. בָּצָר q. v. no. 1.

בֶּצֶר m. 1. *ore of gold and silver, precious metals*, in the rude state, as *cut* or *dug out* of the mines, from r. בָּצַר in the sense of *cutting* or *breaking* Ps. 76, 13; like Arab. تِبْر native gold or silver, not yet subjected to the fire and hammer, בֶּצֶרֶת noun of unity, i. q. a piece or particle of such gold, from تبر i. q. שָׁבַר II, to break; VIII, to be cut off, broken off; comp. Germ. *brechen* as a technical word in mining.—Job 22, 24 שִׁית עַל־עָפָר בָּצֶר *cast upon the earth the precious ore*, parall. with gold of Ophir in the other hemistich. Plur. v. 25 וְהָיָה שַׁדַּי בְּצָרֶיךָ *and the Almighty shall be thy precious ores*, parall. with כֶּסֶף תּוֹעָפוֹת. So also בֶּצֶר, in pause בָּצֶר Job 36, 19, id.—This satisfactory explanation of an obscure word we owe to Abulwalid; see more in Thesaur. p. 230. Winer ad Sim. Lex. prefers the signif. *a piece, particle* of native gold or silver, from the notion of cutting off, comparing תִּבְרָה piece of gold. But the notion of *piece, particle*, in this word, does not come from the root, but from the circumstance that תִּבְרָה is a noun of unity. So from זָהָב gold, comes זָהֳבָה a particle or bit of gold; from תֶּבֶן straw, תִּבְנָה a bit of straw, chaff; although these feminine forms do not always thus imply a part or particle.

2. *Bezer*, pr. n. a) A Levitical city of refuge in the tribe of Reuben, Deut. 4, 43. Josh. 20, 8. 21, 36. Vulg. *Bosor*. b) m. 1 Chr. 7, 37.

בְּצָרָה f. 1. *a fold, sheep-fold*, Mic. 2, 12; so called from the idea of restraining, see r. בָּצַר no. 2; comp. מִכְלָא from כָּלָא. Chald. בְּצוּרְתָּא an enclosure, stall.

2. Pr. a fortress, strong-hold, i. q. מִבְצָר; hence pr. n. *Bozrah*, one of the chief cities of the Edomites, Is. 34, 6. 63, 1. Jer. 49, 13. 22. Am. 1, 12; comp. Gen. 36, 33. There can scarcely be a doubt that it was the same with *el-Busaireh* (البصيرة dimin. from بُصْرَة Busrah), a village and castle in Arabia Petræa south-east of the Dead Sea; see Bibl. Res. in Palest. II. p. 570. I formerly held that Bozrah of the Edomites was identical with Bozrah of Auranitis or Haurân; see Comm. ad Is. l. c. Burckhardt's Travels in Syria etc. p. 226 sq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson l. c.

בְּצָרוֹן m. *a fortress, strong-hold*, Zech. 9, 12. R. בָּצַר no. 2.

בָּצֹרֶת f. (r. בָּצַר no. 2) *a cutting off* of rain, *drought*, Jer. 17, 8; Sept. ἀβροχία. Plur. בָּצְרוֹת Jer. 14, 1; comp. Lehrg. p. 600.—Some refer hither the word בָּצָרָה Ps. 9, 10. 10, 1; but בָּ is there a prefix.

בַּקְבּוּק m. (r. בָּקַק) 1. *a bottle*, so called from the gurgling or bubbling sound made in emptying; 1 K. 14, 3. Jer. 19, 1. 10. Syr. ܒܩܒܘܩܐ, and Gr. *βόμβυλος, βομβύλη*, also from the sound. Comp. Maltese *bakbûka*, under r. בָּקַק.

2. *Bakbuk*, pr. n. m. Ezra 2, 51. Neh. 7, 53.

בַּקְבֻקְיָה (emptying i. e. wasting of Jehovah) *Bakbukiah*, pr. n. m. Neh. 11, 17. 12, 9. 25.

בַּקְבַּקַּר (perh. i. q. בָּקַק הָר wasting of the mount) *Bakbakkar*, pr. n. m. 1 Chr. 9, 15.

בָּקִי, i. q. בָּקִיהוּ, *Bukki*, pr. n. m. a) Num. 34, 22. b) 1 Chr. 5, 31 [6, 5]. 6 36 [51].

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בְּקִיָּהוּ (wasting from Jehovah) *Bukkiah*, pr. n. m. 1 Chr. 25, 4. 13.

בְּקִיעַ m. plur. בְּקִיעִים, *clefts, fissures, breaches*, Am. 6, 11. Is. 22, 9. R. בָּקַע.

* בָּקַע fut. יִבְקַע, inf. c. suff. בְּקָעָם.

1. *to cleave asunder, to rend, to divide.* Kindred are פָּצַח, Syr. ܦܨ. The signification of cleaving and opening, as proceeding from a blow or violence (see בָּצַע, אָבַק) and inherent in the syllables בץ, פץ, is found also in the kindred roots פָּצַח, בָּקַר, בָּרַר.—Spec. *to cleave* wood Ecc. 10, 9; *to divide* the sea, spoken of God, Ex. 14, 16; *to rip up* women with child Am. 1, 13; *to rend* or wound the shoulder Ez. 29, 7. Of a city, *to rend* its walls, *to break open, to take* by storm, *to subdue;* 2 Chr. 32, 1 וַיֹּאמֶר לִבְקָעָם אֵלָיו *and thought to subdue these* cities *to himself.* 21, 17.—With בְּ, *to cleave into* or *through* any thing, *to break through*, 2 Sam. 23, 16. 1 Chr. 11, 18.

2. *to cleave, to lay open* any thing shut, so that what is enclosed may be set free and *break forth.* Is. 48, 21 *he clave the rock, the waters gushed forth.* Judg. 15, 19.—Prægn. and constr. with acc. of the thing bursting forth; Ps. 74, 15 בָּקַעְתָּ מַעְיָן וְנָחַל *thou didst cleave* (and make burst forth) *fountains and torrents.* Comp. Niphal, Pi. no. 3, and Gr. ῥήγνυσι δάκρυα, πηγάς, to shed tears, to send forth fountains.

3. *to cleave* eggs, spoken of a fowl, i. e. *to hatch*, Is. 34, 15.

Niph. 1. Pass. of Kal no. 1, *to be cleft asunder;* intrans. *to be divided, to open itself*, e. g. the earth Num. 16, 31. Zech. 14, 4. Also *to be rent, ruptured*, Job 26, 8. 32, 19. 2 Chr. 25, 12; *to be broken in upon, to be taken* by storm, as a city 2 K. 25, 4. Jer. 52, 7.

2. Pass. of Kal no 2, *to be opened*, as fountains Gen. 7, 11. Spoken also of waters which *break forth*, Is. 35, 6. Prov. 3, 20; so the light Is. 58, 8. Comp. synon. פָּצַר, בָּקַע, בָּרַר, in which the idea of cleaving, rending, is also transferred to the thing bursting forth.

3. Pass. of Kal no. 3, *to be hatched, to break forth* from an egg, as the viper's brood Is. 59, 5.

4. *to be rent*, hyperbol. for *to be shaken, to tremble*, e. g. the earth, 1 K. 1, 40.

Piel בִּקַּע, fut. יְבַקַּע 1. i. q. Kal no. 1, *to cleave*, as wood Gen. 22, 3, a rock Ps. 78, 15; *to rip up* women with child, 2 K. 8, 12. 15, 16.

2. *to rend, to tear in pieces*, as wild beasts, i. q. טָרַף, Hos. 13, 8. 2 K. 2, 24.

3. i. q. Kal no. 2, *to open, to cause to break forth*, e. g. waters from a rock Job 28, 10; torrents Hab. 3, 9, comp. in Kal Ps. 74, 15; a wind Ez. 13, 11. 13.

4. i. q. Kal no. 3, *to hatch* eggs, Is. 59, 5.

Pual בֻּקַּע *to be cleft, rent*, Josh. 9, 4; *to be ripped up* Hos. 14, 1 [13, 16]; of a city, i. q. Niph. *to be broken into, to be taken* by storm, Ez. 26, 10.

Hiph. 1. i. q. Kal no. 1, *to rend* or *break open* a city, i. e. *to take* it by storm, *to subdue*, Is. 7, 6.

2. With אֶל, *to cleave* or *break through to* any one, 2 K. 3, 26. Comp. in Kal no. 1 ult.

Hoph. חָבְקַע pass. of Hiph. no. 1, *to be broken open, taken*, as a city, Jer. 39, 2.

Hithpa. *to be cleft, rent*, Josh. 9, 13. Mic. 1, 4.

Deriv. בְּקִיעַ, and the three here following.

בֶּקַע m. *a part, half;* spec. *half a shekel*, Gen. 24, 22. Ex. 38, 26.

בְּקָעָא Chald. Dan. 3, 1, i. q. Heb. בִּקְעָה.

בִּקְעָה, f. (r. בָּקַע) plur. בְּקָעוֹת, *a valley*, pr. a cleft of the mountains; opp. to mountains Deut. 8, 7. 11, 11. Ps. 104, 8; to hills Is. 41, 18. Often also for *a low plain, a wide plain*, level country, Sept. πεδίον, e. g. that in which Babylon was situated, Gen. 11, 2; comp. Ez. 3, 23. 37, 1. 2. בִּקְעַת הַלְּבָנוֹן *valley* or *plain of Lebanon*, lying at the foot of Hermon and Anti-Lebanon around the sources of the Jordan, Josh. 11, 17. 12, 7; not the valley between Lebanon and Anti-Lebanon, the Cœlesyria of Strabo, and *el-Bûkâ'a* البقاع of the Arabs. Other plains take their names from adjacent cities, as בִּקְעַת מְגִדּוֹן 2 Chr. 35, 22; בִּקְעַת אָוֶן Am. 1, 5; see in מְגִדּוֹן, אָוֶן no. 1. a.—Syr. ܒܩܥܬܐ, Arab. بَقِيعٌ, بُقْعَةٌ and بَقْعَةٌ id.

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* בָּקַק 1. *to pour out, to empty*, sc. a vessel, bottle, see בַּקְבּוּק. Arab. بَقْبَقَ onomatopoetic from the sound of a bottle in being emptied; like Pers. غلغل *gulgul*, Engl. *to gurgle, to bubble*. In the Maltese dialect, *bakbak* is to boil, as water, like Arab. بعبع, بغبغ; *bokka*, a bubble in water; *bakbŷka, bekbŷka*, a bottle. Comp. also בּוּעַ, בִּעְבַּע, בּוּק.—Trop. a) *to empty* of inhabitants, *to depopulate* a land Is. 24, 1; *to spoil, to pillage* a people, Nah. 2, 3. b) Jer. 19, 7 בִּקֹּתִי אֶת־עֲצַת יְהוּדָה *I will empty out, pour out, the counsel of Judah*, i. e. will make them without counsel. Comp. Niph. Is. 19, 3.

2. Intrans. *to be poured out*, i. q. *to spread wide*, spoken of luxuriant growth and foliage. Hos. 10, 1 גֶּפֶן בֹּקֵק *a spreading vine*; Sept. ἄμπελος εὐκληματοῦσα, Vulg. *frondosa*.

Niph. נָבַק, infinit. הִבּוֹק, fut. יִבּוֹק.

1. Pass. of Kal no. 1. a, Is. 24, 3.

2. Pass. of Kal no. 1. b. Is. 19, 3 נָבְקָה רוּחַ מִצְרַיִם מִקִּרְבּוֹ *the spirit of Egypt shall be emptied out from within him*, i. e. Egypt shall be wholly deprived of spirit, understanding. The form נָבְקָה is for נָבַקָּה, see Lehrg. p. 372.

Po. בּוֹקֵק i. q. Kal 1. a, *to empty* a land, *to depopulate*, Jer. 51, 2.

Deriv. בַּקְבּוּק, and pr. names בַּקְבֻּקְיָה, בֻּקִּי, בֻּקִּיָּהוּ, יַבֹּק.

* בָּקַר in Kal not used, pr. i. q. Arab. بَقَرَ *to cleave, to divide, to lay open*, kindr. with r. בָּבַר. The notion of cleaving, laying open, is in this root transferred to signify:

1. *to cleave* the soil, *to plough*, Lat. *arare*, comp. חָרַשׁ, פָּתַח, גְּדוּד. Hence בָּקָר armentum qs. aramentum, cattle.

2. *to burst forth, to break forth*, as light, see בָּקַע Kal and Niph. no. 3. Hence בֹּקֶר morning.

3. *to search into, to inquire*; Syr. ܒܩܰܪ to search, to examine, ܒܩܳܪܳܐ and ܒܘܩܪܳܐ search, inquisition. Also in the sense *to look at, to inspect*; so in

Piel בִּקֵּר 1. *to search, to inspect carefully, to take note of* any thing, with לְ Lev. 13, 36; בֵּין—לְ (comp. בֵּין no. 1) Lev. 27, 33. With בְּ, *to look at* with pleasure, *to behold* with admiration, *to admire*, Ps. 27, 4. Comp. בְּ B. 4. a.

2. *to look after, to take care of*, c. acc. Ez. 34, 11. 12.

3. *to look at* mentally, *to consider, to think upon*, 2 K. 16, 15. Prov. 20, 25.

4. *to take note of* any one, *to animadvert*, i. e. *to punish*; comp. בִּקֹּרֶת.

The derivatives all follow.

בְּקַר Chald. in Pe. not used.

Pa. בַּקַּר, plur. בַּקַּרוּ, fut. יְבַקַּר, inf. בַּקָּרָה, *to search, to inquire, to examine*, Ezra 4, 15. 19. 6, 1; c. עַל 7, 14.

Ithpa. pass. Ezra 5, 17.

בָּקָר comm. gend. m. Ex. 21, 37; f. Job 1, 14.

1. *a beeve*, Lat. *bos*, male or female, *ox* or *cow*, so called as used for *ploughing*; see r. בָּקַר no. 1. So according to Varro de L. L. 4. 19, Lat. *armentum* for *aramentum*; and Arab. بَقَرٌ, according to Damiri so called as *cleaving* the ground with a plough; see Bochart Hieroz. I. 280; or according to Ewald from the *cloven* hoofs, Gramm. § 358.—Plur. Am. 6, 12. Neh. 10, 37. 2 Chr. 4, 3. Elsewhere always

2. Collect. *oxen, cattle, herd* of neat cattle, Arab. بَقَرٌ id. and noun of unity بَقَرَةٌ an ox. Syr. ܒܩܪܐ a herd, pr. of oxen, but in a wider sense also of other herds and flocks. Comp. בּוֹקֵר.—So צֹאן וּבָקָר *sheep and oxen, flocks and herds*, Gen. 12, 16. 13, 5. 20, 14. Deut. 32, 14 חֶמְאַת בָּקָר *milk of kine*. It is joined: a) With numerals, opp. שׁוֹר an ox, etc. comp. שָׂה and צֹאן. Ex. 21, 37 [22, 1] *if a man steal an ox* (שׁוֹר)... חֲמִשָּׁה בָקָר יְשַׁלֵּם תַּחַת הַשּׁוֹר *five oxen shall he restore for the one*. Num. 7, 3 שְׁנֵי עָשָׂר בָּקָר. v. 17 בָּקָר שְׁנַיִם. b) With verbs and adjectives plural; 2 Sam. 6, 6 כִּי שָׁמְטוּ הַבָּקָר *for the oxen were restive*. 1 K. 5, 3. Also with fem. where *kine* are understood, Job 1, 14. Gen. 33, 13.—עֵגֶל בֶּן־בָּקָר a young calf Lev. 9, 2; עֶגְלַת בָּקָר Is. 7, 21. and simpl. בֶּן־בָּקָר Gen. 18, 7. 8, a calf. Of the figures of oxen, 1 K. 7, 29.

Hence the denom. בּוֹקֵר.

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בֹּקֶר m. plur. בְּקָרִים 1. *morning, the dawn*, or even before light, Ruth 3, 14; pr. *day-break*, from the breaking forth of the light; see r. בָּקַר no. 2. Arab. بُكْرٌ, بُكُرٌ id. comp. r. בָּכַר no. 1.—So אוֹר בֹּקֶר *the morning light* 2 Sam. 23, 4. Acc. as adv. *in the morning, early*, (like Arab. بُكْرًا,) Ps. 5, 4; oftener בַּבֹּקֶר *early* Gen. 19, 27, and poet. לַבֹּקֶר Ps. 30, 6. 59, 17; which elsewhere is also עַד בֹּקֶר Deut. 16, 4. Ps. 130, 6. Distributively בַּבֹּקֶר בַּבֹּקֶר Ex. 16, 21. 30, 7. 36, 3. Lev. 6, 5; לַבֹּקֶר לַבֹּקֶר 1 Chr. 9, 27; לַבְּקָרִים Ps. 73, 14. 101, 8. Is. 33, 2. Lam. 3, 23; לִבְקָרִים Job 7, 18; all signifying *every morning*.—Metaph. *morning*, q. d. dawn of prosperity, happiness. Job 11, 17.

2. Spec. *the next morning*, Ex. 29, 34. Lev. 19. 13. 22, 30. Num. 9, 12. Judg. 6, 31 אֲשֶׁר יָרִיב לוֹ יוּמַת עַד־הַבֹּקֶר *he that will plead for him, let him be put to death before morning;* Vulg. *antequam lux crastina veniat*, Sept. ἕως πρωΐ.—Hence *the morrow*, i. q. מָחָר (comp. אֶתְמֹל), and as Adv. *to-morrow*. Ex. 16, 7. Num. 16, 5 (comp. v. 16); i. q. בַּבֹּקֶר 1 Sam. 19, 2. Also for *early, soon, speedily*, Ps. 5, 4 init. 90, 14. 143, 8; לַבֹּקֶר id. Ps. 49, 15.

בַּקָּרָה f. (Kamets impure, pr. Inf. Aram. in Paël) *a looking after, care*, Ez. 34, 12. R. בָּקַר Pi. no. 2.

בְּקֹרֶת f. *animadversion*, i. e. *punishment, chastisement*, Lev. 19, 20. R. בָּקַר Pi. no. 4.

בָּקַשׁ in Kal not used, *to seek, to search*, (see Pi.) corresponding to Arab. بَكَثَ, Chald. בְּחַשׁ, to inquire into, to scrutinize, which is kindr. with חָפַשׂ. The primary idea seems to be that of *touching, feeling out;* Syr. ܒܫܡܐ a touching; comp. גָּשַׁשׁ to feel out, קָשַׁשׁ to seek pr. by feeling.

Piel בִּקֵּשׁ 1. *to seek, to search for, to inquire after;* absol. 2 K. 2. 17; acc. of pers. or thing Gen. 37, 15. 16. 1 Sam. 10, 14. With לְ, to search or inquire *into* any thing, Job 10, 6; different is Gen. 43. 30 וַיְבַקֵּשׁ לִבְכּוֹת *he sought* where *to weep*, i. e. a place where. Sometimes c. dat. commodi לוֹ, 1 Sam. 28, 7. Lam. 1, 19; hence, with this dat. *to seek out for oneself*, i. q. *to choose*, 1 Sam. 13, 14. Is. 40, 20; comp. Ez. 22, 30.—Spec. a) *to seek the face, presence, of a king*, i. e. to go to him, to wish to see him, 1 K. 10, 24; also to supplicate his favour, Prov. 29, 26. b) *to seek the face of Jehovah*, pr. to turn unto him, to draw near to him, espec. with prayer and supplication, 2 Sam. 12, 16. Ps. 24, 6. 27, 8. 105, 4; or *to inquire of* him, to seek a response, 2 Sam. 21, 1; or in order to appease his anger, Hos. 5, 15. The same is: c) בִּקֵּשׁ אֶת־רוּחוֹ Ex. 33, 7. 2 Chr. 20, 4. Opp. מָצָא to find God, i. e. to be heard by him, Deut. 4, 29. Is. 65, 1. מְבַקְשֵׁי יְהוָה *they who seek Jehovah*, his worshippers, Ps. 40, 17. 69, 7. 105, 3. Is. 51, 1. Comp. דָּרַשׁ no. 2.

2. *to seek, to strive after, to try to gain*, e. g. the priesthood Num. 16, 10, falsehood Ps. 4, 3, love Prov. 17, 9; rarely with לְ Prov. 18, 1. So בִּקֵּשׁ נֶפֶשׁ מ׳ *to seek the life of* any one, to plot against him, Ex. 4, 19. 1 Sam. 20, 1. 22, 23. 23, 15. 2 Sam. 4, 8. 16, 11; once in a good sense, *to seek to preserve one's life*, Prov. 29, 10; comp. דָּרַשׁ לְנֶפֶשׁ Ps. 142, 5. Also בִּקֵּשׁ רָעַת מ׳ *to seek the hurt of* any one, to strive to do him harm or to destroy him, 1 Sam. 24, 10. Ps. 71, 13. 24. בִּקֵּשׁ רָעָה אֶל id. 1 Sam. 25, 26. With inf. c. לְ *to seek to do* any thing, e. g. 1 Sam. 19, 2 מְבַקֵּשׁ שָׁאוּל אָבִי לַהֲמִיתֶךָ *Saul my father seeketh to kill thee*. Ex. 2, 15. 4, 24; inf. simpl. Jer. 26, 21.

3. *to require, to demand*, Neh. 5, 18; c. מִן Ps. 104, 21; מִיַּד Gen. 31, 39. 43, 9. Is. 1, 12. Spec. בִּקֵּשׁ דָּם מ׳ מִיַּד מ׳ *to require the blood of* any one *at the hand of* or *from* any one, i. e. to exact or inflict punishment for bloodshed, 2 Sam. 4, 11. Ez. 3, 18. 20. 33, 8; without דָּם 1 Sam. 20, 16.

4. *to seek from* any one, i. e. *to ask, to request*, with מִן of pers. Ezra 8, 21. Dan. 1, 8; also acc. of thing Esth. 2, 15. With עַל *to entreat for* any one, *to supplicate for*, Esth. 4. 8. 7, 7.

5. *to inquire of* any one, *to interrogate*, c. מִן Dan. 1, 20.

Pual *to be sought* Ez. 26, 21. Jer. 50, 20. Esth. 2, 23.—Hence

בַּקָּשָׁה f. (Kamets impure) *request, entreaty*, Esth. 5, 3. 7. 8. Ezra 7, 6.

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I. בַּר m. c. suff. בְּרִי, *a son*, from the idea of begetting, being born, see r. בָּרָא no. 3, and Niph. no. 2; the common word for *son* in the Chaldee, but in Hebrew only poetic. Twice, Prov. 31, 2. Ps. 2, 12 נַשְּׁקוּ בַר *kiss the son* sc. of Jehovah, the king; comp. v. 7, and בֵּן Is. 9, 5. Others here take בַּר in the sense of *chosen* or *pure* (from בָּרַר, see בַּר no. II), and suppose the king to be saluted by the title of *the chosen, the pure*, i. q. בְּחִיר יְהוָֹה; but this is less satisfactory.

II. בַּר f. בָּרָה, adj. from r. בָּרַר.

1. *chosen, beloved.* Cant. 6, 9 בָּרָה הִיא לְיוֹלַדְתָּהּ *she is the beloved of her mother*, her mother's delight.

2. *pure, clear.* Cant. 6, 10 *fair as the moon*, בָּרָה כַחַמָּה *clear as the sun*, i. e. of purest brightness. Metaph. in a moral sense: בַּר לֵבָב *pure in heart*, Ps. 24, 4. 73, 1. See r. בָּרַר no. 3. b.

3. *clean*, i. e. *empty*, of a stall or barn, Prov. 14, 4.

III. בַּר m. Am. 5, 11. 8, 6. Ps. 72, 16; elsewhere בָּר, subst. R. בָּרַר.

1. *corn, grain*, pr. that which has been *cleansed*, winnowed, (comp. Jer. 4, 11,) and is stored up in garners or sold, Gen. 41, 35. 49. Prov. 11, 26. Joel 2. 24. Once of grain standing in the fields, Ps. 65, 14.—Arab. بُرٌّ wheat; corresponding is also Lat. *far*, whence *farina*.

2. *the open fields, country*, Job 39, 4. See Chald. בַּר II.

I. בַּר Chald. m. c. suff. בְּרֵהּ Dan. 5, 22. Plur. בְּנֵי, see in בֵּן p. 139.

1. *a son*. Dan. 6, 1. בַּר־אֱלָהִין *son of the gods* Dan. 3, 25.

2. *a grandson*, descendant, Ezra 5, 1; comp. Zech. 1, 1.

II. בַּר Chald. m. emph. בְּרָא, *the open field, campus*, pr. campus *purus* Liv. 24. 14; i. e. the open country without woods or villages, Dan. 2, 38. 4, 18. 22. 29.—Arab. بَرٌّ, بَرِّيَّةٌ campus, the open fields, desert, Syr. ܒܪܐ id.

בֵּר see בֵּרִים.

I. בֹּר *a pit*, see בּוֹר.

II. בֹּר m. (r. בָּרַר) once בּוֹר Job 9, 30.

1. *cleanness, pureness*, mostly with יָדַיִם Ps. 18, 21. 25, or כַּפַּיִם Job 9, 30. 22, 30, i. e. *cleanness of hands*, metaph. for *innocence*. Once בֹּר simpl. in the same sense, 2 Sam. 22, 25.

2. That which cleanses, *salt of lye, vegetable salt, alkali*, e. g. potash or soda, i. q. בֹּרִית q. v. Job 9, 30. The ancients made use of alkali, both as mingled with oil instead of soap for washing, Job 9, 30; and also in smelting metals to make them melt and flow more readily and purely, Is. 1, 25.

* **בָּרָא** fut. יִבְרָא 1. pr. *to cut, to cut out, to carve*, to form by cutting or carving, see Piel. Arab. بَرَا final *Ye* and fut. *I*, to cut out, to cut or pare down, to plane and polish. For the notion of breaking, cutting, separating, which is inherent in the radical syllable פר, see under פָּרַד. The same belongs also to the softer syllable בר; comp. בָּרַר, בָּרָה, בָּרַשׁ, בָּרַת; בָּרַד to scatter, בָּרַךְ pr. to break; also חָבַר, زبر.

2. *to form, to create, to produce.* Comp. خَلَقَ to smooth, to polish, then to form, to create; also Germ. *schaffen*, Dan. *skabe*, which is of the same stock with Germ. *schaben*, Belg. *schaeven*, Eng. *to shave*. Arab. بَرَأَ id. بَارِئٌ creator. Syr. Chald. ܒܪܐ, ܒܪܝ, בְּרָא id.—Spoken of the creation of the heavens and the earth Gen. 1, 1; of men Gen. 1, 27. 5, 1. 2. 6, 7; spec. of Israel Is. 43, 1. 15. Jer. 31, 22 בָּרָא יְהוָֹה חֲדָשָׁה בָאָרֶץ *Jehovah hath created a new thing in the earth, a woman shall protect a man*; comp. Num. 6 30. Is. 65, 18 הִנְנִי בֹרֵא אֶת־יְרוּשָׁלִַם גִּילָה *behold, I create Jerusalem a rejoicing*, i. e. cause her to rejoice. Part. בּוֹרְאֶיךָ in Plur. majest. *thy creator* Ecc. 12, 1.—In Gen. 2. 3 is read: בָּרָא לַעֲשׂוֹת which *he created in making*, i. e. which he made in creating. As to the construction, comp. the formulas הִגְדִּיל לַעֲשׂוֹת, חֵרֵעַ לַעֲשׂוֹת.

3. *to beget, to bring forth*, whence בַּר son; see Niph. no. 2. Chald. Ithpe. genitus est.

4. *to feed, to eat, to grow fat*, from the idea of cutting up food; hence Hiph. to fatten, and adj. בָּרִיא fattened, fat. Comp.

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בָּרָה no. 2. Kindred roots are وَرَأَ to be filled with food, وَرَى and وَرِيَ to be fat, מָרָא to be well-fed, מָרִיא i. q. בָּרִיא fattened, fat, and Gr. βρόω (βιβρώσκω), whence βορά, Lat. *vorare*.

Niph. 1. *to be created* Gen. 2, 4. 5, 2; *to be made, done*, Ex. 34, 10.

2. Pass. of Kal no. 3, *to be born* Ez. 21, 35 [30]. 28, 13. Ps. 104, 30.

Piel בֵּרֵא 1. *to cut, to cut down*, e. g. with a sword Ex. 23, 47; wood, a forest with an axe, Josh. 17, 15 *get thee up to the forest* וּבֵרֵאתָ לְךָ שָׁם *and there cut thee down* room; Vulg. well, *ibique succide tibi spatia;* so v. 18 *but the mountain shall be thine,* כִּי יַעַר הוּא וּבֵרֵאתוֹ *for it is a forest, and thou shalt cut it down.*

2. *to form, to fashion, to make*, i. q. יָצַר, Ez. 21, 24 [19].

Hiph. causat. of Kal no. 4, *to feed, to fatten, to make fat*, 1 Sam. 2, 29.

Deriv. בַּר I, בָּרִיא, בְּרִיאָה, and pr. n. בְּרָאיָה.

בֶּרֶא, בִּרְאִי, see בֵּית־בִּרְאִי p. 129.

בְּרֹאדַךְ בַּלְאֲדָן *Berodach Baladan*, pr. n. of a king of Babylon, 2 K. 20, 12; called also *Merodach Baladan* Is. 39, 1. This latter orthography seems to be more ancient, and accords better with the etymology; see in מְרֹאדַךְ.

בְּרָאיָה (whom Jehovah created) *Beraiah*, pr. n. m. 1 Chr. 8, 21.

בַּרְבֻּרִים m. plur. *fowls*, which are said to be fattened for the table of Solomon, 1 K. 5, 3 [4, 23]. Kimchi understands *capons;* but more prob. with the Targum of Jerus. *geese*, so called from the *pureness* and whiteness of their plumage; from r. בָּרַר no. 3.

* בָּרַד pr. *to strew, to scatter, to sprinkle*, comp. פָּרַד and בְּדַר, ܒܪܕ; hence *to scatter hail, to hail*, Is. 32, 19. Eth. በረደ, Syr. ܒܪܕܐ hail; Arab. بَرَدٌ hail; بَرُدَ to be cold, to hail; but the signif. of cold is secondary, and derived from that of hail.

Deriv. בָּרָד—בָּרָד.

בָּרָד m. *hail*, Ex. 9, 18 sq. 10, 5 sq. Ps. 18, 13. 14. 78, 47. 48. אַבְנֵי בָרָד *hailstones*, i. q. hail; see אֶבֶן.

בָּרֹד adj. (r. בָּרַד) plur. בְּרֻדִּים, pr. *strewed* or *sprinkled with spots, spotted, piebald*, spoken of goats Gen. 31, 10. 12; of horses Zech. 6, 3. 6. So Lat. *sparsus* albo *pelles*, Virg. Ecl. 2. 41. It differs from נָקֹד in Gen. l. c. in that the latter denotes smaller spots, speckled.—Arab. بُرْدٌ and بُرْدَةٌ party-coloured garment; by transp. ربد Conj. II, to be spotted, piebald, spoken of sheep. Syr. ܒܪܕܘܢܐ a leopard, panther, so called from his spots; and from this source have doubtless come also Gr. and Lat. πάρδος, *pardus*. From the above Arabic word comes the Fr. *broder*, Engl. *to broider*.

בֶּרֶד (hail) *Bered*, pr. n. a) A place in the desert of Shur, Gen. 16, 14; comp. v. 7. b) m. 1 Chr. 7, 20.

* בָּרָה fut. יִבְרֶה 1. i. q. kindr. בָּרָא, *to cut, to cut asunder;* comp. Arab. بَرَا final Waw, to cut out or off, also בָּרָא no. 1. Hence בְּרִית covenant, so called from cutting in two or dividing the victims.

2. *to eat*, i. q. בָּרָא no. 4, from the idea of cutting up food; like גָּזַר no. 3, and many verbs of cutting in Arabic, see Thesaur. p. 238. Comp. βρόω, βιβρώσκω.—2 Sam. 12, 17 בָּרָה לֶחֶם, i. q. אָכַל לֶחֶם, see אָכַל no. 1. c. 2 Sam. 13, 6. 10.

3. *to select, to choose out*, likewise from the idea of cutting out and separating, see בָּרַר no. 2. 1 Sam. 17, 8 בְּרוּ לָכֶם אִישׁ *choose you out a man.*

Piel inf. בָּרוֹת i. q. Kal no. 2. Lam. 4, 10.

Hiph. causat. of Kal no. 2, *to cause to eat, to give to eat*, with two acc. 2 Sam. 3, 35. 13, 5.

Deriv. בְּרִי, בִּרְיָה, בָּרוּת, בְּרִית.

בָּרוּךְ (blessed, Benedict) *Baruch*, pr. n. a) The friend and companion of the prophet Jeremiah, to whom the apocryphal book of the same name is ascribed, Jer. 32, 12–16. 36, 4 sq. 43, 3–6. 45, 1. 2. b) Neh. 3, 20. 10, 7. c) Neh. 11, 5.

בְּרוֹמִים m. plur. Ez. 27, 24, *variegated stuffs, damask cloths*, in which threads

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of various colours are woven together in figures, etc. comp. r. בָּרַם no. 2. So Kimchi correctly. Arab. بَرِيم a thread or cord of two colours, مُبَرَّم stuff woven of such threads.

בְּרוֹשׁ m. plur. בְּרוֹשִׁים 1. *a cypress*, a tall and fruit or cone-bearing tree, Is. 55, 13. Hos. 14, 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Is. 14, 8. 37, 24. 60, 13. Zech. 11, 2 comp. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 K. 5, 22. 24. 6, 15. 34. 2 Chr. 2, 7. 3, 5; also for the decks and sheathing of ships Ez. 27, 5; for spears Nah. 2, 4; and for musical instruments 2 Sam. 6, 5. Once by Syriasm called בְּרוֹת Cant. 1, 17.—That the *cypress* and not the fir-tree is to be understood is apparent from the nature of the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus; see more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of *cutting up* into boards, planks, etc. see r. בָּרַשׁ. [The cypress is not now indigenous on Lebanon, while the species of pine known as the *Pinus bruttia* is found in large tracts; Schubert Reise ins Morgenl. III. p. 347, 353. Hence, if an inference may be drawn from the present Flora to that of ancient times, the בְּרוֹשׁ was probably not the cypress, but *the pine*.—R.

2. Any thing made of cypress [or pine]. e. g. a) *a lance* Nah. 2, 4. b) *a musical instrument*, 2 Sam. 6, 5.

בְּרוֹת m. plur. בְּרוֹתִים *a cypress* [or *pine*]. i. q. בְּרוֹשׁ q. v. a form tending to Aramaism, Cant. 1, 17. R. בָּרַת.

בָּרוּת f. *food*, Ps. 69, 22. R. בָּרָה no. 2.

בְּרוֹתָה Ez. 47, 16. and בְּרוֹתַי 2 Sam. 8, 8. (my wells, for בְּאֵרוֹתַי,) *Berothah*, *Berothai*. pr. n. of a city rich in brass, formerly subject to the kings of Zobah, and situated in the northern extremity of Palestine. Some suppose it to be i. q. *Berytus*, *Beirût*, a maritime city of Phenicia; but from Ez. l. c. it would seem not to have been situated on the coast, but rather in the neighbourhood of Hamath. See Rosenm. Bibl. Geogr. I. ii. p. 292. Bibl. Res. in Palest. III. p. 441 sq. In the parallel passage 1 Chr. 18, 8 it is טִבְחַת q. v.

* בָּרַז obsol. root, Chald. and Talmud. *to transfix, to pierce;* also בָּרְזָא a hole, wound, made by piercing.—Hence quadrilit. בַּרְזֵל and בַּרְזוּזָה in next art.

בִּרְזַיִת (perh. בְּאֵר זַיִת well of olives) *Birzaith*, pr. n. prob. fem. 1 Chr. 7, 31 Keri. But Chethibh has בִּרְזוֹת (holes, wounds, r. בָּרַז) *Birzoth*.

בַּרְזֶל m. Deut. 19, 5, *iron*, a quadril. from Chald. בָּרַז to transfix, with ל added; comp. כַּרְמֶל from כֶּרֶם, חַרְגֹּל from חָרַג. Chald. בַּרְזֶל and פַּרְזֶל, Syr. ܦܪܙܠ. —Gen. 4, 22. Ez. 27, 12. 19. etc. Often put as the symbol of hardness and firmness, as שֵׁבֶט בַּרְזֶל *a sceptre of iron*, for stern dominion Ps. 2, 9. Is. 48, 4 גִּיד בַּרְזֶל עָרְפֶּךָ *a sinew of iron* is *thy neck*, in allusion to the perverse obstinacy of a people. Spec. *an iron*, i. e. an iron tool, Deut. 27, 5. Josh. 8, 31: an axe 2 K. 6, 5. Is. 10, 34; *irons*, *iron fetters* Ps. 105, 18, fully כִּבְלֵי בַרְזֶל 149, 8.

בַּרְזִלַּי (iron, of iron, unless perh. we compare Talmud. בַּרְזְנָא herdsman, בַּרְזִלִּין princes.) *Barzillai*, pr. n. a) A Gileadite distinguished for his hospitality and liberality towards David, 2 Sam. 17, 27. 19, 32–39. 1 K. 2, 7. b) A Meholathite, father of Adriel, 2 Sam. 21, 8. c) Ezra 2, 61.

* בָּרַח fut. יִבְרַח 1. *to pass through, to reach across*, as a bar or bolt; prob. pr. to cut through, to break through; comp. בָּרָה, and for the signif. of cutting and breaking which belongs to verbs beginning with בר, ב־, see above in בָּרָא.—Ex. 36, 33 *and he made the middle bar* לִבְרֹחַ בְּתוֹךְ הַקְּרָשִׁים מִן־הַקָּצֶה אֶל־הַקָּצֶה *to pass through the middle of the boards from one end to the other*. Comp. Hiph. no. 1, and בְּרִיחַ a bar, bolt. —Hence

2. *to break away, to flee;* Arab. بَرَحَ to depart, to slip away, to escape into a desert place, اِبْنُ بَرِيحٍ the son of flight,

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a gazelle.—Absol. Gen. 31,22.27. 1 Sam. 19, 18; acc. of place *whither*, 1 Sam. 27, 4; also לְ Neh. 13, 10, אֶל Num. 24, 11; with מִן of place *whence* 1 Sam. 20, 1. The person *from* whom one flies is preceded by מִפְּנֵי Gen. 16, 8. 35, 1. 7, מִלִּפְנֵי Jon. 1, 3, מִן Is. 48, 20, מִיַּד *from one's hand* i. e. his power Job 27, 22, מֵאֵת *from with* 1 K. 11, 23.—It differs from הִמָּלֵט to escape, e. g. 1 Sam. 19, 12 וַיֵּלֶךְ וַיִּבְרַח וַיִּמָּלֵט *and he departed, and fled, and escaped.*—To the imperat. is sometimes added the dat. בְּרַח־לְךָ q. d. in Engl. *get thee away, flee*, Gen. 27, 43. Num. 24, 11. Am. 7, 12. Comp. Fr. *s'enfuir.*

Note. In one passage, Ex. 14, 5, Michaelis and others assign to בָּרַח the signif. of Arab. بَرَحَ *to turn the left side or to the left.* But this is needless; for it might well be said of a people, whom Pharaoh had expected to return after three days, but who were now preparing to pass into Arabia, that they *fled.*

Hiph. 1. i. q. Kal no. 1, Ex. 26, 28. 2. *to make flee, to put to flight*, Job 41, 20. Also *to chase away*, Neh. 13, 28.

Deriv. בְּרִיחַ, מִבְרָח, and

בָּרִיחַ Is. 27, 1. Job 26, 13, and בְּרִיחַ plur. בְּרִיחִים Is. 43, 14; for בְּרִיחַ, after the form צְרִיף.

1. One who flies. *a fugitive*, Is. 43, 14. Also *fleeing, the fleet*, as a poetical epithet for the serpent, Is. 27, 1; likewise a constellation Job 26, 13.

2. *Bariah*, pr. n. m. 1 Chr. 3, 22.

בַּרְחֻמִי see in בַּחֻרִים.

בְּרִי adj. (r. בָּרָה) f. בְּרִיָּה, *fat*, i. q. בָּרִיא, comp. the root no. 2. Ez. 34, 20 שֶׂה בְּרִיָּה *a fat sheep*, where perh. it should read בְּרִיָּה, or with three Mss. בְּרִיאָה.—In Job 37. 11 אַף בְּרִי יַטְרִיחַ עָב, many interpreters following the Chaldee and Rabbins explain בְּרִי by *pureness*, spec. *clearness, serenity* of the heavens, (Targ. בְּרִירוּתָא,) and then render the whole clause: *also serenity dispelleth the cloud.* But the interpretation given below in art. בָּרַח is more satisfactory.

בַּרִי (i. q. בְּאֵרִי q. d. fontanus) *Beri*, pr. n. m. 1 Chr. 7, 36.

בָּרִיא adj. *fatted, fat*, see r. בָּרָא no. 4; of men Judg. 3, 17. Dan. 1, 15; of kine Gen. 41, 2. 4. 18. 20; of ears of grain ib. v. 5. 7, comp. חָלָב; of food Hab. 1, 16. Fem. הַבְּרִיאָה collect. *the fatlings*, the fat flock or herd, Zech. 11, 16. Ez. 34, 3.

בְּרִיאָה f. (r. בָּרָא) *a creation*, thing created or performed of God, espec. new and unheard of, Num. 16, 30. Comp. Jer. 31, 22.

בְּרִיָּה f. *food*, 2 Sam. 13, 5. 7. 10. R. בָּרָה no. 2.

בְּרִיחַ see בָּרַח.

בְּרִיחַ m. plur. בְּרִיחִים, from r. בָּרַח no. 1.

1. *a bar, cross-bar*, which passed from one side of the tabernacle to the other through rings attached to each board, and thus held the boards together; so called from *passing through*, as Lat. *transtrum* for transitrum. Ex. 26, 26 sq. 35, 11. 36, 31 sq. Num. 3, 36. 4, 31.

2. *a bar, bolt*, for fastening a gate or door, Judg. 16, 3. Neh. 3, 3 sq. al. In Jon. 2, 7 *the bars of the earth* are the bars of the gate which leads into the deep recesses of the earth, i. e. into Sheol, i. q. בִּנְעֵי שְׁאוֹל Job 17, 16.—Metaph. *bars, bolts*, for *princes*, as aiding to protect and defend a state (comp. בַּד Hos. 11, 6); Is. 15, 5 בְּרִיחֶיהָ עַד צֹעַר *his princes* flee *unto Zoar.* Jerome, *rectes ejus.* Yet perhaps such an ellipsis of the verb *to flee* is here too harsh, especially as there has been no previous mention of flight; and I would prefer therefore with Chald. Saad. Kimchi, to render בריחיה *his fugitives*; whether we read it בְּרִיחֶיהָ, or derive בְּרִיחֶיהָ from בְּרִיחַ with Kamets pure, after the form עָשִׁיר.

בָּרִים (put for בְּאֵרִים, wells) *Berim*, pr. name of a place or district in the north of Palestine, 2 Sam. 20, 14.—R.

בְּרִיעָה (gift, donation, r. בָּרַע) *Beriah*, pr. n. m. a) A son of Ephraim; 1 Chr. 7, 23 *and he called his name Beriah* כִּי בְרָעָה חָיְתָה בְּבֵיתוֹ *because a gift was unto his house*; so at least Michaelis Suppl. 224. Better it would seem: *because evil, calamity, was unto his house*; בְּרָעָה being for רָעָה with Beth pleonastic, see בְּ lett. C; comp. v. 21. 22. Sept. ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου. Vulg. *eo quod in malis domus ejus ortus esset.* b)

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Gen. 46, 17. c) 1 Chr. 8, 13. d) 1 Chr. 23, 10.—Patronym. from b, בְּרִיעִי *Beriite* Num. 26, 44.

בְּרִית f. (r. בָּרָה) 1. *a covenant, league*, usually referred to the *cutting in pieces* of the victims which were sacrificed on concluding a solemn covenant, and between the parts of which the contracting parties were accustomed to pass; see in r. כָּרַת and Gen. 15, 9 sq. But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה no. 2; since among Orientals *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31, 54; and in this way we obtain an explanation of בְּרִית מֶלַח covenant (*an eating?*) of salt, see מֶלַח. —Spoken of a league between nations or tribes Josh. 9, 6 sq. or between private persons and friends 1 Sam. 18, 3. 23, 18; of the matrimonial covenant Mal. 2, 14. בַּעֲלֵי בְרִית אֲנָשַׁי Gen. 14, 13, and בְּרִית מ׳ Obad. 7, *possessors* or *men of a covenant*, i. e. *confederate* with any one. אֵל בְּרִית Judg. 9, 46, i. q. בַּעַל בְּרִית v. 4, god or guardian of covenants; see in בַּעַל no. 5. a.—The verbs employed to express the making and sanctioning of a covenant, are: כָּרַת, חָקִים, נָתַן, שׂוּם 2 Sam. 23, 5. בּוֹא בְּ, עָבַר בְּ Deut. 29, 11, all which see in their order. Those which denote its violation, are: שָׁקַר בְּ, עָזַב, חָלַל, חָפַר. *The covenant of* any one is the covenant made *by* or *with* him, Lev. 26, 45. Deut. 4, 31; בְּרִית יְהוָה *the covenant* entered into *with Jehovah* Deut. 4, 23. 29, 24. al. Spec. and very freq. spoken of the covenant instituted between God and Abraham Gen. c. 15, c. 17; confirmed with Moses Ex. 24, 7. 8. 34, 27. Deut. 5, 2; to be renewed and ennobled in after times through the intervention of prophets and the Messiah, Is. 42, 6. 49, 8. Mal. 3, 1; comp. Jer. 31, 33. The *land* promised and given to the people of Israel by this covenant is called אֶרֶץ חֲבְרִית *the covenant land* Ez. 30, 5; and the people itself, בְּרִית קֹדֶשׁ *the holy covenant* (people) Dan. 11, 28. 30. מַלְאַךְ חֲבְרִית *the messenger of the* (new) *covenant*, μεσίτης, i. e. the Messiah, Mal. 3, 1.

2. Elsewhere it signifies also *the condition* of God's covenant with Israel, viz. a) *the covenant promise* of God, Is. 59 21. b) Oftener *the precepts* of God which are to be observed by Israel, *the divine law*, i. q. תּוֹרָה. Hence לוּחוֹת הַבְּרִית Deut. 9, 9. 15; אֲרוֹן בְּרִית יְהוָה and אֲרוֹן הַבְּרִית *the ark of the covenant* or *law*, i. e. in which the tables of the law were preserved; see אָרוֹן. So דִּבְרֵי חֲבְרִית *the words of the covenant* or *law* Jer. 11, 2–8. 34, 18. Ex. 34, 28 דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים *the words of the covenant* or *law, the ten commandments*. סֵפֶר חֲבְרִית *the book of the law*, spoken both of its earliest beginnings, Ex. 24, 7; and also of the whole collection of laws, 2 K. 23, 2. 21. 2 Chr. 34, 30.—For a *covenant of salt*, see in מֶלַח.

3. Ellipt. a) i. q. מַלְאַךְ הַבְּרִית *the messenger of the* (new) *covenant*, its interpreter, μεσίτης, i. e. the introducer of a new law and new dispensation, the Messiah. Is. 42, 6. 49, 8; comp. Mal. 3, 1. b) i. q. אוֹת בְּרִית *the sign of the covenant*, i. e. circumcision, Gen. 17, 10. 13; comp. v. 11.

בֹּרִית f. pr. that which *cleanses*, any thing used for cleansing and scouring; from בֹּר q. v. with the fem. adj. ending ־ִית. Spec. *salt of lye, vegetable salt, alkali*, (that from minerals is called נֶתֶר q. v.) obtained from the ashes of various plants of a saltish or alkaline nature, Arab. أُشْنَان, إِشْنَان, قلى, *Salsola Kali* Linn. The ancients made use of this along with oil for washing and scouring garments instead of soap, Jer. 2, 22; and also in refining metals, Mal. 3, 2.—See more on the various names and uses of these plants, in Bochart Hieroz. II. p. 43 sq. Celsius Hierob. I. 449 sq. C. B. Michaelis Epist. ad Fr. Hoffmannum de herba Borith, Halæ 1728. J. Beckmann Beyträge zur Geschichte d. Erfindd. IV. p. 10 sq.

* בָּרַךְ fut. יִבְרַךְ 1. *to bend the knee, to kneel*; Arab. بَرَكَ, Ethiop. በረከ, Syr. ܒܪܟ, id. The primary notion is that of *breaking down*, comp. פָּרַךְ; and for the connection of these two ideas.

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see under בָּרַךְ, בָּרַךְ.—2 Chr. 6, 13 וַיִּבְרַךְ עַל־בִּרְכָּיו *and he kneeled down upon his knees;* comp. Dan. 6, 11. Ps. 95, 6 *Oh come*... נִבְרְכָה לִפְנֵי יְהוָה עֹשֵׂנוּ *let us kneel before Jehovah our maker.* See Hiph. and בֶּרֶךְ knee.

2. *to invoke God, to bless;* often in Piel, but in Kal only Part. pass. בָּרוּךְ *adored, blessed*, Sept. εὐλογημένος, εὐλογητός. The fuller detail in respect to בָּרוּךְ is given in Piel.—The forms בָּרוּךְ (inf. absol. for בָּרֹךְ after the form נָשׂוֹא, קָנוֹא) Josh. 24, 10, and בָּרֵכוּ Gen. 28, 6. 1 Sam. 13, 10. 2 Sam. 8, 10. 1 Chr. 18, 10, are more correctly referred to Piel.

Niph. reflex. i. q. Hithpa. *to bless oneself*, Gen. 12, 3. 18, 18. 28, 14. See fully in Hithpa.

Piel בֵּרַךְ, once בֵּרֵךְ Num. 23, 20; fut. יְבָרֵךְ, וַיְבָרֶךְ, with a distinctive accent וַיְבָרֵךְ.

1. Spoken in respect to God, *to invoke, to bless* God, i. e. *to celebrate, to praise, to adore*, which is done with bended knees; see 2 Chr. 6, 13. Ps. 95, 6. Dan. 6, 11, etc. Arab. بَرَكَ Conj. V, to bless, to praise; VI, God is praised with reverential mind. —Constr. c. acc. (like *γονυπετεῖν τινα* Matt. 17, 14.) Ps. 104, 1. 26, 12. 34, 2. 63, 5. 66, 8. 103, 1. 2. 104, 35; rarely c. לְ 1 Chr. 29, 20. So Part. passive of Kal, בְּרוּךְ יְהוָה, בְּרוּךְ אֱלֹהִים, *blessed* be *Jehovah*, i. e. *praised, adored*, Ex. 18, 10. 1 Sam. 25, 32. 39. Ps. 28, 6. 31, 22. 41, 14.—Job 2, 9 בָּרֵךְ אֱלֹהִים וָמֻת *bless God and die*, i. e. bless and praise God as thou wilt, yet thou must now die; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms, promises, threatens, see Heb. Gram. § 127. 2. b.—More fully בָּרַךְ שֵׁם יְהוָה *to bless the name of Jehovah* Ps. 96, 2. and בָּרַךְ בְּשֵׁם יְהוָה (like קָרָא בְּשֵׁם יְ) Deut. 10, 8. 21, 5.—Once of the invocation of idols Is. 66, 3; also of self-praise, Ps. 49, 19.

2. Of men towards men, *to bless*, pr. to invoke blessings upon any one in the name of God, בֵּרַךְ בְּשֵׁם יְהוָה Ps. 129, 8. 1 Chr. 16, 2. Arab. بَارَكَ, Ethiop. ፀለየ, id. —Gen. 27, 27. 28. Spoken of the vows and prayers of a dying parent in behalf of his family, his last blessing. Gen 27, 4. 7. 10. 48, 9; of a priest for a people, Lev. 9, 22. 23. Num. 6, 23; of one or more tribes for others, Deut. 27, 12. Constr. usually with acc. rarely לְ Neh. 11, 2.—Once of the consecration of a sacrifice, 1 Sam. 9, 13.

3. God too is said *to bless* men and other created things, Gen. 1, 22. 9, 1. Often implying also the *effect* of the divine favour and blessing, i. q. *to prosper, to make prosperous;* Gen. 12, 2 וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ *I will bless thee, and I will make thy name great.* v. 3. 17, 16. 22, 17. 24, 1. 30, 27. Constr. with two acc. of pers. and of that *in* or *with* which one is blessed of God, Deut. 12, 7. 15, 14; or בְּ of thing, Gen. 24, 1. Ps. 29, 11. Where a blessing is invoked upon any one from God, the formula is: בָּרוּךְ אַתָּה לַיהוָה *blessed be thou of Jehovah* 1 Sam. 15, 13; בָּרוּךְ הוּא לַיהוָה Ruth 2, 20; comp. Gen. 14, 19. Judg. 17, 2. בָּרוּךְ יְהוָה *blessed of Jehovah* Gen. 24, 31. 26, 29. Num. 24, 9.—God is also said *to bless* inanimate things, i. q. to cause them to prosper, thrive, be abundant, Ex. 23, 25. Job 1, 10. Ps. 65, 11. 132, 15. Prov. 3, 33. So of the consecration of the Sabbath, Gen. 2, 3.

4. Of men, *to bless*, i. q. *to salute, to greet*, implying the wish or invocation of every good, 1 Sam. 15, 13; comp. εἰρήνη ὑμῖν, Arab. السلام عليك. (This of course is more emphatic than the mode of salutation which merely asks after one's welfare, שָׁאַל לְשָׁלוֹם לְ, see שָׁלוֹם.) Prov. 27, 14. 2 K. 4, 29. 1 Sam. 25, 14, comp. v. 6. Spoken of a person who comes to any one, Gen. 47, 7. 2 Sam. 6, 20; of one who departs and bids farewell, Gen. 47, 10. 1 K. 8, 66; also of those present who salute a person on coming, 1 Sam. 13, 10; or bid farewell to those departing, Gen. 24, 60. 28, 1. Josh. 22, 6. 7.

5. In the sense of invoking evil, i. q. *to curse*, to invoke a curse from God, to wish destruction to any one; comp. Job 31, 30. This is one of the class of intermediate verbs, *verba media*, like Arab. ابترك, Ethiop. ፀለየ, to bless and to curse; بهل VIII, to supplicate, also to wish one ill; see more in Thesaur. p. 241.—Spoken strictly only of men. bu

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transferred also to curses and impious words uttered against God, 1 K. 21, 10. Ps. 10, 3. Job 1, 5. 11. 2, 5.—Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see no. 4) a signif. *to deny, to renounce*, which they apply in the passages above cited; comp. Gr. *χαίρειν ἐᾶν, χαίρειν φράζειν τινί*. But the signif. of *cursing* is supported both by the words in 1 K. 21, 10, and by the analogy of the kindred languages as above exhibited.

Pual בֹּרַךְ, part. מְבֹרָךְ, 1. Pass. of Pi. no. 1, *to be blessed*, i. e. *adored, praised*, sc. God, Job 1, 21.

2. Pass. of Pi. no. 3, *to be blessed*, i. e. *prospered* of God, with מִן of the thing *with* which; Deut. 33, 13 מְבֹרֶכֶת יְהוָה אַרְצוֹ מִמֶּגֶד הַשָּׁמַיִם וגו׳ *blessed of Jehovah* be *his land with the precious gifts of heaven*, etc. Comp. בָּרוּךְ יְיָ i. e. בָּרוּךְ לַיהוָה. The prep. מִן has here the same force as elsewhere after verbs of abundance, Ex. 16, 32.

Hiph. הִבְרִיךְ causat. of Kal no. 1, *to make kneel down*, e. g. camels, in order to rest and drink, Gen. 24, 11. Arab. أَبْرَكَ id. Eth. ⵄⵏⵃⵀ, Syr. ܐܰܒ̰ܪܶܟ id. See בְּרֵכָה, also אַבְרֵךְ p. 10.

Hithpa. הִתְבָּרֵךְ reflex. of Pi. no. 2, *to bless oneself*, Deut. 29, 18. Constr. with בְּ: a) Of God as invoked in blessing oneself. comp. בָּרַךְ בְּשֵׁם יְיָ. Is. 65, 16 הַמִּתְבָּרֵךְ בָּאָרֶץ יִתְבָּרֵךְ בֵּאלֹהֵי אָמֵן *he that blesseth himself in the land, shall bless himself in* (by) *the true God*. Jer. 4, 2. b) Of a person or people whose happiness one invokes for himself. comp. Gen. 48, 20. Ps. 72, 17 spoken of the king there celebrated: יִתְבָּרְכוּ בוֹ כָּל־גּוֹיִם יְאַשְּׁרוּהוּ *in* (by) *him shall all nations bless themselves, they shall call him blessed*. In a similar manner is to be explained the formula occurring with slight variation five times in the book of Genesis: וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל־גּוֹיֵי הָאָרֶץ *and in thy seed shall all the nations of the earth bless themselves*, i. e. they shall invoke for themselves the lot of Israel, Gen. 22, 18. 26, 4, comp. 28, 14 where Niph. is read for Hithpael; also 12, 3. 18, 18, where for וְנִבְרְכוּ is read וּנְבָרֵךְ, בּוֹ. So Jarchi, Le Clerc, and others.—But many interpreters, as I also formerly, prefer to follow the Sept. and Chald. (comp. Gal. 3, 8,) and explain this passively: *and in thy seed shall all the nations of the earth be blessed*, i. e. prospered, be brought by them to the knowledge and worship of the true God. See Jahn Archæol. II. ii. § 163 note. But the analogy of the other examples in which הִתְבָּרֵךְ בְּ, בָּרַךְ בְּ, are read, favour the other interpretation.

The derivatives follow, except the pr. names בָּרוּךְ, בְּרֻכְיָהוּ; comp. אַבְרֵךְ.

בְּרַךְ Chald. 1. i. q. Heb. no. 1, *to fall upon the knees, to kneel down*, sc. in prayer to God Dan. 6, 11.

2. *to bless;* Part. pass. בְּרִיךְ i. q. Heb. בָּרוּךְ. Dan. 3, 28.

Pa. בָּרֵךְ for comm. בָּרַךְ, *to bless* God, *to praise, to adore*, with לְ Dan. 2, 19. 4 31. Part. pass. Dan. 2, 20.

בֶּרֶךְ *a knee*, once in sing. Is. 45, 23. Syr. ܒ̰ܪܟ̰ܐ, ܒ̰ܘܟ̰ܐ, Ethiop. ⵏⵂⵄ, id. Chald. transp. אַרְכִּיבָא.

Dual בִּרְכַּיִם, constr. בִּרְכֵּי, *knees, the knees*, spoken not only of *two* but also of many, for the plural. כָּל־בִּרְכַּיִם *all knees*, every knee, Ez. 7, 17. 21, 12. מַיִם בִּרְכַּיִם *waters* reaching *to the knees* Ez. 47, 4. עַל בִּרְכַּיִם *upon the knees*, upon the lap, where new-born children are received by the parents or nurses, Gen. 30, 3. 50, 23. Job 3, 12; where also children are fondled by their parents, Is. 66, 12.

בֶּרֶךְ Chald. id. Dan. 6, 11.

בָּרַכְאֵל (whom God hath blessed) *Barachel*, pr. n. of the father of Elihu, Job 32, 2. 6.

בְּרָכָה f. once בְּרָכַת Gen. 27, 38, constr. בִּרְכַּת, c. suff. בִּרְכָתִי; plur. בְּרָכוֹת. R. בָּרַךְ.

1. *a blessing, benediction*, as of a dying parent. Gen. 27, 12 sq. 33, 11. בִּרְכַּת יְשָׁרִים *the blessing of the upright* Prov. 11, 11. בִּרְכַּת יְהוָה *the benediction of Jehovah, the divine blessing*, the source of prosperity and happiness of every kind, Gen. 35, 9. Ps. 3, 9. Is. 44, 3; so also בְּרָכָה simpl. Is. 19, 24. Joel 2, 14; sometimes with genit. of him whom God thus blesses, Gen. 28, 4 בִּרְכַּת אַבְרָהָם *the*

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blessing of Abraham, i. e. with which God has blessed him. 49, 26 בִּרְכוֹת הוֹרַי עַד *the blessings of the everlasting mountains*, i. e. with which God has blessed them. With gen. in another sense, Prov. 24, 25 בִּרְכַּת טוֹב *benediction of good.*—Plur. בְּרָכוֹת *blessings* from God, Prov. 10, 6. 28, 2; but oftener *benefits, favours, gifts*, sent from God, Ps. 84, 7. Gen. 49, 25. Comp. Is. 65, 8 *destroy it not* (the cluster) כִּי בְרָכָה בו *for a blessing is in it*, i. e. a gift from God.

2. Concr. i. q. an *object of blessing, one blessed* of God, *one prosperous and happy*. Gen. 12, 2 וֶהְיֵה בְּרָכָה. Ps. 21, 7 תְּשִׁיתֵהוּ בְרָכוֹת לָעַד *thou dost make him most blessed forever*. Collect. Zech. 8, 13.

3. *a gift, present*, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen. 33, 11. 1 Sam. 25, 27. 30, 26. 2 K. 5, 15. נֶפֶשׁ בְּרָכָה *the liberal soul*, i. e. a munificent man, Prov. 11, 25. Syr. ܒܘܪܟܐ, Eth. በረከት, id.

4. i. q. שָׁלוֹם, *peace*, 2 K. 18, 31 עֲשׂוּ אִתִּי בְרָכָה *make ye peace with me*. Is. 36, 16.

5. *Berachah*, pr. n. a) A valley in the desert near Tekoa, 2 Chr. 20, 26. Still called *Wady Bereikût*, near the village *Bereikût;* see Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843, p. 43. b) m. 1 Chr. 12, 3.

בְּרֵכָה f. constr. בְּרֵכַת, *a pond, pool*, pr. at which camels kneel down to drink; see r. בָּרַךְ Hiph. Arab. بِرْكَةٌ the basin of a fountain or other like reservoir for water, Span. *alberca*.—2 Sam. 2, 13. 4, 12. Cant. 7, 5; fully בְּרֵכַת מַיִם Nah. 2, 9. Ecc. 2, 6. There were two pools of this kind on the western side of Jerusalem, one at the head of the valley of Hinnom, and the other lower down in the same valley, intended to preserve the waters of the rainy season and perhaps those of Gihon; viz. *the upper pool* Is. 7, 3, called also *the old pool* Is. 22, 11; and *the lower pool* Is. 22, 9. See Bibl. Res. in Palest. I. p. 483–87.

בֶּרֶכְיָה (whom Jehovah hath blessed, for בֵּרֶכְיָה) *Berechiah, Barachiah*, pr. n. m. a) A son of Zerubbabel 1 Chr. 3, 20. b) ib. 9, 16. c) Neh. 3, 4. 30. d) See בֶּרֶכְיָהוּ a.

בֶּרֶכְיָהוּ (id.) *Berechiah, Barachiah*, pr. n. m. a) The father of the prophet Zechariah, Zech. 1, 7; but in v. 1 בֶּרֶכְיָה. b) 1 Chr. 3, 24. c) 2 Chr. 28, 12.

* **בָּרַם** a root not used in the verb, pr. onomatopoetic, i. q. *βρέμω, βριμάομαι*, Lat. *fremo*, Germ. *brummen, summen*, Engl. *to hum, to buzz*. In Arabic it is spoken:

1. Of the noise and murmuring of morose and discontented men, *to murmur, to grumble;* whence in 1 Pet. 4, 9 for Gr. *γογγυσμός* the Arabic version has تَبَرُّم; comp. also بَرِمَ to be disdainful, proud, pr. to be peevish, morose.

2. Of the sound made in spinning and twisting a thread, *to hum, to buzz;* and hence برم Conj. II, IV, *to twist threads together*, e. g. of different colours. Hence Heb. בְּרוֹמִים.

3. Like other verbs of twisting and binding, (see חוּל, חָזַק,) this is also transferred to the idea of *firmness, strength*, as برّم to make firm; comp. Lat. *firmus*. Hence perhaps

בְּרַם Chald. pr. adv. of affirmation, *yea, truly, certainly*, as in the Targums and Syr. ܒܪܡ; but in the O. T. it is every where adversative, *but, yet, nevertheless*, Dan. 2, 28. 4, 12. 5, 17. Ezra 5, 13. Comp. אֲבָל no. 2.—The possible derivation of this word from r. בָּרַם is denied by some; who however do not suggest any other. Kindred perhaps with Chald. אֲרוּם; see אֲרוּ, אֲלוּ.

בַּרְנֵעַ see קָדֵשׁ בַּרְנֵעַ.

* **בָּרַע** obsol. root, Arab. برع to excel; Conj. V, *to give* spontaneously.—Hence pr. n. בְּרִיעָה.

בְּרָעָה 1 Chr. 7, 23, see in בְּרִיעָה.

בֶּרַע (for בֶּן־רַע, see ב p. 109) *Bera*, pr. n. of a king of Sodom, Gen. 14, 2.

* **בָּרַק** *to lighten, to send forth lightning*, as God, once Ps. 144, 6. Arab. بَرَقَ, Syr. ܒܪܩ id. Ethiop. በረቀ fulsit, አብረቀ fulminavit.

Deriv. בַּרְקָנִים, בָּרָקָת, and

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בָּרָק m. 1. *lightning*, Syr. Arab. بَرْق, id. Dan. 10, 6. Collect. *lightnings*. Ps. 144, 6. 2 Sam. 22, 15. Ezra 1, 13. Plur. בְּרָקִים Job 38, 35. Ps. 18, 15. 77, 19. al. Trop. of the brightness or glittering of a sword, Ez. 21, 15. 33. Deut. 32, 41 בְּרַק חַרְבִּי *the lightning of my sword* i. e. my glittering sword. Nah. 3, 3. Hab. 3, 11; comp. Zech. 9, 14.—Hence

2. Poet. for *a glittering sword*, Job 20, 25.

3. *Barak*, pr. n. of a leader of the Israelites, who with the aid of Deborah, obtained a great victory over the Canaanites, Judg. 4, 6 sq. 5, 1. 12. 15. He is called *Barak* i. e. thunderbolt, Lat. *fulmen* (Cic. pro Balb. 15), as among the Carthaginians Hamilcar was called *Barcas*.

בָּרַק, see בְּנֵי־בָרַק, p. 141. g.

בַּרְקוֹס (painter, for בֶּן־דְּקוֹס, see ב p. 109; from Arab. رَقْش to paint with colours; or from the quadril. برقش id.) *Barkos*, pr. n. m. Ezra 2, 53. Neh. 7, 55.

בַּרְקָנִים m. plur. i. q. מוֹרגִים, *threshing sledges, tribula*, see in מוֹרָג. Judg. 8, 7. 16. The bottom or the rollers were set with jagged iron or stone, prob. flint-stone so common in Palestine, Gr. *πυρῖτις* fire-stone; see Bibl. Res. in Palest. III. p. 143.—This name is perhaps derived from an obsol. form בָּרְקָן lightening, giving out light, which prob. denoted flint, *firestone*, *πυρῖτις*; comp. בַּרְקָה stony ground, perh. pr. abounding in flint-stone, as is the case with a great part of Palestine and Arabia. Hence Sing. בַּרְקָנִי *a threshing-sledge of flint*, Plur. בַּרְקָנִים.

בָּרְקַת f. Ex. 28, 17, and בָּרָקַת (Lehrg. p. 467) Ez. 28, 13, a species of *gem*, so called from its *glittering, sparkling*, from r. בָּרַק. Sept. Vulg. and Josephus render it *smaragdus, emerald*, which Braun also advocates, de Vest. Sacerdott. p. 517 sq. appealing to the Greek form *μάραγδος, σμάραγδος*, which seems to come from the Heb. word. And not unaptly; since also Gr. *μαραγή, σμαραγή*, with their derivatives, which have the signif. of *noise, thunder*, correspond also to the Heb. בָּרַק; while *μάραγδος*, as the name of a gem, would come from the notion of brightness, sparkling, which is primary in this root.

* בָּרַד, praet. 1 pers. בָּרֹתִי Ez. 20, 38, inf. c. suff. בָּרְכָם Ecc. 3, 18 after the form שָׂכְכָה from שָׂכַךְ. Kindr. are בָּרָא, בָּרָה.

1. *to separate, to sever out*. Ez. 20, 38 בָּרֹתִי מִכֶּם הַמֹּרְדִים *I will separate from among you the rebellious*. Arab. بَرَّ Conj. VIII. to stand separate from others.

2. *to select, to choose out*, comp. בָּרָה no. 3. Part. pass. בָּרוּר, *selected, chosen*; 1 Chr. 9, 22 כָּלֵּם הַבְּרוּרִים לִשְׁעָרִים *all those chosen for porters*, as porters. 16, 41. Also *select, chosen, choice*, 1 Chr. 7, 40; animals Neh. 5, 18.

3. *to separate* and *remove* filth, impurity, i. q. *to cleanse, to purge, to purify*, e. g. a) An arrow from rust, *to polish, to make bright and sharp*, Is. 49, 2. See Hiph. Arab. بَرَى to cut or pare down, to point a weapon. b) In a moral sense, of words and actions, *to cleanse, to purify*. Part. pass. Zeph. 3, 9 שָׂפָה בְרוּרָה *a pure lip*, i. e. language. Adv. Job 33, 3 וְדַעַת כְּשָׂתַי בָּרוּר מִלֵּלוּ *and what I know, my lips shall utter purely*, i. e. with sincerity, without falsehood. Ps. 19, 9 *the commandment of Jehovah is pure*, i. e. true, just, holy. Comp. Niph. Pi. Hithpa.—Arab. بَرَّ mid. *E*, to be just, true, بَرٌّ just, true. Syr. ܒܪܝܪܐ pure, neat, simple, ܒܪܝܪܘܬܐ purity. In the literal signification it corresponds with Lat. *purus*, Engl. *pure*, Germ. *bar*, Engl. *bare*; and trop. with Lat. *verus*, Germ. *wahr*.

4. *to search out, to examine, to prove*, which is done by separating and distinguishing, comp. בָּקַר no. 3. Ecc. 3, 18 לְבָרָם; corresp. to inf. לָבוּר Ecc. 9, 1. See בוּר. Arab. اِسْتَبَرَّ scrutatus est veritatem, بَارَ mid. Waw, exploravit.

5. *to be clean, clear*, i. e. *empty*, see adj. בַּר II. no. 3, and Chald. בַּר II.

Niph. נָבַר reflex. *to purify oneself, to be clean*, sc. for the performance of a sacred office, Is. 52, 11. Part. נָבָר *pure*

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i. e. upright, pious, Ps. 18, 27. 2 Sam. 22, 27. See Kal no. 3. b.

Piel *to cleanse, to purify*, morally, Dan. 11, 35.

Hiph. *to cleanse, to clean*, e. g. arrows, *to make bright and sharp* Jer. 51, 11, see Kal no. 3. a. Also grain in the threshing-floor, Jer. 4, 11.

Hithpa. 1. *to purify oneself*, sc. from the filth of idolatry and sin, *to be purified, to reform*, Dan. 12, 10; comp. 11, 35.

2. *to show oneself pure*, i. e. *just, upright*, benignant, spoken of God, comp. in Kal no. 3. b. Ps. 18, 27 עִם נָבָר תִּתְנַבָּר *with the pure thou wilt show thyself pure*. The form תִּתְבָּר 2 Sam. 22, 27, is for תִּתְנַבָּר in Ps. l. c. see Lehrg. p. 374.

Deriv. נַר II, בֹּר, בְּרִית, בַּרְבָּרִים.

* בָּרַשׂ obsol. root, prob. i. q. Arab. بَرَأَ *to cut, to cut in*, see under r. בָּרָא; whence Arab. بِرْشٌ axe.—Hence בְּרוֹשׁ cypress or pine, q. v.

בִּרְשַׁע (i. q. בֶּן־רָשָׁע son of wickedness, see ב p. 109.) *Birsha*, pr. n. of a king of Gomorrah Gen. 14, 2.

* בָּרַת obsol. root, prob. *to cut, to hew*; see בָּרַשׂ. Hence בְּרוֹת cypress or pine.

בָּשׂוֹר (cool, cold, comp. Arab. بسر V, to be cool. e. g. water,) every where with art. הַבָּשׂוֹר q. d. the cold, *Besor*, pr. n. of a torrent emptying itself into the Mediterranean near Gaza, 1 Sam. 30, 9. 10. 21.

בְּשׂוֹרָה and בְּשׂרָה f. (r. בָּשַׂר) 1. *glad tidings, good news*, 2 Sam. 18, 22. 25. 2 K. 7, 9; once with טוֹבָה added, 2 Sam. 18, 27.

2. *reward for good tidings*, 2 Sam. 4, 10.

* בָּשַׂם obsol. root, *to have a good smell, to be fragrant*. Chald. et Syr. ܒܣܡ, בְּסֵם, id. but oftener genr. *to be sweet, pleasant*. Comp. בָּאַשׁ.

Deriv. the pr. names בָּשְׂמַת, יִבְשָׂם, מִבְשָׂם; also the three following:

בֹּשֶׂם or בֹּשֶׂם (Kamets impure) m. *balsam, balsam-plant*, frequent in the gardens of the Hebrews, Cant. 5, 1. Arab. بَشَامٌ a fragrant shrub, similar to the balsam-plant; also with Lam inserted quadril. بلسام, بلسان *βάλσαμος*, balsam, balsam-plant or tree Chald. and Talmud. בּוּסְמָן, also אֲפַרְסְמוֹן *l* being changed into *r*.

בֶּשֶׂם and בֹּשֶׂם m. both in Ex. 30, 23.

1. *aromatic odour, fragrance*, espec. as diffused by spices; Syr. ܒܘܣܡܐ spice Is. 3, 24. קִנְמוֹן־בֶּשֶׂם *spicy cinnamon*, aromatic, Ex. l. c. Plur. Cant. 4. 16.

2. *spice* itself, *spicery*, 1 K. 10, 10. Ex. 35, 28. Ez. 27, 22. Plur. בְּשָׂמִים *spices*, aromatics, Ex. 25, 6. 35, 8. הָרֵי בְשָׂמִים mountains bearing spices, *spice mountains*, Cant. 8, 14.

3. i. q. בֹּשֶׂם, *balsam-plant*, Cant. 5, 13. 6, 2.

בָּשְׂמַת (fragrant) *Basemath*, pr. n. f. a) A wife of Esau, spoken of as a Hittite Gen. 26, 34, and also as a daughter of Ishmael Gen. 36, 3. 4. 13. b) A daughter of Solomon, 1 K. 4, 15.

* בָּשַׂר in Kal not used, Arab. بَشَرَ *to be cheerful, joyful*, espec. on account of good news; mid. *A* and Conj. II, *to cheer by good news*, with acc. of pers. and ב of thing. The primary idea seems to be that of *fairness, beauty*, perh. *ruddiness* or *brightness*, see אָדֹם; whence בָּשִׁיר fair, beautiful; since the countenance is made fairer by cheerfulness and joy; (comp. טוֹב good, fair, joyful; לְחִי cheek, from r. לָחַח to be fair;) as vice versa it is deformed by sternness and anger. Hence בִּשְׂרָה, בָּשָׂר the human skin, בָּשָׂר flesh, in both which is the seat of beauty.

Piel בִּשֵּׂר 1. pr. *to cheer with glad tidings*, i. e. *to bring glad tidings*, good news, *to announce* (good news) *to* any one, with acc. of pers. 2 Sam. 18, 19 אָרִיצָה־נָּא וַאֲבַשְּׂרָה אֶת־הַמֶּלֶךְ כִּי וגו׳ *let me now run and bring the king tidings*, etc. Ps. 68, 12 הַמְבַשְּׂרוֹת צָבָא רַב (females) *announced the glad tidings to the mighty host*. 1 Sam. 31, 9. Is. 40, 9. Absol. 2 Sam. 4, 10 הָיָה כְּבַשְּׂרִי בְּעֵינָיו *he thought to have brought good tidings*. Also with acc. of the thing announced, Is. 60, 6. Ps. 40. 10. Part. מְבַשֵּׂר *messenger of good tidings* Is. 40, 9; esp. of

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peace 52, 7, of victory 1 Sam. 31, 9. Ps. 68, 12.

2. Rarely in a more general sense of any messenger, *to bear tidings*, 2 Sam. 18, 20. 26; even of evil, 1 Sam. 4, 17. Hence twice more definitely בְּשֹׂר כּוֹב 1 K. 1, 42. Is. 52, 7.

Hithpa. *to receive good tidings*, 2 Sam. 18, 31. Arab. Conj. I, mid. *E*, and Conj. IV, VIII, X.

Deriv. בְּשׂוֹרָה, and

בָּשָׂר m. once plur. בְּשָׂרִים Prov. 14, 30.

1. *flesh*; for the etymology see in r. בָּסַר Kal. Syr. ܒܣܪܐ, Chald. בִּסְרָא and בְּסָרָא, id. Arab. بَشَرٌ and بَشَرٌ the skin, but metaph. the human race, which comes from the idea of flesh.—Spoken: a) Of the flesh of the living body, both of men and beasts, Gen. 41, 2. 19. Job 33, 21. 15. Once, it would seem, for *the skin*. (comp. Arab.) Ps. 102, 6 הָבְקָה עָצְמִי לִבְשָׂרִי *my bones cleave to my skin*, as denoting extreme emaciation. b) Of the flesh of cattle for eating, *meat*, Ex. 16, 12. Lev. 7, 19. Num. 11, 4. 13. So Job 31, 31 in praise of his hospitality: מִי יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבָּע *where is one who is not satiated with his meat?* i. e. his feasts.—Also

2. Meton. *flesh*, i. q. *the body*, the whole body, opp. נֶפֶשׁ, Is. 10, 18. Job 14, 22. Prov. 14, 30 חַיֵּי בְשָׂרִים לֵב מַרְפֵּא *the life of the body is a quiet heart*. Sometimes with the accessory notion of frailty and proneness to sin, (comp. Matt. 26, 41,) Ecc. 2, 3. 5, 5.

3. Spoken of *all living creatures*; as כָּל־בָּשָׂר *all flesh*, i. e. all animate beings, men and animals, Gen. 6, 13. 17. 19. 7, 15. 16. 21. 8, 17; all animals Gen. 8, 17. Spec. *all men*, the human race, mankind. Gen. 6, 12. Ps. 65, 3. 145, 21. Is. 40, 5. 6. Very often as opp. to God and the divine Spirit (רוּחַ, רוּחַ אֱלֹהִים.) with the accessory notion of weakness, frailty, mortality, Gen. 6, 3. Job 10, 4 חַתְרֵנִי בָּשָׂר לָךְ *hast thou eyes of flesh?* i. e. mortal eyes, dull, not clear-sighted. Is. 31, 3 *the Egyptians are men, and not gods*; סוּסֵיהֶם בָּשָׂר וְלֹא רוּחַ *their horses are flesh, and not spirit*, i. e. not endowed with a divine spirit. Ps. 56, 5. 78, 39. Jer. 17, 5; comp. 2 Cor. 10, 4. In N. T. σὰρξ καὶ αἷμα are in like manner opp. to God and his Spirit, Matt. 16, 17. Gal. 1, 16.

4. עַצְמִי וּבְשָׂרִי, *my bone and my flesh*, i. e. my relative, blood-relation, Gen. 29, 14. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14; comp. Gen. 2, 23. Also simpl. בְּשָׂרִי id. Gen. 37, 27 כִּי אָחִינוּ בְשָׂרֵנוּ הוּא. Spoken of any other person, a fellow-mortal, Is. 58, 7. Comp. שְׁאֵר.

5. By euphemism i. q. *pudenda viri*, comp. Gr. σῶμα, Gen. 17, 11 sq. Lev. 15, 2. 3. 7. 19. Also בְּשַׂר עָרְוָה *flesh of nakedness* Ex. 28, 42.

בְּשַׂר Chald. i. q. Heb. *flesh*, Dan. 7, 5; in stat. emphat. בְּסָרָא, spoken of mankind, mortals, Dan. 2, 11. כָּל־בְּסָרָא *all flesh*, all living creatures, men and animals, Dan. 4, 9 [12].

בְּשׂוֹרָה see בְּשׂוֹרָה.

* בָּשַׁל or בָּשֵׁל *to be cooked, ripened*, i. e.

1. By fire, *to be boiled, seethed*, Ex. 24, 5.

2. In the sun's heat, *to ripen, to be ripe*, e. g. a harvest, Joel 4, 13 [3, 13].

Syr. ܒܫܠ, Chald. בְּשַׁל, Eth. ΠΛΛ to be cooked, to be ripe. In the same manner the ideas of cooking and ripening are united in other verbs; as in Arab. طبخ, Pers. بختن and يختن *bukhten* and *pukhten*, to which nearly corresponds Germ. *backen*, Engl. *to bake*; Gr. πέπτω, πέσσω, Lat. *coquitur uva, rindemia*, Virg. Georg. 2. 522, i. q. Germ. *die Traube kocht*.

Piel causat. of Kal no. 1, *to cook*, i. e *to seethe, to boil*, espec. flesh, Ex. 16, 23. 29, 31. 1 K. 19, 21; other kinds of food, Num. 11, 8. 2 Sam. 13, 8. 2 K. 4, 38. 6, 29.

Pual pass. of Pi. Ex. 12, 9. Lev. 6, 21.

Hiph. causat. of Kal no. 2, *to ripen*, to bring to maturity, Gen. 40, 10; see under אָבְשָׁל.

Deriv. מְבַשְּׁלוֹת and

בְּשֵׁלָה m. Ex. 12, 9, בְּשָׁלָה f. Num. 6, 19, *the boiled, the sodden*.

בִּשְׁלָם (for בֶּן־שָׁלֵם son of peace, see in ב p. 109) *Bishlam*, pr. n. of a Persian officer in Palestine Ezra 4, 7

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* בָּשַׁן not used in Hebrew; Arab. بَثْنَةٌ light and level soil, soft sand. Hence pr. n. נִבְשָׁן and

בָּשָׁן (light sandy soil) often with art. הַבָּשָׁן, *Bashan*, pr. n. of the northern part of the country beyond Jordan; bounded on the northwest by the region adjacent to Mount Hermon 1 Chr. 5, 23; on the south by the Jabbok and mountains of Gilead; and extending on the east as far as to Salchah (Sülkhad) Deut. 3, 10. 13. Josh. 12, 4. It was taken by the Israelites from Og, king of the Amorites; and given with a part of Gilead to the half tribe of Manasseh, Num. 21, 33. 32, 33. It is often celebrated for its groves of oaks, Is. 2, 13. Ez. 27, 6. Zech. 11, 2; and for its rich pastures and fat cattle and flocks, Deut. 32, 14. Ps. 22, 13. Am. 4, 1. Ez. 39, 18. [Though comparatively a level region, yet there are high mountains in its southwestern part, Ps. 68, 16.—R.] Chald. מַתְנָן, בּוּתְנָן, Syr. ܡܬܢܝܢ, Gr. in Josephus and Ptolemy *Βαταναία, Batanæa*, Arab. البثنية *el-Bethenyeh;* see Bibl. Res. in Palest. III. App. p. 158. n. 5.

בָּשְׁנָה f. (r. בּוֹשׁ) *shame*, Hos. 10, 6. Nouns ending in the syllable נָה, נָא, appended to the root, are found also in Chaldee, see art. אֲשַׁרְנָא; and more frequently in Ethiopic, see Ludolf Gram. Æthiop. p. 90. It is analogous to the ending ָן.

* בָּשַׁס once read in Po. בּוֹשֵׁס for בּוֹסֵס *to tread down, to trample upon*, c. עַל Am. 5, 11. For the interchange of ס and שׁ, see under lett. ס.

בָּשַׁשׁ a spurious root, whence some derive the form בּוֹשֵׁשׁ Pil. of the verb בּוֹשׁ, q. v.

בֹּשֶׁת f. (r. בּוֹשׁ) c. suff. בָּשְׁתִּי, בָּשְׁתָּם.

1. *shame, confusion*, often with פָּנִים added, where Engl. Vers. *confusion of face*, Jer. 7, 19. Ps. 44, 16. Dan. 9, 7. 8. So לָבַשׁ בֹּשֶׁת Job 8, 22. Ps. 35, 26, and עָטָה בֹשֶׁת Ps. 109, 29, *to be clothed with shame, to be covered with confusion.*

2. *shame*, i. e. *disgrace, ignominy*, Is. 54, 4. 61, 7. Hab. 2, 10. Mic. 1, 11 עָרְיָה בֹשֶׁת *in nakedness* and *shame;* others: *having thy shame* (pudenda) *naked.*

3. *an idol*, which only disappoints the hopes of its worshippers, and puts them to shame and disgrace, Jer. 3, 24. 11, 3. Hos. 9, 10.

I. בַּת f. (contr. from בָּנָת for בַּנֶּת, r. בָּנָה) c. suff. בִּתִּי from בַּנֶּת; Plur. בָּנוֹת, constr. בְּנוֹת as fr. a Sing. בָּנָה, comp. בָּנִים sons.

1. *a daughter.* Arab. بِنْتٌ, plur. بَنَاتٌ; Syr. ܒܪܬܐ, plur. ܒܢܬܐ; Chald. בַּת and בְּרַתָּא, constr. בְּרַת, c. suff. בְּרַתֵּהּ, plur. בְּנָת.—So בְּנוֹת הָאָדָם *the daughters of men*, women, opp. to *the* sons of God, Gen. 6, 2. 4. Cant. 7, 2 [1] בַּת־נָדִיב *O prince's daughter*, a term of courteous address to a high-born maiden. So the queen herself is addressed as בַּת, Ps. 45, 11; comp. בֵּן no. 4.

The word בַּת *daughter*, like בֵּן, is employed also by the Hebrews in wider senses:

2. *a grand-daughter*, and genr. *a female descendant.* So בְּנוֹת יִשְׂרָאֵל *daughters of Israel* for the Hebrew women, Judg. 11, 40; בְּנוֹת כְּנַעַן *daughters of Canaan*, the Canaanitish women, espec. maidens, Gen. 28, 8; and so with the name of a particular people, בְּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1, 20; בְּנוֹת עַמִּי my countrywomen Ez. 13, 17. So also בְּנוֹת יְהוּדָה Ps. 48, 12, where some incorrectly understand the *towns* of Judah; since the small places around a city are called the daughters of that *city*, and not of the district. In this passage *the daughters* i. e. women *of Judah* (no. 5) are put in antith. with Zion, i. e. *the sons* or men *of Zion*, and thus both together according to the laws of parallelism designate the inhabitants of Zion and the rest of Judah of both sexes. Comp. Is. 4, 4.

3. *a maiden, young woman*, comp. בֵּן no. 3; Gr. θυγάτηρ, Fr. *fille.* Gen. 30, 13. Cant. 2, 2. 6, 9. Judg. 12, 9. Is. 32, 9. Poet. בַּת הַנָּשִׁים *daughter of women*, a maiden, Dan. 11, 17.

4. *an adopted daughter, foster-daughter*, Esth. 2, 7. 15.—Also *a female pupil, disciple*, comp. בֵּן no. 5; here in reference to a god, i. q. *female worshipper.*

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Mal. 2, 11 בַּת־אֵל נֵכָר *the daughter of a strange god.*

5. With a genit. of *place*, espec. of a city or country, בַּת denotes *a native of that place*, one born and brought up there, a female inhabitant, espec. of youthful age; e. g. בְּנוֹת יְרוּשָׁלַיִם Cant. 2, 7. 3, 5. 5, 8. 16; בְּנוֹת צִיּוֹן Is. 3, 16. 17. 4, 4; בְּנוֹת הָאָרֶץ Gen. 34, 1.—By a peculiar idiom of the Hebrew and Syriac tongues, the word בַּת *daughter*, like other feminines (comp. Lehrg. p. 477. Heb. Gram. § 105. 3. d,) is used by the poets as a collective, for בָּנִים *sons*; comp. בַּת גְּדוּד Mic. 4, 14 for בְּנֵי גְדוּד 2 Chr. 25, 13; and then *the daughter of a city, country, people*, is put poetically for *its inhabitants*. E. g. בַּת־צֹר for בְּנֵי צֹר *the Tyrians* Ps. 45, 13; בַּת־יְרוּשָׁלַיִם Is. 37, 22; בַּת־צִיּוֹן Is. 16, 1. 52, 2. Jer. 4, 31; בַּת־אֱדוֹם Lam. 4, 22; בַּת־מִצְרַיִם Jer. 46, 11. 19, 24; בַּת־תַּרְשִׁישׁ Is. 23, 10; בַּת־כַּשְׂדִּי i. q. בְּנֵי עַמִּי my countrymen Is. 22, 4. Jer. 4, 11. 9, 6. So also in Syriac, ܒܪܬ ܐܒܪܗܡ *the daughter of Abraham*, for the sons or descendants of Abraham, the Hebrews; see Comment. on Is. 1, 8. Hence has arisen the *προσωποποιΐα* so common to the Hebrew poets, by which the whole body of inhabitants in a place is personified as a female, (Is. 23, 12 sq. 47, 1 sq. 54, 1 sq. Lam. 1, 1 sq.) and thus *the daughter* of a land is also said to be *a virgin*, as בְּתוּלַת בַּת־צִיּוֹן i. e. *thou virgin, daughter of Sion*, st. constr. instead of apposition, Is. 23, 12; בְּתוּלַת בַּת־בָּבֶל Is. 47, 1, בְּתוּלַת בַּת־יְהוּדָה Lam. 1, 15, בְּתוּלַת בַּת־מִצְרַיִם Jer. 46, 11. בְּתוּלַת בַּת־כַּשְׂדִּי Jer. 14, 17. But as the name of a people is often transferred to designate its land, and vice versa, (Lehrg. p. 469,) so this use of בַּת, which strictly designates *inhabitants*, is transferred by the poets to the city or country itself. Thus בַּת־צִיּוֹן i. q. the city Jerusalem Is. 1, 8. 10, 32; בַּת־בָּבֶל Ps. 137, 8; and so we find even יוֹשֶׁבֶת בַּת־בָּבֶל *inhabitant of the daughter of Babylon*, i. e. inhabitants, dwellers in Babylon, Zech. 2, 11. Jer. 46, 19. 48, 18.

6. With genit. of *time*, as denoting a female who has lived *during* that time; e. g. בַּת־תִּשְׁעִים שָׁנָה *the daughter of ninety years*, i. e. ninety years old, Gen. 17, 17. Comp. בֵּן no. 7.

7. Trop. *the daughter of any thing* is that which is dependent on, connected with, or distinguished for that thing; comp. בֵּן no. 8. Thus the *daughters of a city* are the small towns and villages lying around it and dependent on its jurisdiction, Num. 21, 25. 32. 32, 42. Josh. 17, 11. Judg. 11, 26. So בַּת־עַיִן *daughter of the eye*, i. e. the pupil, Ps. 17, 8, see in אִישׁוֹן; also בְּנוֹת הַשִּׁיר *the daughters of song*, songstresses, Ecc. 12, 4; בַּת בְּלִיַּעַל a wicked woman, 1 Sam. 1, 16; בַּת־אַשְׁרִים (ivory) *the daughter of cedar-wood*, i. e. inlaid in cedar, Ez. 27, 6.

8. Once of animals, in the phrase בַּת־יַעֲנָה, بنت النعامة, *daughters of the ostrich*, i. q. the ostrich, see under יַעֲנָה. Comp. בֵּן no. 10.

9. Poet. *daughters of a tree*, for *its boughs, branches*; Gen. 49, 22 בָּנוֹת צָעֲדָה עָלֵי שׁוּר *its daughters mount over the wall*, i. e. the branches of the fruitful tree to which Joseph is compared; see צָעַד.

10. In a few feminine proper names:

a) בַּת־רַבִּים (daughter of many) *Bath-rabbim*, pr. n. of a gate in Heshbon, Cant. 7, 5 [4].

b) בַּת־שֶׁבַע (daughter of the oath) *Bath-sheba*, pr. n. of the wife of Uriah, defiled by David, and then taken as his wife after the murder of her husband; known also as the mother of Solomon. 2 Sam. c. 11, c. 12. 1 K. 1, 15 sq. Called also בַּת־שׁוּעַ *Bath-shua*, 1 Chr. 3, 5.

c) בִּתְיָה (daughter i. e. worshipper of Jehovah) *Bithiah*, pr. n. f. 1 Chr. 4, 18.

II. בַּת (r. נָבַת no. 1) plur. בַּתִּים, comm. gend. m. Ez. 45, 10. f. Is. 5, 10; *bath*, a measure of liquids, as of wine and oil, equal to the *ephah* (אֵיפָה q. v.) in dry measure, i. e. about 8⅔ gallons. Ten baths made one homer (חֹמֶר, see Ez. 45, 11. 14), 1 K. 7, 26. 38. 2 Chr. 2, 9. 4, 5. Ez. 45, 10 sq. Is. 5, 10.

בַּת Chald. i. q. Hebr. no. II. Plur. בָּתִּין Ezra 7, 22.

בָּתָּה f. (r. נָבַת no. 2) *desolation*; Is. 7, 19 נַחֲלֵי הַבָּתּוֹת *the desolate valleys*, deserts. Or perh. *abrupt valleys*, precipitous, craggy; comp. בָּצוּר cut off, abrupt, precipitous, and φαγάς from φήγνυμι. But the former sense is preferable. Comp. in בָּתָה.

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בָּתָה f. (r. בָּתַת no. 2) *desolation;* spoken of a vineyard Is. 5, 6 אֲשִׁיתֵהוּ בָתָה q. d. אֲשִׁיתֵהוּ כָלָה *I will make it a desolation*, pr. a cutting off, consumption; Vulg. *ponam eam desertam.* The grammarians have not been consistent in respect to this and the preceding form בַּתָּה; they ought both to have been pointed with the same vowels.

בְּתוּאֵל *Bethuel*, pr. n. 1. Of a man, (i. q. מְתוּאֵל man of God.) the father of Laban and Rebecca, Gen. 22, 22. 23. 24, 15. 24. 47. 50. 25, 20. 28, 2. 5.

2. Of a place, (from بتا i. q. בּוּת, pr. abode of God,) belonging to the tribe of Simeon, 1 Chr. 4, 30; written by contraction בְּתוּל in Josh. 19, 4. In the same list of cities in Josh. 15, 30, we find instead of it כְּסִ ל. See Reland Palæstina p. 152, 153.

בְּתוּל see in בְּתוּאֵל no. 2.

בְּתוּלָה f. (r. בָּתַל q. v.) 1. *a virgin*, pure and unspotted; Arab. بَتُولٌ, Syr. ܒܬܘܠܐ, id. Gen. 24, 16 וְהַנַּעַר ... בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ *and the maiden ... was a virgin, neither had any man known her.* 2 Sam. 13. 2. 18. נַעֲרָה בְתוּלָה *a maiden* who is *a virgin*, intacta, Deut. 22. 23. 28. Judg. 19, 24. 21, 12. 1 K. 1, 2.—Hence also

2. *a virgin just married, a young spouse.* Joel 1, 8. Sept. νύμφη. So Lat. *virgo* Virg. Ecl. 6. 47. Æn. 1. 493; *puella* Georg. 4. 458; also Arab. بِكْرٌ virgin.

3. By a προσωποποιΐα common to the Hebrews, in which *cities* or *countries* are personified as females, the same are also called *virgins*, see the examples cited in בַּת no. 5. So too where בַּת is omitted, simpl. בְּתוּלַת יִשְׂרָאֵל *virgin of Israel*, i. e. the Israelitish people. Jer. 18, 13. 31, 4. 21. Am. 5, 2. Chald. Vers. correctly כְּנִישְׁתָּא דְיִשְׂרָאֵל *cœtus Israëlis.* —Hence

בְּתוּלִים m. plur. 1. *virginity.* Lev. 21, 13 וְהוּא אִשָּׁה בִּבְתוּלֶיהָ יִקַּח *he shall take a wife in her virginity*, who is a virgin. Judg. 11, 37. Ez. 23, 3 דַּדֵּי בְּתוּלֵיהֶן *their virgin breasts.*

2. *signs, tokens of virginity*, (comp. בְּרִית no. 3. b, sign of a covenant,) i. e. the bed-clothes stained with blood on the wedding-night, Deut. 22, 14 sq. Comp. Leo Afric. p. 325. Niebuhr's Descript. of Arabia p. 35 sq. Germ. Michaelis Mosaisches Recht II. § 92.

בִּתְיָה see בַּת I. no. 10. c.

בָּתִּים plur. *houses*, see בַּיִת.

* **בָּתַל**, whence בְּתוּלָה virgin. Arab. بتل is *to separate*, i. q. בָּדַל; hence בְּתוּלָה is one *separated* and secluded from intercourse with men. But it may be worth inquiry, whether בָּתַל is not i. q. בָּשַׁל *to ripen;* whence בְּתוּלָה one *ripe*, mature. Comp. עַלְמָה.

* **בָּתַק** in Kal not used; once in Piel Ez. 16, 40 וּבִתְּקוּךְ בְּחַרְבוֹתָם *and they shall cut (hew) thee in pieces with their swords;* Sept. κατασφάξουσί σε, Vulg. *trucidabunt te.* Arab. بَتَكَ to cleave asunder, to cut in pieces, to cut off; Ethiop. በተከ to break.

* **בָּתַר** *to cut in two* or *in pieces, to divide*, as victims in sacrifice, so in Kal and Piel, Gen. 15, 10. Arab. بَتَرَ to cut off, to break off. Kindred roots are بطر, متر, פָּטַר, פָּתַר.

Deriv. בֶּתֶר, בִּתְרוֹן.

בָּתַר Chald. *after*, for בָּאתַר; see art. אֲתַר p. 105.

בֶּתֶר m. (r. בָּתַר) c. suff. בִּתְרוֹ, plur. constr. בִּתְרֵי.

1. *a piece, part* of a victim as cut up, Gen. 15, 10. Jer. 34. 19.

2. *section*, i. e. the being cut up; spoken of a region *cut up* or divided by mountains and valleys, rugged, craggy, precipitous, comp. בִּתְרוֹן. Cant. 2, 17 עַל־הָרֵי־בֶתֶר, Sept. ἐπὶ ὄρη κοιλωμάτων, i. e. mountains cut up with valleys.

בִּתְרוֹן m. (r. בָּתַר) pr. *section*, i. e. *a region cut up* with mountains and valleys; or better, *a valley cutting into* mountains, i. q. *a craggy valley, mountain gorge, defile*, κοίλωμα, like ῥαγάς from ῥηγνύω. 2 Sam. 2, 29. Comp. בֶּתֶר no. 2.—Others take it as the pr. n. of some particular valley or region; but this would make little difference, since even then it must

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have been derived from the nature of the place.

* בָּתַת obsol. root, Arab. بَتَّ I, IV, to cut, to cut off, to break off, comp. under r. בָּדַד I; بَتَاتٌ something broken off, finished, destroyed, بَتَّةً and البَتَّةَ wholly, entirely. In Hebrew it seems to have signified:

1. *to cut* or *mark out*, *to define*, and hence *to measure;* whence בַּת II, as a measure of liquids.

2. *to cut off* any thing, *to make an end of*, *to lay wholly waste*, i. q. כִּלָּה; whence בַּתָּה, בָּתָה.

ג

Gimel, גִּימֶל, the third letter of the Hebrew alphabet; as a numeral denoting 3. Its name differs only in form from גָּמָל camel; and its figure in Phenician inscriptions (Λ, Λ,) bears a certain resemblance to the camel's hump or neck; see Monumen. Phœn. p. 22.

As the softest of the palatal letters (גיכק) except Yod, it is often interchanged: a) With the harder *palatals* כ and ק, both in the Hebrew itself, and in the corresponding forms of the kindred dialects; e. g. גָּדִישׁ, جُدُسٌ, كَدِيسٌ, a heap of sheaves; גָּפְרִית, ܟܒܪܝܬܐ, كِبْرِيتٌ, sulphur; גָּנַן and כָּנַן to cover, to protect; גָּנַז and כָּנַס, كنز, to collect, to heap up; רָגַל and רָכַל to run up and down, גָּבִיעַ, قُبْعَةٌ, calix of flowers; גָּדַד, جَدَّ and قَدَّ to cut; שָׁקַד, שָׁגַד, ܫܓܕܐ, an almond-tree.

b) More rarely with the *gutturals;* as ע, e. g. נָבַע, Chald. נְבַע, נְבַג, to burst forth; גָּדָה, Arab. غَرِيَ to provoke; also ח, e. g. אָפְרֹחַ, ܦܪܘܓܐ, young of birds; comp. אָחַח.

גֵּא m. adj. for גֵּאָה (r. גָּאָה) *elated*, i. e. *haughty*, *proud*, Is. 16, 6.

* גָּאָה fut. יִגְאֶה, a poetic word.

1. *to lift up oneself*, *to rise*, *to increase*, e. g. of rising waters Ez. 47, 5; of a plant growing Job 8, 11.—Job 10, 16 וְיִגְאֶה כַשַּׁחַל תְּצוּדֵנִי *and if it lift up itself* (sc. my head) *thou huntest me as a lion.*

2. Metaph. *to be exalted*, *majestic*, *glorious*, spoken of God, Ex. 15, 1. 21.—Hence in the derivatives also:

3. *to be eminent*, *excellent*, *splendid;* see deriv. גָּאוֹן no. 2.

4. *to be elated*, i. e. *haughty*, *proud;* see deriv. גֵּאָה no. 2, גַּאֲוָה and גָּאוֹן no. 3.

Syr. Pa. ܓܐܐ to decorate, to make splendid, magnificent; Ethpa. to boast oneself; ܓܐܐ, ܓܐܝܐ decorated, elegant, magnificent. In the signif. of pride it corresponds with Gr. *γαίω*.

Deriv. גֵּא, גֵּוָה I, and those here following.

גֵּאֶה adj. 1. *lifted up*, *high*, *lofty*, Is. 2, 12. Job 40, 11. 12 רְאֵה כָל־גֵּאֶה וְהַשְׁפִּילֵהוּ *look upon every high thing and bring it low.*

2. *elated*, i. e. *proud*, *haughty*, Jer. 48, 29. Plur. גֵּאִים *the proud*, often with the accessory notion of impiety, ungodliness; as elsewhere gentleness and humility include also the idea of piety, see עָנִי. Ps. 94, 2. 140, 6. Prov. 15, 25. 16, 19. Sept. ὑπερήφανοι, ὑβρισταί.

גַּאֶה f. *pride*, *haughtiness*, Prov. 8, 13.

גְּאוּאֵל (majesty of God) *Geuel* pr. n. m. Num. 13, 15.

גַּאֲוָה f. (r. גָּאָה) pr. elevation, exaltation; hence

1. *majesty*, *glory*, as of God, Deut. 33, 26. Ps. 68, 35.

2. *ornament*, *excellency*, *splendour*, Job 41, 7. Deut. 33, 29.

3. *pride*, *haughtiness;* Ps. 73, 6 לָכֵן עֲנָקַתְמוֹ גַּאֲוָה *therefore pride surroundeth them like a neck-chain*, i. e. clothes their neck, as being the seat of pride. Ps. 31,

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24. Prov. 14, 3. Is. 9, 8. 13, 3. 11. 16, 6. 25, 11. Trop. of the sea, Ps. 46, 4 *the mountains tremble through its pride*, i. e. its proud swelling or heaving.

גְּאֻלִּים m. plur. (r. גָּאַל, after the form פְּקֻדִּים, פְּשׁוּקִים.) *redemptions, redemption*; Is. 63, 4 שְׁנַת גְּאוּלָי *the year of my redemption*, i. e. in which I will redeem my people. So Sept. Vulg. Syr. Usually: *the year of my redeemed.*

גָּאוֹן m. (r. גָּאָה) constr. גְּאוֹן, once plur. גְּאוֹנִים Ez. 16, 56; pr. elevation, exaltation; hence

1. *majesty, grandeur*, e. g. of God, Ex. 15, 7. Is. 2, 10. 19. 21. 24, 14 בְּגִאוֹן יְיָ צָהֲלוּ *they shout for the majesty of Jehovah.* Job 37, 4 קוֹל גְּאוֹנוֹ *the voice of his majesty*, i. e. thunder. 40, 10 עֲדֵה־נָא גְּאוֹן וְגָבַהּ *deck thyself now with majesty and grandeur.* Mic. 5, 3.

2. *ornament, excellence, splendour*, Is. 4, 2. 60, 15 *I will make thee* גְּאוֹן עוֹלָם *a perpetual excellency*, glory. 13, 19 תִּפְאֶרֶת גְּאוֹן כַּשְׂדִּים *the glorious ornament of the Chaldeans*, i. e. the city of Babylon. 14, 11. Ps. 47, 5 גְּאוֹן יַעֲקֹב *the excellency, ornament, of Jacob*, q. d. the pride of Jacob, the Holy Land; also of God, Am. 8, 7. גְּאוֹן הַיַּרְדֵּן *the excellency, pride, of Jordan*, poet. for its green and shady banks, clothed with willows, tamarisks, and cane, in which lions make their covert, Jer. 12, 5. 49, 19. 50, 44. Zech. 11, 3. Comp. Jerome on Zech. l. c. Relandi Palæstina p. 274.

3. i. q. גַּאֲוָה no. 3, *pride, haughtiness*; Prov. 16, 18 *pride goeth before a fall.* גְּאוֹן יַעֲקֹב *the haughtiness of Jacob* Am. 6, 8. Nah. 2, 3. Job 35, 12. Is. 13, 11. 16, 6. Hos. 5, 5. Ascribed also to waves, Job 38, 11; see in גַּאֲוָה no. 3. Comp. גַּאֲוַת no. 4.

גַּאֲוַת f. (r. גָּאָה) Tsere impure.

1. *a lifting up, any thing high.* Is. 9, 17 גַּאֲוַת עָשָׁן *a column of smoke.*

2. *majesty* of God, Ps. 3, 1.

3. *ornament, excellency, splendour*, Is. 28, 1. 3. Concr. Is. 12, 5.

4. *haughtiness, pride*, Ps. 17, 10. Trop. of the sea, Ps. 89, 10; comp. in גַּאֲוָה no. 3.

גַּאֲרוֹן adj. (r. גָּאָה) *proud, haughty*, Ps. 123, 4 Cheth. In Keri גְּאֵי יוֹנִים *the proud oppressors.*

גַּאֲרוֹת *valleys*, see גַּיְא.

* I. גָּאַל fut. יִגְאַל 1. *to redeem, to ransom*, e. g. a field or farm sold, by paying back the price, Lev. 25, 25. Ruth 4, 4. 6; any thing consecrated to God, Lev. 27, 13. 15. 19. 20. 31; a slave Lev. 25, 48. 49. Part. גֹּאֵל *redeemer*, one who redeems a field, Lev. 25, 26.—Trop. and very often spoken of God as redeeming and delivering men and espec. Israel, e. g. from the bondage of Egypt Ex. 6, 6; from the Babylonian exile Is. 43, 1. 44, 22. 48, 20. 49, 7. al. Constr. with מִן Ps. 72, 14; מִיַּד Ps. 106, 10. Part. pass. גְּאוּלֵי יְיָ, גְּאוּלֵי רְחוֹב, *the redeemed of Jehovah.* Is. 35, 9. 51, 10. Part. act. Job 19, 25 אֲנִי יָדַעְתִּי גֹּאֲלִי חָי *I know* that *my redeemer liveth*, i. e. God himself, who will deliver me from these calamities.—Job 3, 5 in curses upon his natal day: יִגְאָלֻהוּ חֹשֶׁךְ וְצַלְמָוֶת *let darkness and death-shade redeem it* for themselves, i. e. recover it, again take possession of it.

2. With דָּם, *to redeem blood*, i. e. *to avenge bloodshed*, to demand or inflict punishment for blood; found only in Part. גֹּאֵל הַדָּם *the avenger of blood*, Num. 35, 19 sq. Deut. 19, 6. 12. Josh. 20, 3. 2 Sam. 14, 11; without הַדָּם id. Num. 35, 12.

3. As the right of redemption (no. 1) and the duty of blood-revenge (no. 2) belonged to the nearest relative, hence גֹּאֵל denotes *a blood relative, kinsman*, Num. 5, 8. Lev. 25, 25. Ruth 3, 12. With the art. הַגֹּאֵל *the Goël, the next of kin, nearest kinsman*, Ruth 4, 1. 6. 8; comp. 3, 9. 12. The one next after him is called מְגֹאָל Ruth 2, 20, comp. 4, 4. Plur. גְּאָלִים *blood-relatives, kinsmen*, 1 K. 16, 11.—So to Heb. שְׁאֵר i. e. *blood-relative*, corresponds Arab. ثَأْر avenger of blood, and وَلِيّ a friend, kinsman, also a protector, avenger.

4. Since also by the Mosaic law, when a man died without children, it was the duty of the next of kin to marry his widow and raise up children in his name, (see רָבַם, יָבַם,) the verb גָּאַל was also transferred to denote this right and duty of relationship, and is then denom. from גֹּאֵל. E. g. Ruth 3, 13, where Boaz says: אִם־יִגְאָלֵךְ טוֹב יִגְאָל וְאִם־לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנֹכִי *if he will perform*

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unto thee the kinsman's part (i. e. marry thee), *well; let him do the kinsman's part; but if he will not, . . . then I will do the kinsman's part to thee*, i. e. will marry thee. Comp. Tob. 3, 17.

NIPH. pass. of Kal no. 1, *to be redeemed, ransomed*, e. g. a field or farm Lev. 25, 30; things consecrated Lev. 27, 20. 27. 28. 33; a slave Lev. 25, 54.—Reflex. *to redeem oneself* Lev. 25, 49.

Deriv. גְּאֻלָּה, גְּאוּלִים, and pr. n. יִגְאָל.

* II. גָּאַל, a verb of the later Hebrew, in Kal not used, *to be defiled, polluted, unclean*, i. q. Chald. גְּאַל, גְּעַל, Ithpe. אִתְגְּעַל to be polluted.

PIEL גֵּאַל *to defile, to pollute*, Mal. 1, 7.

PUAL 1. *to be polluted.* Part. מְגֹאָל *polluted, unclean*, of food Mal. 1, 7. 12.

2. *to be pronounced unclean*, i. e. to be removed as polluted from the priesthood, Ezra 2, 62. Neh. 7, 64. Comp. Syr. ܓܰܐܶܠ to cast away, to reject, and גָּעַל Hiph.

NIPH. נִגְאַל Zeph. 3, 1, and נְגֹאַל Is. 59, 3. Lam. 4, 14, *to be defiled, polluted.* The latter form is similar to the Arabic passive Conj. VII اُنْفُعِلَ.

HIPH. *to soil, to stain*, as a garment with blood, Is. 63, 3. The form אֶגְאַלְתִּי for הִתְגָּאַלְתִּי is by Syriasm.

HITHPA. *to defile oneself*, e. g. with unclean food, Dan. 1, 8.—Hence

גֹּאַל plur. constr. גְּאָלֵי, *defilement, pollution*, Neh. 13, 29.

גְּאֻלָּה f. (r. גָּאַל I) 1. *redemption*, repurchase of a field or farm, Lev. 25, 24. Ruth 4. 7.—Hence a) i. q. *right of redemption*, fully מִשְׁפַּט הַגְּאֻלָּה Jer. 32, 7, comp. v. 8 and see בְּכוֹרָה. Lev. 25, 29. 31. 48. גְּאֻלַּת עוֹלָם *perpetual right of redemption*, in perpetuity, Lev. 25, 32. b) With gen. of pers. *a field to be redeemed by* any one as next of kin, Ruth 4. 6. c) *price of redemption*, Lev. 25, 26. 51. 52.

2. *relationship, kindred.* Ez. 11, 15 אַנְשֵׁי גְאֻלָּתֵךְ *thy relatives, thy kindred.* See r. גָּאַל I. 3.

גַּב m. (r. גָּבַב no. 1) c. suff. גַּבִּי, plur. גַּבִּים and גַּבּוֹת, see no. 5, 6; pr. *something gibbous, convex, arched;* hence

1. *the back*, e. g. of animals Ez. 10. 12; also of men, Ps. 129, 3 עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים *the ploughers ploughed upon my back*, i. e. they made deep furrows on my back with their blows.

2. *the boss* of a shield or buckler, i. e. the exterior convex part; comp. Arab. جَوْبٌ shield, and Fr. *bouclier* from *boucle*. So in the proverbial expression, Job 15, 26 יָרוּץ אֵלָיו . . . בַּעֲבִי גַּבֵּי מָגִנָּיו *he runneth upon him . . . with the thick bosses of his bucklers*, a metaphor drawn from soldiers who join their shields together and so rush upon the enemy. Comp. Schult. ad l. c. Har. Cons. 23, p. 231. 40, p. 454, ed. de Sacy.—Hence

3. *a bulwark, intrenchment, stronghold.* Job 13, 12 גַּבֵּי חֹמֶר גַּבֵּיכֶם *bulwarks of clay* are *your bulwarks;* here spoken of weak and futile arguments behind which his opponents intrench themselves; comp. Is. 41, 21. So Arab. ظَهْرٌ back, also for bulwark.

4. *a vault, fornix*, spec. of a brothel, arched cell, in which harlots prostituted themselves, Ez. 16, 24. 31, 39. Sept. οἴκημα πορνικόν, πορνεῖον. So Lat. *fornix* Juven. 3. 156.

5. *the rim* of a wheel, the circumference, felloes. Plur. גַּבִּים 1 K. 7, 33; גַּבּוֹת Ez. 1, 18.

6. *an eye-brow*, q. d. *arch* of the eye, Plur. גַּבּוֹת Lev. 14, 9. Arab. جَبْهَةٌ the bone which the eye-brow covers.

7. *the back*, i. e. *upper part, top* of an altar, Ez. 43, 13. Sept. τὸ ὕψος τοῦ θυσιαστηρίου. So Gr. νῶτος for *the surface* of the sea, of the land, etc. The same is גַּג הַמִּזְבֵּחַ Ex. 30, 3. 37, 26; so that one might doubt whether it ought not to be so read in Ez. l. c.

גַּב Chald. i. q. Heb. *the back;* plur. for sing. like Gr. τὰ νῶτα, Dan. 7, 6 Cheth. *it had four wings* עַל גַּבְּהִי *upon its back;* Keri גַּבֵּהּ. Sept. ἐπάνω αὐτῆς, Theod. ὑπεράνω αὐτῆς, Vulg. *super se.*

גָּב plur. גָּבִים 2 K. 25, 12 Cheth. see r. גּוֹב no. 3.

I. גֵּב m. (r. גּוּב) 1. *a board*, from the idea of cutting; plur. גְּבִים 1 K. 6, 9.

2. *a well, cistern;* plur. גֻּבִים Jer. 14. 3. 2 K. 3, 16.

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II. גֵּב (for גַּבָּח, r. גָּבַח) *a locust*, plur. גִּבִּים Is. 33, 4. Sept. ἀκρίδες.

גֹּב *Gob*, pr. n. see גּוֹב.

גֻּב Chald. (r. גָּבַב no. 2) emph. גֻּבָּא, *a pit, den*, in which lions were kept, Dan. 6, 8 sq. In Targg. for Heb. בּוֹר. Syr. ܓܘܒܐ, ܓܘܒܐ, Arab. جُبّ, Eth. ገቦ, id.

* גָּבָא obsol. root, i. q. Arab. جَبَا final Waw and Ye, *to gather together, to collect*, e. g. waters into a reservoir, tribute; جَبَّى IV, to gather together, to collect.—Hence

גֶּבָא m. 1. *a reservoir, cistern*, Is. 30, 14. Vulg. *fovea*.

2. *a marsh, pool*, Ez. 47, 11.

* גָּבַב a verb of twofold signification, one its own, the other derived.

1. Pr. *to be curved, hollow*, or also *to be gibbous, convex*, in the manner of an arch, vault; hence גֵּב q. v. something gibbous, the back, etc. The same primary idea lies also in the kindred roots, as גָּוַר, גָּוַח, whence גַּו, גֵּו; גָּפַם whence גֹּפֶן; גּוּף whence גּוּפָה; also in גָּפַם where see more, and גָּפָה; קָבַב, קֹבָב, and even חָקַק. Corresponding are also Lat. *gibbus*, Engl. *gibbous*, Germ. *Giebel, Gipfel*. Comp. also the roots גָּבַהּ, גָּבַן, גָּבַח, גָּבַע.

2. The other signif. is borrowed from גּוּב, רָגַב, *to cut in, to dig*; Arab. جَبَّ to cut, to cut or hew out; comp. جَابَ mid. Waw and Ye id. Conj. VIII, to dig a well. Hence Chald. גֻּב a well or pit.

* גָּבָהּ obsol. root, i. q Arab. جَبَأَ *to come forth out of the ground, to creep forth*, as a serpent from his hole; whence جَابِ for جَابِئ a locust, so called as issuing from the earth when hatched; comp. Eth. ንቦጥ the great locust, from ንበጥ to emerge from the water. Comp. Plin. H. N. 11. 29 or 35. Bochart Hieroz. II. p. 443.—Hence גֵּב II. גּוֹב I.

* גָּבַהּ inf. גְּבֹהַּ, once גָּבְהָה Zeph. 3, 11; fut. יִגְבַּהּ, 3 plur. fcm. irregular תִּגְבָּהֶינָה Ez. 16, 50.

1. *to be high, lofty, tall*; comp. in גָּבַב no. 1. E. g. a tree Ez. 19, 11; the heavens Ps. 103, 11; a man . Sam. 10, 23.

2. *to be elevated, exalted*, to a higher degree of dignity and glory, Is. 52, 13. Job 36, 7.

3. גָּבַהּ לִבּוֹ *one's heart lifts itself up, is lifted up, elated:* a) In a good sense, i. q. *to take courage*, 2 Chr. 17, 6 וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי יְהוָה *and his heart was encouraged in the ways of Jehovah.* b) In a bad sense, *to be lifted up in pride, to be proud, haughty*, Ps. 131, 1. Prov. 18, 12. 2 Chr. 26, 16.—Hence

4. Of a person himself, *to be proud, haughty*, Is. 3, 16. Jer. 13, 15.

Hiph. הִגְבִּיהַּ *to make high, to exalt*, Ez. 17, 24. 21, 31 [26]. Prov. 17, 19 מַגְבִּיהַּ פִּתְחוֹ *who maketh his gate high.* Jer. 49, 16 כִּי־תַגְבִּיהַּ כַּנֶּשֶׁר קִנֶּךָ *though thou makest thy nest high like the eagle*, i. e. buildest thy castles upon the highest cliffs; comp. Obad. 4, where קִנֶּךָ is omitted. Adverbially with an infin. Ps. 113, 5 הַמַּגְבִּיהִי לָשָׁבֶת pr. who maketh high to dwell, i. e. *who dwelleth on high.* Job 5, 7 יַגְבִּיהוּ עוּף *they fly on high*, soar aloft; so with עוּף impl. Job 39, 27 [30]. Also followed by a finite verb, Is. 7, 11.

Deriv. the four following, and pr. n. רַגְבָּהַת.

גָּבֹהַּ i. q. גָּבֹהַּ adj. *high, lofty, proud*, only in constr. גְּבֹהַּ עֵינַיִם Ps. 101, 5; גְּבַהּ לֵב Prov. 16, 5; גְּבַהּ רוּחַ Ecc. 7, 8.

גָּבֹהַּ adj. once גָּבוֹהַּ Ps. 138, 6; constr. גְּבֹהַּ 1 Sam. 16, 7, comp. גָּבְהָּ; f. גְּבֹהָה.

1. *high, lofty, tall*, e. g. a tree Ez. 17, 24; a tower Is. 2, 15; a mountain Gen. 7, 19. Is. 57, 7; a man 1 Sam. 9. 2. Trop. *powerful* Ecc. 5, 7. Subst. *height, tallness*, 1 Sam. 16, 7.

2. *proud, haughty*, Is. 5, 15. 1 Sam. 2, 3.

גֹּבַהּ m. c. suff. גָּבְהִּי 1. *height, altitude*, as of trees, buildings, etc. Ez. 1, 18. 40, 42. 1 Sam. 17. 4. Am. 2, 9. Job 22, 12 חֲלֹא־אֱלוֹהַּ גֹּבַהּ שָׁמָיִם *is not God in the height of heaven?* i. e. in the lofty heavens. Plur. constr. Job 11, 8 גְּבְהֵי שָׁמַיִם as *the heights of heaven* are the mysteries of divine wisdom, *what canst thou do?*

2. *majesty, grandeur*, Job 40, 10.

3. *pride, haughtiness*, Jer. 48, 29; more

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fully לֵב גְּבַהּ 2 Chr. 26, 16; גְּבַהּ רוּחַ Prov. 16, 18; גְּבַהּ אַף Ps. 10, 4. This latter expression is also very frequent in Arabic, see Thesaur. p. 257.

גַּבְהוּת f. (r. גָּבַהּ) *pride, haughtiness*, Is. 2, 11. 17.

גְּבוּל m. (r. גָּבַל) c. suff. גְּבוּלִי, גִּבְלִי, plur. גְּבוּלִים.

1. *a bound, limit, border*, as of a field, district, country; pr. a cord or *line* by which a limit is measured out; see r. גָּבַל no. 1. Deut. 19, 14. 27, 17. Prov. 22, 28. Judg. 11, 18. גְּבוּל יָם *western border* Num. 34, 3. 6. Spoken of the bounds of the sea, Ps. 104, 9.—The idiom וּגְבוּל Num. 34, 6 etc. see in ו copul. no. 1. f.

2. The space included within certain borders, *territory, country, district*, like Engl. *bounds, limits*. Gen. 10, 19 גְּבוּל הַכְּנַעֲנִי *the bounds, territory, of the Canaanites*. כָּל־גְּבוּל מִצְרַיִם *the whole bounds, land, of Egypt* Ex. 10, 14. 19. גְּבוּל בְּנֵי יִשְׂרָאֵל 1 Sam. 11, 3. 7; כָּל־גְּבוּל עַמּוֹן Num. 21, 24. al. Plur. *bounds, territories*, Jer. 15, 13. Is. 60, 18. 2 K. 15, 16. Ez. 27, 4 *thy borders, territories, are in the midst of the sea*, spoken of Tyre.

3. *a margin, edge*, e. g. of an altar, Ez. 43, 13. 17.

גְּבוּלָה f. (r. גָּבַל) *a border, margin*. Is. 28, 25 וְכֻסֶּמֶת גְּבֻלָתוֹ *and spelt in the border of it*, sc. of the field.—Plur. גְּבוּלוֹת, גְּבֻלוֹת, *borders, bounds*, as of a field, Job 24, 2; of regions, countries, Num. 34, 2. 12; of nations, Deut. 32, 8.

גִּבּוֹר, גִּבֹּר, adj. (r. גָּבַר) 1. *strong, mighty, valiant*; spoken of a hunter, Gen. 10, 9; mostly of an impetuous warrior, champion, hero, 2 Sam. 17, 10. Ps. 33, 16. 45, 4. מֶלֶךְ גִּבּוֹר *a mighty king*, impetuous, i. e. Alexander the Great, Dan. 11, 3. אֵל גִּבּוֹר *the mighty hero* Is. 9, 5. 10, 21, comp. Ez. 32, 11. Gen. 6, 4 הַמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם *these were the mighty men*, heroes, *who of old were men of renown*. Prov. 30, 30 *the lion is mighty among the beasts*. Also genr. *a warrior*, Jer. 51, 30. Ps. 120, 4. 127, 4; גִּבּוֹר חַיִל *a mighty man of valour*, valiant warrior. Judg. 6, 12. 11, 1. 1 Sam. 9, 1; plur. גִּבֹּרֵי חַיִל 1 Chr. 7, 5. 11. 40. So of God, Ps. 24, 8 יְהוָה עִזּוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה *Jehovah strong and mighty, Jehovah mighty in battle*. Deut. 10, 17. Jer. 32, 18. Neh. 9, 32. Ironically, Is. 5, 22 הוֹי גִּבּוֹרִים לִשְׁתּוֹת יָיִן וַאֲנְשֵׁי־חַיִל לִמְסֹךְ שֵׁכָר *wo unto those mighty to drink wine, the valiant to mingle strong drink*; see Comment. on Is. 28, 1.—Trop. spoken also of *ability, activity*, in the transaction of business, etc. גִּבּוֹר חַיִל *strong in ability*, i. e. active, capable, enterprising, 1 K. 11, 28. Neh. 11, 14; also of *wealth*, גִּבּוֹר חַיִל *mighty in wealth*, of great substance, Ruth 2, 1. 1 Sam. 9, 1. 2 K. 15, 20; of *power*, Gen. 10, 8.—Hence

2. Like Engl. *warrior*, put for *a leader in war, war-chief*. Is. 3, 2 גִּבּוֹר וְאִישׁ מִלְחָמָה *the war-chief and the soldier*; comp. Ez. 39, 20. The same is prob. to be understood of those who are called גִּבֹּרֵי דָוִד 2 Sam. 23, 8. 1 K. 1, 8. 1 Chr. 11, 26. 29, 24. Genr. of any *chief, prefect*; 1 Chr. 9, 26 גִּבּוֹרֵי הַשֹּׁעֲרִים *the chiefs of the porters*.

3. In a bad sense, *violent, an oppressor, tyrant*, Ps. 52, 3. So Arab. جَبَّار.

4. Poet. *a man*, i. q. גֶּבֶר. 2 Sam. 22, 26. In the parall. Ps. 18, 26 is גֶּבֶר.

גְּבוּרָה f. (r. גָּבַר) 1. *strength*. Ecc. 9, 16 טוֹבָה חָכְמָה מִגְּבוּרָה *wisdom is better than strength*. 10, 17 *O happy land! .... whose princes eat in due season* בִּגְבוּרָה וְלֹא בַשְּׁתִי *for strength and not for drunkenness*, i. e. in order to strengthen the body. Plur. Ps. 90, 10 *our years are seventy years* וְאִם בִּגְבוּרוֹת שְׁמֹנִים שָׁנָה *and if by reason of strength* they be *eighty years*, etc. Job 41, 4 [12].

2. Spec. *valour, strength, might*, sc. for war, Judg. 8, 21. Is. 36, 5; ascribed also to the horse, Job 39, 19. Once trop. of the bold and intrepid spirit of a prophet, Mic. 3, 8. Sometimes as concr. *might*, for *mighty deeds*; 1 K. 15, 23 *and the rest of all the acts of Asa* וְכָל־גְּבוּרָתוֹ וְכֹל־אֲשֶׁר עָשָׂה *and all his mighty deeds, and all that he did*, etc. 16, 27. 22, 46. Also concr. for גִּבּוֹרִים *mighty men*, heroes, Is. 3, 25.

3. *power, might*, Is. 30, 15; espec. of God, Ps. 21, 14. 54, 3. 66, 7. 71, 18. 89, 14. Plur. גְּבוּרוֹת יְהוָה *mighty acts*, wonders of Jehovah, Deut. 3, 24. Ps. 106, 2. Job 26, 14.

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4. *victory*, Ex. 32, 18; comp. the verb in Ex. 17, 11.

גְּבוּרָה Chald. emph. גְּבוּרְתָּא, *power*, *might*, of God, Dan. 2, 20.

* גָּבַח i. q. גָּבַהּ, *to be high*; spec. of *stature* and of the *forehead*. So Chald. גְּבִיחַ one who is too tall; Arab. أَجْبَهُ one who has a high broad forehead, Lat. *fronto*, جَبْهَةٌ forehead. Hence the two following:

גִּבַּח m. adj. one who has the forehead too high, *fronto*, since nouns of the form קִטֵּל denote blemishes of the body; hence, *bald in front*, *forehead-bald*, Lev. 13, 41. Sept. ἀναφάλαντος. Opp. קֵרַח i. e. bald behind.

גַּבַּחַת f. (r. גָּבַח) *baldness in front*, *a bald forehead*, Lev. 13, 42. 43. Trop. *bareness*, a threadbare spot on the outer or right side of cloth, Lev. 13, 55. Opp. קָרַחַת baldness behind, also a threadbare spot on the wrong side of cloth.

גַּבַּי (i. q. Syr. ܓܒܝܐ tax-gatherer) *Gabbai*, pr. n. m. Neh. 11, 8.

גֵּבִים (cisterns Jer. 14, 3, or locusts Is. 33, 4) *Gebim*, pr. n. of a small place a short distance north of Jerusalem, Is. 10, 31.

גְּבִינָה f. (r. גָּבַן no. 3) *curdled milk*, *cheese*, Job 10, 10. Arab. جبن IV to curdle milk; V, to be curdled, coagulated; جُبْنٌ, جُبُنٌ, Ethiop. ግቢነት, Syr. ܓܒܬܐ cheese.

גָּבִיעַ m. (r. גָּבַע) 1. *a cup*, *goblet*, *bowl*, of a large size, Gen. 44, 2 sq. So *a bowl* or *goblet* of wine Jer. 35, 5. distinguished from the כּוֹסוֹת or smaller cups into which the wine was poured from the larger goblet.

2. *cup*, *calix* of flowers, as an ornament of the sacred candelabra, Ex. 25, 31 sq. 37, 17. 19. Comp. Arab. قُبْعَةٌ calix of flowers, and Heb. קֻבַּעַת cup, calix.

גְּבִיר m. (r. גָּבַר) *a master*, *lord*, from the notion of might and power, Gen. 27, 29. 37.

גְּבִירָה f. (fem. of preced.) *a mistress*, every where for *a queen*, e. g. the king's consort, 1 K. 11, 19. 2 K. 10, 13; the king's mother, 1 K. 15, 13. 2 Chr. 15, 16.

גָּבִישׁ m. (r. גָּבַשׁ) pr. *ice*, see אֶלְגָּבִישׁ. Trop. for *crystal*, which resembles ice, and was in fact supposed to be ice, Plin. H. N. 37. 2; comp. Gr. κρύσταλλος and Eth. አብነ፡በረድ hail-stones, also crystal.—Once, Job 28, 18.

* גָּבַל 1. *to twist*, *to wreathe*, as a cord or rope, wreathen work; kindr. חָבַל, כָּבַל, comp. also جُمَّلٌ a rope. Hence גַּבְלוּת, מִגְבָּלָה wreathen work; also גְּבוּל pr. a cord, *line*, with which boundaries are measured. and then for *a bound* or *limit* itself; comp. Lat. *finis* and *funis*, Engl. *line* i. q. cord and boundary. Then from the signif. *boundary* comes Arab. جَبَلٌ mountain, chain of mountains, as the natural boundary of countries; comp. ὄρος and ὅρος, and Heb. גְּבָל, גְּבַל.

2. Denom. from גְּבוּל, *to bound*, *to limit*, e. g. a) As a boundary, Josh. 18, 20 וְהַיַּרְדֵּן יִגְבּוֹל־אוֹתוֹ *and Jordan shall be its boundary*. b) With acc. of boundary, *to set*, *to determine*; Deut. 19, 14 *thou shalt not remove thy neighbour's boundary*, אֲשֶׁר גָּבְלוּ רִאשֹׁנִים *which they of old time have established*.

3. With בְּ, *to border upon*, also denom. from גְּבוּל. Zech. 9, 2.

Hiph. *to set bounds around* any thing. Ex. 19, 23 הַגְבֵּל אֶת־הָהָר *set bounds around the mountain*. v. 12 וְהִגְבַּלְתָּ אֶת־הָעָם *and set bounds to the people round about*.

Deriv. see in Kal no. 1.

גְּבַל (i. q. جَبَلٌ *Jebel*, mountain, see r. גָּבַל no. 1.) *Gebal*, pr. n. of a Phenician city between Tripolis and Beirût, situated on a *hill*, and inhabited by seamen and builders, Ez. 27, 9; comp. 1 K. 5, 32 [18]. Strabo XVI. p. 755 Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz. rarely Βίβλος. The Arabs still call it جبيل *Jebeil*, i. e. little mountain.—Gentile n. גִּבְלִי *Giblite*, plur. גִּבְלִים 1 K. 5, 32 [18].

גְּבָל m. (mountain, see in r. גָּבַל no. 1,) *Gebal* Ps. 83, 8, i. e. *Gebalene*, pr. n. of the mountainous tract inhabited by the Edomites, extending from the Dead Sea

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southwards to Petra; and still called by the Arabs جبال *Jebâl*. In Judith 3, 1 Lat. Vers. and also in the writings of the Crusaders, it is called *Syria Sobal;* by Josephus, Euseb. and Steph. Byz. *Γοβολῖτις, Γεβαληνή, Γάβαλα*. See Bibl. Res. in Palest. II. p. 552.

גְּבֻל see גְּבוּל.

גַּבְלוּת f. (r. גָּבַל) *wreathen work*, twisted like cords, see the root Kal no. 1. Ex. 28, 22 *and thou shalt make upon the breast-plate* שַׁרְשׁוֹת גַּבְלֻת מַעֲשֵׂה עֲבֹת זָהָב טָהוֹר *wreathed chains* (i. e. like cords), *braided* or *laced work of pure gold;* Sept. well *κροσσοὺς συμπεπλεγμένους*. Ex. 39, 15. The same thing is expressed in Ex. 28, 14, *and two chains of pure gold*, מִגְבָּלוֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה עֲבֹת *wreathed* (like cords) *shalt thou make them, braided work;* Sept. *καταμεμιγμένα* (*ἐν ἄνθεσι*). Most prob. we are to understand small chains made of gold threads or wire twisted or braided together like cords; and then מַעֲשֵׂה עֲבֹת is added by way of epexegesis.

* גָּבַן not used in Heb. 1. *to be gibbous, curved*, see under גָּבַב no. 1; so of the body, see גִּבֵּן; of a mountain, see גַּבְנֻנִּים; of the eye-brow, arch of the eye, see Syr. and Chald. גְּבִינָא.

2. Trop. of the body, *to shrink together from fear, terror*, Arab. جَبَنَ and جَبُنَ to be timid, fearful; Act. to terrify.

3. Of milk, *to curdle, to coagulate;* comp. Germ. *die Milch erschrickt*, i. e. curdles. Hence גְּבִינָה curdled milk, cheese.

גִּבֵּן m. adj. *gibbous, hunch-backed*, Lev. 21, 20. R. גָּבַן no. 1.

גַּבְנֻנִּים m. plur. (r. גָּבַן no. 1) *heights, summits*, q. d. humps, hummocks of a mountain. Ps. 68, 16 הַר־גַּבְנֻנִּים הַר־בָּשָׁן *O mount of summits, mount of Bashan;* and v. 17 הָרִים גַּבְנֻנִּים by apposit. *ye mountains, summits*, i. e. abounding in summits.—Comp. Talm. גַּבְנוּנִית crown of the head, summit; Syr. ܓܒܢܐ summit of a mountain, arch of the eye-brow; Arab. جَبَّانَةٌ rough uneven country; also a cemetery, so called from the sepulchral mounds, tumuli.

* גָּבַע not found in the verb, kindr. with the roots גָּבַב q. v. גָּבַהּ, גָּבַח, etc. and signifying *to be high*, like a mountain, hill; and spec. *to be arched, convex, round*, like a cup, the top of the head, etc. see גָּבִיעַ, גִּבְעֹל, מִגְבָּעָה. Comp. Arab. قَبٌّ head, chief, Gr. *κεφαλή*, Lat. *caput, capo*, all which flow from the same primary source.

Deriv. גָּבִיעַ, מִגְבָּעָה, and the six here following.

גֶּבַע (hill) *Geba, Gaba*, pr. n. of a Levitical city in Benjamin, Josh. 18, 24. 21, 17; situated on the northern border of the kingdom of Judah, 2 K. 23, 8. Zech. 14, 10. More fully גֶּבַע בִּנְיָמִין 1 Sam. 13, 16. 1 K. 15, 22. It was near to Gibeah (גִּבְעָה no. 2. a), towards the northeast, Is. 10, 29. Josh. 18, 24. 28. From these passages too it is evident that Geba and Gibeah could not have been the same place; although in Judg. 20, 10. 33, גֶּבַע is inaccurately put for גִּבְעָה; comp. the context. [Now جبع *Jeb'a;* see Bibl. Res. in Palest. II. p. 113, 114. Biblioth. Sac. 1844, p. 598 sq. —R.

גִּבְעָא (hill) *Gibea*, pr. n. m. 1 Chr. 2, 49.

גִּבְעָה f. (r. גִּבַּע) plur. גְּבָעוֹת 1. *a hill*, 2 Sam. 2, 25. Is. 40, 12. 41, 15. Cant. 2, 8. al. גִּבְעֹת עוֹלָם *everlasting hills*, i. e. ever the same from the creation until now, Gen. 49, 26. Job 15, 7 לִפְנֵי גְבָעוֹת חוֹלַלְתָּ *wast thou brought forth before the hills?* Prov. 8, 25. גִּבְעַת יְהוָה *the hill of Jehovah*, i. e. Zion, Ez. 34, 26, comp. Is. 31, 4. Many of the hills in Palestine were distinguished by pr. names; as אַמָּה, גָּרֵב, חֲכִילָה.

2. Meton. *a city on a hill;* comp. the termination *dunum* in the early names of cities in Germany, France, and Britain, which in Celtic signifies *a hill*, as Augusto*dunum*, Cæsaro*dunum*, Lug*dunum*, etc. Hence as pr. n. *Gibeah:*

a) גִּבְעַת בִּנְיָמִין 1 Sam. 13, 2. 15, ג׳ בְּנֵי בִנְיָמִין 2 Sam. 23, 29, *Gibeah of Benjamin;* likewise called גִּבְעַת שָׁאוּל *Gibeah of Saul* 1 Sam. 11, 4; גִּבְעַת הָאֱלֹהִים 1 Sam. 10, 5, comp. 10; also *κατ' ἐξοχὴν* הַגִּבְעָה *Gibeah*, Hos. 5, 8. 9, 9. 10, 9; גִּבְעָה 1 Sam. 10, 26, גִּבְעַת Josh. 18, 28;

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a city of Benjamin, the birthplace of Saul, noted for the atrocious crime committed by its inhabitants Judg. 19, 12 sq. 20, 4 sq. Like Bethel it seems to have been reckoned among the ancient sanctuaries of Palestine, 1 Sam. 10, 5. 6. [It lay on and around a high and sharp hill, now called *Tuleil el-Fûl*, about three miles north of Jerusalem, near the great road; see Biblioth. Sac. 1844, p. 598 sq. Bibl. Res. in Palest. II. p. 144, 317. Joseph. B. J. 5. 2. 1.—R.] Gentile n. גִּבְעָתִי *Gibeathite* 1 Chr. 12, 3.

b) גִּבְעַת פִּינְחָס *Gibeah of Phinehas*, in the mountains of Ephraim, Josh. 24, 33.

c) גִּבְעָה *Gibeah*, a place in the tribe of Judah, Josh. 15, 57. Now called جبعا *Jeb'ah*, a village southwest of Jerusalem near the foot of the mountains; see Bibl. Res. in Palest. II. p. 327.

גִּבְעוֹן (hill-city, i. e. built on a hill,) *Gibeon*, a large city of the Hivites Josh. 10, 2. 11, 19, afterwards belonging to Benjamin Josh. 18, 25. 21, 17; to be distinguished from the neighbouring cities Geba גֶּבַע, and Gibeah גִּבְעָה, lying westward of both, and northwest of Jerusalem; now called الجيب *el-Jib*; see Bibl. Res. in Palest. II. p. 135–9. In the reigns of David and Solomon the sacred tabernacle was stationed here, 1 K. 3, 4. 5. 9, 2.—Gentile n. גִּבְעֹנִי *Gibeonite*, 2 Sam. 21, 1 sq.

גִּבְעֹל quadril. m. *the calix* or *corolla* of flowers, i. q. גִּבְרִית *calix* with ל added, which sometimes seems to have the force of a diminutive, comp. כַּרְמֶל, חַרְגֹּל from חָרַג. Once spoken of flax, Ex. 9, 31 *for the barley was in the ear* וְהַפִּשְׁתָּה גִּבְעֹלָהּ *and the flax in the calix*, i. e. in flower.—It is used also in the Mishna for the *calix* or *corolla* in the flowers of hyssop or origanum, which exhibits almost the appearance of ears of grain, e. g. Para 11. § 7. 9. ib. 12. § 2, 3; where the more learned Rabbins have long ago explained it correctly. See more in Thesaur. p. 261.

גִּבְעַת see in גִּבְעָה no. 2. a.

* גָּבַר and גָּבֵר 2 Sam. 1, 23, fut. יִגְבַּר, *to be* or *become strong, mighty, to prevail*. The primary idea is that of *binding*, kindr. with גָּבַל; like Arab. جَبَرَ I. VII, VIII *to bind up something broken, to make firm and solid*, which is also referred to strength and power, as in Conj. V, *to be strong, strengthened, confirmed*; Syr. ܬܓܒܰܪ, ܐܬܓܰܒܰܪ, to show oneself strong. Ethiop. ገብረ to labour, to do, which seems derived from the idea of force and strength. Kindred is also גֶּבֶר, كبير.—Absol. of an enemy Ex. 17, 11; of waters rising and increasing, Gen. 7, 18. 19. 20. 24; of wealth Job 21, 7. With מִן *to be stronger than* any one, 2 Sam. 1, 23; also with עַל, Gen. 49, 26.

PIEL *to make strong, to strengthen*, Zech. 10, 6. 12. Ecc. 10, 10 חַיִל יְגַבֵּר *he puts to more strength*.

HIPH. 1. *to make strong, to confirm*. Dan. 9, 27 וְהִגְבִּיר בְּרִית לָרַבִּים *he shall make a firm covenant with many*.

2. Intrans. *to prevail*, pr. *to exercise strength*, comp. synon. הֶאֱמִיץ, חָזַק, and Lat. *robur facere* Hirt. Bell. Afr. 85. Ital. *far forze*.—Ps. 12, 5 לְלְשֹׁנֵנוּ נַגְבִּיר *with our tongue will we prevail*. Comp. Is. 28, 15.

HITHPA. 1. *to show oneself strong, to prevail*, with עַל Is. 42, 13.

2. *to conduct oneself proudly, insolently*, ὑβρίζειν, Job 36, 9; with אֶל *against* any one, Job 15, 25. Arab. V, to be proud, contumacious, جَبَّارٌ proud, contumacious.

Deriv. גִּבּוֹר, גְּבוּרָה, גְּבִיר, גְּבִירָה, and those here following.

גֶּבֶר m. plur. גְּבָרִים 1. *a man*, so called from his strength, i. q. אִישׁ; found only in poetry except a few examples, Deut. 22, 5. 1 Chr. 24, 4. 26, 12. comp. לְגִבֹּרִים; but the usual word in Aramæan, גְּבַר, ܓܰܒܪܳܐ.—Ps. 34, 9 אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ *happy the man who trusteth in him*. 52, 9. 94, 12. al. לְגִבֹּרִים, *man by man*, Josh. 7, 14. 17. 1 Chr. 23, 3. Spec. a) Opp. to woman, *a man, male*, Deut. 22, 5. Jer. 30, 6. 31, 22; and so even of *a man-child* just born, Job 3, 3 *the night when it was said* הָרָה גָּבֶר *a man-child is conceived*. Comp. אִישׁ 1. a. b) Opp. to a wife, *a husband*, Prov. 6, 34. c) Sometimes put for *manly vigour, might*. Is. 22, 17 *behold Jehovah will cast thee out* כַּלְטַלְטָה גָּבֶר *with a manly cast*, i. e.

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mighty, violent. Job 38, 3. 40, 7. Ps. 88, 5. Comp. אִישׁ 1. d. d) *a man, mortal*, opp. to God, comp. אִישׁ 1. e. Job 4, 17. 10, 5. 14, 10. 14. e) *a soldier, warrior*, comp. אִישׁ 1. l. Judg. 5, 30; comp. Jer. 41, 16 גְּבָרִים אַנְשֵׁי מִלְחָמָה.

2. i. q. אִישׁ no. 4, *each, every one*. Joel 2, 8 גֶּבֶר בִּמְסִלָּתוֹ יַלֵּכוּן *they shall go every one in his path*. Lam. 3, 39 in the second hemistich.

3. *Geber*, pr. n. m. 1 K. 4, 19, comp. 13.

גְּבַר i. q. גֶּבֶר, *a man*, a form imitating the Chaldee, Ps. 18, 26. In the parallel passage 2 Sam. 22, 26 is גִּבּוֹר.

גְּבַר Chald. id. *a man*, Dan. 2, 25. 5, 11. Plur. גֻּבְרִין, גֻּבְרַיָּא (as if from גֻּבְרָא), *men*, Dan. 3, 8 sq. 6, 6 sq.

גִּבָּר Chald. m. i. q. גִּבּוֹר, plur. constr. גִּבָּרֵי.

1. *a mighty man, hero, warrior*, Dan. 3, 20.

2. *Gibbar*, pr. n. of a place, Ezra 2, 20; apparently for גִּבְעוֹן, comp. Neh. 7, 25.

גִּבֹּר see גִּבּוֹר.

גַּבְרִיאֵל (man of God) *Gabriel*, one of the archangels, Dan. 8, 16. 9, 21. Comp. Luke 1, 19.

גְּבֶרֶת f. (for גְּבִירָת from masc. גְּבִיר) c. suff. גְּבִרְתִּי, *a mistress*, opp. to a maid-servant, Gen. 16, 4. 8. 9. 2 K. 5, 3. Prov. 30, 23. גְּבֶרֶת מַמְלָכוֹת *mistress of kingdoms* Is. 47, 5. 7.

* גָּבַשׁ not found in the verb, i. q. Arab. جَبَسَ and جَمَسَ *to freeze, to congeal;* whence אֶלְגָּבִישׁ and גָּבִישׁ. But Chald. גָּבַשׁ is *to collect, to gather;* hence pr. n. מַגְבִּישׁ.

גִּבְּתוֹן (a height, hill, r. גָּבַב, comp. Chald. גִּבְתָּא) *Gibbethon*, pr. n. of a city of the Philistines in the territory of Dan, Josh. 19, 44. 21, 23. 1 K. 15, 27. It is called by Eusebius *Γαβαθὼν τῶν Ἀλλοφύλων*, by Josephus *Γαβαθώ*.

גָּג m. constr. גַּג, c. suff. גַּגּוֹ, with He parag. גָּגָה Josh. 2, 6, plur. גַּגּוֹת.

1. *a roof*, the flat roof of an oriental house, Josh. 2, 6. 8. 1 Sam. 9, 25. 26. Prov. 21, 9. al. Spoken of the roof of a tower Judg. 9, 51; of a temple Judg. 16, 27.

2. *the top, upper part* of an altar, Ex. 30, 3. 37, 26.

Note. The suggestion of Redslob is not improbable, that גָּג may be for גַּנְגְּ, גֶּנֶג, and this from גַּנְגַּן; as שַׁרְשָׁה from שַׁרְשְׁרָה; כרך, كرك, from כַּרְכַּר; *Γολγογοθᾶ* Arab. جلجة from גֻּלְגֹּלֶת. It can also be for גַּח, גָּח, from the root جَحَّ, whence جحّ a plain, level surface; comp. سَطْحٌ roof, from سطح to expand.

גַּד m. (r. גָּדַד) 1. *coriander*, the seed, so called from the little furrows or stripes on the grains, see r. גָּדַד no. 1. Ex. 16, 31. Num. 11, 7. Sept. Vulg. *κόριον, κορίανον, coriandrum;* and so the other oriental interpreters, except the Chald. and Samar. This is also supported by the Carthaginian usage; comp. Dioscorid. 3. 64 *Αἰγύπτιοι ὄχιον, Ἄφροι* (i. e. the Carthaginians) *γοίδ*.

2. i. q. גָּד no. 1, *fortune*, with the art. spec. *the god Fortune, Gad*, worshipped by the Babylonians and the Jewish exiles, Is. 65, 11. He is elsewhere called also *Baal, Bel*, בַּעַל, בֵּל, i. e. the planet Jupiter, *stella Jovis*, which was regarded throughout the east as the genius and giver of good fortune, and is hence called by the Arabs السعد الاكبر *bona fortuna major;* see more in art. בֵּל. In the other hemistich in Is. l. c. is also mentioned מְנִי, prob. the planet Venus, which is called in the east *bona fortuna minor*, see in מְנִי. See more fully on these superstitions in Comment. on Is. II. p. 283 sq. 335 sq. Sept. well *Τύχη*, Vulg. *Fortuna*. Comp. בַּעַל גָּד p. 147.

גָּד m. 1. *fortune*, i. q. גַּד no. 2, comp. r. גָּדַד no. 3. Arab. جَدٌّ and Syr. ܓܕܐ id. جَدَّ to be fortunate, to be rich, جَدِيدٌ fortunate.—Gen. 30, 11 Cheth. בְּגָד. Sept. *ἐν τύχῃ, in fortune, fortunately*, Vulg. *feliciter* sc. hoc mihi accidit. Keri בָּא גָד *fortune cometh*.

2. *Gad*, pr. n. a) A son of Jacob, the name being prob. derived from good fortune, Gen. 30, 11; although another

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signification is alluded to in Gen. 49, 19. He was the head of the tribe of like name, whose territory lay in the mountains of Gilead, Deut. 3, 12. 16, between that of Manasseh and Reuben, Josh. 13, 24–28; comp. Num. 32, 34. 35. 36. Ez. 48, 27. 28. נַחַל הַגָּד *the torrent of Gad*, i. e. the Jabbok, not the Arnon, 2 Sam. 24, 5.—Gentile n. is גָּדִי *Gadite*, (diff. from גַּדִּי.) mostly collect. הַגָּדִי *the Gadites* Deut. 3, 12. Josh. 22, 1. b) A prophe twho lived in the time of David, 1 Sam. 22, 5. 2 Sam. 24, 11 sq.

גְּדָבְרִין Chald. see below in גִּזְבָּר.

* גִּדְגַּד quadril. Ethiop. *guadguada* to beat, *pulsare; to* thunder. Hence

גִּדְגָּד (perh. thunder) *Gidgad*, whence חֹר הַגִּדְגָּד *Hor-hagidgad* Num. 33, 32, pr. n. of a station of the Israelites in the desert, i. q. גֻּדְגֹּדָה *Gudgodah* Deut. 10, 7.

גֻּדְגֹּדָה see in גִּדְגָּד.

* גָּדַד fut. יָגֹד 1. *to cut* or *hew*, *to cut in*, to make incisions, see Hithpo. Arab. جَدَّ to prune a vine, to cut cloth from the loom; comp. Chald. גְּדַד. Kindred roots are גָּדָה, גָּדַע. This primary signification of *cutting*, *hewing*, is possessed by the syllable גד in common with the sibilated גז, see גָּזַז; from which indeed it has arisen by dropping the sibilation; and both of them are only softened forms from the harder syllables קץ, קש, כס, חץ, חז, and dropping the sibilation קט, קר, חט, חר, to all which belong the same idea of *cutting;* see the roots גָּזַז, קָצַץ, חָצַץ, קָדַד, חָדַד. In the Indo-European languages, comp. Lat. *cædo*, *scindo*, Gr. σχίζω for σχίδω, Pers. چیدن to cut, to cleave, خودن i. q. Engl. *to cut*.—Hence

2. *to penetrate*, i. e. *to break in upon* any one, *to press* or *crowd upon*, i. q. גּוּד; c. עַל, Ps. 94, 21.—Hence גְּדוּד and Hithpo. no. 2.

3. From the notion of cutting off, deciding, comes also the signif. of *lot*, *fate*, *fortune*, comp. גְּזַר no. 2; whence Heb. גַּד, גָּד, fortune.

Hithpo. 1. *to cut oneself*, *to make incisions* in the skin or flesh; e. g. in mourning Jer. 16, 6. 41, 5. 47, 5; or as a part of idol worship, Deut. 14, 1. 1 K. 18, 28.

2. Reflex. of Kal no. 2, *to press* or *crowd themselves together*, sc. great numbers into one place, Jer. 5, 7. Mic. 4, 14.

Deriv. גַּד, גָּד, גְּדוּד, and pr. n. גַּדִּי, גַּדִּיאֵל, מְגִדּוֹ.

גְּדַד Chald. *to cut* or *hew*, *to cut down*, e. g. a tree, Imper. גֹּדּוּ Dan. 4, 11. 20. Comp. Heb. גָּדַד no. 1.

גַּדָּה see חֲצַר גַּדָּה.

* גָּדָה obsol. root, prob. *to cut*, *to cut off*, and hence *to pluck*, *to crop*, *to tear off;* comp. kindr. גָּדַד. Hence גְּדִי a kid, so called from cropping; also

גָּדָה or גֵּדָה f. plur. constr. גְּדוֹת, *banks* of a river, Josh. 3, 15. 4, 18. Is. 8, 7; so called as cut and torn away by the stream, comp. r. גָּדָה. Comp. גָּרַף, also חוֹף, حَافَّةٌ, shore, from חָפַף to rub or wash away; جَلَمَةٌ bank, from جلم to cut away, whence also جَلَمٌ a kid; comp. Gr. ἀκτή, ἀγή, from ἄγνυμι; ῥηγμίν, ῥαχία, from ῥήγνυμι.—Chald. גּוּדָא a wall, stone wall; also bank, shore, q. d. wall of the sea. Arab. جَدٌّ shore, coast, also from the notion of cutting.

גְּדוּד m. plur. גְּדוּדִים and גְּדוּדוֹת.

1. *an incision*, *cutting*, from r. גָּדַד no. 1; e. g. in the skin Jer. 48, 37; in the soil, *a furrow*, Ps. 65, 11.

2. *a troop*, *band* of warriors, (pr. a cutting in,) so called from the figure as intended *to cut* or *break in* upon the enemy, like Lat. *acies;* used mostly of light-armed troops engaged in plundering and predatory incursions. Gen. 49, 19 גָּד גְּדוּד יְגוּדֶנּוּ *Gad, troops shall press upon him*, i. e. bands of wandering Arabs from the neighbouring desert. 2 K. 5, 2 אֲרָם יָצְאוּ גְדוּדִים *the Syrians had made an excursion in bands.* 1 Sam. 30, 8. 15. 23. 2 Sam. 3, 22. בְּנֵי הַגְּדוּד *the sons of the troop*, i. e. soldiers, 2 Chr. 25, 13; poet. בַּת גְּדוּד Mic. 4, 14. Of a band of robbers Hos. 7, 1. 1 K. 11, 24. גְּדוּדֵי יְהוָֹה *the bands of Jehovah*, his armies of angels, Job 25, 3; also hosts of calamities inflicted by him, Job 19, 12.—Syr. ܓܘܕܐ a troop, band of soldiers.

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גָּדוֹל m. adj. (r. גָּדַל) rarely defect. גָּדֹל Gen. 1, 16; constr. גְּדוֹל, גְּדֹל, thrice in Keri גָּדֹל Ps. 145, 8. Nah. 1, 3. Prov. 19, 19; fem. גְּדוֹלָה, גְּדֹלָה.

1. *great*, in magnitude and extent, הַיָּם חָגָדוֹל Num. 34, 6; הָאָדָם הַגָּדוֹל וְהָעֲנָקִים *a large* (tall) *man among the Anakim* Josh. 14, 15; in number and multitude, as גּוֹי גָּדוֹל Gen. 12, 2; in intensity, as joy Neh. 8, 12, mourning Gen. 50, 10; in weight, importance, Gen. 39, 9. Joel 2, 11. Also Gen. 29, 7 עוֹד הַיּוֹם גָּדוֹל *it is yet great* (high) *day*, i. e. much of the day yet remains; comp. French *grand jour*, Germ. *hoch am Tage*. Sept. ἔτι ἐστὶν ἡμέρα πολλή. Subst. גְּדֹל זְרוֹעֲךָ *the greatness of thine arm* Ex. 15, 16. Plur. גְּדֹלוֹת *great things, mighty deeds*, espec. of God, Job 5, 9. 9, 10. 37, 5. Spec. a) Of greater age, *natu major. elder, eldest*; Gen. 10, 21 אֲחִי יֶפֶת הַגָּדוֹל *the elder brother of Japhet.* 27, 1 בְּנוֹ הַגָּדֹל *his eldest son.* v. 15. 42. b) *great* in power, dignity, rank, wealth, *powerful, high, noble*, Ex. 11, 3. 2 K. 5, 1. Job 1, 3. חַכֹּהֵן הַגָּדוֹל *the high priest* Hag. 1, 1. 12. 14. Plur. גְּדֹלִים *the great*, i. e. men of rank and power, Prov. 18, 16; גְּדֹלֵי הָעִיר 2 K. 10, 6. 11.

2. *haughty, proud, insolent*, comp. גָּדַל Hiph. Hithpa. no. 2. Ps. 12, 4 לָשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת *the tongue speaking proud* things, i. e. insolent, impious. Comp. Dan. 7, 8. 11. 20. 11. 36. Rev. 13, 5; also Gr. *μέγα εἰπεῖν* Od. 16. 243. ib. 22. 288.

גְּדוּלָה or גְּדֻלָּה, see גְּדֻלָּה.

גְּדוּפִים only in Plur. גְּדוּפִים Is. 43, 28. Zeph. 2, 8, and גְּדוּפוֹת Is. 51, 7, *reproaches, revilings.* R. גָּדַף.

גְּדוּפָה f. id. Ez. 5, 15.

גָּדִי 1. *a Gadite*, patronym. from גָּד; see גָּד no. 2. a.

2. *Gadi*, pr. n. m. 2 K. 15, 14.

גַּדִּי (fortunate, from גַּד, גָּד) *Gaddi*, pr. n. m. Num. 13, 11.

גְּדִי m. (r. גָּדָה) *a kid*, so called from its cropping the herbage, see the root. Arab. جَدْيٌ id. جَدِيَةٌ a she-kid.—Gen. 38, 23. Ex. 23, 19. Deut. 14, 21; more fully גְּדִי עִזִּים *a kid of the goats* Gen. 38, 17. 20. Plur. גְּדָיִים 1 Sam. 10, 3; גְּדֵי עִזִּים Gen. 27, 9. 16.

גַּדִּיאֵל (fortune of God, i. e. sent from God) *Gaddiel*, pr. n. m. Num. 13, 10.

גְּדֵרָה or גַּדֵּרָה f. (r. גָּדַר) *bank* of a river; Plur. גְּדֵרוֹתָיו or גַּדֵּרוֹתָיו 1 Chr. 12, 15 Cheth. In Keri גְּדוֹתָיו, see גָּדָה subst.

גְּדִיָּה f. *a she-kid*, plur. גְּדָיוֹת Cant. 1, 8. Comp. גְּדִי.

גְּדִילִים m. only in plur. גְּדִילִים, pr. *twisted threads*, see r. גָּדַל no. 1. Chald. גְּדִילָא a thread, cord, Syr. ܓܕܝܠܐ plaited locks, Arab. جَدِيلٌ a rein or halter of braided thongs. Hence

1. *fringe, tassels*, i. q. צִיצִת, worn by the Israelites on the corners of the outer garment, Deut. 22, 12.

2. *festoons*, on the capitals of columns, 1 K. 7, 17.

גָּדִישׁ m. (r. גָּדַשׁ) 1. *a heap of sheaves* in the field, *a shock* or *stack* of grain, Ex. 22, 5. Judg. 15, 5. Job 5, 26. Syr. Chald. ܓܕܝܫܐ, גְּדִישָׁא id. Arab. espec. among the Moors, جِدِيس, جُدْس, comp. جَدَّسَ to heap up.

2. *a tomb, tumulus*, sepulchral mound, Job 21, 32. Comp. Arab. جَدَثٌ sepulchre.

* גָּדַל 1. *to twist, to twist together, to bind together*, like Arab. جَدَلَ to turn, to twist a cord, Chald. גְּדַל, Syr. ܓܕܰܠ to twist, to twine; hence Heb. גְּדִילִים twisted threads q. v. This primary signification is in the kindred dialects transferred, on the one hand to *wrestling*, whence جَادَلَ to wrestle, also Ethiop. ገደለ to wrestle, to contend; and on the other to *strength* and *force*, like other verbs of twisting and binding, as חזק, חָשַׁר, חָבַל, גָּבַר; whence جَدَلٌ strength, might. And from this again comes the intrans. signification alone current in Hebrew, viz.

2. *to be* or *become great, to grow*; once præt. *E*, גָּדֵל, Job 31, 18; fut. always יִגְדַּל. (A trace of transitive power lies

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in the pr. n. גְּדַלְיָה q. v.) Gen. 21, 8. 25, 27. 38, 14. Ex. 2, 10. 11. Job 31, 18 גִּדַּלְנִי כְאָב *he grew up to* (with) *me as with a father*, i. e. the orphan, the suff. being here for the dative.—Trop. of *wealth* and *power*; Gen. 26, 13 עַד כִּי־גָדַל *until he became very great*, i. e. very wealthy. 24, 35. 48, 19. 41, 40 *only in the throne will I be greater than thou*, i. e. as possessing royal dignity.

3. *to be great* in value, i. e. *to be greatly valued, to be highly prized*, 1 Sam. 26, 24; comp. v. 21. Also *to be magnified*, i. e. *praised, extolled*; Ps. 35, 27 יִגְדַּל *let Jehovah be magnified*. 40, 17. 70, 5. 2 Sam. 7, 26.

Piel גִּדֵּל Josh. 4, 14. Esth. 3, 1; at the end of a clause גִּדַּל Is. 49, 21; comp. Lehrg. § 93. n. 1. Heb. Gram. § 51. n. 1.

1. *to make great, to cause to grow, to let grow*, i. q. to nourish, to train; e. g. the hair Num. 6, 5; so the rain nourishes plants, trees, i. e. causes them to grow, Is. 44, 14. Ez. 31, 4; *to bring up* children 2 K. 10, 6. Is. 1, 2. 23, 4.—Trop. *to make great, powerful*, Josh. 3, 7. Esth. 3, 1. 5, 11. 10, 2. Gen. 12, 2.

2. Trans. of Kal no. 2, *to value greatly, to prize highly*. Job 7, 17 *what is man* כִּי תְגַדְּלֶנּוּ *that thou shouldst so greatly prize him?* Hence *to magnify*, i. e. *to praise, to extol*, Ps. 69, 31; with לְ 34, 4.

Pual pass. of Pi. no. 1, *to be brought up, trained up*, Part. Ps. 144, 12.

Hiph. 1. *to make great, to increase*, Gen. 19, 19. Is. 9, 2. 28, 29. הִגְדִּיל לַעֲשׂוֹת pr. to make great in doing, i. e. *to do great things*, wonders, spoken of God, Joel 2, 21, and with לַעֲשׂוֹת impl. 1 Sam. 12, 24; see also below. So with the ellipsis of a different infin. 1 Sam. 20, 41 *and they both wept* עַד־הִגְדִּיל דָּוִד (sc. לִבְכּוֹת) *until David wept greatly*, vehemently.—The like construction is also taken in a bad sense: הִגְדִּיל פֶּה Obad. 12, הִגְדִּיל בְּפֶה Ez. 35, 13, pr. to make great the mouth, i. q. *to speak great things*, i. e. *proudly, insolently*. Also הִגְדִּיל לַעֲשׂוֹת *to do proud things*, to act proudly, insolently, Joel 2, 20; and simpl. הִגְדִּיל Lam. 1, 9. Zeph. 2, 8; with עַל Ps. 35, 26. 38, 17. 55, 13. Job 19, 5. Jer. 48, 26. 42. Comp. גָּבַר Hithpa.

2. *to make high, to lift up*. Ps. 41, 10.

Hithpa. 1. *to show oneself great and powerful, to magnify oneself*, of God, Ex. 38, 23.

2. *to magnify oneself* in a bad sense, i. e. *to act proudly, insolently*, c. עַל Is. 10, 15. Dan. 11, 36, 37.

Deriv. גְּדוֹל, גְּדִילִים, מִגְדָּל, and pr. n. גְּדַלְיָהוּ, מִגְדָּלוֹ or מִגְדּוֹל. The rest here follow.

גָּדֵל m. part. or verbal adj. *becoming great, growing up*, 1 Sam. 2, 26. Gen. 26, 13; *great* Ez. 16, 26.

גֹּדֶל m. c. suff. גָּדְלוֹ, once גָּדְלוֹ Ps. 150, 2. R. גָּדַל.

1. *greatness, magnitude*, Ez. 31, 7.

2. *greatness*, i. e. *majesty, magnificence*, as of a king Ez. 31, 2. 18; of God, Deut. 3, 24. 5. 21.

3. גֹּדֶל לֵבָב *greatness of heart*, i. e. *pride, insolence*, Is. 9, 8. 10, 12.

גַּדֵּל (perh. *too great*, giant, after the form of adjectives expressing blemishes of the body, as גַּבַּח, קַרַח, פַּסַּח) *Giddel*, pr. n. m. a) Ezra 2, 47. Neh. 7, 49. b) Ezra 2, 56. Neh. 7, 58.

גָּדֹל see גָּדוֹל.

גְּדֻלָּה f. (r. גָּדַל) five times גְּדוּלָה or גִּדְלָה (the copies differ, see J. H. Mich. ad 2 Sam. 7, 23. 1 Chr. 17, 19) a word of the later Hebrew.

1. *greatness*, concr. *great things, mighty deeds*, espec. of God, 2 Sam. 7, 23. 1 Chr. 17, 19. Plur. גְּדֻלוֹת 1 Chr. 17, 19. 21, also Ps. 145, 6 Chethibh.

2. *greatness*, i. e. *majesty, magnificence*, of God Ps. 145, 3; of a king, Esth. 1, 4. Ps. 71, 21.

גְּדַלְיָה (whom Jehovah hath made great or powerful, see r. גָּדַל no. 2) *Gedaliah*, pr. n. m. a) Of the governor of Judea appointed by Nebuchadnezzar, 2 K. 25, 22 sq. Jer. 40, 5 sq. 41, 1 sq. called also גְּדַלְיָהוּ 39, 14. b) Ezra 10, 18. c) Zeph. 1, 1.

גְּדַלְיָהוּ (id.) *Gedaliah*, pr. n. m. a) Jer. 38, 1. b) 1 Chr. 25, 3. 9. c) See גְּדַלְיָה lett. a.

גִּדַּלְתִּי *Giddalti*, pr. n. of a son of Heman, 1 Chr. 25, 4. 29. R. גָּדַל Pi.

* גָּדַע fut. יִגְדַּע 1. *to cut* or *hew down to cut off, to fell* trees, see Pual. Trop. of persons slain, Is. 10, 33. Arab.

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جدع to cut off the hands, nose, ears, أَجْدَعُ mutilated. Kindr. is גָּזַע; see more under גָּדַר.—Once of the beard as cut off in mourning, Is. 15, 2 כָּל־זָקָן גְּדוּעָה *every beard is cut off*, mutilated. In the corresponding passage Jer. 48, 37 is read גְּרוּזָה *clipped*, which some 80 Mss. have also adopted in Is. l. c. though without good reason; since Jeremiah, in the manner of later writers, substitutes a more common word in the place of one less usual. See Comm. on Is. l. c. comp. Gesch. d. hebr. Sprache p. 37; see also above under אָשִׁישׁ p. 94.

2. *to cut* or *break asunder*, as a staff, Zech. 11, 10. 14. Trop. God is said *to break the arm* of any one 1 Sam. 2, 31, or *the horn* of any one Lam. 2, 3 (comp. Ps. 75, 11), i. q. *to break his power*, to take away his stength. So also in Arabic.

Niph. *to be cut off* or *down*, Judg. 21, 6. Is. 14, 12. 22, 25. Also *to be broken*, e. g. horns Is. 48. 25, statues Ez. 6, 6.

Piel גִּדַּע, with distinct. accent גִּדַּע, *to cut* or *break asunder*, *to break in pieces*, as bars, bolts, Is. 45, 2; horns, Ps. 75, 11; idols, images, Deut. 7, 5. 12, 3.

Pual *to be cut down*, as a tree Is. 9, 9.

The derivatives all follow.

גִּדְעוֹן (perh. tree-feller, i. e. impetuous warrior, comp. Is. 10 33) *Gideon*, pr. n. of a warrior and judge of Israel, who delivered the nation from the bondage of Midian, Judg. c. 6–8. Sept. Γεδεών.

גִּדְעֹם (a cutting down) *Gidom*, pr. n. of a place in the tribe of Benjamin, Judg. 20, 45.

גִּדְעֹנִי (id. after the form יִרְמְיָהוּ) *Gideoni*, pr. n. m. Num. 1, 11. 2, 22.

* גָּדַם pr. i. q. Arab. جدف *to cut off*, comp. under גָּדַד; trop. *to use cutting words*, *verbis proscindere*. Hence

Piel גִּדֵּף *to reproach*, *to revile*; Arab. Conj. II, Syr. Pa. id. So as to men, see גִּדּוּפִים; mostly of God, *to blaspheme*, 2 K. 19, 6. 22. Is. 37, 6. 23. Ps. 44, 17. So also by actions, by presumptuous and voluntary sins, with which men mock and contemn Jehovah, Num. 15, 30. Ez. 20, 27.

Deriv. גְּדוּפָה, גִּדּוּפִים.

* גָּדַר *to wall*, *to wall in* or *around*, also *to build a wall*. Arab. جدر id. The primary idea is that of *surrounding*, *enclosing*, e. g. with a wall, hedge, etc. comp. the kindr. roots חָצַר, חָדַר, etc. and see under אָוַר p. 30. Comp. also גָּדַר, אָבַר. The same stock of roots is widely diffused likewise in the occidental languages, designating now that which encloses, and now the space enclosed. Compare in later Lat. *cadarum*, Ital. *catarata*, Germ. *Gatter*, *Gitter*; oftener with the letter *r* transposed, as Gr. χόρτος, Lat. *hortus*, *cors*, *chors*, *cohors*, Germ. *Garten*, Engl. *garden*, also Germ. *Gard*, i. e. a fortified enclosure, fortress, as in the pr. n. Stuttgard, etc. Slavic *gorod* i. e. fortified city, comp. Russ. Novogorod, Engl. *yard*, etc. etc.—Part. גּוֹדְרִים *masons*, Germ. *Maurer*, 2 K. 12, 13. Trop. a) גָּדַר גָּדַר עַל *to build a wall around* any one, i. e. to protect, to defend, Ez. 13, 5, comp. 22, 30. b) גָּדַר בְּעַד מ׳ *to wall up around* any one, i. e. to obstruct his way, shut him up, Lam. 3, 7. 9. Job 19, 8. Hos. 2, 8.

The derivatives all follow.

גָּדֵר comm. gend. m. Ez. 42, 7; f. Ps. 62, 4.

1. *a wall* Ez. 13, 5; spec. *wall of* a vineyard Num. 22, 24. Is. 5, 5.

2. *a walled place*, *enclosure*, Ezra 9, 9. Arab. جَدْر, جِدَار, a wall of a house or enclosure, جَدِير place walled in.

גָּדֵר m. 1. i. q. גָּדֵר, *a wall* of a court, garden, etc. twice in constr. state, Prov. 24, 31. Ez. 42, 10. Comp. Lehrg. p. 565.

2. *Geder*, pr. n. of a Canaanitish city, the residence of a king, Josh. 12, 13; perhaps the same with גְּדֵרָה.

גְּדוֹר (wall) *Gedor*, pr. n. a) A place in the mountains of Judah, Josh. 15, 58. Now called *Jedûr* on the brow of the mountains; see Bibl. Res. in Palest. II. p. 338. b) m. 1 Chr. 8, 31. 9, 37.

גְּדֵרָה f. (r. גָּדַר) constr. גְּדֵרַת; plur. גְּדֵרוֹת, constr. גִּדְרוֹת, c. suff. גְּדֵרֹתָיו Ps. 89, 41.

1. *a wall*, as of a city Ps. 89, 41; oftener of a vineyard Jer. 49, 3. Nah. 3,

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17. It differs from a hedge, מְשׂוּכָה Is. 5, 5.

2. *a place walled in, enclosure;* hence i. q. Arab. جَدِيرَة, *a fold* for flocks and cattle, i. e. a stall in the open fields, open above and surrounded with a wall; fully גְּדֵרוֹת צֹאן *sheep-folds* Num. 32, 16. 24, 36. For such folds, comp. Hom. Od. 9. 185.

3. With art. הַגְּדֵרָה, *Gederah*, pr. n. of a city in the plain of Judah, Josh. 15, 36; perh. the same elsewhere called בֵּית גָּדֵר. Comp. Pun. גדר i. e. *Gades* in Spain, see Monumm. Phœn. p. 304 sq. also *Γάδαρα* a city of Peræa, *Γαδαρηνός*; Matt. 8, 28. al.—The gentile n. is גְּדֵרָתִי *Gederathite* 1 Chr. 12, 4.

גְּדֵרוֹת (folds) Josh. 15, 41, and with art. הַגְּדֵרוֹת 2 Chr. 28, 18, *Gederoth*, also a town in Judah. R. גָּדַר.

גְּדֵרוֹתַיִם (two folds, comp. מִשְׁפְּתַיִם) *Gederothaim*, pr. n. of a town in the plain of Judah, Josh. 15, 36. R. גָּדַר.

גְּדֵרִי gentile n. *Gederite*, from בֵּית־גְּדֵרִי, or from גָּדֵר q. v. 1 Chr. 27, 28.

* גָּדַשׁ i. q. Chald. גְּדַשׁ, *to heap up*. Hence גָּדִישׁ q. v.

גָּהּ Ez. 47, 13, a corrupt reading for זֶה, which stands in v. 15, and is also expressed in the Sept. Vulg. Chald. and Engl. Vers. So also in 14 Mss. See under בֹּגֶד.

* גָּהָה pr. *to thrust away, to remove*, sc. the bandage or dressing from a wound, i. q. *to cure*. Hos. 5, 13 וְלֹא־יִגְהֶה מִכֶּם מָזוֹר *nor remove from you the sore*, i. e. the king of Assyria could not cure the wounds of the Jewish state; as in the other clause. Syr. ܓܗܐ to go away, to flee; Aph. to give rest, to relieve, to deliver; Arab. جَهَّ to repulse. The Rabbins explain גָּהָה by רפא.—Hence

גֵּהָה f. pr. 'removal of the dressings,' i. e. *a healing, cure* of a wound. Prov. 17, 22 לֵב שָׂמֵחַ יֵיטִיב גֵּהָה *a joyful heart maketh a happy cure;* comp. 16, 24. Sept. *εὐεκτεῖν ποιεῖ.*

* גָּהַר *to bow oneself down, to prostrate oneself;* spoken of Elisha as about to raise the dead child, 2 K. 4, 34. 35 וַיִּגְהַר עָלָיו וַיִּגְהַר *and he bowed himself upon him.* Also 1 K. 18, 42 וַיִּגְהַר אַרְצָה *and he bowed himself to the ground.* This signif. is demanded by the context, and is also unanimously expressed by all the ancient versions and interpreters; except Chald. and Arab. in 2 K. The Syriac has the same word under the form ܐܬܓܗܪ Ethpe. with which corresponds Chald. גְּהַן; the letters ר and ן being frequently interchanged; see examples under lett. נ.

גַּו m. (r. גָּוָה I) c. suff. גַּוִּי, *the back;* only in the phrase חָשַׁלְתָּ אַחֲרַי גַּוֶּךָ *to cast behind one's back*, i. e. to neglect, to contemn, 1 K. 14, 9. Ez. 23, 35. Neh. 9, 26. Comp. חִשְׁלִיךְ. So the Arabic نبذ وراء ظهره, جعل بظهره.

גַּו Chald. m. constr. גּוֹ and גּוֹא, c. suff. גַּוָּהּ, גַּוַּהּ; *the middle, midst*, see r. גָּוָה I. Syr. ܓܘ id. Arab. جَوّ the inside of a house, جَوًّا within.—Hence a) בְּגוֹ, בְּגוֹא, i. q. בְּתוֹךְ; *in the midst of*, or simpl. *in;* as בְּגוֹ נוּרָא *in the fire* Dan. 3, 25. 4, 7. 7, 15. בְּגַוָּהּ *in it* Ezra 4, 15. Ezra 6, 2 וְכֵן כְּתִיב בְּגַוָּהּ דְּכְרוֹנָא *and in it* (the roll) *was a record thus written.* 5, 7. b) לְגוֹא *into the midst of*, i. q. *into*, Dan. 3, 6. 11. 15. c) מִן־גּוֹא *from the midst of*, Dan. 3, 26.

גַּו for גַּוָּה m. (r. גָּוָה, as בַּן for בַּנָה) constr. גַּו. c. suff. גַּוִּי, גַּוֵּהּ.

1. *the back*, Prov. 10, 13. 19, 29. 26, 3. Is. 50, 6. 51, 23. חִשְׁלִיךְ אַחֲרַי גַּו Is. 38, 17, see in גַּו.

2. Trop. *the middle, midst;* pr. the belly, see r. גָּוָה. Job 30, 5 מִן־גַּו יְגֹרָשׁוּ *they are driven forth from the midst of men*, from among men.

גּוֹא see גַּו Chald.

* גּוּב 1. i. q. חָבַב mid. Waw and Ye, *to cleave, to cut;* whence גַּב a board, plank.—Hence

2. *to dig* a well, like Arab. Conj. VIII. See גֵּב I. 2.

3. i. q. יָגַב, *to plough*, to cleave the ground with a plough. Hence 2 K. 25, 12 Cheth. גברים (גָּבְרִים) *ploughers;* in Keri יוֹגְבִים.

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I. גּוֹב m. (r. גָּבָה q. v.) *a locust*, Nah. 3, 17. Plur. or collect. גּוֹבַי and גֹּבַי (for גּוֹבִים, Heb. Gram. § 86. 1. c) Am. 7, 1. Nah. 3, 17 גּוֹב גּוֹבַי *locust of locusts*, denoting swarms of locusts. Chald. גּוֹבָא, גּוּבָּא, גּוֹבַי, plur. גּוֹבָאֵי.

II. גּוֹב and **גֹּב** pit, cistern, (r. גּוּב no. 2,) *Gob*, pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sam. 21, 18. 19; in 1 Chr. 20, 4 גֶּזֶר.

* **גּוֹג** *Gog*, pr. n. a) The king of the land Magog, אֶרֶץ הַמָּגוֹג, Ez. 38, 2. 3. 14. 16. 18. 39, 1. 11; also of Meshech and Tubal, Ez. 38, 2. 3; who is described by the prophet Ezekiel as about to come with a vast army from the extreme north, 38, 15. 39, 2, after the exile, 38, 8. 12, in order to invade the Holy Land; where, however, he is to perish. See מָגוֹג.—In Rev. 20, 8 Γώγ, like Magog, seems to be the name of a region, and not of a king; as also in Arabic, ياجوج. b) A Reubenite, 1 Chr. 5, 4.

* **גּוּד** i. q. גָּדַד no. 2, *to press* or *crowd upon* any one, *to invade*, Gen. 49, 19. Hab. 3, 16.

* **גָּוָה** and **גָּוַד** a root not in use, having the same general force as גָּבַב, i. e. *to be rising*, *gibbous*, like a back or belly. The derivatives follow partly the analogy of verbs עָ״ע, as גַּו, גַּוִּי; and partly that of verbs לָ״ה, as גַּו for גֵּוָה, גֵּוָה; גְּוִיָּה; and have partly the signif. of *back*, see גַּו; and also that of *belly*, see גַּו no. 2. From the belly comes then the word for *body*, see גֵּוָה, גְּוִיָּה; and this idea is then transferred to the signif. of *a people*, see גּוֹי.

I. גֵּוָה f. contr. for גַּאֲוָה, from r. גָּאָה.

1. *a lifting up*, *exaltation*. Job 22, 29 כִּי הִשְׁפִּילוּ וַתֹּאמֶר גֵּוָה *when men humble themselves*, *thou dost command exaltation*, i. e. the humble and meek thou dost exalt. Others: *when they* (thy ways, v. 28) *are cast down*, *then thou shalt say*, *exaltation*, i. e. thou shalt soon pass from the lowest to the most prosperous condition.

2. *haughtiness*, *pride*, Jer. 13, 17. Job 33, 17.

II. גֵּוָה f. i. q. גַּו, *the body*, Job 20, 25. See in r. גָּוָה.

גֵּוָה Chald. *pride*, Dan. 4, 34.

* **גּוּז** kindr. with גָּזַז, pr. to cut in pieces, to cut through; hence

1. *to pass through*, *to pass over* or *away*, i. q. Arab. جَازَ mid. Waw, Syr. ܓܳܐ, to pass away, to fail. Ps. 90, 10 כִּי־גָז חִישׁ וַנָּעֻפָה *for it* (life) *soon passeth over*, *and we fly away*.

2. Causat. *to cause to pass through* or *over*, *to bring over*. Num. 11, 31 *there went forth a wind from Jehovah*, וַיָּגָז שַׂלְוִים מִן־הַיָּם *and brought up quails from the sea*; Sept. ἐξεπέρασεν, Vulg. *detulit*; Heb. intpp. *and cut them off from the sea*, comp. גָּזַז.—[Also *to bring* or *take out*, e. g. an infant from the mother's womb; Ps. 71, 6 מִמְּעֵי אִמִּי אַתָּה גּוֹזִי *thou didst take me out of my mother's bowels*, where גּוֹז is a less usual form of the participle, Lehrg. p. 402; comp. part. גּוֹחִי Ps. 22, 10, and see in גִּיחַ no. 2. But see also r. גָּזָה no. 2.—R.

גּוֹזָל m. (r. גָּזַל II) *a young bird*, e. g. a dove or pigeon Gen. 15, 9; an eaglet Deut. 32, 11. So called from its *peeping*, see the root. Arab. جَوْزَل the young of doves and other birds of the same genus; Syr. transp. ܙܘܓܠܐ.

גּוֹזָן (r. גָּזָה, as גּוֹלָן from גָּלָה, perh. quarry,) *Gozan*, *Gauzanitis*, a region of Mesopotamia subject to the Assyrians 2 K. 19, 12. Is. 37, 12, situated on the river Chaboras 2 K. 17, 6. 18, 11. 1 Chr. 5, 26; whither a part of the ten tribes were carried away by Shalmaneser 2 K. 17, 6; Gr. Γαυζανῖτις, Ptolem. 5, 18. Cellarius II. p. 603.—In 1 Chr. 5, 26 indeed, in the words וַיְבִיאֵם לַחְלַח וְחָבוֹר וְהָרָא וּנְהַר גּוֹזָן, the *Chaboras* is separated from *the river of Gozan* by the word וְהָרָא interposed; so that these might seem to be different streams. But this is prob. to be attributed to a laxness of construction in the writer.

גּוֹחַ see גִּיחַ.

גּוֹי m. (r. גָּוָה) c. suff. 1 pers. once גּוֹיִ Zeph. 2, 9; plur. גּוֹיִם, constr. גּוֹיֵי,

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sometimes in Cheth. גּוֹיִם Ps. 79, 10. Gen. 25, 23.

1. *a people, nation*, pr. it would seem, *body, corpus*, see the root; and then transferred to a *body politic* or whole people; comp. Lat. '*corpus* reipublicæ, populi, civitatis' in Cicero and Livy. It is a general word, spoken of nations universally, and also of the Israelites, notwithstanding the doubts of some interpreters; e. g. Is. 1, 4. 9, 2. 26, 2. 49, 7. Gen. 35, 11. 12, 2. Ps. 33, 12.—The Plur. גּוֹיִם is spoken spec. of *nations other than Israel, foreign nations*, Neh. 5, 8. Comp. אָדָם no. 1. a, espec. Jer. 32, 20; also אֶרֶצוֹת p. 90. Often with the accessory notion of *hostile* and *barbarous*, Ps. 2, 1. 8. 9, 6. 16. 20. 21. 10, 16. 59, 6. 9. 79, 6. 10. 106, 47; comp. זָרִים. Or also as profane, aliens from the true God, i. e. *Gentiles, heathen*, (see below,) Jer. 31, 10. Ez. 23, 30. 30, 11. Ps. 135, 15. al. גְּלִיל הַגּוֹיִם *the circle of the Gentiles*, Galilee of nations, see גְּלִיל. So אִיֵּי הַגּוֹיִם *isles of the Gentiles*, comp. אִי. Collect. גּוֹי for גּוֹיִם Is. 14, 32. Sometimes opp. to עַם, חָמָם, which the Israelites usually applied to themselves; Is. 42, 6 אֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם *I will set thee as a covenant for the people and a light to the Gentiles*, i. e. a teacher, enlightener, comp. v. 1. 49, 6. Deut. 26, 18. 19. 32, 43.—Very rarely found with a genit. or suff. גּוֹי יְחוּדָה, גּוֹי Zeph. 2, 9; usually עַם, עַמִּי, עַמּוֹ. The LXX commonly render עַם by *λαός*, גּוֹי by *ἔθνος*, Vulg. *gens;* whence also in N. T. τὰ ἔθνη opp. ὁ λαὸς θεοῦ Ἰσραήλ Luke 2, 32.

2. Poet. of flights or troops of animals, Joel 1, 6. Zeph. 2, 14. Comp. עַם Prov. 30, 25. 26; Gr. *ἔθνεα χηνῶν, γερώνων, μυιάων, μελισσάων, κολοιῶν*, Hom. Il. 2. 87, 458, 469. Od. 14. 73; equorum gentes Virg. Geor. 4. 430.

3. Sometimes גּוֹיִם *Gentiles* approaches nearly to the nature of a proper name. Josh. 12, 23 מֶלֶךְ גּוֹיִם לְגִלְגָּל *the king of the Gentiles at Gilgal*, where apparently, as afterwards in Galilee, Gentiles had settled down among the Hebrews. In Gen. 14, 1 it is uncertain where the גּוֹיִם are to be sought who joined in the war against Sodom; Le Clerc understands the people of Galilee, comparing גְּלִיל הַגּוֹיִם Is. 8, 23; perhaps comparing Gen. 10, 5 we might understand *nations of the West*. Not unaptly Interp. anon. *βασιλεὺς Ἀμφιλίας*.

גְּוִיָּה f. (r. גּוּי) 1. *the body*, pr. the belly, as Syr. ܓܘܝܐ trunk. Ez. 1, 11. 23. Dan. 10, 6. Gen. 47, 18 *there is nothing left*, . . . בִּלְתִּי אִם־גְּוִיֹּתֵינוּ וְאַדְמָתֵנוּ *but our bodies and our lands*. Neh. 9, 37 עַל־גְּוִיֹּתֵינוּ מֹשְׁלִים וּבִבְהֶמְתֵּנוּ *they have dominion over our bodies and over our cattle*.

2. *dead body, corpse, carcass*, of men 1 Sam. 31, 10. 12. Nah. 3, 3; of animals Judg. 14, 8. 9.

גּוֹל see גִּיל.

גּוֹלָה f. 1. Part. act. fem. of the verb גָּלָה no. 2; collect. *exiles, company of exiles, captives*, (comp. sing. גּוֹלָה *an exile* 2 Sam. 15, 19,) Ezra 1, 11. 9, 4. Jer. 28, 6. Ez. 1, 1. 3, 11. 15. 11, 24. 25. al. Spoken also of those who have been in exile and returned, Ezra 10, 8. Arab. جَالِيَةٌ and جَالِيَةٌ exiles.

2. Abstr. *exile, captivity, emigration*. 1 Chr. 5, 22 עַד־הַגּוֹלָה *until the exile*. כְּלֵי הַגּוֹלָה *equipment for exile*, vessels or baggage for wandering, Ez. 12, 7. הָלַךְ בַּגּוֹלָה *to go into exile, captivity*, Jer. 29, 16. al. בְּנֵי הַגּוֹלָה *exiles, captives*, also those who have been in captivity, Ezra 4, 1. 6, 19. 8, 35.

גּוֹלָן (exile) *Golan*, pr. n. of a city of Bashan, afterwards belonging to Manasseh, and assigned as a city of refuge to the Levites, Deut. 4, 43. Josh. 20, 8. 21, 27 (where Cheth גָּלוֹן). 1 Chr. 6, 56. Josephus mentions both the city, which he calls *Γαυλάνη*, B. J. 1. 4. 4, 8; and the adjacent region, *Γαυλανῖτις*, Ant. 8. 2. 3. ib. 8. 13. 4; which latter he sometimes distinguishes from Bashan and places west of it on the Upper Jordan and Sea of Galilee. though elsewhere he includes it under Bashan. Its modern name is *Jaulân*. See Bibl. Res. in Palest. III. pp. 308, 312. App. 149, 162.

גֻּמְּצָא m. (r. גָּמַץ) *a pit*, once Ecc. 10, 8. Syr. ܓܘܡܨܐ id. Chald. גּוּבָּא, כּוּמְצָא, the letter ג being interchanged with כ.—The root גמץ has in Syr. and Chald. the signif. *to dig*.

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* גּוּן a root not used; Syr. ܓܘܢ colour, Chald. גְּוַן *to colour, to dye.* Hence

גִּינִי (coloured, dyed) *Guni*, pr. n. m. a) Gen. 46, 24; whence also patronym. of the same form, for גּוּנִיִּי, *Gunite*, Num. 26, 48. b) 1 Chr. 5, 15.

* גָּוַע inf. גְּוֹעַ and גְּוַעַ, fut. יִגְוַע, *to breathe out* one's life, *to expire, to die*, Gen. 6, 17. 7, 21. Num. 17, 27; mostly poet. Job 3, 11. 10, 18. 13, 19. 14, 10. 27, 5. al. Sometimes with מוּת Gen. 25, 8.

* גּוּף i. q. Arab. جَافَ *to be hollow*, see in גֵּבֶב no. 1; Conj. V, id. also to be, or be hid. within any thing; Conj. II, *to shut, to close* a door or gate. pr. to cause any thing to be or be hid within.

Hiph. *to shut*, e. g. a door, Neh. 7, 3. —Hence

גּוּפָה f. *a body*, i. e. *dead body, corpse*, so called from its hollowness, 1 Chr. 10, 12; i. q. גְּוִיָּה in the parall. passage 1 Sam. 31, 12. Arab. جَوْف a hollow, the belly, جِيفَة dead body. Rabb. גּוּף body, person.

* I. גּוּר i. q. Arab. جَارَ pr. *to turn aside from the way*, like זוּר; then, *to turn aside* to any person or place, sc. in order to lodge or remain; and hence in common usage:

1. *to sojourn, to dwell* for a time, i. e. as a stranger or guest; e. g. of single persons Gen. 12, 10. 19, 9. 20, 1. Judg. 17, 7; also of a people Ex. 6, 4. Ps. 105, 23. Ezra 1, 4. Poet. of beasts, Is. 11, 6. With בְּ of the land *in* which one sojourns Gen. 21, 23. 26, 3. 47, 4. The person or people *with* whom one sojourns is put with עִם Gen. 32, 5; אֵת Ex. 12, 48. Lev. 19, 33; תּ Is. 16, 4; but poet. also in the accus. Ps. 120, 5 אוֹיָה־לִּי כִּי־גַרְתִּי מֶשֶׁךְ *woe is me that I sojourn with Meshech*, the Moschi. Judg. 5, 17 וְדָן לָמָּה יָגוּר אֳנִיּוֹת *and Dan, why abides he at the ships?* i. e. why dwells he listless on the coast of the sea? as aptly Sept. Vulg. Luth. Job 19, 15 גָּרֵי בֵיתִי *the sojourners in my house*, i. e. my servants, parall. with *maids* in the other hemistich. Ex. 3, 22 גָּרַת בֵּיתָהּ *the sojourner in her house*, Sept. σύσκηνος, Vulg. *hospita ejus*; others understand *neighbours*, from the Arabic usage. Is. 33, 14 מִי יָגוּר לָנוּ אֵשׁ אֹכְלָה מִי־יָגוּר לָנוּ מוֹקְדֵי עוֹלָם *who among us shall dwell with devouring fire? who among us shall inhabit everlasting burnings?* the language of sinners trembling for themselves in sight of destruction and overthrow from God, v. 12, 13. גּוּר בְּאֹהֶל יְהוָה *to dwell in the tabernacle of Jehovah*, i. e. to frequent the temple, to be as it were the guest of Jehovah, and by impl. under his care and protection, Ps. 15, 1. 61, 5, comp. 39, 13; also c. acc. Ps. 5, 5 לֹא יָגוּרְךָ רָע *nor shall the wicked dwell with thee*; parall. God hath no pleasure in wickedness. Arab. جَارَ Conj. III, to remain in a temple out of a sense of religious duty, also to receive under one's protection; جَارُ ٱللَّهِ guest of God, i. e. one who has sojourned in the sacred city.—Part. גָּר *a stranger, foreigner*, to be distinguished from the verbal noun גֵּר; whence Lev. 17, 12 הַגֵּר הַגָּר בְּתוֹכְכֶם *the stranger that sojourneth among you.* 18, 26. 19, 34. Fem. גָּרָה Ex. 3, 22. Plur. גָּרִים *strangers*, nomades, Is. 5, 17.—Job 28, 4 in the description of a mine, פָּרַץ נַחַל מֵעִם גָּר *he breaketh a channel, shaft, from where men dwell*, i. e. from the surface of the ground as the abode of man; here מֵעִם אֲשֶׁר גָּר שָׁם is for the fuller מֵעִם גָּר שָׁם i. q. afterwards מִבְּנֵי אָדָם. So with R. Levi would I interpret this passage.

2. *to fear, to be afraid*, like יָגֹר and וָגַר, from the primary idea of *turning out of the way*; since he who is timid and in fear of any one, yields the way to him, gets out of his way. With מִן, (comp. מָנַע no. 3. b.) Job 41, 17; מִפָּנַי Num. 22, 3. Deut. 1, 17. 9, 19. 18, 22. 1 Sam. 18, 15; once with acc. of the thing feared Deut. 32, 27; with לְ of that *for* which one fears Hos. 10, 5. Of fear or reverence towards God, Ps. 22, 24. 33, 8.

3. *to gather themselves together, to be gathered together*, a signification which it has in common with kindr. אָגַר, גָּרַר, q. v. pr. to scrape together; see more in Thesaur. p. 274, where this meaning is vindicated against J. D. Michaelis. Ps. 56, 7 יָגֻרוּ יִצְפֹּנוּ *they gather themselves*

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together, *they hide themselves*, i. e. in troops they lurk in ambush. With עַל and אֵת *against* any one, Ps. 59, 4. Is. 54, 15. See Hithpal.—Once. it would seem, trans. i. q. Chald. and Syr. גָּרַג, ܓܪܓ; Ps. 140, 3 יָגוּרוּ מִלְחָמוֹת *they gather together wars*, i. e. multiply wars, strifes.

HITHPAL. הִתְגּוֹרֵר 1. i. q. Kal no. 1, *to sojourn*, 1 K. 17, 20.

2. i. q. Kal no. 3, *to gather themselves together*. Hos. 7, 14 עַל־דָּגָן וְתִירוֹשׁ יִתְגּוֹרָרוּ יָסוּרוּ בִי *for corn and wine they assemble themselves*, *they rebel* (turn away) *against me*, i. e. they assemble to supplicate idols in behalf of the fertility of their fields.—For מִתְגֹּרֵר Jer. 30, 23, see under גָּרַר.

Deriv. גַּר, גֵּיר, גֵּרוּת, מָגוֹר, מָגוּר, מְגוֹרָה, מְגוּרָה, מַמְגֻרָה, pr. n. יָגוּר.

* II. גּוּר, a different root, perh. *to suck*; whence גּוּר, גּוֹר, *a suckling*, the sucking whelp of a lion. Comp. עַיִר, Ethiop. ዕቀለ, a young ass; עוּל a sucking child; ܥܘܠܐ a young animal.

גּוֹר m. (r. גּוּר II) *a whelp*, sc. of a lion, plur. גֹּרֵי אֲרָיוֹת Jer. 51, 38; גֹּרוֹתָיו Nah. 2, 13.

גּוּר m. (r. גּוּר II) plur. גּוּרִים 1. *a whelp*, *cub*, so called as still *a suckling*; see the root. Spec. of *a lion's whelp*, Ez. 19, 2. 3, 5. גּוּר אַרְיֵה Gen. 49, 9. Deut. 33, 22. Different from כְּפִיר i. e. a young lion already weaned and beginning to seek prey for itself. Once of the whelp of the jackal (תַּן) Lam. 4, 3.—Arab. جَرْو, جِرْو, جُرْو whelp of the lion and of the dog. Syr. ܓܘܪܐ.

2. Pr. n. מַעֲלֵה־גוּר (ascent of the whelp or whelps) *Maaleh-gur*, a place near Ibleam, 2 K. 9, 27.

גּוּר בַּעַל (sojourn of Baal) *Gur-Baal*, pr. n. of a place in Arabia. prob. so called from a temple of Baal, 2 Chr. 26, 7.

גּוֹרָל m. (r. גָּרַל) plur. גּוֹרָלוֹת, pr. a small stone, calculus, κλῆρος, as used in casting lots; hence

1. *a lot*, Lev. 16, 8 sq. To express the *casting of lots* the verbs used are יָרָה, יָדַד, הִשְׁלִיךְ, הִפִּיל, הֵטִיל, נָתַן, which see; for the *lot as cast*, נָפַל Jon. 1, 7. Ez. 24, 6; of the lot as shaken from the urn is said עָלָה גּוֹרָל עַל Lev. 6, 9, and יָצָא גּוֹרָל לְ Num. 33, 54. Josh. 19, 1 sq. That as to which the lot is consulted is put with עַל Ps. 22, 19, אֶל Joel 4, 3.

2. *lot*, that which falls to one by lot, espec. *a portion*, *inheritance*. Judg. 1, 3 עֲלֵה אִתִּי בְגוֹרָלִי *come up with me into my lot*, my portion. Is. 57, 6. Ps. 125, 3. Metaph. *lot*, *portion*, *destiny*, as assigned to men from God, Ps. 16, 5. Dan. 12, 13 וְתַעֲמֹד לְגֹרָלְךָ *and arise to thy lot in the end of days*, in the Messiah's kingdom; comp. Rev. 20, 6.

* גּוּשׁ, גִּישׁ, *a clod*, *lump* of earth or dust; once Job 7, 5 Keri לָבַשׁ בְּשָׂרִי רִמָּה וְגוּשׁ עָפָר (Cheth. גִּישׁ) *my body is clothed with worms and lumps of dust* i. e. they cover it, referring to the ashy skin of a sick person, which, as being also rough and scaly, has in a measure the appearance of being sprinkled over with lumps of dust. Sept. βώλακες γῆς, Vulg. *sordes pulveris*. The Talmudists also use this word for *a clod*, or *mass like a clod*, Mishna Tehor. 3. § 2. ib. 5. § 1. See more in Thes. p. 276. From it they then derive the denom. התגושש to wrestle, pr. to raise the dust in wrestling; see נֶאֱבַק.—The etymology is very obscure. Simonis regards גּוּשׁ and גִּישׁ as put for נְגוּשׁ, נְגִישׁ, from r. نَجِسَ to be unclean, filthy, whence نَجَاسَةٌ filth. Better perh. to assume a root גּוּשׁ i. q. نجس; whence also pr. n. גֵּישָׁן.

גֵּז m. (r. גָּזַז) plur. cstr. גִּזֵּי 1. *a shearing*, meton. *wool shorn*, *a fleece*. Deut. 18, 4 רֵאשִׁית גֵּז צֹאנְךָ *the first of the fleece of thy sheep*. Job 31, 20. Comp. גִּזָּה.

2. *a mowing*, e. g. a mown meadow, Ps. 72, 6. Am. 7, 1 גִּזֵּי הַמֶּלֶךְ *the king's mowings*, referring perhaps to some right of the Israelitish kings to exact the earliest grass.

גִּזְבָּר m. Ezra 1, 8, *a treasurer*, the keeper of the royal treasures among the Persians; see in r. גָּנַז. Plur. Chald. גִּזַּבְרִין Ezra 7, 21; and dropping the sibilation גְּדַבְרִין Dan. 3, 2. 3. Corresponding

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is Syr. ܓܙܘܪܐ, ܓܙܘܪܐ, ܓܙܘܪܐ, Pers. گنجوار, all which are compounded from גַּז, גְּנַז, and the Pers. syllable ور, وار, (like Germ. *bar* in *ehrbar*, *achtbar*,) which seems to denote possession.

* גָּזָה pr. *to cut*, like גָּזַז q. v. Spec.

1. *to cut stone*, *to hew*, to form by cutting or hewing; whence גָּזִית. Syr. ܓܙܐ to cut off, to shear

2. Metaph. *to divide out* to any one, *to mete out*, to assign as a portion; comp. Gr. ταμίας from τέμνειν. Espec. like synon. גָּמַל, spoken of benefits, kindness bestowed; Ps. 71, 6 מִבְּעֵי אִמִּי אַתָּה גּוֹזִי *from my mother's womb thou hast meted out to me* in kindness, i. e. hast been my benefactor. [Better from r. גּוּז no. 2, where see.—R.] Arab. جَزَا to retribute, to repay, جَزَاءٌ retribution, punishment, reward.

Deriv. גָּזִית, and pr. n. גּוֹזָן, גּוֹזָן.

גִּזָּה f. (r. גָּזַז) i. q. גֵּז no. 1, *a fleece*, Judg. 6, 39. 40; more fully גִּזַּת הַצָּמֶר v. 37. Arab. جِزَّةٌ.

גִּזֹּה (r. גָּזָה, after the form גִּלֹּה, שִׁילֹה, perh. quarry) *Gizoh*, pr. n. of a place otherwise unknown, whence is derived the gentile n. גִּזוֹנִי *Gizonite*, 1 Chr. 11, 34. Comp. גִּילֹנִי from גִּלֹּה, שִׁילֹנִי from שִׁילֹה.

גִּזוֹנִי see preced. art.

* גָּזַז *to cut*, e. g. grass, *to mow*, see גֵּז no. 2. Spec. *to shear* a flock, Gen. 31, 19. 38, 12. 1 Sam. 25, 4. 7. Also of the hair, *to shave* the head in mourning Job 1, 20. Mic. 1, 16. Syr. Chald. and Arab. جَزَّ id. Kindred roots, all having the primary idea of cutting, are גָּזָה, גָּזַם, גָּזַע, גָּזַל, גָּזַר, and transp. גָּרַז; see under קָצַץ, חָצַץ, גָּדַד, חָדַד.—The form וַיָּגֶז Num. 11, 31, see under the root גּוּז.

Niph. נָגוֹז, plur. נָגוֹזוּ, *to be shorn*, *to be shaven*, spoken of enemies, i. e. to be cut off, slain, Nah. 1, 12. Comp. as to the metaphor, Is. 7, 20.

Deriv. גֵּז, גִּזָּה, and

גָּזַז (shearer) *Gazez*, pr. n. of two men, 1 Chr. 2, 46.

גָּזִית f. (r. גָּזָה) *a cutting*, *hewing* of stone; hence אַבְנֵי גָזִית *hewn stones*, espec. *squared*, 1 K. 5, 31; and simpl. גָּזִית id. Is. 9, 9. 1 K. 6, 36. 7, 9. 11. 12. Ex. 20, 22.

* I. גָּזַל fut. יִגְזֹל, kindr. with גָּזַר.

1. *to strip off*, as skin from the flesh, *to flay*, Mic. 3, 2. Arab. جَزِلَ of a beast of burden, to be galled, wounded, flayed. Hence

2. *to pluck off* or *away*, *to tear away*, *to take by force*, like Syr. transp. ܓܠܙ. a) By open violence, 2 Sam. 23, 21 וַיִּגְזֹל אֶת־הַחֲנִית מִיַּד הַמִּצְרִי *he plucked the spear out of the Egyptian's hand*. 1 Chr. 11, 23. Job 24, 9 *they tear the orphan from the* mother's *breast*. Gen. 31, 31 *I feared lest thou wouldst take by force thy daughters from me*. Deut. 28, 31. Of the carrying off of women, Judg. 21, 23. Trop. Job 24, 19 צִיָּה גַם־חֹם יִגְזְלוּ מֵימֵי־שֶׁלֶג *drought and heat carry of the snow-waters*, i. e. absorb them, dry them up. b) Oftener by fraud or injustice of any kind, e. g. the property or possessions of others, *to seize upon*, *to take by force*, Job 20, 19. 24, 2. Mic. 2, 2. Espec. of the rich and powerful who seize upon the possessions of the poor by fraud and violence, Lev. 5, 23. Jer. 21, 12. 22, 3.

3. With acc. of pers. *to strip*, *to spoil*, *to rob* any one, Judg. 9, 25. Ps. 35, 10. Also by fraud and injustice, i. q. עָשַׁק, Lev. 19, 13. Prov. 22, 22. 28, 24. Part. pass. גָּזוּל Deut. 28, 29.

Niph. pass. *to be taken away*, e. g. sleep, Prov. 4, 16.

* II. גָּזַל obsol. root. i. q. Arab. جزل *to peep*, as a young bird. Hence גּוֹזָל.

גָּזֵל m. *robbery*, concr. *any thing taken by violence*, *plunder*, Lev. 5, 21. Is. 61, 8. גָּזַל גָּזַל Ez. 22, 29. R. גָּזַל I.

גֵּזֶל m. (r. גָּזַל I) *a spoiling*, *violence*, *violation*, Ez. 18, 18. Ecc. 5, 7.

גְּזֵלָה f. (r. גָּזַל I) constr. גְּזֵלַת Is. 3, 14, *a spoiling*, *violence*; גָּזַל גְּזֵלָה Ez. 18, 7. 12. גְּזֵלַת הֶעָנִי *the spoil of the poor*, i. e. goods taken from them by violence and injustice, Is. 3, 14.

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* גָּזַם obsol. root, *to cut off*, like Arab. جَذَمَ and جَزَمَ, whence جَزْمٌ *Jesm*, the cutting off of a syllable; comp. under r. גָּזַז. In Heb. trop. *to crop, to eat off, to devour*, like kindr. גָּרַם, גִּרְסֵם, comp. גָּזַר no. 3.—Hence

גָּזָם m. *a locust* not yet winged, *bruchus*, Joel 1, 4. 2, 25. Am. 4, 9. Targ. גַּזְלָא a *creeping* locust; Syr. ܓܙܡܐ (exuens, detrahens) a locust without wings; Sept. κάμπη, Vulg. *eruca*. See Credner ad Joel. l. c.

גַּזָּם (devouring) *Gazzam*, pr. n. m. Ezra 2, 48. Neh. 7, 51.

* גָּזַע obsol. root, i. q. גָּדַע no. 1, *to cut down* a tree. Comp. جِذْعٌ Conj. II, and جِزْعٌ I, II, to cut off; VIII, to cut wood from a tree.—Hence

גֵּזַע m. c. suff. גִּזְעוֹ, *the trunk* of a tree cut down, *the stump*, Job 14, 8. Then, genr. *a trunk, stock, stem*, Is. 11, 1; also of a tree just planted and taking root, Is. 40, 24. Arab. جِذْعٌ trunk of the palm, Syr. ܓܘܕܥܐ a trunk, espec. a slender trunk.

* גָּזַר fut. יִגְזֹר see no. 3, and יִגְזַר see no. 4.

1. *to cut, to cut in two, to divide*, 1 K. 3, 25. 26. Ps. 136, 13. Arab. جَزَرَ to cut off, Syr. ܓܙܪ to cut away or around. Comp. under the roots גָּזָז, גָּדַד. Kindr. are also קָצַר, כָּרַת, كسر, and by transp. גָּרַז, חָרַץ, בָּרִית.

2. *to cut down* trees, wood, 2 K. 6, 4. See מַגְזֵרָה, and גַּרְזֶן axe, from kindr. גָּרַז.

3. *to eat, to devour*, from the notion of cutting up food. see בָּרָא no. 4, and בָּרָה no. 2. So Fut. *O*. Is. 9, 19. trop. of war and slaughter, parall. with אָכַל. Arab. جَزَرَ to eat quickly, to slaughter, to kill.

4. Trop. to cut off, i. e. *to decide, to determine, to decree*, fut. *A*, Job 22, 28. So Chald. Syr. גְּזַר, ܓܙܪ. Comp. גְּזֵרָה.

5. Intrans. *to be cut off, to fail*. Hab. 3, 17 גָּזַר מִמִּכְלָה צֹאן though *the flock fail from the fold*; Sept. ἐξέλιπεν κρόβατα. Arab. جَزَرَ spec. of failing water.

Niph. 1. pass. of Kal no. 4, *to be decreed*, Esth. 2, 1.

2. *to be cut off*, i. e. *separated, excluded*, 2 Chr. 26, 21 כִּי נִגְזַר מִבֵּית יְהוָה *for he was cut off, excluded, from the house of Jehovah*. Is. 53, 8 כִּי נִגְזַר מֵאֶרֶץ חַיִּים *for he was cut off from the land of the living*. Ps. 88, 6.

3. *to be cut off*, i. q. *to perish*, Lam. 3, 54; c. dat. pleon. Ez. 37, 11 נִגְזַרְנוּ לָנוּ *we perish*. Arab. جَزَرٌ calamity, destruction.

The derivatives follow, except סַגְוֵרָה.

גְּזַר Chald. 1. i. q. Heb. no. 1, *to cut to cut off*; see Ithpe.

2. i. q. Heb. no. 4, *to decide, to determine, to decree*, spec. of fate, destiny. Part. plur. גָּזְרִין pr. *deciders, determiners*, put for the Chaldean *astrologers, diviners*, who by casting nativities from the place of the stars at one's birth, and by various arts of computing and divining, foretold the fortunes and destinies of individuals, (*numeri Babylonii* Hor. Carm. I. 11. 2.) Dan. 2, 27. 4, 4. 5, 7. 11. Comp. Chald. גְּזֵרָא decree, in Rabbinic spoken of the divine decree, fate; גְּזָרוֹן the art of casting nativities, astrology; on which see Comment. on Is. II. p. 349.

Ithpe. *to cut off* or *out*, 3 præt. fem. אִתְגְּזָרַת Dan. 2, 45; and in the Heb. manner הִתְגַּזְּרָה v. 34.

גֶּזֶר m. (r. גָּזַר) 1. *a piece, part*, plur. גְּזָרִים *pieces* of victims Gen. 15, 17; *parts* of the sea as divided Ps. 136, 13.

2. *Gezer*, (prob. a steep place, precipice.) pr. n. a) A city anciently the seat of a Canaanitish king Josh. 10, 33. 12, 12; situated on the western border of Ephraim and assigned to the Levites Josh. 16, 3. 21, 21; although the ancient inhabitants were not expelled, Josh. 16, 10. Judg. 1, 29. It was destroyed by the Egyptians, and again rebuilt by Solomon, 1 K. 9, 15 sq. b) A place elsewhere called גֹּב *Gob*, 1 Chr. 20, 4; comp. 1 Sam. 21, 18.

גְּזֵרָה f. once Lev. 16, 22 אֶל־אֶרֶץ גְּזֵרָה *into a desert land* or *tract*. The same is expressed in v. 10. 21. 22 fin. by חַמִּדְבָּרָה. Sept. εἰς γῆν ἄβατον, Vulg. in

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terram solitariam. Lit. *into a land eaten off, cropped,* naked, without herbage, see r. גָּזַר no. 3. So Arab. جُرُزٌ, جَرُزٌ, see Camoos p. 699. Syr. ܡܓܙܪܐ sterile.

גְּזֵרָה Chald. f. constr. גְּזֵרַת, *a decree, sentence* of God. of angels, Dan. 4, 14. 21. Often in the Targums. Comp. r. גָּזַר no. 4, and Syr. ܓܙܝܪܬܐ.

גִּזְרָה f. (r. גָּזַר) 1. *cut,* i. e. *form, figure* of a man, *the body;* comp. קָצָב from קָצַב and Fr. *taille.* Lam. 4, 7. Corresponding is Arab. جَرَزٌ.

2. Pr. a place cut off, a separate place, prob. *an area, enclosure, court,* in the middle of which the temple was built, Ez. 41, 12–15. 42, 1. 10. 13.

גִּזְרִי 1 Sam. 27, 8 Keri (Cheth. גרזי) *Gezrites,* pr. n. of a people attacked by David while sojourning among the Philistines; prob. the inhabitants of the city Gezer, גֶּזֶר.

גָּחוֹן m. (r. גָּחַן) *the belly* of reptiles, so called from its bent or curved form, Lev. 11. 42; of a serpent Gen. 3, 14. Comp. Germ. *Bauch* from *beugen, bücken.*

גֵּיחֲזִי 2 K. 4, 31. 5, 25, oftener גֵּיחֲזִי (valley of vision) *Gehazi,* pr. n. of the servant of Elisha, 2 K. 4, 12. 14. 25 sq. 5, 20 sq.

* גָּחַל obsol. root, prob. i. q. Arab. جَحَمَ (ל and מ being interchanged) *to light a fire, to kindle;* mid. Damm. *to burn, to flame,* whence جَحِيمٌ a great fire burning fiercely, Gehenna; from the primary root חַם, חָמַם.—Hence

גַּחֶלֶת f. plur. גֶּחָלִים, constr. גַּחֲלֵי (f. Ez. 1, 13) *a coal, a burning coal,* diff. from פֶּחָם a black coal Prov. 26, 21. So Job 41. 13. Prov. 6. 28. Is. 44. 19; more fully גַּחֲלֵי אֵשׁ Lev. 16, 12. Poet. *coals for lightnings,* 2 Sam. 22, 9. 13. Hence put for punishments to be sent from God, Ps. 140, 11. *Coals upon the head,* a proverbial expression denoting something exceedingly troublesome, which causes the severest pains and torments; so Prov. 25, 21 *if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink;* 12 *for so thou shalt heap coals of fire on his head,* i. e. thou wilt overwhelm him with shame and remorse for his enmity towards thee; comp. Rom. 12, 20. In like manner the Arabs speak of *coals of the heart, fire of the liver,* to denote burning care, anxiety, remorse, and shame. See the author's remarks on this expression in Rosenmüller's Repert. I. p. 140, and in the Lond. Class. Journ. no. LIV. p. 244.—Further, *a coal,* as being kept in order to preserve fire, is put for the last hope or scion of a race or family, like Gr. ζώπυρον, 2 Sam. 14, 7.

* גָּחַם i. q. Arab. جَحَمَ *to burn, to flame,* see גָּחַל.—Hence

גַּחַם *Gaham,* pr. n. of a son of Nahor, Gen. 22, 24; perh. appellat. i. q. أَجْحَمُ having flaming eyes.

* גָּחַן i. q. Chald. גְּחַן, Syr. ܓܚܢ *to incline, to bend.*—Hence גָּחוֹן.

* גָּחַר obsol. root, Arab. جحر *to hide oneself, to lurk,* جُحْرٌ lurking-place.—Hence

גַּחַר (lurking-place) *Gahar,* pr. n. m. Ezra 2, 47. Neh. 7, 49.

גַּי see גַּיְא.

* גָּיָא or גִּיא *to flow together,* as water.—Hence

גַּיְא rarely גֵּיא Zech. 14, 4, and גֶּיא Is. 40, 4, without Aleph גֵּי; constr. גֵּיא and גֵּי; Plur. pr. גיאות (גְּיָאוֹת) 2 K. 2, 16. Ez. 6, 3 Chethib, but oftener transp. גֵּאָיוֹת, c. suff. גֵּיאוֹתֶיךָ Ez. 35, 8; comm. gend. (m. Zech. 14, 5. f. v. 4,) *a valley,* so called as the place where waters flow together; then *a level region, low plain;* Arab. جِوَاءٌ valley, level tract, جِيَةٌ, جِيَّةٌ, جِيْيَةٌ, place where waters flow together, valley, depressed tract.—It differs from נַחַל, which signifies a valley watered by a brook or torrent; also from בִּקְעָה and עֵמֶק, which denote plains of greater extent; see Relandi Palæst. 348 sq. Hence it is spoken only of certain particular valleys; just as others are called נַחַל, בִּקְעָה, עֵמֶק. Thus

a) גֵּיא בֶן־הִנֹּם, גֵּי, Jer. 7, 32. 19, 2. 6.

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גֵּי בְנֵי הִנֹּם 2 K. 23, 10 Cheth. גֵּי הִנֹּם Josh. 15, 8, *valley of Hinnom, of the sons of Hinnom*, etc. on the south and west of Jerusalem, through which passed the southern boundary of Benjamin and the northern of Judah, Josh. 15, 8. 18. 16. It was noted for the human sacrifices here offered to Moloch, 2 K. Jer. ll. cc. and was also called תֹּפֶת and κατ' ἐξοχήν חַגֵּיא Jer. 2, 23. See Bibl. Res. in Palest. I. p. 382, 402 sq.

b) גֵּי חֲרָשִׁים, with Art. גֵּי הַחֲרָשִׁים, *valley of craftsmen* (see חָרָשׁ) near Jerusalem, with a village of like name, 1 Chr. 4, 14. Neh. 11, 35.

c) גֵּי יִפְתַּח־אֵל (valley which God hath opened) *the valley of Jiphthah-el* in the northern part of Zebulun, Josh. 19, 14. 27.

d) גֵּיא מֶלַח 2 Sam. 8, 13. Ps. 60, 2, *the valley of salt*, [prob. the very remarkable *Valley of Salt* a few miles southeast of Aleppo; see Russell's Nat. Hist. of Aleppo I. p. 55. Maundrell p. 213.—Another *valley of salt*, גֵּי הַמֶּלַח, is mentioned 2 K. 14, 7, in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 483.—R.

e) גֵּי הָעֹבְרִים *the valley of the passengers*, east of the sea of Galilee, Ez. 39, 11.

f) גֵּי הַצְּבוֹיִם *the valley of Zeboim* i. e. *hyenas*, in the tribe of Benjamin, 1 Sam. 13, 18.

g) גֵּיא צְפָתָה *the valley of Zephathah* in the plain of Judah, 2 Chr. 14, 9 [10]. Comp. the mod. *es-Sâfeh*, Bibl. Res. in Palest. II. p. 345.

h) גַּיְא, with Art. הַגַּיְא, *the valley*, a place in Mount Pisgah, opposite to Beth-peor in the land of Moab, a station of the Israelites, Num. 21, 20. Deut. 3, 29. 4, 46.

* גִּיד a root not in use, signifying *to bind, to tie together, to couple*, like Arab. قَانَ mid. Ye Conj. II, to bind, to fetter, قَيْدٌ a bond, fetter, thong; and with a guttural prefixed גָּקַד, אָבַד, אָכַל, אָגַד, perh. אָחַז, אָחִי. In the occidental languages comp. the roots *gaden, gatten*, i. e. to couple, whence Germ. *Gatte, Gattung, Kette*, Lat. *cat*ena, etc.—Hence

גִּיד m. *a nerve, sinew, tendon*, Chald. גִּידָא, Syr. ܓܝܕܐ. Gen. 32, 33. Plur. Ez. 37, 8. Job 10, 11. 40, 17. Trop. Is. 48, 4 of a stiff-necked people: גִּידוֹ בַרְזֶל עָרְפֶּךָ *a sinew of iron is thy neck*.

* גִּיחַ and גּוּחַ Mic. 4, 10, fut. יָגִיחַ, conv. וַיָּגַח.

1. *to break* or *burst forth*, spoken of a fountain or stream of waters, Job 40, 23; of an infant breaking forth from the womb, Job 38, 8; of a warrior rushing forth to battle, Ez. 32, 2.—Syr. ܓܚ to break forth, as water or as an infant. Chald. id. and espec. to break forth to battle.

2. Trans. *to cause to break forth, to bring* or *draw forth*; e. g. an infant from the mother's womb, Ps. 22, 10 גִּיחֲתָנִי מִבֶּטֶן *for thou didst bring me forth out of the womb*, where גִּיחַ is a less usual form of the participle, comp. Lehrg. p. 402. So of a mother, *to bring forth*. Mic. 4, 10.

Hiph. *to break forth, to rush forth* from a place of ambush, Part. מַגִּיחַ Judg. 20, 33.

Deriv. גִּיחוֹן.

גִּיחַ or גּוּחַ Chald. Aph. *to break forth, to rush forth*, e. g. the winds, as if to battle, Dan. 7, 2. See the Heb. root no. 1.

גִּיחַ (breaking forth sc. of a fountain) *Giah*, pr. n. of a place near Gibeon, 2 Sam. 2, 24.

גִּיחוֹן pr. *a stream, river*, so called as *breaking forth* from fountains; comp. Job 40, 23. Corresponding is Arab. جَيْحَانُ and جَيْحُونُ, which is used by the Arabs before the names of several large Asiatic streams, as the Ganges, the Araxes, etc. In Heb. it is a pr. n. *Gihon*, e. g.

1. A fountain with a stream and pools on the west and southwest of Jerusalem, 1 K. 1, 33. 38. 2 Chr. 32, 30. 33, 14. See Bibl. Res. in Palest. I. p. 512.

2. The second of the four rivers of Paradise, which is said to flow around the land of כּוּשׁ *Cush*, Gen. 2, 13. Some follow here the Arabic usage of the word جيحون mentioned above, and understand the *Araxes*; thus taking כּוּשׁ in a sense different from the usual one. On

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the other hand, the constant testimony of the ancients is in favour of the *Nile*, as Sept. Jer. 2, 18. Ecclus. 24, 37. Joseph. Ant. 1. 1. 3. On this supposition, prob. the Ethiopian Nile is to be understood, which may be truly said to *flow around* Ethiopia. See Thesaur. p. 281 sq.

גַּיְחֲזִי see גֲּחֲזִי.

* גִּיל rarely גּוֹל or גֹּל Prov. 23, 25 Cheth. fut. יָגִיל, apoc. יָגֶל; pr. *to move in a circle, to revolve*, whence deriv. גִּיל, comp. גָּלַל; also like Arab. جَالَ mid. Waw, *to dance in a circle*, comp. חוּל and חָנַג.—Hence

1. *to exult, to rejoice*, poetic. Job 3, 22 הַשְּׂמֵחִים אֲלֵי־גִיל *joyful even unto rejoicing*, pr. unto leaping for joy. Is. 49, 13. 65, 18; with בְּ of pers. or thing *in* which one rejoices, Ps. 9, 15. 13, 6. 21, 2. 31, 8. 149, 2; also עַל Zeph. 3, 17. גִּיל בַּיהוָה *to rejoice in Jehovah*, espec. in his goodness and mercies, Is. 29, 19. 41, 16. Joel 2, 23. Ps. 35, 9. 89, 17. Trop. joy is also ascribed to inanimate things, Ps. 96, 11. Is. 35, 1.

2. *to tremble, to fear*, which comes from the leaping or palpitation of the heart, see Job 37, 1. Ps. 29, 6; comp. the roots חָנַג and חוּל. So Gr. ὀρχεῖται καρδία φόβῳ Æschyl. Choëph. 164, 1022; ἡ καρδία πάλλει, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. *cor salit* Plaut. So vice versa סָחַר implies a trembling for joy. Is. 60, 5. Jer. 33, 9.—Hence Ps. 2, 11 גִּילוּ בִּרְעָדָה *fear with trembling*; others, *rejoice with trembling*, as no. 1. Hos. 10, 5 *for the people shall mourn over it* (the calf) וְכֹמְרָיו עָלָיו יָגִילוּ *and its priests shall tremble for it.*

The derivatives follow.

גַּיְא see אֲבִיגַיִל.

גִּיל m. 1. pr. *a circle, circuit*; hence *an age, æwum*, and meton. *men of an age, generation*, i. q. דּוֹר, comp. אֹתָן. Dan. 1, 10 יַלְדֵיכֶם כְּגִילְכֶם *the youths of your age*. Arab. جِيل or جِيْل i. q. دَوْر, *yawá*. In the Talmud בן גילי is one born in the same hour and under the same star with me.

2. *exultation, rejoicing, gladness*, Hos. 9, 1. Is. 16, 10. Jer. 48, 33.

גִּילָה f. i. q. גִּיל no. 2, *exultation, rejoicing, gladness*, Ps. 65, 13. Is. 35, 2 גִּילַת וְרַנֵּן *rejoicing and shouting*, i. e. st. constr. for the absol.

גִּילֹנִי see גִּלֹּנִי.

* גִּיר obsol. root, Arab. جَارَ mid. Ye, prob. *to boil up, to effervesce*, whence جَيْر a boiling of the breast, from anger, hunger, thirst. Corresponding is Germ. *gähren*, in some dialects *gohren, giehren*. Hence

גִּיר or גֵּר m. *lime*, so called from its effervescing when slacked, Is. 27, 9. Arab. جَيْر and جَيَّار unslacked lime.

גִּיר Chald. emphat. גִּירָא id. Dan. 5, 5. Comp. Targ. Is. 27, 9. Am. 2, 1.

גֵּר *a sojourner, stranger*, i. q. גָּר q. v. 2 Chr. 2, 16. R. גוּר I.

גִּישׁ see גּוּשׁ.

גִּישָׁן (filthy, see גּוּשׁ) *Geshan*, pr. n. m. 1 Chr. 2, 47.

גַּל m. (r. גָּלַל) plur. גַּלִּים 1. *a heap* of stones. Job 8, 17; mostly with אֲבָנִים added, Josh. 7, 26. Often of *ruins* Is. 25, 2. Plur. *heaps, ruins*, Jer. 9, 10 וְנָתַתִּי אֶת־יְרוּשָׁלַם לְגַלִּים *and I will make Jerusalem heaps*, ruins. 51, 37.

2. *a fountain, spring*, so called from the *rolling* or *welling up* of the waters, Cant. 4, 12. See גָּלַל Niph. no. 1.—Plur. *rolling waves, billows*, Ps. 42, 8. 89, 10. 107, 25. 29. Syr. ܓܠܐ a wave, billow.

גֻּל m. *a bowl, reservoir* for oil upon the sacred candelabra, so called from its round form, i. q. גֻּלָּה no. 2. Zech. 4, 2. R. גָּלַל to roll.

גֻּלָּא see גֻּלָּה.

* גָּלַב obsol. root, softened from גָּרַב, *to scratch, to scrape, to shave*; kindr. Arab. جلف to scrape, to abrade, جَلَمَ to shear wool. Hence

גַּלָּב m. *a barber*, Ez. 5, 1. Syr. ܓܠܒܐ a razor.

גִּלְבֹּעַ (boiling fountain, from גַּל and גּוּעַ ebullition, see r. גּוּעַ) *Gilboa*, pr. n. of a mountain or mountainous tract in

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the tribe of Issachar, where Saul was defeated and slain by the Philistines. 1 Sam. 28, 4. 31, 1. 2 Sam. 1, 6. 21.—From the etymology it would seem to be strictly the name of a fountain (*Tubania?*) or of a village near a fountain; whence it was prob. transferred to the neighbouring mountain. A village called *Γιβουέ* (r. *Γιλβουέ*) is mentioned by Eusebius; and the same exists upon the mountain at the present day as *Jelbôn;* see Bibl. Res. in Palest. III. p. 157, 170.

גַּלְגַּל m. (r. גָּלַל) plur. גַּלְגִּלִּים 1. *a wheel*, e. g. of a chariot, etc. Is. 5, 28. Ez. 10, 2. 6. 23, 24. 26, 10; of a well, for drawing water, Ecc. 12, 6.

2. *a whirlwind*, Ps. 77, 19. Ez. 10, 13. Syr. ܓܠܓܠܐ. Hence

3. *chaff, stubble*, any thing driven round before a whirlwind. Ps. 83, 14 אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל *O my God, make them as the chaff*, etc. Is. 17, 13 כְּגַלְגַּל לְפְנֵי סוּפָה *like stubble before the whirlwind;* parall. מֹץ.—Aram. גַּלְגְּלָא, chaff, dust, or the like, which is driven round by the wind; Arab. جِلّ id.

גַּלְגַּל Chald. *a wheel*, Dan. 7, 9.

גִּלְגָּל m. (r. גָּלַל) 1. *a wheel*, Is. 28, 28.

2. With the art. הַגִּלְגָּל (circle, or according to Josh. 5, 9 a rolling away) *Gilgal.*

a) A place situated between Jericho and the Jordan, Josh. 4, 19. 20. 9, 6. 10, 6. 7. 14, 6. 15, 7; where Samuel and Saul offered sacrifices, 1 Sam. 10, 8. 11, 14. 15. 13, 4–9. 15, 21. 33; and where the prophets dwelt, 2 K. 4, 38, although idols were also worshipped there, Judg. 3, 19. Hos. 4, 15. 9, 15. Am. 5, 5. More fully בֵּית הַגִּלְגָּל Neh. 12, 29. Gr. *Γαλγαλά*, 1 Macc. 9, 2. No trace of the name or site of Gilgal now remains; see Bibl. Res. in Palest. II. p. 287.

b) [A place or region near the western coast of Palestine, Deut. 11, 30. Josh. 12, 23. Euseb. and Jerome speak here of a *Galgula*, and the modern name *Jiljûleh* is still found; Bibl. Res. in Palest. III. p. 47.—R.

גֻּלְגֹּלֶת f. (r. גָּלַל) *a skull, cranium*, so called from its round form, 2 K. 9, 35. Also used like Lat. *caput*, Engl. *head*, *poll*, where the individuals of a tribe or people are enumerated or mentioned, as Ex. 16, 16 כְּמֶר לַגֻּלְגֹּלֶת *an omer the head*, i. e. for each person. Num. 1, 2 לְגֻלְגְּלֹתָם כָּל־זָכָר *all the males according to their polls*, i. e. singly, man by man. v. 18. 20. 22. Comp. רֹאשׁ Judg. 5, 20.—Among the Rabbins גֻּלְגֹּלֶת is 'poll-money,' a poll-tax. Syr. ܓܘܠܓܘܠܬܐ id. Lamed being dropped in the first syllable; Arab. جَكَّة, id. where the second Lamed is dropped, comp. *Talyoθā* Matt. 27, 33.

* גָּלַל obsol. root, signifying prob. *to be smooth, polished.* Kindr. are גָּלַח, חָלַל, q. v.—Hence

גֶּלֶד m. c. suff. גִּלְדִּי, *the skin*, i. e. the human skin, as smooth and naked, Job 16, 15. Arab. جِلْد, Syr. ܓܠܕܐ id.

* גָּלָה fut. יִגְלֶה conv. וַיִּגֶל, pr. *to be naked*, and trans. *to make naked;* kindr. with r. גָּלַח to be naked, bald, whence with a softer pronunciation גָּלַה, גָּלָה. It is applied espec. to the ear as uncovered by removing the hair, or to the face when the veil is removed. Comp. Arab. جلا to put off a garment, to put off a veil and so uncover the face; metaph. to disclose any thing. Hence in Hebrew:

1. *to make naked, to uncover;* and then *to disclose, to reveal;* espec. in the phrase גָּלָה אֹזֶן *to make bare* or *uncover the ear* of any one by removing the overhanging locks, as is often done in whispering a secret to another; hence *to tell to* any one, *to disclose, to show.* 1 Sam. 20, 2 *my father doeth nothing*... וְיִגֶּלֶה אֶת־אָזְנִי *but that he telleth me.* v. 12. 13. 9, 15. 22, 8. 17. Also in a slightly different sense spoken of God, Job 36, 10 *he openeth their ear to discipline*, to instruction, i. e. causes them to hear. v. 15. 36, 16. Hence trop. גָּלָה סוֹד *to reveal a secret*, Am. 3, 7. Prov. 20, 19. —Also גָּלָה סֵפֶר *to unfold* or *open a book*, to unroll a volume. Jer. 32. 11. 14.

2. *to make bare* a land of its inhabitants, i. e. *to migrate, to emigrate.* (Arab. جلا and جلى id.) either voluntarily as 2 Sam. 15, 19; or involuntarily, i. e. *to be*

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carried away captive, to go into captivity or *exile*, 2 K. 17, 23. 24, 14. 25, 21. Am. 1, 5. 6, 7. al. Spoken of inanimate things, Is. 24, 11 *the joy of the land is banished*, gone. Job 20, 28. Prov. 27, 25.

NIPH. 1. *to be uncovered, made naked;* Is. 47, 3 *thy nakedness shall be uncovered.* Ez. 13, 14. 16, 36. 23, 29. Also of removing a veil, Jer. 13, 22.

2. *to be revealed*, i. e. a) Of men and God, *to discover oneself, to appear*, as if a veil were removed, i. q. נִרְאָה, with אֶל Gen. 35, 7. 1 Sam. 14, 8. 11; comp. Is. 53, 1, where c. עַל. b) *to be discovered, manifested, to come to light*, spoken of what before was concealed, Is. 49, 9. Hos. 7, 1. c) *to be uncovered*, with לְ and אֶל, Is. 23, 1. 1 Sam. 3, 7.

3. *to be carried away, removed*, pass. of Hiph. Is. 38, 12.

PIEL i. q. Kal, but oftener in the literal and primary signification.

1. *to make naked, to uncover*, e. g. the feet Ruth 3, 4. 7; the foundations of a building Mic. 1, 6. Also with acc. of the veil or covering removed, Is. 22, 8. 47, 2. Nah. 3, 5. Job 41, 5.—Spec. a) גִּלָּה עֶרְוַת אִשָּׁה *to uncover the nakedness of a woman*, i. e. to have carnal intercourse with her, Lev. 18, 8 sq. 20, 17 sq. So *to uncover the nakedness of a man* is to have unlawful intercourse with his wife, Lev. 20, 11. 20. 21, as is explained by Lev. 18, 8; and in the same sense is used the phrase *to uncover one's skirt* or *coverlet*, Deut. 23, 1. 27, 20. b) God is said *to uncover the eyes* of any one, i. e. *to open the eyes*, to discover secret things to mortal eyes, Num. 22, 31. Ps. 119, 18. גִּלּוּי עֵינַיִם *opened as to the eyes*, having the eyes open, spoken of a prophet, Num. 24, 4. 16.

2. Metaph. *to reveal* any thing hidden, Job 20, 27; a secret Prov. 11, 13; *to betray* a fugitive Is. 16, 3; *to lay open, to make known*, e. g. God his attributes Ps. 98, 2. Jer. 33, 6. So גִּלָּה עַל ד׳ is i. q. גִּלָּה אֶת־אֲשֶׁר עַל ד׳ *to uncover that* which is *upon* any thing, to remove the veil from *upon* it, Lam. 2, 14. 4, 22.

PUAL *to be uncovered, made naked.* Nah. 2, 8 גְּלֻחָה *she is made naked*, i. e. ignominiously, spoken of Nineveh.

HIPH. הִגְלָה and הֶגְלָה, fut. conv. וַיַּגְל, *to carry away captive, to carry into exile*, 1 K. 15, 29. 17, 6. 11. 18, 11. al.

HOPH. pass. of Hiph. Esth. 2, 6. al.

HITHP. 1. *to uncover oneself*, Gen. 9, 21.

2. *to disclose* or *reveal oneself*, e. g. the heart, Prov. 18, 2.

Deriv. גֻּלָּה, גִּלָּיוֹן, and pr. n. רֶגֶלִי, גִּלְרַי, גּוֹלָן.

גְּלָה, Chald. *to reveal*, Dan. 2, 22. 28. 29.

APH. after the Heb. manner הַגְלִי, i. q. Heb. Hiph. *to carry away captive, to cause to migrate*, Ezra 4, 10. 5, 12.

גֹּלָה i. q. גּוֹלָה q. v. *exile, migration.*

גִּלֹּה (after the form קִרְטוֹר, שִׁילֹה; exile, r. גָּלָה,) *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15, 51. 2 Sam. 15, 12.—Gentile n. גִּילֹנִי *Gilonite* 2 Sam. l. c. from a form גִּילוֹן, as שִׁילֹנִי from שִׁילֹה.

גֻּלָּה f. (r. גָּלַל) 1. *a fountain, spring*, i. q. גַּל no. 2. Plur. Josh. 15, 19. Judg. 1, 15.

2. *a bowl, reservoir*, so called from its round form; spoken of the reservoir for oil above the sacred candelabra, Zech. 4, 3, comp. v. 2, where is masc. גֻּלָּל. Trop. Ecc. 12, 6 in describing old age and death: עַד אֲשֶׁר לֹא־יָרֻחַק חֶבֶל הַכֶּסֶף וְיָרֻצַּץ גֻּלַּת הַזָּהָב *before the silver cord be loosed, and the golden bowl be broken*, i. e. lamp-bowl, oil-cup.

3. *a ball* or *globe*, as an ornament on the tops or capitals of columns, 1 K. 7, 41. 2 Chr. 4, 12. 13.

4. גִּלּוֹת עֶלְיוֹת and תַּחְתִּיוֹת ׳ג, *Gulloth, Upper* and *Lower*, pr. n. of two towns, not far from Hebron, Judg. 1, 15. In the parall. passage Josh. 15, 19 it is ׳ג עִלָּיוֹת and ׳ג תַּחְתִּיוֹת.

גִּלּוּלִים m. plur. (r. גָּלַל note, lett. b) pr. *trunks, logs, blocks*, which are *rolled;* hence in derision, *idols*, Lev. 26, 30. Deut. 29, 16. al. So in various phrases, as הָלַךְ אַחֲרֵי הַגִּלּוּלִים *to go after idols*, 1 K. 21, 26; עָבַד הַגִּלּוּלִים *to serve* or *worship idols* 2 K. 17, 12. 21, 21; נָשָׂא עֵינַיִם אֶל־הגו׳ *to lift up the eyes unto idols* Ez. 18, 12. Often joined with other contemptuous names of idols, as שִׁקּוּצִים Deut. 29, 17, תּוֹעֵבוֹת Ez. 16, 36, אֱלִילִים 30, 13; also very freq. in expressions in

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which idol-worship is reprobated, as נִטְמָא בְּגִלּוּלֵיהֶם *to pollute oneself with idols* Ez. 20, 7; זָנָה אַחֲרֵי גִּלּוּלֵיהֶם 6, 9; נִאַף אֶת־חַגְוֵי גִלּוּלֵיהֶם 23, 37; etc.

גְּלוֹם m. (r. גָּלַם) *a covering, mantle, pallium*, in which one is wrapped, Ez. 27, 24. Chald. גְּלַם, גְּלִימָא, id.—Hence Gr. *χλαμύς, χλανίς, χλαῖνα.*

גָּלוֹן Josh. 21, 27 Cheth. i. q. גּוֹלָן q. v.

גָּלוּת f. once גָּלֻת Obad. 20, with Kamets impure. R. גָּלָה.

1. *a carrying away, captivity, exile*, 2 K. 25, 27. Jer. 52, 31. Ez. 1, 2. 33, 21.

2. Collect. *captives, exiles.* גָּלוּת יְהוּדָה *the exiles of Judah*, Jer. 24, 5. 28, 4. 29, 22. 40, 1. גָּלוּת יְהוֹיָכִן spoken of Israel living in exile Is. 45, 13.

גָּלוּת Chald. f. emph. גְּלוּתָא, *captivity, exile.* בְּנֵי גָלוּתָא *the exiles* Dan. 2, 25. 5, 13. Ezra 6, 16. Syr. ܓܠܘܬܐ.

* גָּלַח in Kal not used, pr. *to be smooth*, and hence *to be bare, naked*, comp. גָּלָה; spec. *to be bald*, Arab. جَلِحَ to have a bald forehead. This is a softened root from the harsher קָרַח; comp. by transpos. חָלַק. In the western languages correspond *calvus*, Slavic *goly, holy*, Germ. *kahl*; also *gelu, glacies.*

PIEL *to make bare, bald*; hence *to shave* the head, Num. 6, 9. Deut. 21, 12; a person 1 Chr. 19, 4. Also *to shave off, to cut off* the hair, see Pual; the beard 2 Sam. 10, 4. Once intrans. *to shave oneself*, the hair and beard, Gen. 41, 14. Metaph. *to shave a land*, i. e. to lay it waste with fire and sword, Is. 7, 20.—Chald. גַּלַּח to shave, to shear, גָּלָּח shaveling, spoken by the Rabbins of monks, like Bohem. *holy.*

PUAL *to be shaven, shorn*, Judg. 16, 17. 22.

HITHPA. 1. *to shave oneself*, Lev. 13, 33.

2. *to shave* or *cut off from oneself*, c. acc. Num. 6, 19. Comp. Lehrg. p. 284. d.

גִּלָּיוֹן m. (r. גָּלָה, after the form כִּבָּיוֹן, נִקָּיוֹן, חִנָּיוֹן) *a table, tablet*, of wood, stone, or metal, on which to write or inscribe any thing, i. q. לוּחַ, so called as being smooth, bare, naked, or empty; see the root. Is. 8, 1.—In Talmudic גְּלִיוֹן is the empty margin of a page or volume, roll.

PLUR. גְּלִיּוֹת Is. 3, 23, *mirrors*, i. e. *tablets* or *plates, laminæ*, of polished metal, which were used by the Hebrew women as mirrors, Ex. 38, 8. Job 37, 18; and which were carried about by them in the manner of other nations, being mostly of a round form and furnished with a handle; see Comment. on Is. l. c. So Chald. Vulg. Kimchi in Comment. Abarbenel, Jarchi.—On the other hand, the LXX and Kimchi in Lex. understand *transparent garments*, διαφανῆ ἱμάτια, as if *making naked* the body; comp. Schroeder de Vestitu mul. Heb. p. 311, 312.

גָּלִיל m. (r. גָּלַל) 1. Adj. *rolling, turning*, e. g. the leaves of a folding door, 1 K. 6, 34. Comp. Ez. 41, 24.

2. Subst. *a ring*, Esth. 1, 6. Cant. 5, 14 יָדָיו גְּלִילֵי זָהָב מְמֻלָּאִים בַּתַּרְשִׁישׁ *his hands* are *as gold rings set with gems of Tarshish*, i. e. the fingers when curved are like gold rings, and the nails dyed with henna or the like resemble gems.

3. *a circle, circuit, region*, i. q. גְּבוּל. Spec. גְּלִיל הַגּוֹיִם Is. 8, 23 'the circle of the Gentiles,' i. e. *Galilee*; and *κατ' ἐξοχήν*, חֲגָלִיל Josh. 20, 7. 21, 32; הַגָּלִילָה (He parag.) 2 K. 15, 29; אֶרֶץ הַגָּלִיל 1 K. 9, 11, i. e. the district with twenty small cities, in the tribe of Naphtali, around the city Kedesh (thrice called קֶדֶשׁ בַּגָּלִיל), inhabited mostly by Gentiles, espec. by the neighbouring Phenicians. Sept. ἡ Γαλιλαία, Galilee.

גְּלִילָה f. i. q. גָּלִיל no. 3, *a circle, circuit, region.* גְּלִילוֹת הַפְּלִשְׁתִּים *the circles* or *districts of the Philistines* Josh. 13, 2; גְּלִילוֹת סָלֶשׁ Joel 4, 4; Γαλιλαία Ἀλλοφύλων 1 Macc. 5, 15. גְּלִילוֹת הַיַּרְדֵּן i. q. כִּכַּר הַיַּרְדֵּן, *the circuit* or *borders of the Jordan, el-Ghôr*, Josh. 22, 10. 11. The same region seems to be meant in Ez. 47, 8.

גַּלִּים (fountains) *Gallim*, pr. n. of a city of Benjamin, lying north of Jerusalem, 1 Sam. 25, 44. Is. 10, 30.

גָּלְיָת (exile, an exile) *Goliath*, a Philistine giant, slain by David in single combat, 1 Sam. 17, 4. 23. 21, 10. 22, 10; comp. Ecclus. 42, 5. On 1 Chr. 20, 5 see under art. לַחְמִי.

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* גָּלַל, 1 pers. גַּלֹּתִי, but 3 plur. גָּלְלוּ Gen. 29, 3. 8; imp. גֹּל, גֹּלוּ, once גְּלַל Ps. 119, 22; *to roll*, e. g. a stone Gen. 29, 3. 8. Metaph. with מֵעַל *to roll off* or *away from* any one, e. g. reproach Josh. 5, 9. Ps. 119, 22; with אֶל and עַל *to roll* from oneself *to* or *upon* another, Ps. 37, 5 גֹּל עַל־יְהוָה דַּרְכֶּךָ *roll* or *devolve thy way upon Jehovah*, i. e. commit all thy affairs to him. Prov. 16, 3 גֹּל אֶל־יְהוָה מַעֲשֶׂיךָ *commit unto Jehovah thy works*, deeds. Ellipt. Ps. 22, 9, where the poet introduces his enemies as deriding his confidence in God and saying: גֹּל אֶל־יְהוָה יְפַלְּטֵהוּ [*roll* all *upon Jehovah*, rely upon him; *let him deliver him;* comp. a like change of person in v. 27.—R.] Or, גֹּל may be infin. put for the finite verb, *he rolleth* etc.

Note. The genuine force of this widely extended root, which imitates the sound of a globe, ball, or other round body rolling rapidly forwards, is expressed by the Germ. *rollen*, Engl. *to roll*, each onomatopoetic like the Hebrew word. Hence in the derivatives it is referred: a) To things round, rolling, revolving, as גַּלְגַּל wheel, also a whirlwind, גֶּלִיל a ring, מְגִלָּה a roll, volume, גֻּלְגֹּלֶת a skull, גֹּלֶל, גַּלָּל ball of dung, גֻּלָּה, גֻּלָּא a bowl, reservoir. b) To things heavy, which are rolled along, and not carried; whence גַּל a heap of stones, גִּלּוּלִים logs, blocks, put for idols; גָּלֶל weight, a large stone; Arab. جَلَلٌ a heavy business. c) Also spoken of rolling waves, like Germ. *quellen*, Engl. *to well*, whence גַּל, גַּלִּים, i. q. Germ. *Wellen*, Engl. *waves, billows*.—From this most fertile monosyllabic stock have also flowed the triliteral roots אָגַל, Arab. أجل, עָגַל, whence עֲגָלָה wagon, wain; and as increased at the end, גָּלַם to roll or wrap up, גֹּלֶם, גֹּלֶב, Lat. *glomus, glomeravit, globus*, Germ. *Klumpen*, Engl. *clump*. Other kindred roots in the Hebrew itself are: גִּיל to move in a circle; and, changing the palatal to a guttural, חוּל, חִיל, אוּל, אִיל, q. v. Beside these, there is also a multitude of shoots branching off into the occidental languages, espec. the Greek; comp. *κύλλω, κύλλω* (Valck. ad Hdot. 7. 155), *κυλίω, κυλίνδω* (גלם), *κόλοψ, κόλλαβος, κόλλιξ, κύλλος* (comp. *κοῖλος*), *κόλλυρα* a round cake (כִּכָּר); also, the palatal being dropped or transferred to the end, *ἴλλω, εἴλω, εἰλέω, εἰλύω, ἴλη, οὐλος, ὄουλος, ἰλιγγος, ἕλιξ* and *ἑλίσσω*, etc. Lat. *volvo*, later Lat. *callus* i. q. Fr. *gallet, caillou* (גַּל), Germ. *Galle, Gölle* i. q. Quelle, *quellen, wallen, wälzen*, onomat. *kullern*, Swed. *kula*, low Germ. *Kaul*, whence *Kugel*.—Where any thing is rolled along or revolves on a rough, stony, gravelly soil, so as to cause a harsh, grating, scraping sound, this is expressed by similar roots made harsh by the letter ר, as גָּרַל, גָּרַר, גָּרַד, the branches of which are no less widely diffused.

Niph. נִגַּל, plur. 3 pers. נִגְּלוּ, fut. יִגָּל.

1. *to be rolled, to roll along*, as billows, Am. 5, 24.

2. *to be rolled together*, as a scroll, e. g. the heavens, Is. 34, 4.

Hiph. fut. conv. וַיַּגֶּל, *to roll, to roll away* a stone, Gen. 29, 10.

Poal, *to be rolled*, e. g. in blood, to be stained with blood, Is. 9, 4.

Hithpo. id. 2 Sam. 20, 12. With עַל *to roll oneself upon* any one, i. e. to rush or fall upon him, Gen. 43, 18.

Pilp. גִּלְגֵּל i. q. Kal no. 1, *to roll, to roll down*, Jer. 51, 25.

Hithpalp. הִתְגַּלְגֵּל *to roll oneself down* upon an enemy, i. e. to rush or fall upon. Job 30, 14.

Deriv. see in Note above.

גֶּלֶל m. 1. *dung, ordure*, so called from its globular form, i. q. גַּלָּל; see r. גָּלַל note, lett. a. 1 K. 14, 10.—Arab. جُلَّةٌ the round dung of camels, sheep, etc.

2. *a circumstance, cause, reason*, Germ. *Umstand;* comp. as to this turn of the etymology, אוֹרוֹת, סִבָּה. Hence בִּגְלַל as Prep. c. suff. בִּגְלָלָךְ, בִּגְלָלְכֶם, *on account of, because of*, Gen. 12, 13. 30, 27. Deut. 15, 10. 18, 12. Jer. 11, 17. Mic. 3, 12. Corresponding is Arab. من جلالك and من اجلك with Elif prosthet.

3. *Galal*, pr. n. m. perh. weighty, worthy, like Arab. أَجَلٌّ. a) 1 Chr. 9, 15. b) ib. v. 16. Neh. 11, 17.

גֻּלָּל Chald. m. pr. *a rolling*, then *weight, magnitude*, see r. גָּלַל note, lett.

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b. Ezra 5, 8 and 6, 4 אֶבֶן גְּלָל *great* or *heavy stones*, hewn stones, which must be *rolled* along, not carried.—So Talmud. גללא without אבן, spoken of a large stone, Buxt. Lex. p. 433.

גֵּלֶל m. i. q. גָּלָל no. 1, *dung*, *ordure* of men; in Sing. once, Job 20, 7 כְּגֶלְלוֹ לָנֶצַח יֹאבֵד, Chald. and Vulg. well, *sicut stercus suum in æternum peribit*. Comp. for this degrading figure of destruction, 1 K. 14, 10.—Plur. גְּלָלִים *balls of dung*, *dung*, Zeph. 1, 17; spec. human ordure Ez. 4, 12. 15.

גֶּלֲלַי (perh. dungy) *Gilalai*, pr. n. m. Neh. 12, 36.

* גָּלַם fut. יִגְלֹם, *to roll* or *wrap together*, *to fold*, once 2 K. 2, 8. See r. גָּלַל Kal and note.

Deriv. גְּלוֹם, and

גֹּלֶם m. pr. *any thing rolled* or *wrapped together*; hence *an unformed mass*, *substance*, not yet wrought, the parts of which are not yet unfolded nor developed; spoken of the embryo fœtus, Ps. 139, 16.—Often in the Talmud for any thing not yet wrought, elaborated, perfected, see Chelim 12. § 6; also trop. of an unformed unlettered man, Pirke Aboth. 5. § 7.

* גַּלְמַד quadril. not in use, formed from جمد and جلد, both which roots signify *to be hard*.—Hence

גַּלְמוּד adj. quadrilit. *hard*, Arab. جَلْمُودٌ; hence *sterile*, *barren*, as a hard stony soil, comp. στεῤῥός, *sterilis*; then of a woman, Is. 49, 21. Poet. of a night in which none are born, Job 3, 7. Trop. *lean*, *famished*, emaciated with hunger, Job 15, 34. 30, 3.

* גָּלַע in Kal not used, Arab. Conj. III, *to quarrel* with any one, espec. in a game of dice, drinking, or in dividing an inheritance. So in Hebrew:

Hithpa. *to become angry*, *to be irritated*, *to grow warm*, sc. in strife. Prov. 20, 3 it is *an honour to a man to cease from strife*, וְכָל־אֱוִיל יִתְגַּלַּע *but every fool becometh angry*. With בְּ of thing or cause, Prov. 18, 1.—Spoken also of strife itself as growing warm, Prov. 17, 14.

* גִּלְעַד obsol. quadrilit. comp. Arab. جَلْعَدٌ hard, rough.—Hence

גִּלְעָד *Gilead*, pr. n. 1. Of several men: a) A son of Machir and grandson of Manasseh, Num. 26, 29. 30. Patronym. גִּלְעָדִי *Gileadite*, Judg. 11, 1. 12, 4. b) Judg. 14, 1. 2. c) 1 Chr. 5, 14.

2. With the art. הַגִּלְעָד, *Gilead*, *Gileaditis*, (pr. hard, stony region, or i. q. גַּלְעֵד hill of witness,) a district of Palestine beyond Jordan, strictly comprehending the mountainous region south of the river Jabbok, Gen. 31, 21–48. Cant. 4, 1; with a city of like name, Hos. 6, 8, comp. Sept. Judg. 12, 7, apparently the same with רָמוֹת גִּלְעָד. Here is the highest part of the mountains east of the Jordan; and one ridge is still named *Jebel Jel'âd* or *Jel'ûd*, from two ruined towns so called upon it; see Burckhardt's Travels in Syria, etc. p. 348. Bibl. Res. in Palest. II. p. 243, 306. III. App. p. 167. But the name *Gilead* was also employed in a wider sense, so as to include the whole mountainous tract between the Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and part of Manasseh, now called البلقا and جبل عجلون, i. e. *el-Belka* and *Jebel 'Ajlûn*, Num. 32, 26. 29. 39. Deut. 3, 12. Josh. 12, 2. 5. 13, 10. 11. 30. Am. 3, 13. Hence put for the territory of the tribes of Gad and Reuben Ps. 60, 9. 108, 9; for the tribe of Gad Judg. 5, 17, comp. 5, 16; although too this usage is not constant, and in 1 Sam. 13, 7 *the land of Gad and Gilead* are joined.—Once it comprehends also Bashan, and extends to the northern extremity of Palestine, Deut. 34, 1.

גַּלְעֵד (i. e. גַּל עֵד heap of witness) *Galeed*, pr. n. Gen. 31, 47. 48.

* גָּלַשׁ i. q. Arab. جَلَسَ *to sit down*, *to lie down*. Cant. 4, 1. 6, 5 *thy locks are as a flock of goats* שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד *which lie down upon Mount Gilead*, i. e. upon its side, as if hanging *from* it, see מִן no. 3. h.—Jerome Cant. 4, 1 *quæ ascenderunt*. Sept. Complut. Cant. 6, 5 ἀνέβησαν. Comp. جلس Conj. II, to ascend.

גָּלֻת see גָּלוּת.

גַּם Conj. (r. גָּמַם) 1. Implying conjunction, *together*, *at once*; so in the

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phrases גַּם שְׁנֵיהֶם *two together, both*, Gen. 27, 45. Prov. 17, 15. 20, 10. 12; גַּם כֹּל *all together*, i. e. every one, *cuncti*, 2 Sam. 19, 31. Ps. 25, 3; גַּם יַחַד Ps. 133, 1.

2. Implying accession, *also, etiam*, Gen. 3, 6. 22. 7, 3. 19, 21. 35. 30, 15. 35, 17. al. It is commonly put before the word to which it refers; but where a word is repeated for the sake of emphasis, its place is before the latter, e. g. with pronouns הִיא גַּם הִיא *she, she herself also*, Gen. 20, 5; גַּם הוּא בְּפִיו in *his* mouth also, 2 Sam. 17, 5. Prov. 23, 15. Gen. 27, 34, comp. Lehrg. § 191. Heb. Gr. § 119, 3. With verbs, Gen. 46, 4 וְאָנֹכִי אַעֲלְךָ גַם עָלֹה *and I will also come up with thee*. 31, 15. 1 Sam. 1, 6. Sometimes at the beginning of a clause it refers not to the next word, but to another more remote, Prov. 20, 11. Repeated גַּם — גַּם *also — also*, i. q. *both — and*. Gen. 24, 25. 43, 8. Ex. 12, 31. Jer. 51, 12; thrice repeated Is. 48, 8; וְגַם — גַּם Gen. 24. 44.

3. Intensive, *even*, see אַף no. 1; Prov. 14, 20. 17, 26. Joel 3. 2. With a negative particle, *not even, not so much as*, Ps. 14. 3. 53. 4. 2 Sam. 17, 12. 13. comp. עַד C. 3. So וְגַם Gen. 6, 4.—Often it serves merely to give emphasis to the following word, and frequently cannot be rendered into English, q. d. *yea, indeed*, 1 Sam. 24. 12 רְאֵה גַם רְאֵה *see, yea see!* Gen. 29, 30 *and he loved Rachel more than Leah*, where it shows merely that the word *Rachel* is emphatic. Gen. 16, 13 הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי *do I then here see* (live) *after the vision*, sc. of God? i. e. in this place, *just here*, and not elsewhere. Job 2. 10 *what! shall we receive good at the hand of God, and not* etc. Hos. 9, 12 *for wo to them!* Gen. 42. 22. Job 13. 16. 16. 19. Is. 66. 4. גַּם עַתָּה *yea now*, now then, Gen. 44, 10.

4. Adversative, *even so, yet, nevertheless*. Ez. 16, 28 *yea thou hast played the harlot with them*, וְגַם לֹא שָׂבַעְתְּ *and even so* (yet) *thou art not satisfied*. Ps. 129, 2. Ecc. 4, 16.—Hence גַּם כִּי *even when, even if, although*, Is. 1, 15; and without כִּי id. Is. 49, 15. Ps. 95, 9. כִּי גַם id. Ecc. 4, 14.

* גָּמָא in Kal not used, *to absorb, to drink up, to swallow*, i. q. Chald.

Piel poet. of the horse *swallowing* as it were the ground in his eagerness and fleetness. Job 39. 24 וְגַמֵּא־אֶרֶץ *he swalloweth the ground*, q. d. he runs away with it.—The same metaphor is common in Arabic in the verb لهم to drink, to take a draught, as التهم الارض; see Schultens ad h. l. and Bochart Hieroz. I. p. 142–148.

Hiph. *to let swallow, to give to drink*, Gen. 24, 17.—Hence

גֹּמֶא m. *a bulrush*, spec. *the Egyptian papyrus, papyrus nilotica, paper-reed*, so called from its porous nature as absorbing moisture; comp. *bibula papyrus* Lucan. 4. 136.—Job 8, 11. Is. 35, 7. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats or skiffs, Plin. H. N. 13. 21–26. So Ex. 2. 3 תֵּבַת גֹּמֶא *an ark* or *skiff of papyrus*. Is. 18, 2.

* גָּמַד a root not in use, Arab. جَمَلَ *to cut off, to amputate*; Ethiop. ገመደ, transp. ጌደመ, ግመድ. Hence is derived גֹּמֶד a cut, i. e. a rod, staff, and then *cubit*. The same verb is transferred to brave warriors, who *cut down* the enemy like trees; whence Arab. جَمَلَ and Syr. Aph. *to be bold, brave, fierce*, of a soldier. —Hence

גֹּמֶד m. (r. גָּמַד q. v.) pr. a cut, i. e. *a staff, rod*, as being *cut* from a tree; Zab. ⵗⵎⴷ a staff, rod, the letter ר being inserted, and ז and ד interchanged; Chald. כּוּרְמִיזָא. Then *a cubit*, the measure of a cubit, Judg. 3, 16.—Syr. ⵗⵎⴷ cubit, ⵗⵎⴷ, ⵗⵎⴷ, id.

גִּבֹּרִים m. plur. Ez. 27, 11 *brave soldiers, fierce warriors*, Jerome *bellatores*. This word has given rise to endless conjectures among interpreters; see Thesaur. p. 292.

גָּמוּל (weaned) *Gamul*, pr. n. m. 1 Chr. 24, 17. Comp. בַּת גָּמוּל.

גְּמוּל m. (r. גָּמַל) 1. *act, work, deed*, whether good or evil, q. d. *desert*; more fully גְּמוּל יָדַיִם Judg. 9, 16. Prov. 12, 14. Is. 3, 11; in a good sense, *benefit*, Ps. 103, 2. Hence הֵשִׁיב גְּמוּלוֹ לְ *to render to any one his desert*, to repay his doings, works; Ps. 28, 4 הָשֵׁב גְּמוּלָם לָהֶם. Prov.

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12, 14; c. עַל Ps. 94, 2. So שִׁלֵּם גְּמוּל לְ id. Ps. 137, 8. Prov. 19, 17; c. עַל Joel 4, 4.

2. *recompense, retribution*, Is. 35, 4.

גְּמוּלָה f. (r. גָּמַל) 1. i. q. גְּמוּל no. 1. Is. 59, 18; some copies read plur. גְּמֻלוֹת.

2. i. q. גְּמוּל no. 2, 2 Sam. 19, 37.

* גָּמַז obsol. root, prob. i. q. גָּמַד *to cut off;* whence Arab. جَمِيزٌ acute-minded, sagacious, and جُمَّيْزٌ sycamore, from the idea of cutting, see בָּלַס. Hence

גִּמְזוֹ (for גִּמְזוֹן, place fertile in sycamores) *Gimzo*, pr. n. of a place in the plain of Judea, 2 Chr. 28, 18. Now *Jimzu*, a village east of Lydda; see Bibl. Res. in Palest. III. p. 56, 57.

* גָּמַל fut. יִגְמֹל I. 1. *to do, show*, or *cause to* any one, sc. good or evil, *to deal* well or ill *with* him, with two acc. of pers. and of thing (comp. Gr. εὖ, κακῶς πράττειν τινά). 1 Sam. 24, 18 אַתָּה גְּמַלְתַּנִי הַטּוֹבָה *thou hast done me good*, hast dealt well with me. Gen. 50, 15 *all the evil* אֲשֶׁר גָּמַלְנוּ אֹתוֹ *which we did unto him.* v. 17. Prov. 3, 30. 31, 12. Is. 63, 7. With לְ of pers. Is. 3, 9 גָּמְלוּ לָהֶם רָעָה *they have brought evil upon themselves.* Ps. 137, 8 גְּמוּלֵךְ שֶׁגָּמַלְתְּ לָנוּ *thy deed which thou hast done to us.*

2. *to do good to* any one, *to benefit;* Prov. 11, 17 גֹּמֵל נַפְשׁוֹ *he doeth good unto himself.* With עַל Ps. 13, 6. 116, 7. 119, 17. 142, 8.

3. *to reward, to render, to recompense to* any one good or evil; c. acc. Ps. 18, 21 יִגְמְלַנִי יְהוָה כְּצִדְקִי *the Lord rewarded me according to my righteousness.* With עַל 2 Chr. 20, 11. Ps. 103, 10; לְ Deut. 32, 6. unless by a diff. division of the words הַל יְהוָה is here acc. of person.

Deriv. גְּמוּל, גְּמוּלָה, תַּגְמוּל, and pr. n. גַּמְלִיאֵל.

II. 1. *to wean* a child, Is. 28, 9 where מֵחָלָב is added. Is. 11, 8. 1 K. 11, 20. Hos. 1, 8.—Hence pr. n. גָּמוּל.

2. *to ripen* fruit, to make ripe, Num. 17, 23. Intrans. *to ripen*, to become ripe, Is. 18, 5.

Niph. pass. of no. II. 1, Gen. 21, 8. 1 Sam. 1, 22.

Note. The primary signification of this verb, and the origin and connection of the other senses, are illustrated by A. Schultens (ad Prov. 3, 30) by comparing Arab. غمل pr. to cover with fomentations so as to produce warmth and heat, *to cherish;* which idea of warming and cherishing he supposes is then transferred: a) To the ripening of fruit; b) To a child as weaned; c) To benefits done to any one, by which we as it were cherish him; and also even to evils which we bring upon any one. But the verb غمل can refer only to the significations in no. II; while for those in no. I, we may compare עָמַל, Arab. عمل, to labour, *to do.*

גָּמָל plur. גְּמַלִּים, comm. gend. *a camel*, male or female, Gen. 32, 16. al.—This word is found in all the Semitic languages; also not only in Greek and Latin, but likewise in Egyptian, ϫⲁⲙⲟⲩⲗ, ϭⲁⲙⲟⲩⲗ, and in Sanscrit under the form *kramêla, kramêlaka.* If the origin of the word is to be sought in the Semitic languages, גָּמָל is prob. *bearer, carrier*, from גָּמַל i. q. Arab. حمل to bear.

גְּמֻלָה see גְּמוּלָה.

גְּמַלִּי (camel-driver, or camel-rider) *Gemalli*, pr. n. m. Num. 13, 12.

גַּמְלִיאֵל (reward or benefit of God) *Gamaliel*, pr. n. m. Num. 1, 10. 2, 20. 7, 55.

* גָּמַם a root not used, i. q. קָמַם q. v. *to congregate, to conjoin, to heap up;* comp. Arab. جَمَّ to heap up, to increase, also intrans. to be heaped up, to be much.—Hence גַּם and מְגַמָּה.

* גָּמַץ a root not used in Hebrew, *to dig*, see גּוּמָּץ.

* גָּמַר fut. יִגְמֹר 1. *to bring to an end, to complete, to perfect.* Ps. 57, 3 אֵל גֹּמֵר עָלַי *God who will complete for me*, i. e. will do all for me, will maintain my cause; c. בְּעַד Ps. 138, 8.

2. Intrans. *to come to an end, to cease, to fail*, Ps. 7, 10. 12, 2. 77, 9.—In the Aramæan dialects this verb is very frequent in both significations.

גְּמַר Chald. id. Part. pass. גְּמִיר, *perfect, complete, finished*, in skill or learning, Ezra 7, 12.

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גֹּמֶר *Gomer*, pr. n. 1. A northern people sprung from Japheth, Gen. 10, 2; from which Togarmah or the Armenians are said to be descended, Gen. 10, 3; and who are mentioned along with Togarmah in the armies of Gog, Ez. 38, 6. Most prob. we are to understand *the Cimmerians*, *Κιμμέριοι*, inhabiting the Chersonesus of Taurica and the adjacent regions as far as the mouths of the Tanais and the Ister, and celebrated for their incursions into Asia Minor in the sixth century before Christ; see Herodot. I. 6, 15, 103. IV. 1, 11, 12. The Arabs call this people by transpos. قِرِم, whence the modern *Krim*, *Crimea*, i. e. the Taurican Chersonesus; also بحر القرم the Cimmerian sea, for the Euxine. Wahl compares *Gamir*, the Armenian name for Cappadocia; Altes und neues Asien I. p. 274.

2. The wife of the prophet Hosea, a harlot, Hos. 1, 3. Perh. appell. i. q. جَمْر coals.

גְּמַרְיָה (whom Jehovah has perfected) *Gemariah*, pr. n. m. Jer. 29, 3.

גְּמַרְיָהוּ (id.) *Gemariah*, pr. n. of a man of rank in the time of Jeremiah, Jer. 36, 10–12.

גַּן c. suff. גַּנִּי (r. גָּנַן) comm. gend. (f. Gen. 2, 15) *a garden*, espec. *a park*, *orchard*, place planted with trees; pr. a place surrounded and protected by a fence or wall; Gen. 2, 8 sq. גַּן הַיָּרָק *a garden of herbs*, plants, Deut. 11, 10. 1 K. 21, 2. בֵּית הַגָּן *a garden-house* 2 K. 9, 27, or perh. pr. n. of a place. גַּן עֵדֶן *the garden of Eden*, planted of God, Gen. 3, 24. Joel 2, 3; also called גַּן אֱלֹהִים Ez. 28, 13. 31, 8. 9; and גַּן יְהוָה Gen. 13, 10. Is. 51, 3. *A garden enclosed, shut up*, as the emblem of a chaste female, Cant. 4, 12.—Plur. גַּנִּים Cant. 4, 13. 6, 2.

* גָּנַב fut. יִגְנֹב 1. *to steal*, *to take by stealth*, *secretly*. This verb would seem strictly to be a denom. from Arab. جَنْب side, latus, Chald. גַּב, and hence to signify pr. *to put aside* privily; comp. Sanscr. *pârçvaka* thief, from *parçva* side; and so Arab. جنب has several significations drawn from the idea of side, as *fregit latus*, *duxit a latere*.—In Heb. with acc. of thing, Gen. 31, 19. 30. 32; acc. of pers. 2 Sam. 19, 42. Deut. 24, 7. Job 21, 18 וּכְמֹץ גְּנָבַתּוּ סוּפָה *and as chaff which the storm stealeth* (carrieth) *away*. 17, 20. Part. pass. fem. with Yod parag. גְּנֻבָתִי Gen. 31, 39.

2. *to deceive*, like Gr. *κλέπτειν*. Gen. 31, 27 וַתְּגַנֵּב אֹתִי *and didst deceive me*. Espec. with לֵב, pr. *to deceive the heart* or *mind* of any one, as *κλέπτειν νόον* Hom. Il. 14. 217. Gen. 31, 20 וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן *and Jacob deceived Laban*. v. 26. See L. de Dieu ad Gen. l. c.

Niph. pass. of no. 1, Ex. 22, 11.

Piel i. q. Kal. 1. *to steal*, Jer. 23, 30. 2. With לֵב, *to deceive*, 2 Sam. 15, 6.

Pual pass. i. q. *to steal* intrans. Job 4, 12 אֲלַי דָּבָר יְגֻנַּב *an oracle stole secretly upon me*. Inf. absol. גָּנֹב Gen. 40, 15.

Hithpa. *to do by stealth*, with inf. and לְ, 2 Sam. 19, 4 וַיִּתְגַּנֵּב הָעָם בַּיּוֹם הַהוּא לָבוֹא הָעִיר *and the people that day gat them by stealth into the city*. Syr. ܐܬܓܢܒ to steal oneself away.

Deriv. the three following:

גַּנָּב m. *a thief*, Ex. 22, 1. 6. 7.

גְּנֵבָה f. *a theft*, thing stolen, Ex. 22, 3.

גְּנֻבַת (theft) *Genubath*, pr. n. m. 1 K. 11, 20.

גִּנָּה fem. of גַּן, *a garden*, *park*, Job 8, 16; Plur. גִּנּוֹת Am. 4, 9. 9, 14; *a grove*, where idolatrous rites were performed, Is. 1, 29. 65, 3. 66. 17. R. גָּנַן.

גִּנָּה f. id. chiefly in the later Hebrew, Esth. 1, 5. 7, 7. 8. Cant. 6, 11. R. גָּנַן.

* גָּנַז obsol. root, i. q. Arab. جنز and Chald. גְּנַז, *to hide*, *to hoard*, *to lay up in store*. Kindred roots are גָּנַס, כָּנַז, כנס, גָּנַשׁ, and transp. נָגַס, סָגַן, חָסַן, חזן.—Hence

גְּנָזִים plur. constr. גִּנְזֵי 1. *treasures*, Esth. 3, 9. 4, 7.

2. *chests*, treasure-chests, in which precious goods or wares are stored, Ez. 27, 24.

גִּנְזַיִן Chald. plur. m. *treasures*, Ezra 6, 1. בֵּית גִּנְזַיָּא *house of treasures*, *treasury*, Ezra 5, 17. 7, 20. Comp. גִּזְבָּר.

גַּנְזַךְ m. plur. גַּנְזַכִּים, *treasury* of the temple, 1 Chr. 28, 11. The ending ־ךְ,

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ـֵךְ, occurs also in other Chaldee words, as דֵּךְ, אִלֵּךְ; Lehrg. p. 516. R. גָּנַז.

* **גָּנַן** *to cover, to cover over*, i. q. Arab. جَنَّ; kindr. כָּנַן, עָנַן. Trop. *to protect*, every where of God as protecting men, c. עַל, like other verbs of covering, see עַל no. 2. b. 2 K. 20, 6 וְגַנּוֹתִי עַל־הָעִיר הַזֹּאת *and I will protect this city.* Is. 37, 35. 38, 6; c. אֶל 2 K. 19, 34. Inf. absol. גָּנוֹן Is. 31, 5.

Hiph. fut. יָגֵן i. q. Kal, c. עַל Is. 31, 5. Zech. 9, 15; with בְּעַד Zech. 12, 8, see בְּעַד no. 1. a.

Deriv. גַּן, גַּנָּה, גִּנָּה, מָגֵן, מְגִנָּה, and pr. n. גִּינַת, גִּנְּתוֹן.

גִּנְּתוֹן (gardener) *Ginnethon*, pr. n. m. Neh. 10, 7. 12, 6. In v. 4 is the corrupted reading גִּנְּתוֹי.

* **גָּעָה** *to low*, as an ox or cow, an onomatopoetic root, 1 Sam. 6, 12. Job 6, 5. Talm. id. Syr. ܓܥܐ to cry out, to exclaim. Corresponding is Gr. γοάω, Sanscr. and Zend. *gau-s*, Pers. كاو, گاو *kau, gau*, ox or cow, Lat. *ceva* cow, Columel. 6. 24 fin. Teut. *Ko, Kuh*, Engl. *cow*, so called from their lowing. See Grimm's Deutsche Gramm. III. p. 327.—Hence

גֹּעָה (lowing) *Goah*, with He local גֹּעָתָה, *Goath*, pr. n. of a place near Jerusalem, Jer. 31, 39.

* **גָּעַל** *to abhor, to reject with loathing, to cast away.* Chald. Ithpe. to be polluted, impure, unclean, see גָּאַל II; whence too the signif. of loathing, abhorring may be derived, i. q. to hold as polluted, unclean, comp. זָהַם.—Often in the phrase גָּעֲלָה נַפְשִׁי אֶת *my soul abhors* any thing, Lev. 26, 11. 15. 30. 43; c. בְּ Jer. 14, 19; also without נֶפֶשׁ Lev. 26, 44. Ez. 16, 45.

Niph. *to be cast away.* 2 Sam. 1, 21 כִּי שָׁם נִגְעַל מָגֵן גִּבּוֹרִים *for there was cast away the shield of the mighty;* Vulg. *ibi enim abjectus est clypeus heroum;* Sept. προσωχθίσθη.

Hiph. i. q. Kal, Job 21, 10 שׁוֹרוֹ עִבֵּר וְלֹא יַגְעִל *his cow breedeth and casteth not*, i. e. does not suffer abortion; Vulg. *bos eorum concepit, et non abortivit;* and so Aqu. Symm. Sept. But Saadias, Kimchi, and others, *his bull gendereth* (pr lets pass in, sc. membrum genitale) *and suffereth not to cast his seed.* See in עָבַר Pi.—Hence the two following:

גַּעַל (loathing) *Gaal*, pr. n. m. Judg. 9, 26. 28. 30.

גֹּעַל *a loathing.* Ez. 16, 5 בִּגֹעַל נַפְשֵׁךְ *with loathing of thy soul*, i. e. so that thou didst loathe thyself, i. q. בְּגָעֳלֵךְ. Not, as some suppose, *with loathing of thy life.*

* **גָּעַר** fut. יִגְעַר, *to rebuke, to reprove, to chide*, e. g. as a father his son, c. בְּ Gen. 37, 10 וַיִּגְעַר בּוֹ אָבִיו *and his father rebuked him.* Ruth. 2, 16. Jer. 29, 27. Syr. ܓܥܪ id. Ethiop. ገዐረ to cry out. Kindred is Arab. جأر to low, to ask with a loud voice, to supplicate with wailing and lamentation.—Often spoken of God as rebuking his enemies, constr. with בְּ or accus. Is. 17, 13. 54, 9. Ps. 9, 6. 68, 31. 119, 21. Espec. as thereby *restraining* and deterring them from their wicked purposes; Zech. 3, 2 יִגְעַר יְהוָה בְּךָ הַשָּׂטָן *the Lord rebuke thee, Satan!* i. e. restrain thee, deter thee. Mal. 3, 11 גָּעַרְתִּי לָכֶם בָּאֹכֵל *I will rebuke* (restrain) *for your sakes the devourer*, i. e. voracious and hurtful animals. 2, 3 הִנְנִי גֹעֵר לָכֶם אֶת־הַזֶּרַע *behold, I will rebuke your seed*, i. e. will restrain it from coming into your garners, will deny you the usual harvest. Spoken also of the sea as dried up at God's rebuke, Ps. 106, 9. Nah. 1, 4.

Deriv. מִגְעֶרֶת and

גְּעָרָה f. constr. גַּעֲרַת, *rebuke, reproof*, Prov. 13, 1. 17, 10. Ecc. 7, 5. Is. 30, 17. Spoken of the rebuke of God upon his enemies, by which they are destroyed, Ps. 76, 7. 80, 17; also as causing the sea to become dry, Ps. 104, 7. Is. 50, 2.

* **גָּעַשׁ** pr. *to push, to thrust*, to shake by a sudden impulse. Syr. ܓܥܫ to push with the horns, to butt; and in the passive conjugations, *to be shaken, to be moved violently to and fro, to quake.* So Heb. once in Kal, Ps. 18, 8 וַתִּגְעַשׁ וַתִּרְעַשׁ הָאָרֶץ *then the earth shook and trembled.* In the parall. passage 2 Sam. 22, 8 Keri, Hithpael is read, which is more frequent in this signification; while in Ps. l. c. the writer seems to have employed Kal

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intrans. for the sake of paronomasia in the words תִּגְעַשׁ, תִּרְעַשׁ.

Pual גֹּעַשׁ id. Job 34, 20 וְיַגְעֲשׁוּ עָם וְיַעֲבֹרוּ *the people shall be moved and pass away*, i. e. shall be troubled, shall reel and perish.

Hithpa. *to be moved, shaken, to quake*, of the earth Ps. 18, 8 and 2 Sam. 22, 8 fin. Of waves, *to be agitated, to toss themselves*, Jer. 5, 22. 46, 7. 8.

Hithpo. *to stagger, to reel*, as one drunken, Jer. 25, 16.—Hence

גַּעַשׁ (a shaking, earthquake) *Gaash*, pr. n. of a hill among the mountains of Ephraim, Josh. 24, 30. Judg. 2, 9. Hence נַחֲלֵי גַעַשׁ *the valleys of Gaash*, around that hill, 2 Sam. 23, 30. 1 Chr. 11, 32.

גַּעְתָּם (i. q. Arab. جعثم one puny and thin) *Gatam* pr. n. m. of a son of Eliphaz, Gen. 36, 11. 16.

גַּף m. (r. גָּפַף) 1. *the back*, i. q. גַּב; hence עַל גַּפִּי *upon the back of*. i. q. simpl. *upon*, like Chald. עַל גַּבֵּי, Prov. 9. 3.

2. *the body;* hence בְּגַפּוֹ pr. with his body, i. e. *by himself, alone*, without wife and children, Ex. 21, 3. 4. Sept. μόνος.

גַּף Chald. *a wing*, plur. גַּפִּין Dan. 7, 4. 6. Syr. ܓܦܐ, comp. Heb. אֲגַפִּים. It seems to come from Heb. כָּנָף, whence כְּנַף, גְּנַף, and thence גַּף.

* גָּפַן a root not used, i. q. גָּבַן *to be bent, curved, arched;* hence Arab. جَفْنٌ the eye-lashes, also a young and pendulous shoot, vine-branch, so called from its bending. See more on this root in Thesaur. p. 298.—Hence

גֶּפֶן, c. suff. גַּפְנִי. plur. גְּפָנִים. comm. gender, (rarely m. Hos. 10, 1. 2 K. 4, 39,) *a young and pendulous shoot;* hence a plant having such shoots, espec. *a vine, grape-vine* (comp. *salix* i.q. ἕλιξ, pr. a rod, switch), which where greater accuracy is required, as in laws, is called fully גֶּפֶן הַיַּיִן Num. 6, 4. Judg. 13, 14. Rarely spoken of other similar plants, as גֶּפֶן שָׂדֶה 2 K. 4, 39 *a wild vine*, bearing wild cucumbers.—Most freq. it denotes simpl. *vine*, i. e. grape-vine, Gen. 40, 9. Is. 7, 23. 24, 7. 32, 12. Judg. 9, 13 sq. *A noble vine* is put as an emblem of men of noble and generous disposition, Jer. 2, 21, comp. Is. 5, 2; and vice versa *a strange vine, a vine of Sodom*, stands for men of ignoble and degenerate character, Jer. 2, 21. Deut. 32, 32. With the latter comp. also the apples of Sodom, Joseph. B. J. 4. 8. 4.

* גָּפַף obsol. root, i. q. גָּבַב, *to be curved, gibbous, convex*. Hence גַּף, אֲגַפִּים.

* גָּפַר obsol. root, prob. i. q. כָּפַר and غفر *to cover, to cover over*.—Hence the two following:

גֹּפֶר once Gen. 6, 14, pr. *pitch*, i. q. כֹּפֶר; hence עֲצֵי גֹפֶר pr. *pitch-wood*, resinous wood, such as the wood of the *pine, fir, cypress, cedar*, and other trees of like kind, which are used in ship-building; see גָּפְרִית. Among modern interpreters, Bochart in Phaleg. I. 4, and Celsius in Hierob. I. 328, not unaptly understand *the cypress-tree*, κυπάρισσος, *cupressus;* appealing not without reason to the similar letters and sound.

גָּפְרִית f. (r. גָּפַר) prob. pr. *pitch*, but transferred also to other combustible substances, spec. *brimstone, sulphur*. Gen. 19, 24. Deut. 29, 22. Is. 30, 33. 34, 9. Job 18, 15. Syr. ܟܒܪܝܬܐ and ܟܒܪܝܬܐ, Arab. كِبْرِيتٌ whence كَبْرَتَ to smear with sulphur; Chald. גָּפְרִיתָא, גּוּפְרִיתָא, כּוּבְרִיתָא, id.

גָּר, f. גָּרָה, plur. גָּרִים, Part. of r. גּוּר I. 1, q. v. p. 185.

גַּר m. (r. גּוּר I) *a sojourner, stranger*, a man living out of his own country, Gen. 15, 13. Ex. 2, 22. 18, 3. 22, 20. al. Often joined with the synon. תּוֹשָׁב a stranger (comp. Michaelis in Mos. Recht II. § 38) Gen. 23, 4; opp. אֶזְרָח a native Ex. 12, 19.—With suff. גֵּרְךָ, גֵּרוֹ, *thy* or *his sojourner, stranger*, i. e. living in thy or his land, (not in thy house,) Ex. 20, 10. Deut. 5, 14. 24, 14. 31, 12.

גִּר *lime*, see גִּיר.

גֹּר *lion's whelp*, see גּוֹר.

גֵּרָא (i. q. גֵּרָה a grain) *Gera* pr. n. a) A son of Benjamin Gen. 46, 21. b) Judg. 3, 15. c) 1 Chr. 8, 7. d) 8, 3. 5. e) 2 Sam. 16, 5.

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* גָּרַב obsol. root, pr. *to scratch, to scrape*, a signif. found also in several other verbs beginning with גר, imitating the sound of scratching, scraping; see גָּרַד, גָּרַם, גָּרַן, גָּרַס, גָּרַר; and transferred also afterwards to the idea of roughness, see גָּרַח, גָּרַל. Arab. جَرِبَ to be scabby, mangy, جَرَبٌ the scab, mange, Syr. ܓܪܒܐ leprosy; comp. Germ. *Krätze, kratzen*, Engl. with sibilant *to scratch, the scratches, scurf, scurvy*.—Hence גָּרָב, pr. n. גָּרַב.

גָּרָב m. *scab, scurf, scurvy*, perh. of a malignant kind, Deut. 28, 27; concr. *scabbed, scurvy*. Lev. 21, 20. 22, 22. Sept. *ψώρα ἀγρία*, Vulg. *scabies jugis*.

גָּרָב (scabby) *Gareb*, pr. n. a) One of David's chief warriors. 2 Sam. 23, 38. 1 Chr. 11, 40. b) A hill near Jerusalem, Jer. 31, 39.

גַּרְגַּר, m. (r. גָּרַר no. 5) plur. גַּרְגְּרִים, *a berry*, from its round and rolling form, Is. 17, 6.—In the Mishna id. Arab. جُرْجُر.

גַּרְגְּרוֹת plur. f. (r. גָּרַר no. 3) *the throat, gullet*, (comp. Lat. *gurges*, Germ. *Gurgel*, Engl. *gargle*,) i. q. גָּרוֹן; spoken every where of the external *throat, neck*, Prov. 1, 9. 3, 3. 22, 6, 21.—A Sing. גרגרת is read in the Mishna, Cholin 2, 4. ib. 3, 3.

* גַּרְגַּשׁ obsol. quadril. Chald. גַּרְגַּשְׁתָּא clay, loam, lump of earth, Syr. ܓܪܓܫܬܐ, Arab. جرجس black mud. Hence

גִּרְגָּשִׁי (dwelling in clayey or loamy soil) *a Girgashite*, collect. *Girgashites*, a Canaanitish tribe, whose residence is not distinctly specified in the O. Test. Gen. 10, 16. 15, 21. Josh. 24, 11. Sept. and Josephus Ant. 1, 6, 2 *Γεργεσαῖος*. Euseb. in Onom. s. v. *Γεργασεί* affirms that they dwelt beyond Jordan.

* גָּרַד in Kal not used, Arab. Aram. גָּרַד *to grate, to scrape, to scratch*, onomatopoetic; comp. חָרַשׁ, חָרַס, חָרַשׁ, חָרַת, *χαράττω*, خارِبدن, غرشيدن, and from the occidental languages, *gratare, gratter, to grate, to scratch, kratzen*. Comp. in גָּרַב.

Hithpa. *to scrape oneself*, e. g. with a shell or sherd to allay an itching, Job 2, 8.

* גָּרָה in Kal not used, pr. *to be rough*, from the notion of *grating, scraping*, comp. roots beginning with גר; spec. of roughness of the throat, i. q. גָּרַר no. 3; whence גָּרוֹן throat. Thence transferred to harshness, moroseness, proneness to anger, Arab. غرى to give way to anger, IV to provoke, e. g. a dog; Aram. גְּרִי, ܓܪܐ, ܓܪܝ to irritate. Comp. Germ. *kratzig, griesgrämig*, spoken of a morose person.

Piel. גֵּרָה *to excite, to stir up* strife. Prov. 15, 18 אִישׁ חֵמָה יְגָרֶה מָדוֹן *a wrathful man stirreth up strife*. 28, 25. 29, 22.

Hithpa. pr. *to excite oneself, to be stirred up* to anger, strife, battle, etc. Hence

1. *to be irritated, angry*. Prov. 28, 4 שֹׁמְרֵי תוֹרָה יִתְגָּרוּ בָם *they who keep the law are angry with them* sc. the wicked. Dan. 11, 10 init.

2. *to contend with, to make war upon*; c. בְּ, Deut. 2, 5. 19 וְאַל־תִּתְגָּר בָּם *nor contend with them*; so with מִלְחָמָה added, *to contend with in battle*, v. 9. 24. הִתְגָּרָה בַיהוָה *to contend with Jehovah*, to wage war against him. Jer. 50, 24. 2 K. 14, 10 לָמָּה תִתְגָּרֶה בְרָעָה *wherefore shouldest thou contend with calamity*, q. d. excite it to battle. Absol. Dan. 11, 10 יִתְגָּרֶה וְשָׁטַף וְעָבָר עַד־מִבְצָרוֹ *and shall wage war even to his fortress*. v. 25 יִתְגָּרֶה לַמִּלְחָמָה *he shall be stirred up to battle*, i. e. shall rouse himself to war.

Deriv. תִּגְרָה, גָּרוֹן.

גֵּרָה f. (r. גָּרַר no. 4) 1. *rumination*; hence *the cud*, the food which ruminating animals bring up and chew over again, Arab. جِرَّة. Of a ruminating animal is said: הֶעֱלָה גֵרָה *to bring up the cud*, i. q. to chew the cud. Lev. 11, 3 sq. Deut. 14, 6. 7; also גָּרַר גֵּרָה Lev. 11, 7.

2. *a grain, berry*, i. q. גַּרְגַּר; used as the smallest weight and coin of the Hebrews, *a gerah*, equivalent to the twentieth part of a shekel, Ex. 30, 13. Lev. 27, 25. Num. 3, 47. 18, 16. Sept. Vulg. *ὄβολος, obolus*. So called either from a

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granule of lead (as Gr. ὄβολος according to Aristotle is from the figure of a spit or needle, Chald. מְעָא a little stone, obolus); or because in weighing small things the Hebrews used *grains* or *kernels* either of barley (comp. Engl. *barleycorn*), or perhaps the seeds of the carob tree, *ceratonia siliqua*, like the Greeks and Romans. But it must be remembered, that the Mosaic *gerah*, which is $13\frac{7}{10}$ Paris grains, is equal to 4 or 5 beans of the carob, and according to the Rabbins to 16 grains of barley.—Of a like origin are Arab. حَبَّةٌ grain, berry, and خَرُوبَةٌ carob bean, Pers. دانق (δανάκη) i. q. دانك, دانه, all of which refer also to small weights.

גָּרוֹן m. (r. גָּרָה) constr. גְּרוֹן, *the throat*, so called as giving forth rough, harsh, hoarse sounds; see the root, also גָּרַר no. 3, גַּרְגְּרוֹת, comp. Ps. 69, 4. Spoken of as the instrument of speech, Ps. 115, 7. 149, 6. 5, 10 קֶבֶר פָּתוּחַ גְּרֹנָם *their throat is an open sepulchre*, i. e. they utter smooth speeches, while like an open sepulchre they meditate destruction. Is. 58, 1 קְרָא בְגָרוֹן *cry with the throat*, i. e. with open throat, *aloud*, with full voice coming from the throat and breast; while vice versa one who speaks low uses only the lips and tongue, 1 Sam. 1, 13.—Of the external *throat, the neck*; Is. 3, 16 נְטוּיוֹת גָּרוֹן *with outstretched throat* or *neck*, i. e. tossing back the head. Ez. 16, 11.

גֵּרוֹת f. *place of sojourning, habitation, encampment*, Jer. 41. 17. R. גּוּר I. 1.

* גָּרַז in Kal not used, i. q. גָּזַר q. v. Arab. جرز *to cut, to cut off, to separate*; also to devour, whence Samar. ࠂࠓࠉࠕ locust. Comp. in גָּזַז.

Niph. i. q. גָּזַר Niph. no. 2. Ps. 31, 23 נִגְרַזְתִּי מִנֶּגֶד עֵינֶיךָ *I am cut off from before thine eyes*, excluded from thy sight or presence; comp. נִגְזַר Ps. 88, 6. But 14 Mss. in Ps. 31 read also נגזרתי.

The derivatives follow.

גִּרְזִי or גְּרִזִּי (after the form פְּרִזִּי, dwelling in a shorn or desert land, comp. Arab. جَرْزٌ sterile land,) *Girzite* or *Gerizite*, pr. n. of a tribe in the vicinity of the Philistines, attacked and subdued by David, 1 Sam. 27, 8 Chethibh. In Keri גִּזְרִי q. v.

גְּרִזִּים, always הַר גְּרִזִּים *Mount Gerizim*, one of the mountains of Ephraim, situated over against Mount Ebal, Deut. 11, 29. 27, 12. Josh. 8, 33; and over Shechem Jos. Ant. 4. 8. 44; on which after the exile a temple was built by the Samaritans as the seat of their national worship; see Joseph. Ant. 11. 7. 2. ib. 11. 8. 2, 4, 6. On the reading of the Samar. Codex Deut. 27, 4, see the author's Comment. de Pent. Sam. p. 61.—As to the etymology, הַר גְּרִזִּים seems to be pr. *Mount of the Gerizites*, see גְּרִזִּי; so called prob. from some colony or settlement of that people which anciently dwelt there; just as the Amalekites their neighbours also gave name to another mountain in the same tribe, הַר הָעֲמָלֵקִי Judg. 12, 15. Now called *Jebel et-Tûr*, overhanging Nâbulus; see Bibl. Res. in Palest. III. p. 97 sq.

גַּרְזֶן m. (r. גָּרַז) *an axe*, for cutting or chopping wood, Deut. 19, 5. 20, 19. Is. 10, 15; for hewing stone, 1 K. 6, 7.—Kindred words are كَرْزِنٌ, كِرْزِنٌ, كِرْزِينٌ, كِرْزَمٌ, كِرْزِيمٌ, an axe.

* גָּרַל obsol. root, softened from גָּרַר, (as חָרַל from חָרַר to burn,) pr. *to be rough*, espec. of a *rough, gravelly, gritty soil*, in which the foot partially sinks with a grating sound; comp. Arab. جَرِلٌ a gravelly place, جَرَلٌ gravel, grit. Hence Heb. גּוֹרָל pr. *a small stone, lapillus*, then *lot*, Gr. transp. *ΚΛηΡος*, Lat. *GLaRea*; also Arab. جَرِلَ to be stony, gravelly, Camoos p. 1412, derived from the noun جَرْلٌ q. v. above.

Deriv. גּוֹרָל and

גָּרֹל *rough, morose, stern*, comp. Germ. *grollig, grillig*, from the same stock. Prov. 19, 19 Cheth. גְּרָל־חֵמָה *stern in anger*, i. e. rough, harsh, angry. All the versions express the Keri גְּדֹל חֵמָה, which however is too feeble.

גֹּרָל see גּוֹרָל.

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* גָּרַם pr. *to cut off* or *away*, as Syr. ܓܪܡ, and Arab. جَرَمَ. Once in Kal, c. dat. *to cut off for* any thing, i. q. to *reserve, to keep, to lay up*. Zeph. 3, 3 לֹא גָרְמוּ לַבֹּקֶר *they lay up nothing for the morrow*; Sept. well οὐχ ὑπελίποντο, Vulg. *non relinquebant ad mane*. Comp. גָּצַל לְ Gen. 27, 36; also جزم Koran 11. 87.

PIEL גִּרֵם denom. from גֶּרֶם, *to gnaw, crush, craunch* bones. Num. 24, 8 *he shall devour the nations his enemies,* וְעַצְמוֹתֵיהֶם יְגָרֵם *and shall craunch their bones*. Hence trop. Ez. 23, 34 *thou shalt drink and suck it out* (the cup) וְאֶת־ חַרְשֶׂיהָ תְּגָרְמִי *and thou shalt craunch the sherds thereof*, i. e. hyperbol. thou shalt lick it out clean, lest a single drop be left therein.

גֶּרֶם m. 1. *a bone*, i. q. עֶצֶם, but rarer and only poetic, Prov. 17, 22. 25, 15. Plur. Job 40, 18. Syr. Chald. ܓܪܡܐ, ܓܪܡܝܢ, גַּרְמָא, Sam. גרמא id. Arab. جِرْم the body. The letters *r* and *s* being interchanged, kindred words are Chald. גִּשְׁמָא, جِسْم, and even עֶצֶם itself.

2. *the body*, as in Arabic. Gen. 49, 14 חֲמֹר גָּרֶם *an ass of body*, well-bodied, i. e. strong, stout; Vulg. *asinus fortis*. So also Arab. جِرْم *body* is used of a beast of burden, e. g. فرس جرم a horse of body, large bodied, حمار جرم a strong ass. The same is expressed by a special adj. גְּרִים.

3. *the very bone, substance*, of any thing, i. q. *self, ipse*, like עֶצֶם. 2 K. 9. 13 *then took every man his garment and spread them under him* (Jehu) אֶל־גֶּרֶם הַמַּעֲלוֹת *upon the steps themselves*, the very steps.

גֶּרֶם Chald. *a bone*, Dan. 6, 25.

גַּרְמִי (bony) *Garmi*, pr. n. m. 1 Chr. 4, 19.

* גָּרַן obsol. root, Arab. جَرَنَ *to make smooth, level, to wipe* or *sweep off*; kindr. with גָּרַם and other roots beginning with גר.—Hence

גֹּרֶן m. (but fem. Jer. 51, 33) c. suff. גָּרְנִי, He parag. גָּרְנָה Mic. 4, 12; Plur. גְּרָנוֹת Joel 2, 24, constr. גְּרֹנוֹת Hos. 9, 1; *a place made level, an area*. Arab. جَرْن, جَرِين, جُرُن id.—Spoken: a) Of the area or open place around the gates of cities, called also רְחוֹב, 1 K. 22, 10. 2 Chr. 18, 9. b) Mostly of *the area* on which grain is trodden out or threshed in the open field, *a threshing-floor*, Ruth 3, 2 sq. Judg. 6, 37. al. תְּבוּאַת גֹּרֶן *the produce of the threshing-floor*, i. e. grain, Num. 18, 30. בֶּן־גֹּרֶן id. Is. 21, 10 בֶּן־גָּרְנִי *my son* (grain) *of the threshing-floor*, i. e. my country, my people! now broken and trodden down, as grain upon a threshing-floor; parall. מְדֻשָּׁתִי my threshing. Comp. Mic. 4, 12. 13. Meton. for the grain itself, Job 39, 12.

* גָּרַס pr. *to break in pieces by scraping, grating, rubbing*; and genr. *to grate, to break in coarse pieces, to crush*; comp. דָּכָא, דָּכַךְ. So Syr. ܓܪܣ, Arab. جرش, comp. Heb. גָּרַם, whence גְּרִיסָה *grits, groats*, Germ. *Gries, Grütze*. —In O. T. once intrans. Ps. 119, 20 גָּרְסָה נַפְשִׁי לְתַאֲבָה *my soul is broken, crushed, for longing*.

HIPH. *to break in pieces, to crush*. Lam. 3, 16 וַיַּגְרֵס בֶּחָצָץ שִׁנָּי *he hath broken my teeth with gravel-stones*, trop. for a state of calamity and wretchedness. See below in גָּרַשׁ.

* גָּרַע fut. יִגְרַע, pr. *to scratch, to scrape*, like many verbs beginning with גר, see in גָּרַר, גָּרַב.—Hence

1. *to scrape off, to shave off* the beard, like Syr. ܓܪܥ, Jer. 48, 37; also Is. 15, 2 in some Mss. see under גָּרַם. Corresponding is Gr. κείρω, Germ. *scheeren*, Eng. *to shear*.—Then

2. Genr. *to take away, to detract, to withhold*; kindr. χήρος, and intrans. *careo*. Jer. 26. 2 אַל תִּגְרַע דָּבָר *thou shalt not withhold aught* therefrom; with מִן Job 36. 7. Often גָּרַע מִן is i. q. *to take away* (aught) *from* any thing, the accus. of the part taken away being omitted, comp. opp. הוֹסִיף no. 2. Deut. 4, 2. 13, 1. Ex. 5. 8. 19. Ecc. 3, 14. Hence c. acc. *to diminish*, pr. to take away or with-

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hold from. Ex. 21, 10. Ez. 16, 27. Job 15, 4 וְתִגְרַע שִׂיחָה לִפְנֵי אֵל *and withholdest prayer* (adoration) *before God.* With אֶל *to take to* or *for oneself*, i. e. *to reserve, to keep, to lay up for oneself*, comp. גָּנַם. Job 15, 8 *hast thou listened in the council of Jehovah*, וְתִגְרַע אֵלֶיךָ חָכְמָה *and dost thou reserve* all *wisdom to thyself?* Similar is the Arabic usage, in which جرع is to absorb, to drink in.

Piel i. q. Kal no. 2. *to take to* oneself, *to attract;* Job 36, 27 כִּי יִגְרַע נִטְפֵי־מָיִם *when* (God) *attracteth*, draweth upwards, *the drops of water.*

Niph. 1. Pass. of Kal no. 2. *to be taken away, withheld;* construed so that the thing to be taken away is either expressly mentioned, Num. 27, 4. 36, 3; or else it is implied, נִגְרַע מִן *it* (something) *is taken away from* a thing, i. q. *to be diminished*, Num. 36, 3 fin. Ex. 5, 11. Lev. 27, 18.—Hence

2. *to be put back, to be made less of*, Num. 9, 7.

Deriv. מַגְרֵעוֹת.

* גָּרַם 1. *to snatch* or *hurry away, to drag off, to pluck off;* comp. Engl. *to grab, to gripe.* There is something onomatopoetic in this root, both in the letters גר, which include the notion of scraping, grating, see under r. גָּרַב; and also in the syllable רַם, comp. Lat. *rapere*, Germ. *raffen.* Arab. جرف to scrape away, to clear off, e. g. mire with a shovel; Conj. II, to carry off, to wear away, as a stream a part of its bank; جُرْف, جُرُف, a shore eaten away by a stream. Ethiop. ገረፈ a drag-net, which sweeps all before it. Chald. and Talmud. to sweep; Syr. ܓܪܦ of water sweeping away whatever it meets.—Once in O. T. Judg. 5, 21 נַחַל קִישׁוֹן גָּרָפָם *the river Kishon swept them away;* Sept. ἐξέσυρεν, Vulg. *traxit cadavera eorum.*

2. *to grasp, to gripe*, whence אֲגַרְוֹף the fist. See also מַגְרֵפָה.

* גָּרַר an onomatopoetic root, expressing the idea of *grating, scraping, dragging, sawing*, and other similar rough and harsh sounds, such as are produced in the throat; comp. Gr. σαίρω, σαρόω, σύρω, Lat. *sario, sarrio, serro, verro, garrio*, Germ. *zerren, scharren, schüren, scheuern, kehren*, Eng. *to grate, to scrape, to scour, to drag, to saw;* comp. also אָגַר no. 1, גָּרַב. Spec.

1. *to drag* or *sweep away*, Hab. 1, 15. Prov. 21, 7. See Hithpo. Syr. and Arab. id.

2. *to saw*, to cut with a saw; whence מְגֵרָה a saw. See Poal. In Syr. and Arab. this signif. belongs to the kindred form גנר.

3. Lat. *gargarizare, to gargle, to gurgle*, to give forth harsh or gurgling sounds from the throat. Comp. Arab. جَرْجَرَ, غَرْغَرَ, which denote various guttural or gurgling sounds as made either by a liquid or by the voice; also Germ. *schlürfen, schnarren, schnarchen, gurgeln*, Gr. γαργαρίζω, Fr. *gargariser*, Eng. *to gurgle, to guggle, to gulp.* Hence גַּרְגְּרוֹת; comp. גָּרוֹן throat.

4. *to ruminate, to chew the cud;* pr. *to bring up again through the gullet*, sc. the food in order to chew it over; which is usually attended with a gurgling noise. So fut. יִגַּר Lev. 11, 7. Arab. جَرَّ IV and VIII; Syr. ܐܓܪ. This form יִגַּר may be either in Kal by Chaldaism, or in Niphal; as also the Syriac and Arabic languages express this idea by passive or reflexive forms, pr. to ruminate *with oneself.*

5. Sometimes this verb remits something of its roughness of signification, and expresses the softer sound *to roll*, which elsewhere pertains to the kindr. גָּלַל. So Ethiop. ተንገረገረ to roll oneself, Syr. ܓܪܓܪ i. q. ܓܠܓܠ a chariot, and in O. T. גַּרְגַּר for גַּלְגַּל a berry, which latter form is read in the Talmud. Comp. גָּרַר, גָּרְגַּר, and Lat. *currere.*

Niph. 1. *to be dragged* or *scraped together, collected*, spoken of wealth, riches; comp. kindr. אָגַר, which also is used of wealth scraped together and collected from every quarter.—So doubtless Part. plur. נִגָּרוֹת after the Chaldee form Job 20, 28, i. e. *gathered riches*, i. q. יְבוּל in the other hemistich. The whole verse may then be rendered: *The increase of his house shall depart*, his *riches* shall depart *in the day of his anger.*

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2. *to ruminate*, see in Kal no. 4.

Poal *to be sawed*, to be cut with a saw 1 K. 7, 9. Comp. Kal no. 2.

Hithpo. i. q. Kal no. 1, spoken of a whirlwind *sweeping* all before it, Jer. 30, 23.

Deriv. גֵּרָה, גֵּרְגְּרוֹת, מְגֵרָה, סַגְרִיר q. v.

גְּרָר (according to Simonis, a sojourn, lodging-place, from r. גרר i. q. גור, comp. Gen. 20, 1; perh. also water-pots, Arab. جَرَار) *Gerar*, pr. n. of a city, anciently the residence of a Philistine king, and in the time of the patriarchs subject to king Abimelech, Gen. 20, 1. 26, 1. נַחַל גְּרָר *valley of Gerar* Gen. 26, 17.

* גָּרַשׁ i. q. גָּרַס q. v.—Hence

גָּרֶשׁ c. suff. גְּרְשׁוֹ, something *crushed, broken, pounded*, Lev. 2, 14. 16.

* גָּרַשׁ pr. *to drive, to thrust, to carry off* or *away*, as in Chald. Spec.

1. *to drive* or *cast out, to expel*, as a people from a land, Ex. 34, 11; but this signif. is more usual in Piel. Spoken of inanimate things, Is. 57, 20 *the wicked are like the troubled sea when it cannot rest*, וַיִּגְרְשׁוּ מֵימָיו רֶפֶשׁ וְטִיט *whose waters cast up mire and dirt*, mud.—Also *to put away* a wife, *to divorce;* Part. pass. גְּרוּשָׁה one *put away*, divorced, Lev. 21, 7. 14. 22, 13. Num. 30, 10. Ez. 44, 22.

2. *to plunder, to pillage, to spoil*, Ez. 36, 5 לָבַז מִגְרָשָׁהּ *to spoil it* (the land) *as a prey*, booty; here מִגְרָשׁ is infin. after the Aramæan form.

3. *to drive out*, i. e. *to put forth* fruit, see גֶּרֶשׁ.

4. *to drive to pasture*, e. g. cattle, see מִגְרָשׁ.

Piel גֵּרַשׁ *to drive* or *cast out, to expel*, with acc. of pers. Gen. 3, 24. 4, 14. 21, 10; also מִן of place whence, Ex. 11, 1. Judg. 11, 7. גֵּרַשׁ מִפָּנַי מ׳ *to drive out from before* any one, so as to make room for any one, e. g. God the Canaanites before Israel, Ex. 23, 29. 31. Judg. 2, 3.

Pual גֹּרַשׁ pass. of Piel, Ex. 12, 39.

Niph. 1. *to be driven* or *cast out*, Jon. 2, 5.

2. *to be carried off, swept away*, by the violence of waters. Am. 8, 8 נִגְרָשָׁה וְנִשְׁקְעָה כִּיאוֹר מִצְרָיִם *it shall be swept away and drowned as with the flood of Egypt.*

3. *to be driven, agitated, tossed*, e. g. the sea. Is. 57, 20 יָם נִגְרָשׁ *the tossed sea*, troubled.

Deriv. מִגְרָשׁ and those here following.

גֶּרֶשׁ m. pr. what is put forth, protruded; hence *produce, product*. Deut. 33, 14 גֶּרֶשׁ יְרָחִים *the produce, products of the months*, that which each month produces from the earth. Comp. r. גָּרַשׁ no. 3.

גְּרֻשָׁה f. *a driving out, expulsion;* spec. of a person from his possessions, *extortion, exaction*, Ez. 45, 9. R. גָּרַשׁ.

גֵּרְשׁוֹן (expulsion) pr. n. *Gershon*, a son of Levi and the founder of the Levitical family of the Gershonites, Gen. 46, 11. Ex. 6, 16. Num. 3, 17 sq. Once גֵּרְשֹׁם q. v. lett. b. Hence patronym. גֵּרְשֻׁנִּי *a Gershonite*, and collect. *Gershonites*, Num. 3, 23. 26, 57.

גֵּרְשֹׁם (expulsion i. q. גֵּרְשׁוֹן) pr. n. *Gershom*. a) A son of Moses and Zipporah, Ex. 2, 22. 18, 3. In the first of these passages there is an allusion to the etymology of the name, as if it were for גֵּר שָׁם i. q. גֵּר הָיָה שָׁם *a sojourner there* (comp. שֻׁם i. q. שָׁם); and hence the LXX, in order the more clearly to express this etymology, write it Γηρσάμ. b) A son of Levi, 1 Chr. 6, 1; elsewhere called גֵּרְשׁוֹן q. v. c) Judg. 18, 30. d) Ezra 8, 2.

גְּשׁוּר (a bridge, Arab. جِسْر, Syr. ܓܶܫܪ) pr. n. *Geshur*, a district of Syria subject to king Tolmai, whose daughter David married, 2 Sam. 3, 3. 13, 37. 15, 8. From 1 Chr. 2, 23, we may gather that *Geshur* is to be sought in the neighbourhood of Gilead, and that its inhabitants are not to be distinguished from the גְּשׁוּרִים; see the next article.

גְּשׁוּרִי *Geshurite*, a gentile name. a) Of a people dwelling at the foot of Mount Hermon, near Maachah, on the north of Bashan and Argob; included indeed within the boundaries of the Holy Land, but not subject to the Hebrews. Deut. 3, 14. Josh. 12, 5. 13, 13. 1 Chr. 2. 23; comp. גְּשׁוּר. [Perh. near the present bridge in that quarter over the Jordan, called *Jisr Benât Ya'kôb;* see Burckh. Syr. p. 315. Bibl. Res. in Palest. III. p. 361.—R. b) Of a people in the

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neighbourhood of the Philistines, Josh. 13, 2. 1 Sam. 27, 8.

* גָּשַׁם in Kal not used, *to rain*, espec. with violence, *to pour*.

Pual Ez. 22, 24; see in גֶּשֶׁם.

Hiph. *to cause to rain*, Jer. 14, 22.—Hence the two following:

גֶּשֶׁם m. plur. גְּשָׁמִים, constr. גִּשְׁמֵי.

1. *rain*, i. e. *violent rain, heavy shower*, diff. from מָטָר, which denotes rain in general. Hence מְטַר גֶּשֶׁם *shower of rain* Zech. 10, 1; also גֶּשֶׁם מָטָר Job 37, 6. The same is apparent from the epithets, as גֶּשֶׁם זָרֹיל 1 K. 18, 45, ג׳ שׁוֹטֵף Ez. 13, 11. 13.

2. *Geshem*, pr. n. m. Neh. 2, 19. 6, 1. 2; written also גַּשְׁמוּ *Gashmu* Neh. 6, 6.

גֶּשֶׁם c. suff. גִּשְׁמָהּ Ez. 22, 24, *rain*. But it is better to write without Mappik, גִּשְׁמָהּ for גִּשְׁמָרָה Pual of גֶּשֶׁם, *is rained upon*, Vulg. *compluta est*. R. גָּשַׁם.

גֶּשֶׁם Chald. c. suff. גִּשְׁמַהּ, גִּשְׁמְהוֹן, *the body*, Dan. 4, 30. 5, 21.—Syr. ܓܶܫܡܳܐ, ܓܶܫܡܳܢ, Arab. جِسْم and جُثْمَان id. See in גֶּרֶם.

גַּשְׁמוּ *Gashmu*, pr. n. see in גֶּשֶׁם no. 2.

גֹּשֶׁן pr. n. *Goshen*. 1. A region of Egypt where the Hebrews dwelt from the time of Jacob until Moses, i.e. during four hundred and thirty years, Gen. 45, 10. 46, 28. 34. 47, 27. 50, 8. Ex. 9, 26. As the name of this region is mentioned by none of the Greek geographers, interpreters and modern geographers have differed widely in respect to its site. But it seems well ascertained, that Goshen was the name given to that part of Lower Egypt lying east of the Pelusian branch of the Nile, between Heliopolis and the extremity of the Sinus Heroöpolitanus or Gulf of Suez. This opinion is supported: a) By several passages of the O. Test. which indicate the same not obscurely; e. g. Gen. 46. 29. Ex. 13, 17. 1 Chr. 7, 21. b) By the authority of the LXX, who render גֹּשֶׁן by Γεσὲμ Ἀραβίας Gen. 45, 10, and Ἡρώων πόλις ἐν γῇ Ῥαμσσοῆ 46, 28. Other opinions are reviewed in Thesaur. p. 307. See Bibl. Res. in Palest. p. 76 sq.

2. A city with the neighbouring district in the mountains of Judah Josh. 10, 41. 11, 16. 15, 51.

* גָּשַׁשׁ obsol. root, Syr. ܓܫܫ *to stroke, to caress, to flatter*. Hence

גִּשְׁפָּא (caress, flattery) *Gishpa*, pr. n. m. Neh. 11, 21.

* גָּשַׂר obsol. root, Arab. جَسَرَ *to bridge, to build a bridge*, pr. to join, comp. קָשַׁר; also to be bold, daring; since the building of a bridge, espec. in war or over a rapid stream, requires boldness and energy. Syr. ܓܫܪ id.—Hence גִּשּׂוּר.

* גָּשַׁשׁ, only in Piel, *to feel*, i. e. to seek by feeling, *to grope for*, c. acc. Is. 59, 10.—Arab. جَسَّ, Aram. ܓܫܫ and ܓܫ id. but mostly trop. to examine, to explore. Kindr. is קָשַׁשׁ.

גַּת f. (contr. from גַּנָּת, after the form בַּת, בַּת; for גַּנָּת, r. גָּנַן) plur. גִּתּוֹת.

1. *a press, wine-press*, or rather *trough, vat*, in which the grapes were trodden with the feet, and from which the juice flowed off into a lower vat placed near, יֶקֶב. ὑπολήνιον. Joel 4, 13. דָּרַךְ גַּת *to tread the wine-press* Neh. 13, 15. Lam. 1, 15.

2. *Gath*, pr. n. of one of the chief cities of the Philistines, the birth-place of Goliath, Josh. 13. 2. 1 Sam. 6, 17. 21, 11. 1 K. 2, 39. 40.—Hence patronym. גִּתִּי *Gittite*.

3. גַּת חֵפֶר (wine-press of the well) *Gath-hepher*, a city of Zebulun, with He loc. גִּתָּה חֵפֶרָה Josh. 19, 13; the birth-place of the prophet Jonah, 2 K. 14, 25.

4. גַּת רִמּוֹן (press of the pomegranate) *Gath-rimmon*, a city of the tribe of Dan, Josh. 19, 45.

גִּתִּי *Gittite*, gentile n. from גַּת no. 2, 2 Sam. 6, 10. 11. 15, 18. For גִּתִּית see in its place.

גִּתַּיִם (two wine-presses) *Gittaim*, pr. n. of a city in Benjamin, Neh. 11, 33.

גִּתִּית, *a stringed instrument* of music, Ps. 8, 1. 81, 1. 84, 1. So called from גַּת, גִּנִּית for גִּנָּנִית (r. גָּנַן) 'music of stringed instruments;' hence similar to, if not identical with גִּנִּיתָה q. v. See Redslob

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de voc. גִּתִּית, Lips. 1831. 8.—The usual derivation from גַּת a city or wine-press is less probable.

גֶּתֶר Gen. 10, 23, *Gether*, pr. n. of an Aramæan region, otherwise wholly unknown.

ד

Daleth, דָּלֶת, the fourth letter of the Hebrew alphabet; as a numeral denoting 4. The name signifies *a door*, and the most ancient form of the letter (Δ) obviously imitated the triangular door of a tent.

In sound Daleth is kindred: a) To the harder *dentals*, as ט, ת, with which it is often interchanged; see דָּבַב, טָבַב, טָפַף; בָּדַל, בָּתַל, بتل; בָּדַק, בָּתַק. Rarely it passes over also into ל, see אֲזַד, and lett. ל no. 2. b) To the sibilant ז, see below under lett. ז.

דָּא Chald. i. q. Heb. זה and זֹאת, *this*, fem. and neut. *hæc, hoc;* elsewhere דָּךְ, דְּנָה. Dan. 4, 27. 5, 5 דָּא לְדָא *this upon that, together.*—In the Targg. written with ה demonstrat. הֲדָא, הָדָא; Syr. ܗܕܐ.

* דָּאַב *to melt away;* hence *to pine away, to languish.* This signif. of melting or pining away is widely extended in the kindred verbs, as אָדַב, דָּבָא, דּוּב, דָּוָה, Syr. ܕܘܒ, Arab. ذَأَبَ, ذَابَ; and is variously transferred, both to the languor of sickness and old age, and to the weakness of terror.—Spoken of the eye as pining away for grief Ps. 88, 10, see עָשַׁשׁ, בָּלָה; of the spirit, נָפַשׁ, Jer. 31, 25; of a person Jer. 31, 12.

Deriv. the two following:

דְּאָבָה f. *terror, dread,* from the idea of melting away, becoming weak, comp. מָסַס Niph. Job. 41, 14, 22.

דְּאָבוֹן m. (r. דָּאַב) constr. דַּאֲבוֹן, *a pining, languor, faintness* of spirit, נֶפֶשׁ, Deut. 28, 65. Comp. Jer. 31, 25.

דָּאג i. q. דָּג, *a fish,* Neh. 13, 16. Since Kamets in this word (signifying a fish, and not a fisherman) is pure, as coming from דָּגָה, the letter א which the Masora notes as being omitted in very many Mss. is here a *mater lectionis redundans,* as in מְלָאכִים 2 Sam. 11, 1.

* דָּאַג fut. יִדְאַג, *to be anxious, to fear, to be afraid,* not found in the kindred dialects. Absol. Jer. 17, 8; c. acc. Jer. 38, 19. Is. 57, 11; מִן Jer. 42, 16. Also with לְ of pers. *for* whom one fears 1 Sam. 9, 5. 10, 2; and מִן of that *from* or on account of which one fears, Ps. 38, 19.

Deriv. the two following:

דֹּאֵג (fearful) *Doeg,* pr. n. of an Edomite, the chief of Saul's herdsmen, 1 Sam. 21. 8. 22. 9. Ps. 52. 2.—In Chethibh 1 Sam. 22, 18. 22, it is written דּוֹיֵג, after the Syrian pronunciation.

דְּאָגָה f. i. q. דְּאָבָה, *fear, dread, anxiety,* Ez. 4, 16. 12, 18. 19. Prov. 12, 25. Ascribed also to the sea as agitated, Jer. 49, 23. R. דָּאַג.

* דָּאָה fut. יִדְאֶה, apoc. and conv. וַיֵּדֶא Ps. 18, 11, *to fly, to dart,* Sanscr. *di* id. Spoken of the rapid flight of birds of prey, Deut. 28, 49. Jer. 48, 40. 49, 22. Trop. of the Deity, Ps. 18, 11 וַיֵּדֶא עַל־כַּנְפֵי רוּחַ *and did fly upon the wings of the wind.*—For 2 K. 17, 21, see נָדָה I.

Deriv. דַּיָּה and

דָּאָה f. only Lev. 11, 14, a species of *ravenous bird,* having a *rapid flight,* Sept. γύψ, Vulg. *milvus.* Comp. Bochart Hieroz. II. p. 191.—In the parall. passage Deut. 14, 13 is read רָאָה, by an error of the copyists.

דָּאַל see יִדְאֲלָה.

דֹּאר see דּוֹר no. 3.

דֹּב and דּוֹב masc. epicœn. (r. דָּבַב) *a bear,* so called from its slow gait; 1 Sam. 17, 34. 36. 37. 2 Sam. 17, 8. Prov. 17, 12. Hos. 13, 8 דֹּב שַׁכּוּל *a bear bereaved of her whelps.* Plur. דֻּבִּים *bears, she-bears,*

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2 K. 2, 24. Arab. دُبٌّ, دُبَّةٌ, bear, she-bear.

דֹּב Chald. id. Dan. 7, 5.

* דָּבָא a root not in use, i. q. Arab. دبا *to rest, to be quiet*, kindr. with r. דָּאַב q. v. A vestige of this root appears in the pr. n. מֵידְבָא *Medeba*, i. e. waters of quiet.—Hence

דֹּבָא m. *rest, quiet*, i. e. a condition of rest; once Deut. 33, 25 כְּיָמֶיךָ דָבְאֶךָ *as thy days, so shall thy rest be*, i. e. as long as thy life endures, so long shall thy condition of rest continue, i. e. thy prosperity. Vulg. *senectus tua;* but old age cannot well be put in antithesis with life.

* דָּבַב, Arab. دَبَّ 1. pr. *to go softly and slowly, to creep along*, an onomatopoetic root like Germ. *tappen*, Fr. *tapper*, comp. Engl. *to tap, to step*. Similar is טָפַף, spoken of a light and quick gait, which we express by the verb *to trip*, Germ. dim. *trippeln;* comp. also נָתַב whence נָתִיב, Gr. στείβω. In the signif. of *treading* the Semitic languages have by transp. *pat*, see under r. בּוּס.—Hence דֹּב a bear.

2. *to creep about*, as a slanderer, tale-bearer; then i. q. *to slander, to disparage*, whence דִּבָּה; comp. רָגַל and הָלַךְ רָכִיל.

3. Of liquids, *to flow softly*, e. g. wine Cant. 7, 10; for which passage see in art. יָשֵׁן adj.

דִּבָּה f. (r. דָּבַב no. 2) *slander, evil report*, e. g. הוֹצִיא דִבָּה *to bring out an evil report*, to spread a slander. Num. 14, 36. Prov. 10, 18. The genitive which follows is either active, i. e. of the slanderer, as Ps. 31, 14 כִּי שָׁמַעְתִּי דִבַּת רַבִּים *for I hear the slander of many*. Jer. 20, 10; or also passive, i. e. of the person slandered, as Num. 13, 32. 14, 37. Gen. 37, 2. Prov. 25, 10 וְדִבָּתְךָ לֹא תָשׁוּב *and let thine infamy* (ill report) *turn not away*, i. e. not depart from thee.—Arab. دَبُوبٌ a secret detractor, one who spreads slanders. Syr. ܕܒܐ report, rumor, and ܐܕܒ to spread a report. Chald. טִבָּה reproach, contumely.

דְּבוֹרָה f. (r. דָּבַר no. 2) 1. *a bee*, Is. 7, 18; plur. דְּבֹרִים Judg. 14, 18. Ps. 118, 12.—Syr. ܕܒܘܪܬܐ a bee, wasp. Arab. دِبْرٌ collect. a swarm of bees, wasps, comp. Lat. *examen*, qs. exagimen, ab exagendo; like agmen, qs. agimen, ab agendo; comp. r. דָּבַר no. 2. But in Heb. this word is a noun of unity from an obsol. form דְּבוֹר i. q. دِبْرٌ.

2. *Deborah*, pr. n. f. a) A prophetess, Judg. 4, 4. 5. 5, 1. b) Rebecca's nurse, Gen. 35, 8.

* דְּבַח Chald. *to sacrifice*, to offer sacrifice, i. q. Heb. זָבַח. Ezra 6, 3.—Hence מַדְבַּח altar, and

דְּבַח Chald. plur. דִּבְחִין, *a sacrifice*, Ezra 6, 3.

דִּבְיוֹנִים m. plur. 2 K. 6, 25 Keri, *doves' dung*, a softer expression for חֲרֵי יוֹנִים, which stands in Chethibh; pr. the flowing, flux of doves, from the verb דָּבָא, דָּבָה, i. q. דָּאַב, דּוּב, to flow. Comp. ῥεῦμα γαστρός, διάῤῥοια, flux, diarrhœa.

דְּבִיר m. (r. דָּבַר no. 3) 1. *the inner sanctuary, adytum*, of the Mosaic tabernacle and of Solomon's temple, also called קֹדֶשׁ קָדָשִׁים holy of holies, 1 K. 6, 5. 19–22. 8, 6. 8. 2 Chr. 3, 16. 4, 20. 5, 7. 9. Aquil. Symm. χρηματιστήριον, Vulg. *oraculum*, from דָּבַר to speak; but more prob. it is pr. *pars postica, the hinder part*, i. e. the western side; see in אָחוֹר no. 2. See Iken, in Dissert. philol. theol. P. I. p. 214.

2. *Debir*, pr. n. a) A royal city of the Canaanites Josh. 12, 13; afterwards within the limits of Judah, lying on the mountains not far from Hebron, Josh. 11, 21. 15, 49; and assigned to the priests 21, 14. Called also קִרְיַת סֵפֶר q. v. b) A town of the Gadites, Josh. 13, 26. c) A king of the Eglonites, Josh. 10, 3.

* דְּבַךְ Chald. obsol. root, prob. i. q. דָּבַק *to cleave, to adhere;* trans. *to join together;* see נִדְבָּךְ.

* דָּבַל *to press together*, espec. into a *round mass;* kindr. זָבַל. Hence Arab. دُبَالٌ, دَبْلَةٌ ball of dung (comp. גֵּלֶל),

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נֹבֶל, נְבֶלָה, נִבְלָה, נָבְלָה, dung, buccella rotunda.—Hence

דְּבֵלָה f. constr. דִּבְלַת, plur. דְּבֵלִים, *round cakes* of dried figs pressed together into a mass, 1 Sam. 25, 18. 1 Chr. 12, 40; with תְּאֵנִים added 2 K. 20, 7. Gr. *παλάθη*, from Aram. דִּבְלָתָא, דִּבְלָתָן, dropping the Daleth. See Celsii Hierobot. T. II. p. 377–79.

דִּבְלָה Ez. 6, 14, doubtless a corruption of the text for רִבְלָה *Riblah*, a city in the northern part of Palestine, q. v.

דִּבְלַיִם (double-cake?) *Diblaim*, pr. n. of the father-in-law of Hosea, Hos. 1, 3.

דִּבְלָתַיִם (twin cakes, prob. so called from the shape of the city) *Diblathaim* Num. 33, 46, and בֵּית דִּבְלָתַיִם Jer. 48, 22, pr. n. of a city of Moab. Jerome in Onomast. sub v. Jassa: "et usque hodie ostenditur inter Medabam et *Deblatai*."

* דָּבַק and דָּבֵק, fut. יִדְבַּק, inf. דְּבָקָה. 1. *to cleave, to adhere*, spec. with firmness as with glue, *to be glued, to stick fast*. Arab. دَبِقَ, Syr. ܕܒܩ, id. Construed c. בְּ Job 19, 20, אֶל Jer. 13, 11, לְ Ps. 102, 6. Lam. 4, 4 דָּבַק לְשׁוֹן יוֹנֵק אֶל־חִכּוֹ *the tongue of the suckling cleaveth to his palate*, for thirst, dryness. Ps. 22, 16. The same expression is also used of one who is silent from reverence and awe, Job 29, 10. Ps. 137, 6; comp. Hiph. Ez. 3, 26. Also Deut. 13, 18 *let nothing cleave to your hands*, i. e. take nothing covertly. Job 31, 7.—Trop. *to cleave to* a person, i. e. to follow, to adhere to him, Ruth 2, 8. 21; c. בְּ v. 23. Hence *to be attached* or *devoted to* any one, *to hang upon*, to love him, Gr. *κολλᾶσθαι τινί*, e. g. a wife, a king, God, with בְּ and לְ Deut. 10, 20. 11, 22. 2 Sam. 20, 2. 1 K. 11, 2. Josh. 23, 12. Gen. 2, 24. 34, 3; with אַחֲרֵי, Ps. 63, 9 דָּבְקָה נַפְשִׁי אַחֲרֶיךָ *my soul cleaveth unto thee*, is wholly devoted unto thee.

2. to attach oneself to any thing, i. e. *to come upon, to overtake, to befall*, with acc. or בְּ or אַחֲרֵי Gen. 19, 19. Deut. 28, 60. Jer. 42, 16 שָׁם יִדְבַּק אַחֲרֵיכֶם *there (famine) shall overtake you*, befall you. Comp. Hiph. no. 3. Synon. with נָשַׂג no. 1, see in נָשַׂג.

Pual pass. *to be glued together, to cleave fast together, to cleave*, Job 38, 38. 41, 9.

Hiph. 1. Causat. of Kal no. 1, *to cause to cleave, to make adhere*, Ez. 3, 26. 29, 4. Jer. 13, 11.

2. *to follow close, to pursue*, with acc. Judg. 18, 22. 2 Sam. 1, 6; with אַחֲרֵי, Judg. 20, 45 וַיַּדְבִּיקוּ אַחֲרָיו *and they pursued hard after him*. 1 Sam. 14, 22. 31, 2.

3. *to overtake*, comp. Kal no. 2, Gen. 31, 23. Judg. 20, 42. Also causat. *to let overtake, to cause to come upon*, Deut. 28, 21.

Hoph. *to be made to adhere*, i. e. *to cleave fast*, Ps. 22, 16.

The derivatives all follow.

דָּבַק Chald. id. Dan. 2, 43.

דָּבֵק verbal adj. *cleaving, adhering*, 2 K. 3, 3. Prov. 18, 24.

דֶּבֶק m. 1. *a soldering, welding* of metals, Is. 41, 7.

2. Plur. דְּבָקִים 1 K. 22, 34. 2 Chr. 18, 33, prob. *joints* of a coat of mail; so Chald.—Others understand *armpits*, comp. Chald. מְדַבְּקֵי יָדָהּ Jer. 38, 12 Targ.

* דָּבַר mostly *to speak*; a root of various significations, some of which in Heb. are found only in derivatives, although in the kindred languages they still appear in the verb itself. E. g.

1. *to set in a row, to range in order*; comp. דָּרַךְ. Hence

2. *to lead, to guide, to drive*, spec. flocks and herds to pasture, see דֶּבֶר, דִּבְרָה, מִדְבָּר; also *to govern, to rule* a people, Chald. and Syr. דְּבַר, ܕܒܪ, to lead, to rule, Arab. دَبَّرَ; further, *to reduce to order, to subdue*, see Hiph. and comp. Arab. دِبَرٌ swarm of bees, *examen*, q. d. flock or herd of bees, also דְּבוֹרָה a bee, q. v.—Hence as a shepherd who *guides* or *drives* his flock also *follows* it, there arises also the sense:

3. *to follow, to be behind*, like Arab. دَبَرَ, whence دُبُرٌ the hinder part, دَابِرٌ

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hindmost, last; Heb. דְּבִיר inner sanctuary of the temple.—Hence also

4. *to approach from behind*, i. e. *to waylay, to plot against, to destroy*, comp. עָקַב. Hence דֶּבֶר, כֶּטֶב, destruction, death, pestilence.

5. From the primary idea of *ranging in order*, connecting, comes also the most freq. signification of this verb, *to speak*, pr. *to set in order words*; comp. *sermo* and *dissero* à serendo, and Gr. *εἴρω* to connect and to speak. In Kal found in Part. act. דֹּבֵר Ex. 6, 29. Num. 32, 27. 36, 5. Ps. 5, 7. 15, 2. 28, 3. al. Part. pass. דָּבְרָה Prov. 25, 11. Inf. c. suff. דָּבְרָךְ Ps. 51, 6.—Far more freq. is

PIEL דִּבֶּר at the end of a clause, elsewhere דִּבֵּר; fut. יְדַבֵּר.

1. *to speak*, diff. from אָמַר *to say* (q. v. no. 1), as also Germ. *reden* and *sagen*, Gr. *λαλεῖν* and *λέγειν*, Lat. *loqui* and *dicere*, Aram. מְלַל and אֲמַר. Construed: a) Absol. e. g. Job 11, 5 מִי־יִתֵּן אֱלוֹהַּ דַּבֵּר *Oh that God would speak.* 33, 2. Num. 12, 2. Ez. 3, 18. al. Sometimes emphat. i. q. *to speak well*, eloquently, Ex. 4, 14 יָדַעְתִּי כִּי דַבֵּר יְדַבֵּר הוּא. Jer. 1, 6. Often with אָמַר added, see examples under אָמַר no. 1. b) With the acc. of that which one speaks, utters, as דִּבֶּר צֶדֶק, כָּזָב, שָׁוְא, שֶׁקֶר, *to speak* or *utter justice, deceit, falsehood*, etc. Ps. 101, 7. Is. 45, 19. 59, 3. Dan. 11, 27. דִּבֶּר דָּבָר *to talk a talking*, i. e. much and idly, Is. 58, 13. דִּבֶּר דְּבָרִים *to speak words*, i. q. Lat. *verba dedit*, Hos. 10, 3. Ex. 6, 29 דַּבֵּר אֶל־ פַּרְעֹה אֵת כָּל־אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ *speak thou unto Pharaoh all that I speak unto thee.* 24, 7 כֹּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה *all that Jehovah hath spoken will we do.* Jer. 1, 17. Dan. 10, 11. Jon. 3, 2. c) Rarely, it is immediately followed by the words spoken, and לֵאמֹר is to be mentally supplied, Gen. 41, 17. Ex. 32, 7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵךְ *and Jehovah spake unto Moses, Go*, etc. 1 K. 21, 5. 2 K. 1, 7. 9. Ez. 40, 4. Dan. 2, 4.

The person *to* or *with* whom one speaks, is put mostly after the particles אֶל Gen. 8, 15. 19, 14. 1 K. 21, 6; and לְ Judg. 14, 7; but also after עִם Gen. 31, 29. Deut. 5, 4; אֵת (אוֹת) Gen. 23, 8. 42, 30; עַל Jer. 6, 10; לִפְנֵי Ex. 6, 12. Also דָּבַר בְּ *to speak to* or *with*, is used of God as making a revelation, communication, an oracle; Zech. 1, 9 הַמַּלְאָךְ הַדֹּבֵר בִּי *the angel who spake with me.* v. 14. 2, 2. 7. 4, 1. 4. 55. Hab. 2, 1. Jer. 31, 20. Num. 12, 6. 8. Once c. acc. *to speak to*, to address, Gen. 37, 4, comp. *λέγειν τινά*. —*To speak of* any person or thing is put with acc. as *λέγειν τινά*. Ruth 4, 1 דַּאֲלַ עֹבֵר אֲשֶׁר דִּבֶּר־בֹּעַז *the kinsman came by, of whom Boaz spake.* Gen. 19, 21. 23, 16; with בְּ, 1 Sam. 19, 3 וַאֲנִי אֲדַבֵּר בְּךָ אֶל־אָבִי *and I will speak of thee to my father* (v. 4), אֶל Job 42, 7; עַל 1 K. 2, 19, the latter espec. of what God speaks or promises to any one (see below in lett. a) 1 K. 2, 4. Dan. 9, 12. Jer. 25, 13. 42, 19.—*To speak against* any one, with עַל (pr. to assail with reproaches) Ps. 109, 20. Jer. 29, 32. Deut. 13, 6; with בְּ (see בְּ B. 4. b) Num. 21, 7 דִּבַּרְנוּ בַּיהוָה וָבָךְ *we have spoken against Jehovah and against thee.* Job 19, 18. Ps. 50, 20. 78, 19. But דִּבֶּר בְּ is also *to speak through* or *by* any one, to use one as an interpreter (see בְּ B. 2. c) Num. 12, 2. 2 Sam. 23, 2. 1 K. 22, 28.

Spec. *to speak* is also used in various senses according to the context: a) i. q. *to promise*, Deut. 19, 8. Jon. 3, 10; with acc. of thing Deut. 6, 3; with אֶל and עַל of pers. see above; also of evil, *to threaten*, Ex. 32, 14. Jer. 25, 13. b) i. q. *to command, to prescribe*, comp. אָמַר no. 3; with אֶל Ex. 1, 17. 23, 22; *to warn, to admonish*, 1 Sam. 25, 17. c) *to utter* a song. i. q. *to sing*, Judg. 5, 12; comp. Arab. قَالَ and Gr. ἔπος i. q. song. d) *to speak for* a woman, i. e. *to ask* her in marriage, with לְ Judg. 14, 7; בְּ 1 Sam. 25, 39. Comp. Arab. خَطَبَ and Pual. —Further to be noted are also the following phrases: e) דִּבֶּר עַל־לֵב פ׳ *to speak to one's heart*, i. e. *to speak kindly with* any one, espec. *to comfort, to console*; comp. Gr. *παραμυθέομαι*, Lat. *alloquium.* Gen. 34, 3. 50, 21. Ruth 2, 13. 2 Sam. 19, 8. 2 Chr. 30, 22. 32, 6. f) דִּבֶּר אֶל־, עַל־לִבּוֹ *to speak to one's own heart, with oneself*, Gen. 24, 45. 1 Sam. 1, 13 מְדַבֶּרֶת עַל־לִבָּהּ *she spoke in her heart.* Also עִם לִבּוֹ, בְּלִבּוֹ, Ecc. 1, 16. 2, 15. Ps. 15, 2. g) דִּבֶּר טוֹב, טוֹבָה עַל, of God, *to speak good concerning* any one, *to promise good*, Num. 10, 29. 1 Sam.

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25, 30. Jer. 18, 20. Also דִּבֶּר רָעָה עַל *to speak evil concerning* any one, to determine evil, 1 K. 22, 23. Jer. 11, 17. 19, 15. 26, 19. 35, 14; with אֶל 36, 31. In a somewhat different sense, Esth. 7, 9 מָרְדֳּכַי אֲשֶׁר דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ *Mordecai, who had spoken good for the king*, i. e. given him good information, comp. 6, 2. h) דִּבֶּר טוֹבוֹת אֶת, אֶל *to speak kindly with* any one, 2 K. 25, 28. Jer. 12, 6; also דִּבֶּר שָׁלוֹם עִם *to speak peace with* any one, i. e. kindly, friendly, Ps. 28, 3; אֶת Jer. 9, 7; with אֶל *to speak peace unto*, i. e. *to announce* or *promise welfare*, happiness, Ps. 85, 9; c. בְּ Ps. 122, 8 אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ i. e. I will now pray for thy peace, prosperity; c. לְ Esth. 10, 3 דִּבֶּר שָׁלוֹם לְכָל־זַרְעוֹ *and spake for the peace, prosperity, of all his race.* So absol. Ps. 35, 20. i) דִּבֶּר מִשְׁפָּט אֶת *to speak a judgment* i. e. *to pronounce sentence upon*; see in מִשְׁפָּט.

Note. In former editions, like A. Schultens (Opp. min. p. 124. al.) I have ascribed further to the verb דִּבֶּר in Pi. the significations *to waylay, to plot against*, also *to destroy*; comp. דֶּבֶר and Arab. دبر c. على motitus est in aliquem. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34, 13 וַיְדַבְּרוּ *and they spake* so, i. e. בְּמִרְמָה *deceitfully*, as before. Ps. 127, 5 *they shall not be ashamed when they shall talk with the enemies within the gate*, i. e. when they combat with enemies; corresponding to the Gr. phrase *συλλαλεῖν τινί* Is. 7, 5 Alex. and Engl. 'to have something to say to any one,' sc. in fight; comp. also Heb. חִתְרָאֵת 2 K. 14, 8, and see Comm. in Jes. I. p. 280. More difficult is 2 Chr. 22, 10 *and Athaliah arose* וַתְּדַבֵּר אֶת־כָּל־זֶרַע הַמַּמְלָכָה, in parall. 2 K. 11, 1 וַתְּאַבֵּד; here Sept. *ἀπώλεσε*, Vulg. *interfecit*. But it can be rendered: *and she talked with them* i. e. made war upon them, comp. Ps. 127, 5; or it may be ellipt. for וַתְּדַבֵּר מִשְׁפָּטִים אֶת־כ' i. e. *pronounced sentence upon them.*

Pual pass. Ps. 87, 3 נִכְבָּדוֹת מְדֻבָּר בָּךְ *glorious things are spoken of thee*, i. e. decreed of God. Cant. 8, 8 בַּיּוֹם שֶׁיְּדֻבַּר־בָּהּ *when she shall be spoken for*, i. e. asked in marriage. See in Piel. lett. d.

Niph. recipr. of Piel, *to speak one with another, to converse*, Mal. 3, 16; c. עִם Ez. 33, 30. Ps. 119, 23; עַל Mal. 3, 13.

Hiph. *to subdue*, see in Kal no. 2. Ps. 18, 48 וַיַּדְבֵּר עַמִּים תַּחְתָּי *who subdueth the nations under me.* Ps. 47, 4.

Hithp. 1. Pass. part. fem. מִתְדַּבָּרֶת, *what one has spoken.* So with Jarchi would I interpret Deut. 33, 3 וְאַתָּה מִדַּבֵּר־חָרִיךְ *they* (Israel) *receive what thou hast spoken*, i. e. thy words, precepts.

2. Recipr. *to speak with, to converse with*, Part. מִתְדַּבֵּר Num. 7, 89. 2 Sam. 14, 13. Ez. 2, 2.

The derivatives follow, except דְּבוֹרָה, דִּבְרִי, דִּדְבָר.

דָּבָר m. 1. *a word, verbum*, λόγος, 2 K. 18, 36. Job 2, 13. Gen. 44, 18. Collect. *words, speech, discourse*, Job 15, 3. דְּבַר שְׂפָתַיִם *lip-talk*, vain words, Is. 36, 5. נְבוֹן דָּבָר *skilled in discourse*, fluent, 1 Sam. 16, 18. Often in plur. Gen. 29, 13 כָּל־הַדְּבָרִים הָאֵלֶּה *all these words.* 34, 18. Ex. 4, 28. 18, 19. 19, 7. 8. 20, 1. 24, 3. al. אִישׁ בַּעַל דְּבָרִים, *a man of words*, fluent, eloquent. Ex. 4, 10. 24, 14.—Spec. a) *a promise*, 1 K. 2, 4. 8, 20. 12, 16. Ps. 33, 4. 56, 5; comp. Gr. *τελεῖν ἔπος*, Engl. 'to give one's word.' b) *precept, command, mandate*, comp. r. דָּבַר Pi. lett. b. דְּבַר־מַלְכוּת *a royal mandate*, Esth. 1, 19. Josh. 1, 13. 1 Sam. 17, 29 הֲלֹא דָבָר הִוא *was there not a command?* Is. 8, 10. Ex. 34, 28 עֲשֶׂרֶת הַדְּבָרִים *the ten commandments*, the decalogue. 1 Chr. 26, 32. 2 Chr. 29, 15. c) *a saying, sentence, maxim*, as of a wise man; Plur. Ecc. 1, 1 דִּבְרֵי קֹהֶלֶת. Prov. 4, 4. 20. 30, 1. 31, 1; espec. *an oracle, effatum* of the deity, Num. 23, 5. 16; comp. ἔπος, λόγος. So וַיְהִי דְּבַר יְהוָה אֶל *and the word, oracle, of Jehovah came to* any one, Jer. 1, 4. 11. 2, 1. 13. 8. Ez. 3, 16. 6, 1. 7, 1. 11, 14; c. עַל 1 Chr. 22, 8. Job 4, 12 אֵלַי דָּבָר יִגָּנֵב *a word, oracle, stole upon me*, i. e. a divine communication. Collect. *oracles*, Hos. 1, 1. Mic. 1, 1. Joel 1, 1. d) *counsel, advice given*, 2 Sam. 17, 6. e) *report, rumor*, 1 K. 10, 6. With genit. *the report of* any thing is *what is to be reported of* that thing, what is to be said of it; Job 41, 4 [12] *I will not conceal* ... דְּבַר גְּבוּרוֹת *the report of* his *strength*, i. e. what is to be said concerning his strength. 1 K. 9, 15. Deut. 15, 2. 19, 4. Or we might

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also render, *the measure, manner of his strength*, comp. דְּבָרָה no. 1.

2. *thing, matter, affair, business*; pr. *thing spoken of*, subject of discourse; comp. λόγος in Passow, A. no. 11, ἔπος, ῥῆμα from ῥέω, Germ. *Sache* from *sagen*. The same signif. *word* and *thing* are united in Aram. מִלָּה, סַכְלְתָּן, פִּתְגָם, Arab. أَمْرٌ and خَطْبٌ.—E. g. דָּבָר הַזֶּה *this thing*, Gen. 20, 10. 21, 11. 26; כָּל־הַדְּבָרִים הָאֵלֶּה *all these things* Gen. 20, 8. כַּדָּבָר הַזֶּה Gen. 18, 25. 32, 20. 44, 7, and כַּדְּבָרִים הָאֵלֶּה 24, 28. 39, 17. 19, i. e. in this manner, so. אַחַר הַדְּבָרִים הָאֵלֶּה (LXX μετὰ τὰ ῥήματα ταῦτα) *after these things*, afterwards, Gen. 15, 1. 22, 1. 39, 7. דִּבְרֵי שְׁלֹמֹה *the things of Solomon*, i. e. his acts, deeds, 1 K. 11, 41. דִּבְרֵי הַיָּמִים *daily affairs*, i. e. course of events, chronicles, 1 Chr. 27, 24. Esth. 6, 1. Also דְּבַר יוֹם בְּיוֹמוֹ *daily matter*, hence דְּבַר יוֹם בְּיוֹמוֹ *the daily task in its day*, i. e. day by day, every day, Ex. 5, 13. 19. 16, 4. Lev. 23, 37. 1 K. 8, 59; דְּבַר־יוֹם בְּיוֹמוֹ 2 Chr. 8, 13, and לִדְבַר־יוֹם בְּיוֹמוֹ v. 14. 31, 16. Often pleonast. like Gr. χρῆμα. 1 Sam. 10, 2 נָטַשׁ אֲבִיךָ אֶת־הַדִּבְרֵי הָאֲתֹנוֹת *thy father hath left the matter of the asses*, i. e. has done thinking of the asses. Ps. 65, 4 דִּבְרֵי עֲוֹנוֹת גָּבְרוּ מֶנִּי *iniquities prevail over me*. Ps. 105, 27. 145, 5.—Hence

a) *cause*, in a forensic sense, *suit* at law. Ex. 18, 16 כִּי־יִהְיֶה לָהֶם דָּבָר *if they have a cause*, suit. v. 22. 22, 8. כָּל־דְּבַר־פָּשַׁע *in every suit of trespass*, fraud, etc. 24, 14 בַּעַל הַדְּבָרִים *one who has causes*. Fully דְּבַר מְשָׁפָט 2 Chr. 19, 6.

b) *something, any thing*, Gen. 18, 14. לֹא דָבָר, אֵין דָּבָר, *nothing*; 1 Sam. 20, 21 אֵין דָּבָר *there is nothing* sc. to fear. Judg. 18, 7. 28 וְדָבָר אֵין־לָהֶם עִם־אָדָם *and they had nothing to do with other men*. כָּל־דָּבָר *every thing* Num. 31, 23. Deut. 17, 1. דָּבָר טָמֵא *any unclean thing* Lev. 5, 2. כְּרִיתַ דָּבָר *any thing filthy* Deut. 23, 15. 24, 1. דָּבָר רַע *evil thing, harm*, 2 K. 4, 41. Also Plur. דְּבָרִים טוֹבִים 2 Chr. 12, 12.

3. *a cause, reason*. Josh. 5, 4. Hence עַל דְּבַר *because of, for the sake of*, Gen. 12, 17. 20, 11. 43, 18. Ps. 45, 5; עַל דִּבְרֵי id. Deut. 4, 21. Jer. 7, 22. 14, 1. עַל דְּבַר אֲשֶׁר before a verb, *because that, because*, Deut. 22, 24. 23, 5. 2 Sam. 13, 22. Comp. דִּבְרָה no. 3.

דֶּבֶר m. plur. דְּבָרִים Hos. 13, 14, pr. *destruction, death*, like Arab. دَبْرٌ, see r. דָּבַר no. 4. Hence *plague, pestilence*, comp. מָוֶת; often with the art. הַדֶּבֶר (Heb. Gr. § 107. n. 1) Lev. 26, 25. Deut. 28, 21. 2 Sam. 24, 13. 1 K. 8, 37; *murrain* among beasts Ex. 3, 9. Sept. mostly θάνατος, comp. Ecclus. 39, 29.

דֹּבֶר m. (r. דָּבַר no. 2) i. q. מִדְבָּר, *a pasture*, whither flocks and herds are driven; Mic. 2, 12. Is. 5, 17.—Syr. ܕܒܪܐ and ܕܒܪ, Arab. دَبْرٌ field, tilled field.

דְּבֻרוֹת plur. f. (r. דָּבַר no. 2) pr. *drifts*, i. e. *floats, rafts*, as driven by the sea, 1 K. 5, 23 [9]. Sept. σχεδίαι.

דַּבֶּרֶת or דַּבֶּרֶת a form assumed in Deut. 33, 3. But see r. דָּבַר Hithp. no. 1.

דִּבְרָה f. i. q. דָּבָר, but mostly in the later Hebrew.

1. *thing*, i. e. *manner, mode*, see in דָּבָר no. 1 fin. Ps. 110, 4 *thou art a priest for ever* עַל־הִבְרָתִי מַלְכִּי־צֶדֶק *after the manner of Melchizedek*; here the ־י is paragogic, see Lehrg. § 127. 2.

2. i. q. דָּבָר no. 2. a, *cause, suit* at law, Job 5, 8.

3. i. q. דָּבָר no. 3, *cause, reason*; hence עַל דִּבְרַת *because of* Ecc. 3, 18. 8, 2. עַל דִּבְרַת שֶׁ־ *for this cause that, to the end that*, Ecc. 7, 14.

דִּבְרָה Chald. f. *a cause, reason*. Dan. 2, 30 עַל דִּבְרַת־דִּי *for this cause that, to the end that*.

דִּבְרִי (perh. eloquent) *Dibri*, pr. n. m. Lev. 24, 11.

דָּבְרַת Josh. 21, 28; with art. הַדָּבְרַת 19, 12; *Daberath*, pr. n. of a town in Issachar; prob. now *Debûrieh* at the foot of Mount Tabor; see Bibl. Res. in Palest. III. p. 210.

* דָּבַשׁ a root not in use, prob. i. q. δάπω, Lat. *depso, to knead, to make soft* by kneading, working over, etc. Kindr. are דּוּשׁ, לוּשׁ, perh. טָפַשׁ to be fat.—Hence the two following.

דְּבַשׁ m. c. suff. דִּבְשִׁי, *honey*, so called as being glutinous, like a kneaded mass;

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Arab. دِبْسٌ, Syr. ܕܒܫܐ, id. Maltese *dibsi* yellow, i. e. honey-coloured. There is now in the Semitic languages no verb from which this noun can be derived; in Greek however there is derived from this word the verb *τιθαιβώσσω to make honey*, Od. 13. 106.—Spec.

1. *honey* of bees, Lev. 2, 11. 1 Sam. 14, 26. 27. 29. 43. Prov. 16, 24. 24, 13. al. Spoken of wild honey, i.e. from wild bees, Deut. 32, 13. Ps. 81, 17 מצור דבש אשביעך *with honey from the rocks I will satisfy thee.*

2. *honey* of grapes, *syrup*, i. e. the newly expressed juice of grapes, must, boiled down to the half or third part, Gr. *ἕψημα*, Lat. *sapa*, *defrutum*, Ital. *musto cotto*. At the present day this syrup is in common use in Palestine under the Arabic name دبس *dibs*, and is exported espec. from the district of Hebron into Egypt; see Russell's Nat. Hist. of Aleppo, I. p. 82. Bibl. Res. in Palest. II. pp. 442, 453.—Gen. 43, 11. Ez. 27, 17. Often joined with milk, as the spontaneous products of nature; and hence the frequent phrase: *a land flowing with milk and honey*, Ex. 3, 8. 17. 13, 5. 33, 3. Lev. 20, 24. Num. 13, 27. Honey and milk are put also for pleasant discourse, Cant. 4, 11.

דַּבֶּשֶׁת f. 1. *the hump* of a camel, Is. 30, 6. This signif. is sufficiently certain from the context, and is expressed by the Chald. Syr. Vulg. but the etymology has long exercised the ingenuity of interpreters. Perhaps so called from the *softness* of the flesh or fat of which the hump is composed; it being a mere mass of fat, soft and yielding to the touch; comp. r. דָּבַשׁ. See Burckh. Notes on the Bedouins II. p. 82 sq.

2. *Dabbasheth*, pr. n. of a place, Josh. 19, 11.

דָּג m. (r. דָּגָה) *a fish*, so called as multiplying abundantly (comp. נון), Jon. 2, 1. 11. Plur. דָּגִים, constr. דְּגֵי, Gen. 9, 2. Num. 11, 22. 1 K. 5, 13. Hence comes the denom. verb דּוּג *to fish*. The form דָּאג see in its order.

דָּגָה constr. דְּגַת, fem. of the preceding, *a fish*, Deut. 4, 18. Jon. 2, 2; mostly collect. *fish*, (comp. סוּסָה,) Gen. 1, 26. 28. Ex. 7, 18. 21. Num. 11, 5. Ez. 29, 4. 5.

* דָּגָה pr. *to cover*, Arab. دجا; then *to cover over* by numbers, *to multiply, to be increased;* once Gen. 48, 16.

Deriv. דָּג, דָּגָה, דָּגוֹן.

דָּגוֹן (pr. little fish; then in endearment and worship, 'dear little fish;' comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gram. III. p. 665.) *Dagon*, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. 16, 23 sq. 1 Sam. 5, 1; having a human head and arms, but the rest of the body like a fish; see 1 Sam. 5, 2 sq. espec. v. 4. Judg. 16, 23. 1 Chr. 10, 10; comp. 1 Macc. 10, 83. 11, 4.—Similar was the figure of *Derceto*, worshipped at Askelon under the like form of a fish; comp. Diod. Sic. 2. 4, *αὕτη δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος.* See on the worship of fishes in this region, Selden de Diis Syris II. 3. Creuzer Symbol. II. § 12. Movers Phœnizier I. p. 590.

* דָּגַל perh. i. q. Arab. دجل, *to cover, to cover over;* then also to act covertly, to deceive, comp. בָּגַד. Hence דֶּגֶל *a flag, banner, standard*, pr. a covering, like Germ. *Fahne* from *πῆνος, pannus.*—The signif. of *glittering, shining*, which I formerly ascribed to this root, with Nanninga Diss. Lugd. II. 916, and Muntinghe ad Ps. 20, 6, now seems to me hardly susceptible of proof.—From the noun דֶּגֶל is then again derived the denom. sense of דָּגַל, *to set up a banner, to erect a standard;* Ps. 20, 6 בְּשֵׁם אֱלֹהֵינוּ נִדְגֹּל *in honour of our God will we set up our banners;* comp. the formulas הִזְכִּיר בְּשֵׁם יי, and קָרָא בְשֵׁם יי. Sept. *μεγαλυνθησόμεθα*, reading or conjecturing נגדל. Muntinghe (l. c.) from his etymological conjecture, *gloriabimur, exultabimus.* Part. pass. דָּגוּל *lifted up as a banner*, i. e. *conspicuous, distinguished*, spoken of a noble youth, Cant. 5, 10.

Niph. *to be furnished with banners;* Cant. 6. 4. 10 אֲיֻמָּה כַּנִּדְגָּלוֹת *terrible as an army with banners;* Symm. *ὡς τάγματα παρεμβολῶν.* The virgin is here represented as victorious and triumphant over hearts. Comp. the similar figure drawn

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from an army in c. 2, 4; the same is very common in Arabian poets.

דֶּגֶל m. (r. דָּגַל) c. suff. דִּגְלוֹ, plur. דְּגָלִים, constr. דִּגְלֵי, *a flag, banner, standard*, i. e. of a larger kind, serving for three tribes together; the smaller flags being called אֹתוֹת. Num. 1, 52. 2, 2. 3. 10. 18. 25. 10, 14. 55. Cant. 2, 4 וְדִגְלוֹ עָלַי אַהֲבָה *and his banner over me is love.*

* דָּגַן obsol. root, *to cover*, i. q. דָּגָה; then, *to multiply, to increase.* Hence

דָּגָן m. constr. דְּגַן, *corn, grain*, pr. as covering the ground, increase; Gen. 27, 28. 37. Num. 18, 27. Deut. 28, 51. Meton. for *bread* Lam. 2, 12.—Samar. דגן, דגין, אדגן, id.

* דָּגַר, like Chald. דְּגַר, *to brood, to sit upon*, as a bird her eggs or young. Jer. 17, 11 קֹרֵא דָגַר וְלֹא יָלָד *the partridge sitteth on eggs she hath not laid, so is he that gathereth riches and not by right.* Sept. πέρδιξ συνήγαγεν ἃ οὐκ ἔτεκεν. In Is. 34, 15 spoken of a serpent brooding its young, not eggs. Vulg. in each passage well. *fovere.*—The rash assertions of J. D. Michælis in respect to this root, have been well refuted by Rosenmüller, ad Bocharti Hieroz. II. 632 sq.

* דַּד i. q. דַּי, תַּד, q. v. *breast, pap*, found only in the Dual, constr. דַּדֵּי, c. suff. דַּדַּיִךְ, *breasts, paps*, Ez. 23, 3. 8. 21. Prov. 5, 19.

* דָּדָה *to go slowly, softly.* Talmud. הִדָּה to lead slowly, gently, e. g. a child.

Hithp. הִתְדַּדֶּה for תִּתְדַּדֶּה, Is. 38, 15 אֲהַדֶּדָה כָּל־שְׁנוֹתַי *I will go softly all my years*, i. e. submissively, comp. חָלַךְ צַם 1 K. 21, 27; q. d. I will walk humbly and submissively all my life, I will never cease to mourn.—Hence spoken of a slow and solemn procession, Ps. 42, 5 אֲהַדֵּם עַד בֵּית אֱלֹהִים *I went with them* (in slow procession) *to the house of God;* here the suffix ־ם is for לָהֶם, and this dative is to be referred to the circumstance, that the poet as leader of the choir prob. led the way *for* the procession.

דְּדָן *Dedan*, pr. n. 1. A people with a region of like name, descended from Raamah, Gen. 10, 7. Ez. 27, 15. Raamah, רַעְמָה, Sept. Ῥήγμα, is to be sought on the shore of the Persian Gulf (see רַעְמָה no. 2), and so also Dedan; in which, with Bochart (Phal. IV. 6) and J. D. Michælis, we recognise دادن *Dâden*, an island of the Persian Gulf, called by the Syrians ܕܕܢ; see Assemani Biblioth. Orient. III. ii. p. 560, 564, 744. Most of the islands of this gulf were anciently occupied by colonies of the Phenicians; see Heeren's Ideen I. 2. p. 227, 419.

2. A people of northern Arabia, descended from Keturah, Gen. 25, 3, adjacent to the Edomites Jer. 49, 8. 25, 23. Ez. 25, 13; and also following traffic, Is. 21, 13. According to Eusebius and Jerome, they dwelt not far from the city Phæno; prob. a colony of the former (no. 1), or vice versa.

דְּדָנִים m. plur. *Dodanim* Gen. 10, 4, pr. n. of a people descended from Javan, i. e. from the Greeks. It is usually referred to the inhabitants of *Dodona* in Epirus; but possibly דְּדָנִים may be for דַּרְדָּנִים i. e. *Dardani*, the Trojans. For ר thus softened into a vowel, see Monumm. Phœnic. p. 432. Still we must not overlook the reading רֹדָנִים *Rodanim, the Rhodians*, which is expressed by the Samar. Sept. and by the Heb. text itself in 1 Chr. 1, 7. See in רֹדָנִים.

דְּהַב Chald. m. emph. דְּהַבָּא, דַּהֲבָה, *gold*, i. q. Heb. זָהָב. Dan. 2, 32. 3, 1. 5. 7.—Hence דַּהֲבָה.

דָּהָוָא Chald. or in Cheth. דָּהָוָא, m. plur. *Dahi, Dehavites*, pr. n. of a people from which a colony was led out into Samaria, Ezra 4, 9. Most prob. the *Dáoi* Hdot. 1. 125. (i. e. perh. *pagani*, villagers, from Pers. دِه *deh, dih*, a village,) a Persian tribe near the Caspian Sea, sometimes enumerated with the Scythians, Strab. XI. p. 580. Plin. H. N. VI. 17.

* דָּהַם in Kal not used, prob. *to be dumb, to be struck dumb*, like נָהַם, an idea which is also kindred to *stupor, astonishment*, as in שָׁמַם, תָּמַהּ. Arab. دهم is to come upon suddenly, pr. to confound, to amaze, دهيم stupified, stupid, دُهَيْم sudden calamity, pr. astounding, stupifying.

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Niph. part. נִדְהָם *struck dumb, astonished*, by sudden calamity, Jer. 14, 9.

* דָּהַר i. q. דּוּר, pr. *to move in a circle*, and espec. *swiftly;* comp. also דָּרַר. Hence

1. *to move swiftly, to press on rapidly, to course*, spoken of a horse and his rider, Nah. 3, 2; pr. to run, course, prance in a circle, as is usual with horses in breaking and exercise. See the noun דַּהֲרָה.

2. *to revolve in a circle;* then *to endure, to last.* Hence תִּדְהָר; also

דַּהֲרָה f. *rapid course* of a horse, Judg. 5, 22. See Bochart Hieroz. P. I. p. 97.

דּוֹב i. q. דֹּב q. v. *a bear.*

* דּוּב i. q. דָּאַב q. v. *to pine away, to languish.* Not used in Kal.

Hiph. causat. *to cause to pine away, to consume*, Lev. 26, 16.

Deriv. pr. n. דִּיבוֹן.

* דּוּג and דִּיג a secondary root, denom. from דָּג, *to fish.* Jer. 16, 16 וְדִיגוּם *and they shall fish them.*

Deriv. דּוּגָה, דַּיָּג and דַּוָּג fisher.

דַּוָּג m. *a fisher, a fisherman*, Ez. 47, 10 and Jer. 16, 16 Cheth.

דּוּגָה f. (r. דּוּג) *a fishing, fishery;* hence סִירוֹת דּוּגָה *fishing-hooks, harpoons.* Am. 4, 2 *he will take you away with hooks,* וְאַחֲרִיתְכֶן בְּסִירוֹת דּוּגָה *and your posterity with fishing-hooks*, a figure taken from animals which are tamed by putting hooks and rings in their noses; comp. Is. 37, 29. Why *fishing-hooks* are here mentioned, may be understood from Ez. 29, 4. Job 40, 26; comp. Oedmann Verm. Sammll. aus d. Naturkunde V. 5. The larger fishes when taken were again let down into the water, suspended by a ring or hook in their nostrils.

* דּוּד obsol. root, 1. i. q. זוּד, זִיד, *to boil*, as water; hence דּוּד a pot.

2. Trop. of the mind, *to be moved, agitated*, Syr. ܕܘܕ; espec. *to love*, i. q. יָדַד, وَدَّ. Hence דּוֹד love, דּוֹדָה, דּוּדָאִים, and pr. names דָּוִד, אֶלְדָּד, דּוֹדוֹ, דּוֹדַי.

דּוֹד m. c. suff. defect. דֹּדוֹ, דֹּדְךָ, etc.

1. *love*, chiefly as between the sexes, only in Plur. דֹּדִים, *loves, caresses, endearments*, Cant. 1, 2. 4. 4, 10. Ez. 16, 8. 23, 17 מִשְׁכַּב דֹּדִים *bed of love.* Prov. 7, 18 לְכָה נִרְוֶה דֹדִים *come, let us drink our fill of love.*

2. Concr. *object of love, one beloved* comp. وَدٌّ, حِبٌّ, حُبٌّ, love and one beloved, a lover, friend; מוֹדַעַת acquaintance, also an acquaintance; Engl. *my love, my first love*, etc.—Cant. 1, 13. 14. 16. 2, 3. 8. 9. 10. 16. 17.

3. *a friend*, Is. 5, 1. Spec. *an uncle*, the father's brother, Syr. ܕܕܐ κατ' ἐξοχήν called *the friend* of the family, as also Chald. חֲבִיבָא friend, then uncle; comp. חֲבִיבְתָּא mother-in-law, Germ. and Eng. *Freund, friend*, for a relative, Lat. *amita* aunt, qs. amata. Lev. 10, 4. 20, 20. 1 Sam. 10, 14. 15, 16. Esth. 2, 15. Jer. 32, 7. 8. 9; in v. 12 it seems to be put for בֶּן־דּוֹד uncle's son.

דּוּד m. 1. *a boiler, pot*, see r. דּוּד no. 1. Job 41, 11. 1 Sam. 2, 14. Plur. דְּוָדִים 2 Chr. 35, 13.—Syr. ܕܘܕܐ a large pot, ܕܘܕܐ kettle, Samar. דודיה pots.

2. *a basket*, Jer. 24, 2. Ps. 81, 7. Plur. דּוּדִים 2 K. 10, 7.

דָּוִד, also דָּוִיד in Chron. Ezra, Nehem. Zech. and rarely in the earlier books, Hos. 3, 5. Am. 6, 5. 9, 11. (beloved, verbal adj. from דָּוַד i. q. דּוּד no. 2.) *David*, pr. n. of the son of Jesse, the second king of the Israelites, r. 1055–1015 B. C. renowned for his warlike achievements as well as for his sacred songs. The account of his life is chiefly contained in the books of Samuel, from 1 Sam. c. 16 to the end of the second book; also 1 Chr. c. 12–30.—By meton. *David* is put for בֶּן־דָּוִד spoken of the Messiah, *the son of David*, Ez. 34, 23. 24. 37, 24; elsewhere also i. q. בְּנֵי דָוִד, Hos. 3, 5. עִיר דָּוִד *the city of David* i. e. Zion, 1 K. 3, 1. 8, 1. 9, 24. Is. 22, 9 בֵּית דָּוִד *the house of David*, i. e. the palace or citadel of his race, Is. 22, 22; elsewhere his family, posterity, Is. 7, 2. 13. Jer. 21, 12.

דּוֹדָה f. *aunt*, father's sister, Ex. 6, 20; also an uncle's wife, Lev. 18, 14. 20, 20.

דּוֹדוֹ (for דּוֹדוֹן amatory) *Dodo*, pr. n. m. a) 1 Chr. 11, 12. 2 Sam. 23, 9 Keri. b) Judg. 20, 1. c) 2 Sam. 23, 24. 1 Chr 11, 26.

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יְדִידְיָהוּ (for יְדִידְיָהוּ love of Jehovah) *Dodavah*, pr. n. m. 2 Chr. 20, 37.

דּוֹדַי 2 Sam. 23, 9 Cheth. See אֲדֹדַי a.

דּוֹדַי adj. with Chald. ending ־ַי i. q. ־ִי, from r. דּוּד. In Sing. not used; Plur. דּוֹדָאִים.

1. Pr. boiling; hence *a boiler, pot*, i. q. דּוּד no. 1; then *a basket*, Jer. 24, 1.

2. *loving, amatory*, from r. דּוּד no. 2; plur. *love-apples*, Gen. 30, 14 sq. i. e. the apples of the mandragora, *Atropa mandragora* Linn. a plant similar to the *belladonna*, with a root like a beet, white and reddish fragrant blossoms Cant. 7, 14, and with yellow apples also fragrant, which ripen from May to July. To these apples the Orientals to this day ascribe the power of exciting to venery; comp. Gen. l. c. See Dioscorid. 4. 76, *Μανδραγόρας ... οἱ δὲ Κιρκαίαν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ῥίζα φίλτρων εἶναι ποιητική. ..... καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὗος (sorbis) ἐμφερῆ, ὠχρά, εὐώδη, ἐν οἷς καὶ κυρτός, ὥσπερ ἀπίου.* Schulz Leitungen des Höchsten, V. p. 197. D'Herbelot Biblioth. Oriental. p. 17. Sept. *μῆλα μανδαγορῶν*. Chald. דְּבִרְיוֹחִין which denotes the same; comp. Arab. يَبْرُوح, and see Sprengel Hist. Rei herbariæ I. p. 215, ed. 2. Tuch Comm. in Gen. l. c.

* דָּוָה i. q. דָּאַב q. v. *to be languid, faint, unwell*, Arab. دَوِيَ and دَاءَ for دَوِيَ; spoken espec. of women in their monthly courses. Lev. 12, 2 *the uncleanness of her being sick*, i. e. of her courses, comp. 15, 33.

2. *to be sick at heart, sad*; see דַּוָּה no. 2.

Deriv. דַּוָּה, דַּוַּי, דַּוַּי, מַדְוֶה.

דָּוָה f. דַּוָּה, adj. 1. *languid, faint, sick*, spec. of women in the menses, Lev. 15, 33 דַּוָּה בְנִדָּתָהּ. 20, 18. Hence דַּוָּה Is. 30, 22 *a menstruous cloth*, i. e. polluted with menstrual blood.

2. *sick* at heart, *sad*, Lam. 5, 17; *afflicted, unhappy*, Lam. 1, 13. Syr. ܕܘܐ to grieve, to be unhappy; Aph. to afflict, to make unhappy. ܡܕܘܐ afflicted, wretched; ܕܘܝܐ affliction, misery.

* הוּחַ in Kal not used, i. q. נָדַח, נָדָח, *to thrust away, to cast off*; Arab. دَاخَ to render abject; also intrans. to be abject, vile; VI, to project.

Hiph. חֵרִיחַ 1. *to thrust away, to cast out*, Jer. 51, 34.

2. *to wash away, to cleanse*, e. g. an altar, 2 Chr. 4, 6. Ez. 40, 38; bloodguiltiness Is. 4, 4.

דַּוַּי m. (r. דָּוָה, after the form קַטָּל) constr. דַּוֵּי.

1. *languor, sickness*, Ps. 41, 4.

2. Spoken of any thing *sickening*, i. e. *insipid, loathsome*, exciting loathing, nausea. Job 6, 6 *can that which is unseasoned be eaten without salt? or is there flavour in the tasteless herb?* (7) *My soul refuseth to touch*, נַפְשִׁי בִּדְוֵי לַחְמִי *these are as the loathsomeness of my food*; i. e. heavy calamity is described under the figure of insipid and loathsome food (comp. in חֲלָמוּת), in accordance with the common Oriental figure by which one is said *to eat* or *taste of* any thing, i. q. to experience it; comp. אָכַל עֲשׁוֹקָה Job 21, 25, *γεύεσθαι θανάτου*, Syr. ܐܟܠ ܡܘܬܐ.

דַּוַּי m. (after the form קַטָּל) *faint, sick* at heart, Is. 1, 5. Jer. 8, 18. Lam. 1, 22. R. דָּוָה.

דָּוִד see דּוּד.

* הוּךְ i. q. דָּכַךְ, *to pound, to beat* in a mortar, *to bray*, Num. 11, 8. Chald. דּוּךְ, Arab. دَكَّ, id.

Deriv. מְדוֹכָה a mortar.

הוֹכִיפַת f. Lev. 11, 19. Deut. 14, 18, a species of *unclean bird*, according to Sept. Vulg. Saad. *the hoopoe*, Lat. *upupa*; according to the Targum *gallus montanus, mountain-cock*, a species of large grouse, *Tetrao urogallus*. Perh. compounded from הוּךְ, دِيك, gallus, and גַּיְמָא, one כ being dropped. The ending ־ַת is for ־ָת, see Heb. Gr. § 77. n. 2.

* הוּם obsol. root, i. q. דָּמַם no. 1, *to be dumb, silent, still*. Arab. دَامَ to be still, quiet, to remain; II, to quiet, to allay.—Hence the three following nouns.

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דּוּמָה f. 1. *silence, land of silence*, poet. for Sheol, the region of the dead, Ps. 94, 17. 115, 17.

2. *Dumah*, pr. n. of a tribe and district of Ishmaelites in Arabia, Gen. 25, 14. Is. 21, 11. Prob. the same called at this day دومة الجندل *Stony Dumah*, and دومة الشامية *Syrian Dumah*, situated on the confines of the Syrian desert and Arabia, with a fortified castle, marked on D'Anville's map under lat. 29°, 30′, long. 58°; the *Δουμαίθα*, of Ptolemy. See Abulfeda ed. Paris, p. 82. Edrisi par Jaubert I. p. 355. Niebuhr Arabien p. 344.

דּוּמִיָּה f. 1. Adj. fem. (from an obsol. masc. דּוּמִי) *silent, mute;* Ps. 62, 2 אֶל־אֱלֹהִים דּוּמִיָּה נַפְשִׁי *my soul is silent unto God*, i. e. trusts in him. R. דּוּם.

2. Subst. *silence*, and adv. *silently*, Ps. 39, 3; *quiet*, remission of pain, Ps. 22, 3; *trust, confidence* in God, Ps. 65, 2 לְךָ דּוּמִיָּה תְהִלָּה *to thee* (belongeth) *confidence* and *praise*.

דּוּמָם (r. דּוּם) 1. Subst. *dumbness, silence*, Hab. 2, 19 אֶבֶן דּוּמָם *the dumb stone*, silent, lifeless. Or it could be taken here adverbially, comp. חִנָּם.

2. Adv. *silently*, in silence, Is. 47, 5. Lam. 3, 26 it is *good that one wait* וְדוּמָם *even in silence*, quietly.

דּוּמֶּשֶׂק pr. n. 2 K. 16, 10, a rare form in Hebrew, but usual in Syriac for דַּמֶּשֶׂק or דַּרְמֶשֶׂק, *Damascus*.

* **דּוּן** or **דּוֹן** prob. i. q. دَانَ mid. Waw intrans. *to be low, depressed, humble;* whence perh. דִּין trans. *to subject* to oneself, *to rule, to judge*. Kindred is אָדַן q. v. whence אָדוֹן lord, master. Once Gen. 6, 3 לֹא־יָדוֹן רוּחִי בָאָדָם לְעוֹלָם *my spirit shall not be made low in man for ever*, i. e. the higher and divine nature shall not for ever be humiliated in the lower, shall not ever descend from heaven and dwell in flesh upon the earth; comp. v. 1. 2. Others here take דּוּן as i. q. דִּין, thus: my *spirit shall not rule in man for ever*.—Most of the ancient versions give to יָדוֹן the sense of *remaining* and *dwelling;* Sept. οὐ μὴ καταμείνῃ τὸ πνεῦμά μου κ. τ. λ. Vulg. *non permanebit;* Syr. Arab. *shall not dwell*. This is best adapted to the context; whether they regarded the spirit as the *ruling* and therefore *indwelling* principle in man, or perhaps read יָלוּן; comp. לוּן μένω Judg. 19, 9.

דּוּן Job 19, 29 Keri, i. q. דִּין Cheth. *judgment*.

דּוֹנָג Ps. 97, 5, and **דּוֹנַג** m. *wax*, Ps. 22, 15. 68, 3. Mich. 1, 4. R. דָּנַג q. v.

* **דּוּץ** *to leap, to skip, to dance;* Job 41, 14 [22] וּלְפָנָיו תָּדוּץ דְּאָבָה *before him danceth terror*. So the trepidation of terror is compared to skipping, dancing, in Ps. 29, 6. Corresponding is Arab. داص mid. Waw and Ye, see Schult. ad l. c. Syr. ܕܘܨ in N. T. for σκιρτᾶν, Chald. דּוּץ, whence דִּיצָא caprea, Lacon. δίζα. Kindred roots are דּוּשׁ, דָּרַשׁ.

* **דּוּק** obsol. root, Chald. and Syr. *to look around, to keep a look-out*. Chald. דָּקוּ Dan. 2, 35, see in r. דָּקַק.—Hence דָּיֵק.

* **דּוּר** 1. i. q. Arab. دَارَ *to move round in a circle, to go round;* whence دَوْرٌ and دَايِرَةٌ circle, orb, دَايِرٌ round. Kindr. roots are דָּהַר, דָּרַר, כּוּר, תּוּר, and the dental being changed to a sibilant זוּר, סוּר, שׁוּר, all which express the idea of going round, turning oneself, surrounding, variously modified. Hence דּוּר no. 1, and דּוּר.

2. *to remain, to dwell*, like Chald. דּוּר, Ps. 84, 11. This sense comes perhaps from the circumstance that the primitive dwellings were usually erected in a circle (Simonis); or better, the signif. of moving round, turning oneself, is transferred to the idea of moving about *in* a place, Lat. *versari;* comp. גּוּר, אָוָה.

דּוּר Chald. *to dwell*, Dan. 4, 9. 18. Part. דָּאֲרִין, Keri דָּיְרִין Dan. 2. 38. 3 31. 6, 26. Deriv. מְדָר, מְדוֹר, מְדוּרָה, תְּדִירָא.

דּוּר m. 1. *a circle*, Arab. دَوْرٌ. Is. 29, 3 כַּדּוּר *as a circle*, i. e. round about.

2. *a ball*, Is. 22, 18.

3. *a round pile* of wood or bones for burning, Ez. 24, 5; comp. מְדוּרָה v. 9.

דּוֹר and **דֹּר** m. 1. *an age, generation* of men, q. d. the revolving period or circle of the years of human life, from r.

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דּוּר no. 1. Comp. Arab. تارة time, from تار to go round; also other words signifying time, see under אֹפֶן. Corresponding to the letter is دَهْر time, age, middle Waw and He being interchanged, see lett. ה.—Ecc. 1, 4 דּוֹר הֹלֵךְ וְדוֹר בָּא *one generation goeth, and another generation cometh.* Deut. 23, 3. 4. 9 דּוֹר עֲשִׂירִי, דּוֹר שְׁלִישִׁי, *the third, the tenth generation.* Job 42, 16. Judg. 2, 10 דּוֹר אַחֵר *another generation.* Num. 32, 13 עַד־תֹּם כָּל־הַדּוֹר *until all the generation was consumed.* דֹּר וָדֹר *generation and generation*, every generation, many generations, all ages, for ever, Ps. 61, 7. Joel 2, 2 עַד־שְׁנֵי דֹר וָדֹר *to the years of many generations*, all future time. Ps. 45, 18 בְּכָל־דּוֹר וָדוֹר *through all generations*, all coming ages. So לְדֹר דֹּר *unto all generations*, all future ages, Ex. 3, 15. Joel 4, 20; לְדֹר וָדֹר Ps. 10, 6. 33, 11. 49, 12; simpl. לַדּוֹר id. Ps. 22, 31. 71, 18. עַד דֹּר וָדֹר 100, 5. Is. 13, 20; מִדֹּר דֹּר Ex. 17, 16 Elsewhere also of *past* ages or generations, Deut. 32, 7. Is. 58, 12. 60, 15; בְּדֹר וָדֹר Ps. 90, 1. Comp. Plur. below. With genit. or suff. *the generation of* any one, i. e. the men of his age, his contemporaries, Is. 53, 8. Gen. 6, 9 תָּמִים הָיָה בְדֹרֹתָיו Noah *was upright among his generation.*—The Hebrews, as we do, seem commonly to have reckoned the duration of a generation at from thirty to forty years, comp. Job 42, 16; but in the times of the patriarchs it was reckoned at a hundred years, see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. So among the Romans the word *seculum* originally signified *an age* or *generation* of men, and was later transferred to denote *a century;* see Censorin. de Die natali c. 17.—Dropping the notion of an age, דּוֹר signifies also *a race, class* of men, e. g. of the righteous Ps. 14, 5. 24, 6. 73, 15. 112, 2; of the wicked Deut. 32, 5 דּוֹר עִקֵּשׁ וּפְתַלְתֹּל *a deceitful and perverse generation*, race. v. 20. Jer. 7, 29 דֹּר עֶבְרָתוֹ *the generation of his wrath*, i. e. against which God is angry.

Plur. with two forms in this sense, דּוֹרִים and דֹּרוֹת, both masc. Job 42. 16. The former occurs thrice in the phrase דּוֹר דּוֹרִים *ages of ages, generations of generations*, signifying perpetuity, eternity, everlasting, Ps. 72, 5. 102, 25. Is. 51, 8. The latter is very frequent for *future ages, generations to come, posterity;* Lev. 23, 43 לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם. 22, 3. Num. 9, 10 לָכֶם אוֹ לְדֹרֹתֵיכֶם *of you or your posterity.* 15, 14. Espec. in the legislative formula חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם *a perpetual law for your posterity*, Lev. 3. 17. 23, 14. 31. 41; comp. Gen. 17, 7. 9. 12. Ex. 12, 14. 17. 16, 32. 33.

2. *a dwelling, habitation*, Arab. دَار. Is. 38, 12. Ps. 49, 20 דּוֹר אֲבוֹתָיו *the dwelling of his fathers*, i. e. their sepulchre.

3. *Dor*, pr. n. of the city of a Canaanitish king, Judg. 1, 27; written also דֹּאר Josh. 17, 11; more fully נְפַת דּוֹר (height of Dor) Josh. 12, 23; נָפַת דֹּאר 1 K. 4, 11; נָפוֹת דֹּאר 1 K. 12, 2; Gr. Δῶρα, τὰ Δῶρα, ἡ Δώρα. It belonged to Manasseh; but lay in the territory of Issachar, on the coast, near Mount Carmel. Now *Tantûra.* See Reland Palæst. p. 738 sq. Prokesch Reise p. 27.

דּוּרָא Chald. pr. n. *Dura*, a town, it would seem, in Babylonia. Dan. 3, 1 בִּקְעַת דּוּרָא *the plain* or *valley of Dura;* comp. בִּקְעַת מְגִדּוֹן, בִּקְעַת יְרֵחוֹ. Interpreters usually compare *Dura* a city mentioned by Ammian. Marcell. 25. 6. situated on the Tigris; or another of like name in Polyb. 5, 48, on the Euphrates near the mouth of the Chaboras.

* דּוּשׁ, דּוֹשׁ Mic. 4, 13, and דִּישׁ Deut. 25, 4, softened from דָּרַשׁ q. v.

1. *to beat, to bruise in pieces*, espec. by treading; comp. Engl. *to dash.* Hence *to tread, to trample, to crush*, Job 39, 15. Hab. 3, 12; enemies, Mic. 4, 13. 2 K. 13, 7.

2. *to tread out grain, to thresh*, by driving cattle round upon the grain, Jer. 50, 11. Hos. 10, 11. Spoken also of persons who thus thresh with cattle; 1 Chr. 21, 20 וְאָרְנָן דָּשׁ חִטִּים *and Ornan was threshing* (treading out) *wheat.* Trop. of a cruel punishment inflicted by the Hebrews upon captives, by crushing them with threshing-drays like grain on the threshing-floor, Am. 1, 3. Arab. دَاسَ to trample the earth, to trample upon enemies, to tread out grain. Syr. ܕܫ id. Comp. אָדַשׁ.

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Niph. נָדוֹשׁ, inf. constr. הִדּוּשׁ, pass. of Kal no. 1. Is. 25, 10.

Hoph. pass. of Kal no. 2. Is. 28, 27.

Deriv. דַּיִשׁ, דִּישׁוֹן, מְדֻשָּׁה.

דּוּשׁ Chald. i. q. Heb. no. 1, Dan. 7, 23.

* דָּחָה *to thrust, to push* or *knock down, to overthrow.* Arab. دحا id. also de coitu, like ضرب and other verbs of thrusting, pushing, see דַּחֲוָה. Syr. and Chald. ܕܚܐ, דְּחָא, id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs of which the primary syllable is דח, as דּוּחַ, דָּחַח, דָּחַף, דָּחַס, دحر, دحم, دحب, נָדַח, דָּחַק, ܕܚܦ; comp. similar families of roots under דָּכַךְ and דָּקַק.—Ps. 35, 5. 118, 13 דָּחֹה דְחִיתַנִי לִנְפֹּל *thou hast thrust me that I should fall.* 140, 5. 62, 4 גָּדֵר הַדְּחוּיָה *a wall thrust down,* overthrown.

Niph. pass. of Kal, *to be thrust down.* Prov. 14, 32 *the wicked is thrust down in his wickedness,* i. e. rushes to destruction, perishes. Comp. יִדַּחוּ from דָּחַח, Jer. 23, 12.—But Part. plur. constr. נִדְחֵי, as נִדְחֵי יִשְׂרָאֵל, is more properly referred to r. נָדַח q. v.

Pual præt. דֹּחוּ, *to be thrust down, made to fall,* Ps. 36, 13.

Deriv. דְּחִי, מִדְחָה, and

דַּחֲוָה Chald. f. plur. דַּחֲוָן, *a concubine,* from r. דָּחָה, Arab. دَحَا and ذَحَا *subegit feminam.*—Dan. 6, 19 וְדַחֲוָן לָא־חַנְּעַל קֳדָמוֹהִי *and his concubines he did not let come before him.* Theodot. and Syr. render it *food,* but arbitrarily. The Rabbins, *instruments of music,* spec. those which are struck.

* דָּחַח i. q. דְּחָה, *to thrust;* whence fut. Niph. יִדַּחוּ Jer. 23, 12. But by simply writing it יִדָּחוּ, it may be referred to דָּחָה.

דְּחִי m. (r. דָּחָה) in Pause דֶּחִי, *a thrust, push,* so as to fall; hence *a fall, falling,* Ps. 56, 14. 116, 8.

* דְּחַל Chald. *to fear, to be afraid,* i. q. Heb. זָחַל, pr. to creep along hesitatingly and timidly. Corresponding is Syr. ܕܚܠ to fear, Arab. دحل to flee, to get away, pr. to steal away, to withdraw covertly.—Constr. c. מִן קֳדָם (comp. יָרֵא מִפְּנֵי) Dan. 5, 19. Part. דְּחִיל *fearful terrible,* Dan. 2, 31. 7, 7.

Pa. דַּחֵל *to terrify,* Dan. 4, 2.

* דָּחַן not in use, Arab. دخن *to smoke,* and trop. of a smoky, tawny colour. Hence probably

דֹּחַן m. Arab. دُخْنٌ, Ez. 4, 9, the *holcus dochna* of Linn. a species of *millet* of which several kinds are cultivated in Italy, Syria, and Egypt, and used partly as green fodder, and partly for the grain; which is of a dark *smoky* colour, and is employed for bread, pottage, etc. The ancient versions render it *milium,* i. q. *Panicum Italicum* Linn. panic-grass; see Celsii Hierob. I. 453 sq.

* דָּחַף *to thrust, to impel, to urge,* see under r. דָּחָה. Part. pass. *impelled, hastened,* Esth. 3, 15. 8, 14.

Niph. נִדְחַף *to urge oneself, to hasten,* 2 Chr. 26, 20. Esth. 6, 12.

Deriv. מַדְחֵפוֹת.

* דָּחַק *to thrust, to push, to press upon,* as is done in a great crowd, Joel 2, 8. Arab. دحق to repulse, to drive away, دحيق rejected. Aram. ܕܚܩ, דְּחַק, i. q. Heb. Comp. Gr. διώκω.—Part. דֹּחֵק *oppressor* of a people, Judg. 2, 18.

דַּי, constr. דֵּי, c. suff. דַּיָּי, דַּיָּךְ, דַּיָּם.

1. Subst. *sufficiency, quantum sufficit, enough;* and hence as Adv. *enough.* The form is as if from a verb דָּיַי i. q. דָּיָה (like חַי, حَيٌّ from حَيَّ) which according to Simonis is equivalent to Arab. أَدَى to be much. Or one might also conjecture that דִּי is put for דְּאִי; but this is quite uncertain.—Esth. 1, 18 וּכְדֵי בִּזָּיוֹן וָקֶצֶף *and* there will be *enough of contempt and strife.* Mal. 3, 10 *I will pour you out a blessing* עַד בְּלִי דַי *until* there is *not enough,* i. e. until my abundance shall be exhausted; hence, as this can never be, the sense is: *perpetually, for ever;* comp. Ps. 72, 6.—The genitive or suffix which follows mostly designates the person or thing *to* or *for* whom any thing is sufficient. Prov. 25, 16 דַּיֶּךָ *what is sufficient for thee,* pr. thy quantum sufficit. Ex. 36, 7 דַּיָּם *sufficient for them.* Obad. 5. Jer. 49, 9. Lev. 5, 7

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דַּי־טֶה *enough for a lamb*, i. e. to buy a lamb; not as Simonis renders, *quot sufficiunt ad agnum comedendum.* 12, 8. 25, 26 כְּדֵי גְּאֻלָּתוֹ *enough to redeem it.* Neh. 5, 8 כְּדֵי בֵנוּ *quantum in nobis erat*, after our ability. Rarely the genit. denotes that of which there is enough; Prov. 27, 27 דַּי חֲלַב עִזִּים *enough of goat's milk.*

2. To the construct דֵּי, the prepositions בְּ, מִן, לְ, are often prefixed, with which it then forms new compound prepositions; in all of which, however, the notion of sufficiency and abundance is more or less preserved.

a) כְּדֵי *according to the abundance of*, i. q. *according to, as.* Judg. 6, 5 *they came up* כְּדֵי אַרְבֶּה לָרֹב כְּדֵי *as the locust for multitude.* Deut. 25, 2 כְּדֵי רִשְׁעָתוֹ *according to his fault.*

b) מִדֵּי id. *according to the abundance or multitude of.* comp. מִן no. 2. g. Hence with inf. *as often as, whenever;* 1 Sam. 18, 30 וַיְהִי מִדֵּי צֵאתָם *and it came to pass, as often as they went out*, made an excursion; comp. 1, 7. 1 K. 14, 28 וַיְהִי מִדֵּי בוֹא *and it was so, as often as the king went*, etc. Is. 28, 19. Jer. 31, 20. 2 K. 4, 8. Also before a finite verb, where suppl. אֲשֶׁר. Jer. 20, 8 מִדֵּי אֲדַבֵּר *as often as I speak.* In like manner before a noun, where there is an ellipsis, as מִדֵּי חָדָשׁ בְּחָדְשׁוֹ Is. 66, 23, i. e. *as often as the new-moon cometh in its new-moon.* i. q. in its time. every month; and so מִדֵּי שָׁנָה בְּשָׁנָה *from year to year*, every year, 1 Sam. 7, 16. Zech. 14, 16.

c) בְּדֵי α) *according to the abundance* or *multitude of*, i. q. כְּדֵי and מִדֵּי, comp. ב A. 6; hence *as often as.* Job 39, 25 בְּדֵי כוֹעַ *as often as the trumpet* sc. is sounded. β) *to sufficiency for* any one, (comp. בְּ B. 4.) i. e. until he have enough, i. q. *for* any one, usually where there is mention of food; Nah. 2, 13 בְּדֵי גֻרוֹתָיו *for his whelps*, comp. in the other hemistich לִלְבָאתָיו. Hab. 2, 13 *the nations labour* בְּדֵי אֵשׁ *for the fire* (i. e. they only become food *for* the fire), yea, *the nations labour* בְּדֵי רִיק *for nothing*, in vain. Jer. 51, 58, where the same words are read.

דִּי Chald. A) Pron. relat. *who, which, what, that; qui, quæ, quod;* i. q. Heb. אֲשֶׁר. This form of the relative comes from the demonstr. זֶה, Arab. ذُو, ذِى, which latter is often rendered *lord, master, possessor;* e. g. ذُو القَرنَيْن possessor of two horns, *bicornis;* but still it is nothing more than a pronoun, and in the Tayitic dialect is used for the relat. الذى. So plur. اولو and اولى commonly *lords, masters*, but pr. i. q. اولا, אֵלֶּה, *qui;* comp. דִּי וְהַב. Hence in Syriac and Chald. the apocopated prefix דְּ. On the use of the Chaldee relative the following is to be noted:

1. It is often put for *he who, that which*, Dan. 2, 23; more fully מָה דִּי 2, 28. 43. Comp. אֲשֶׁר no. 1.

2. Often it is merely *a sign of relation*, comp. אֲשֶׁר no. 2. דִּי הַבָּה *where* Ez. 6, 1. דִּי מְדָרְחוֹן *whose dwelling* Dan. 2, 11. דִּי אִנּוּן Dan. 7, 17.

3. Also as *a sign of the Genitive*, comp. אֲשֶׁר no. 3; e. g. שַׂלִּיטָא דִּי מַלְכָּא *the king's captain*, pr. who was of the king, Dan. 2, 15. The preceding subst. is thus put either in stat. emphat. as Dan. l. c. or in the constr. נְהַר דִּי נוּר Dan. 7, 10; or c. suff. pleon. שְׁמֵהּ דִּי אֱלָהָה *the name of God*, comp. Engl. 'God his name,' Dan. 2, 20; קַרְצִיהוֹן דִּי יְהוּדָיֵא trop. *accusations of the Jews* 3, 8. So with a genit. of material, Dan. 2, 32 רֵאשֵׁהּ דִּי דְהַב כָּךְ *his head* was *of fine gold.* Ezra 6, 4.

4. In the verbose manner of the Chaldee, it is sometimes redundant before the prepositions מִן, בְּ; e. g. הֵיכְלָא דִּי בִירוּשְׁלֶם *the temple* (*which is*) *in Jerusalem* Dan. 5, 2. בִּירְתָא דִּי בְמָדָי *the palace* (*which is*) *in Media* Ez. 6, 2. Dan. 6, 14; espec. Dan. 2, 34, comp. Esth. 1, 12 with v. 15.

B) It also passes over into a relat. *Conjunction*, like Heb. אֲשֶׁר lett. B, and then signifies:

1. *that*, Dan. 2, 23; *because that, since*, 4, 15. דִּי חַן Dan. 2, 9, i. q. Heb. כִּי אִם, *but if;* Theodot. well ἐὰν οὖν.

2. *that, so that, ut*, Dan. 2, 16. 47.

3. Put before words directly quoted or spoken, like כִּי, ὅτι. Dan. 2, 25 *and said unto him,* דִּי הַשְׁכַּחַת גְּבַר *I have found a man*, etc. v. 37. 5, 7. 6, 6. 14.

C) With Prefixes. 1. כְּדִי i. q. כַּאֲשֶׁר, *as soon as, when*, comp. כַּאֲשֶׁר no. 3. Dan. 3, 7. 5, 20. 6, 11. 15.

2. מִן־דִּי *from what time, after*, Dan. 4, 23. Ez. 5, 12.

3) בָּל־קָבֵל־דִּי, see in קָבֵל no. 2.

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דִּי זָהָב (of gold, i. e. a place rich in gold, comp. under Chald. דִּי no. 1) *Dizahab*, pr. n. of a place in the desert of Sinai, apparently so called from the presence of gold, Deut. 1, 1. Now called *Dahab*, on the western shore of the Elanitic gulf, abounding in palms; see Burckhardt's Travels in Syria, etc. p. 523. Bibl. Res. in Palest. I. p. 217 and Map. II. p. 600. n.—Sept. *Καταχρύσεα*, comp. Euseb. et Hieron. in Onom. h. v.

דִּיבוֹן (a pining, wasting, r. דּוּב) pr. n. *Dibon*.

1. A city in the borders of Moab, on the northern bank of the Arnon, rebuilt by the Gadites Num. 32, 34; hence called *Dibon-Gad*, Num. 33, 45; afterwards assigned to Reuben, Josh. 13, 9. 17; and at last again occupied by the Moabites, Is. 15, 2. Jer. 48, 18. 22. At the present day it is called *Dhîbân;* see Burckhardt's Travels in Syria, etc. p. 372.—Once by an interchange of the letters מ and ב it is written דִּימוֹן, for the sake of harmonizing with the word דָּם, Is. 15, 9.

2. A city in the tribe of Judah, Neh. 11, 25; also written דִּימוֹנָה Josh. 15, 22.

דִּיג *to fish*, see דּוּג.—Hence

דַּיָּג m. *a fisher*, *fisherman*, Is. 19, 8 and Jer. 16, 16 Keri.

* דָּיָה a root not in use and doubtful:

I. Perh. i. q. Chald. דְּהָה *to be dark*, *dusky;* hence דְּיוֹ ink.

II. *to be enough*, *sufficient*, *much;* see דַּי.

דַּיָּה f. Deut. 14, 13. Is. 34, 15, *a bird of prey*, inhabiting ruins. Bochart understands *the black vulture*, comparing דְּיוֹ. Better, *the kite* or *falcon*, so called from its swift flight; deriving דַּיָּה from r. דָּאָה, the א when doubled being changed into י, as Syr. ܫܐܠ, Pa. ܫܝܠ. Vulg. *milvus*.

דְּיוֹ m. (r. דָּיָה, after the form בְּלוֹ) *ink*, Jer. 36, 18. Aram. דְּיוּתָא, ܕܝܘܬܐ, Arab. دَوَاةٌ ink-stand.

דִּימוֹן, דִּימוֹנָה, see דִּיבוֹן no. 1, 2.

* דִּין fut. יָדִין, præt. דָּן. 1. *to rule*, *to govern;* pr. as it would seem, *to subjugate*, *to subject* to oneself, causat. of r. דּוּן q. v. as if for הֵדִין.—Constr. c. acc. 1 Sam. 2, 10. Zech. 3, 7 *then shalt thou rule my house*. Gen. 6, 3, see in r. דּוּן.

2. *to judge*, i. q. שָׁפַט, but more frequent in poetic style. The ideas of ruling and judging are closely allied not only in Oriental practice and polity, but also in their languages; comp. שָׁפַט, also دَانَ and حكم.—Gen. 49, 16 דָּן יָדִין עַמּוֹ *Dan shall judge his people*. Often of God as judging the nations. Ps. 7, 9. 9, 9, 50, 4. 72, 2. 96, 10. Is. 3, 13.—Spec. *to judge* any one is i. q. a) *to condemn*, *to punish* the guilty, Gr. *κατακρίνειν*, Gen. 15, 14. Job 36, 31; c. בְּ Ps. 110, 6. b) *to protect the cause of* any one, *to defend his right*, to see that he obtains justice; spoken of a just judge, espec. of God. Prov. 31, 9 דִּין עָנִי וְאֶבְיוֹן *defend the cause of the poor and needy*. Gen. 30, 6 דָּנַנִי אֱלֹהִים *God hath judged me*, hath protected my cause. Ps. 54, 3 וּבִגְבוּרָתְךָ תְדִינֵנִי *and in thy might defend me*, i. e. protect and avenge me. More fully Jer. 5, 28. 22, 16 דָּן דִּין־עָנִי וְאֶבְיוֹן *he judgeth the cause of the poor and needy*. 30, 13.

3. With עִם, *to contend with* any one, pr. before a judge, as in Niph. Ecc. 6, 10.

Niph. נָדוֹן recipr. *to contend together*, pr. before a judge, *to strive together*, 2 Sam. 19, 10. Comp. synom. נִשְׁפַּט. Arab. حكم to judge; III, IV to strive together.

Deriv. דָּן, מָדוֹן, מְדָנִים, מְדִינָה, and pr. n. מִדְיָן, מְדָן, דָּנִיֵּאל; also those here following:

דִּין and דּוּן Chald. id. part. Ezra 7, 25.

דִּין m. 1. *judgment*, Ps. 76, 9. כִּסֵּא דִין *judgment-seat*, tribunal, Prov. 20, 8.—Spec. a) *a judgment-seat*, tribunal, Is. 10, 2. b) *a cause*, *right*, which is brought for judgment; Deut. 17, 8 בֵּין דִּין לְדִין *between cause and cause*, i. e. between the rights of the parties. Prov. 29, 7. עָשָׂה דִין Ps. 140, 13, i. q. דָּן דִּין *to judge* or protect *the cause* of any one. c) *wrong*, *guilt*, as being judged; Job 36, 17 *and fillest thou up the guilt of the wicked*, *guilt and punishment take hold on each other*. d) *sentence* of a judge, Ps. 76, 9. e) *right*, *justice;* Esth. 1, 13 כָּל־יֹדְעֵי דָת וָדִין *all who knew law and justice*.

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2. *controversy, strife*, Prov. 22, 10; see r. דִּין no. 3, and Niph.

דִּין Chald. m. 1. *judgment*, and meton. *tribunal*, i. e. *the judges*; comp. دِيوَان *Diwân*, the highest tribunal. Dan. 7, 10 דִּינָא יְתִב *the judges were seated*. v. 26.

2. *justice, right, righteousness*, Dan. 4, 34 אָרְחָתֵהּ דִּין *his ways are righteousness*. i. e. just. upright. Dan. 7, 22 וְדִינָא יְהִב לְקַדִּישֵׁי עֶלְיוֹנִין *and* until *justice was rendered to the saints of the Most High*.

3. *punishment*, Ezra 7, 26.

דַּיָּן m. (r. דִּין) 1. *a judge*, 1 Sam. 24, 16.

2. *a defender, advocate*, Ps. 68, 6. Chald. Ezra 7, 25.

דִּינָה (judged, acquitted) *Dinah*, pr. n. of the daughter of Jacob, Gen. 30, 21. 34, 1 sq.

דִּינָיֵא Chald. m. plur. *Dinaites*, pr. n. of an Assyrian people transferred to Samaria, Ezra 4, 9.

דִּיפַת 1 Chr. 1, 6, a various reading for רִיפַת in the parallel passage Gen. 10, 3. But many Mss. have רִיפַת also in 1 Chr. l. c. and so Sept. and Vulg. *Riphat*. See רִיפַת.

דָּיַק m. (r. דּוּק Chald. and Syr. q. v.) pr. *a watch-tower, specula*; then genr. *a tower*, erected by besiegers to overlook and harass a city; i. q. בַּחַן and Syr. ܕܘܩܐ. Mostly collect. 2 K. 25, 1. Jer. 52, 4. Ez. 4, 2. 17, 17. 21, 27. 26, 8. Freq. בָּנָה דָיַק; once נָתַן ד׳ Ez. 26, 8.—J. D. Michaelis understands *a wall* or *line of circumvallation*, Sept. in 2 K. περίτειχος, and this I have formerly followed; but see Rosenm. ad Ez. 4, 2, and also Barhebr. p. 206, 'exstruxit turrim ܠܕܘܩܐ ad speculandum.'

* דִּישׁ i. q. דּוּשׁ q. v. *to tread out* grain, *to thresh*. Hence

דַּיִשׁ m. *threshing-time*, Lev. 26, 5.

דִּישׁוֹן m. 1. A species of *antelope*, so called from its leaping, springing; from r. דּוּשׁ pr. to tread, but prob. also i. q. דּוּץ to leap, to spring, whence Aram. דִּיצָא, ܕܝܨܐ caprea, pygarg; comp. Bochart Hieroz. II. p. 270, ibique Rosenm.—Deut. 14, 5. Sept. πύγαργος, Engl. Vers. *pygarg*, Syr. and Targ. ܕܝܨܐ, Arabs (both) الاروى, all which words denote a species of antelope, gazelle, etc.

2. *Dishon*, pr. n. a) A son of Seir, also of a region of Idumea bearing his name, Gen. 36, 21. 30. 1 Chr. 1, 38. b) A grandson of Seir, Gen. 36, 25. 1 Chr. 1, 41.

דַּךְ m. adj. (r. דָּכַךְ) *crushed, broken*; hence *dejected, afflicted, oppressed*, unhappy, Ps. 9, 10. 10, 18. 74, 21. Once apparently in an active signification, i. q. *crushing*, i. e. *chastising*; so with Luther and Geier I understand Prov. 26, 28 לְשׁוֹן שֶׁקֶר יִשְׂנָא דַכָּיו *a lying tongue* (person) *hateth them that chastise it*. Verbal adjectives of the forms דָּךְ, דַּךְ, and also of the form קָטָל from which these are contracted, are indeed for the most part intransitive, and are derived from intransitive verbs, as תָּם, דַּל, רַב, and many others; yet there is nothing in the nature of the case, why a form of this sort derived from a transitive verb, such as is דָּכַךְ, should not also have a transitive sense, דָּכָךְ contr. דָּךְ, דַּךְ, i. q. דֹּכֵךְ; and that in some instances this is the fact, is shown by the words שָׂטָן, אָמָן. Sept. well as to the sense, γλῶσσα ψευδὴς μισεῖ ἀλήθειαν. The other clause favours the same sense, *a flattering mouth worketh ruin*.—Those who prefer to take it intransitively, may render: *a lying tongue hateth those crushed by it*, q. d. its victims.

דֵּךְ Chald. m. *this, hic*, Ezra 5, 16. 17. 6, 7. 8; and דָּךְ fem. *this, hæc*, Ezra 4, 15. 16. 19. 5, 8. Corresponding is Arab. ذَاكَ; and both have arisen from the simple demonstrative ذا (זֶה), with the pleonastic suffix of the second person, ذاك pr. *hic tibi*, elsewhere ذَلِكَ; and where one speaks with several, ذَالِكُمْ *hic vobis*. In the Targums for Heb. זֶה are put דֵּךְ, דֵּיךְ, דֵּיכִי, דֵּיכִי.

* דָּכָא i. q. דָּכָה, *to be broken in pieces, beaten small, crushed*, in Kal not used. Comp. דָּכַךְ.

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Piel דִּכָּא 1. *to break in pieces, to crush.* Ps. 72, 4 וִידַכֵּא עוֹשֵׁק *he breaketh in pieces the oppressor.* 89, 11. 143, 3. Job 6, 9 וְיֹאֵל אֱלוֹהַּ וִידַכְּאֵנִי *and would that God might crush me!* destroy me. 4, 19 *those dwelling in houses of clay . . . they are crushed* (lit. they *crush them*) *as by the moth*, in the manner of the moth.—Infin. דַּכֵּא as noun, *a bruising, bruise, wound*, Is. 53, 10 יְהוָֹה חָפֵץ דַּכְּאוֹ הֶחֱלִי *it pleased Jehovah, he made sick his wound*, i. e. it pleased Jehovah to wound him severely, incurably; the construction is ἀσύνδετος. Others: *it pleased Jehovah that disease should crush him;* הֶחֱלִי for הֶחֱלִי; so Hitzig.—Metaph. Job 19, 2 וּתְדַכְּאוּנַנִי בְּמִלִּים *and* (how long) *break me in pieces with words?*

2. *to crush* under foot, *to trample upon*, Lam. 3, 34. Hence *to oppress*, e. g. the needy, Is. 3, 15. Ps. 94, 5; espec. in the forum, in court, Prov. 22, 22.

Niph. part. *broken* in spirit, *contrite, humble*, Is. 57, 15.

Pual 1. *to be broken, crushed, bruised;* e. g. the arm, Job 22, 9; with plagues, calamities, Is. 53, 5.

2. *to be broken* in spirit, *afflicted, humbled*, Is. 19, 10; with penitence, *contrite*, Jer. 44, 10.

Hithp. fut. יִדַּכֵּא, pass. of Pi. no. 1, Job 5, 4. 34, 25.—Hence

דַּכָּא adj. intensive from r. דָּכָא, after the form קַטָּל.

1. *broken very small, beaten fine;* hence as Subst. poet. for *dust*. Ps. 90, 3 תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא *thou turnest man to dust.*

2. *broken* in spirit, *contrite, humble*, Is. 57, 15. Ps. 34, 19.

* דָּכָה i. q. דָּכָא, *to be broken in pieces, crushed;* in Kal once, Ps. 10, 10 Cheth. וְדָכָה יָשֹׁחַ *and he is crushed, he sinks down.* Keri יִדְכֶּה id.

Piel *to break in pieces, to crush;* Ps. 44, 20. 51, 10 תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ that *the bones thou hast broken may rejoice*, i. e. broken with the consciousness of guilt.

Niph. *to be broken, crushed*, Ps. 38, 9; trop. of the mind, heart, Ps. 51, 19 לֵב נִשְׁבָּר וְנִדְכֶּה *a broken and contrite heart.*

Deriv. דֶּכִי.

דַּכָּה f. (r. דָּכַךְ) *a crushing;* Deut. 23, 2 פְּצוּעַ דַּכָּה *wounded* or *mutilated by crushing*, sc. the testicles. The allusion is to a peculiar kind of emasculation, still practised in the East, as we have learned from Greek physicians; it consists in softening the testicles of very young boys in warm water, and then rubbing and pressing them till they disappear. The Greeks call a eunuch of this kind θλαδίας, as Sept. h. l. Vulg. well, *eunuchus attritis testiculis.*

דֳּכִי m. (r. דָּכָה) *a crushing, dashing*, beating together of waves; hence *a raging, roaring noise.* Ps. 93, 3 יִשְׂאוּ נְהָרוֹת דָּכְיָם *the floods lift up their roaring*, parall. קוֹלָם.—Arab. دكا to beat, to thrust; VI to beat together, to collide; comp. داك VI to press upon each other in the tumult of battle, دُوكَةٌ tumult, conflict.

* דָּכַךְ obsol. root, Arab. دَكَّ, *to beat small, to break in pieces, to crush*, i. q. דָּכָא, דָּכָה, דּוּךְ, Chald. דְּכַךְ. Hence דַּךְ, דַּכָּה. Comp. דָּקַק and the remarks under דָּחָה. In the western languages comp. Gr. δάκω, δάκνω.

דִּכֵּן Chald. *this, hic*, i. q. דַּךְ. Dan. 2 31. 7, 20.

* דְּכַר Chald. i. q. Heb. זָכַר, *to remember;* whence דִּכְרוֹן, דִּכְרָן, and

דְּכַר Chald. plur. דִּכְרִין, *a ram*, Ezra 6, 9. 17. 7, 17. It signifies pr. *a male*, i. q. Heb. זָכָר; but is put spec. for *a male sheep, ram*, like Gr. ἄῤῥην male, ἄρην, ἄρης, *aries*, a ram.

דִּכְרוֹן Chald. m. (r. דְּכַר) emph. דִּכְרֹנָה, *a record, register*, in which any thing is noted for remembrance, Ezra 6, 2.

דָּכְרָן Chald. m. id. Ezra 4, 15 סְפַר דָּכְרָנַיָּא *the book of the records*, i. e. the public records of the kingdom kept by the king's secretary or recorder, Heb. מַזְכִּיר. Syr. ܕܘܟܪܢܐ record, memoir, e. g. memoirs of the martyrs.

דָּל m. (for דָּלָה, r. דָּלָה) constr. דַּל, pr. something *hanging, swinging;* hence *valve* of a door, *a door*, as hanging suspended and moving to and fro. Once, metaph. *door of the lips* for the mouth

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Ps. 141, 3; comp. Mic. 7, 5, and πύλαι στόματος Eurip. Hippol. 882.—The fem. דֶּלֶת *door* is far more frequent, q. v.

דַּל m. (r. דָּלַל) in pause דָּל, plur. דַּלִּים, *weak, feeble, powerless.* 2 Sam. 3, 1 *David waxed stronger and stronger,* וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים *and the house of Saul waxed weaker and weaker,* i. e. continually weaker.—Spec. a) *lean, thin,* 2 Sam. 13, 4 מַדּוּעַ אַתָּה כָּכָה דַּל *why art thou so lean?* emaciated. Once plur. fem. דַּלּוֹת of kine, Gen. 41, 19. b) *weak, low, poor,* of low estate, Ex. 23, 3. Lev. 14, 21. 1 Sam. 2, 8. Ruth 3, 10. Ps. 41, 2. 72, 13. Prov. 10, 15. Is. 14, 30. al. sæp.

* דָּלַג *to leap, to spring,* in Kal once Zeph. 1, 9.

Piel id. Is. 35, 6 אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ *then shall the lame man leap as the hart;* with עַל Cant. 2, 8; acc. Ps. 18, 30 בֵּאלֹהַי אֲדַלֶּג־שׁוּר *with my God have I leaped walls.*

* דָּלָה 1. i. q. דָּלַל, *to hang down, to be pendulous;* comp. Arab. دلى Conj. V, spoken of pendulous boughs, and Eth. ደለወ to wave, to hang down. See דָּלִית.—For the form דַּלְיוּ Prov. 26, 7, see under דָּלַל.

2. *to let hang down,* i. e. *to let down* a bucket or pitcher into a well, *to draw* water, Ex. 2, 16. 19. Arab. دلا and دلى, Syr. ܕܠܐ id. Metaph. Prov. 20, 5 *counsel in the heart of man is deep water,* וְאִישׁ תְּבוּנָה יִדְלֶנָּה *but a man of understanding will draw it out.*

Piel *to draw out,* pr. from a well; metaph. *to deliver, to set free.* Ps. 30, 2 אֲרוֹמִמְךָ כִּי דִלִּיתָנִי *I will extol thee, for thou hast delivered me.*

Deriv. דָּל, דָּלָה, דֶּלֶת, דְּלִי, דֳּלִי, דָּלִית, and pr. n. דְּלָיָה, דְּלָיָהוּ.

דָּלָה i. q. דֶּלֶת *a door,* see in דָּל. Is. 26, 20 Keri. Hence Dual דְּלָתַיִם, see under דֶּלֶת.

דַּלָּה f. (r. דָּלַל) pr. something *hanging down, pliant, slender.* Spec.

1. *thread,* spoken of the *threads* or *thrums* which tied the web to the weaver's beam. Is. 38, 12 מִדַּלָּה יְבַצְּעֵנִי *from the thrum he cutteth me off,* an image of death drawn from the weaver, who when his work is finished cuts it out of the loom. Chald. דְּלִיל filamentum.

2. *hair, locks,* hanging down, Cant 7, 6. Vulg. *coma capitis.*

3. *slenderness,* i. e. *weakness, lowness, poverty;* concr. *the poor,* 2 K. 24, 14. 25, 12. Plur. דַּלּוֹת הָעָם id. Jer. 52, 15, and ד׳ הָאָרֶץ v. 16.

* דָּלַח *to trouble* water with the feet, *to make turbid,* Ez. 32, 2. 13. Syr. ܕܠܚ id.

דְּלִי m. (r. דָּלָה) *a bucket,* any vessel for drawing water, Is. 40, 15. Arab. دَلْوٌ.

דֳּלִי m. (r. דָּלָה) id. Num. 24, 7 יִזַּל מַיִם מִדָּלְיָו *the waters stream from his buckets,* i. e. his posterity will be numerous; a metaphor drawn from water as flowing from a bucket, and applied to the semen virile; comp. שָׁגַל, سجل, and Is. 48, 1. In the other hemistich זַרְעוֹ בְמַיִם רַבִּים. The form דָּלְיָו (*dōl-yâv*) is from Dual דָּלְיַיִם *the two buckets* (as was usual), Metheg being retained in the penultima.

דְּלָיָה (whom Jehovah hath freed) *Delaiah,* pr. n. m. a) Neh. 6, 10. b) 1 Chr. 3, 24. c) Ezra 2, 60. Neh. 7, 62.—The Phenicians had the pr. n. Δελαιαστάρτος, as read in Jos. c. Ap. 1. 18, i. e. דלי עשתרת 'freed by Astarte.'

דְּלָיָהוּ (id.) *Delaiah,* pr. n. m. a) Jer. 36, 12. 25. b) 1 Chr. 24, 18.

דְּלִילָה f. (feeble, pining with desire) *Delilah,* pr. n. of a Philistine woman whom Samson loved, Judg. 16, 4–18.

דָּלִית f. (r. דָּלָה) only plur. דָּלִיּוֹת (Kamets impure), *boughs, branches,* so called as hanging down, waving; Jer. 11, 16. Ez. 17, 6. 23. 31, 7. 9. 12. Syr. ܕܠܝܬܐ id.

* דָּלַל, præt. 3 plur. דָּלְלוּ Is. 19, 6, דַּלּוּ Job 28, 4, and דַּלְיוּ Prov. 26, 7 (see in no. 1), 1 pers. דַּלּוֹתִי Ps. 116, 6.

1. *to hang down, to be pendulous, to swing, to wave;* e. g. as a bucket let down in a well, the slender and pendulous branches of the palm, willow, etc. which wave to and fro. Kindr. is דָּלָה, also זָלַל, زلزل, תָּלַל and תַּלְתַּל q. v. Comp. in the Indo-European tongues, Sanscr. *tilla to*

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go, to be moved, Gr. σαλεύω, σαλάσσω, σάλος, to wave, to fluctuate, etc. To the same family may be also referred חָדַל, خطل, عطل, in all which the primary notion is that of hanging down, laxness, languor.—In Job 28, 4 spoken of miners letting themselves down into the pits or shafts: דַּלּוּ מֵאֱנוֹשׁ נָעוּ *they hang down far from men, they swing to and fro.* Here too I would refer Prov. 26, 7 דַּלְיוּ שֹׁקַיִם מִפִּסֵּחַ וּמָשָׁל בְּפִי כְסִילִים *the legs hang down from a lame man* (sc. as a useless weight), *and so is a sententious saying in the mouth of fools.* In this passage if we read דַּלְיוּ (with Patah), it may be for דַּלּוּ; so several Rabbins, and comp. דַּרְיוֹשׁ Ezra 10, 16 for דַּרּוֹשׁ, φύλλον *folium*, ἄλλος *alius*, and vice versa *filia, fille.* But it is easier with R. Judah, R. Jonah, and several Mss. to read דָּלְיוּ i. q. דָּלוּ, from r. דָּלָה.

2. *to be slack, languid, feeble, weak.* Spoken a) Of shallow and languid waters; Is. 19, 6 דָּלְלוּ וְחָרְבוּ יְאֹרֵי מָצוֹר *the streams of Egypt languish and are dried up;* comp. 'flumen languidum' Hor. Od. 2. 14, 17, 'aqua languida' Liv. 1. 4. b) Of persons, *to be brought low, to be afflicted, oppressed*, Ps. 79, 8. 116, 6. 142, 7. c) Of the eye, *to languish, to pine* with desire, Is. 38, 14 דַּלּוּ עֵינַי לַמָּרוֹם.

Niph. pass. of no. 2, *to be enfeebled, to be brought low*, of a people, Judg. 6, 6. Is. 17, 4.

Deriv. דַּל, דַּלָּה, and pr. n. דְּלִילָה.

* דָּלַע obsol. root, Arab. to thrust out the tongue; Chald. דְּלַעַת a gourd, perh. oblong, tongue-shaped. Hence

דִּלְעָן (gourd-field) *Dilean*, pr. n. of a city in Judah, Josh. 15, 38.

* דָּלַף fut. יִדְלֹף 1. *to drop, to drip, to distil;* spoken of a house, Ecc. 10, 18 יִדְלֹף הַבַּיִת *the house droppeth*, i. e. leaks, lets the rain drop through the roof.

2. *to shed tears, to weep*, as the eye, Job 16, 20 אֶל־אֱלוֹהַּ דָּלְפָה עֵינִי *my eye weepeth unto God.* Ps. 119. 28 דָּלְפָה נַפְשִׁי *my soul weepeth;* comp. נֶפֶשׁ no. 3. Aram. id. Arab. دلف to go slowly, to creep along; VII, to be poured out, to flow; comp. דָּבַב.—Hence

דֶּלֶף m. *a dropping, dripping*, from a roof, Prov. 19, 13. 27, 15.

דַּלְפוֹן pr. n. of a son of Haman, *Dalphon*, Esth. 9, 7.

* דָּלַק fut. יִדְלַק 1. *to burn, to flame*, Aram. ܕܠܩ id. Ps. 7, 14 חִצָּיו לְדֹלְקִים יִפְעַל *he maketh his arrows flaming*, i. e. shooteth burning arrows. With בְּ *to inflame, to kindle*, Obad. 18.

2. Trop. in various senses: a) Of love, ardent friendship, *to burn.* Prov. 26, 23 שְׂפָתַיִם דֹּלְקִים *burning lips*, i. e. discourse professing ardent affection, burning love. b) Of burning anxiety, *to burn with anguish*, often compared to heat, Ps. 10. 2 *through the pride of the wicked* יִדְלַק עָנִי *doth the poor man burn*, is troubled, anxious; comp. Is. 13, 8. Ps. 39, 4. c) Of burning persecution, whence דָּלַק אַחֲרֵי *to burn after* any one, *to pursue hotly*, Germ. *nachfeuern.* Gen. 31, 36 כִּי דָלַקְתָּ אַחֲרֵי *that thou so hotly pursuest after me.* 1 Sam. 17, 53. With acc. id. Lam. 4, 19 עַל־הָהָרִים דְּלָקֻנוּ *they pursued us hotly upon the mountains.*

Hiph. *to make burn, to kindle*, Ez. 24, 10. Trop. *to inflame*, e. g. as wine, Is. 5, 11 יַיִן יַדְלִיקֵם *wine inflames them.*

Deriv. דַּלֶּקֶת.

דְּלַק Chald. *to burn*, Dan. 7, 9.

דַּלֶּקֶת f. (r. דָּלַק) *inflammation, fever*, Deut. 28, 22.

דֶּלֶת f. (r. דָּלָה) comp. the masc. ἅπαξ λεγόμ. דַּל; pr. *valve* of a door, so called as hanging and swinging; then *a door*, as hanging and turning on hinges Prov. 26, 14; as shut and opened Gen. 19, 10. 2 K. 4, 4. 9, 3; as knocked at, beaten, Judg. 19, 22. Diff. from פֶּתַח, which denotes a door-way or opening for a door. Where a *double* or *folding door* is meant, the Dual (q. v.) is for the most part employed; but the Sing. also sometimes includes both valves; e. g. 1 K. 6, 34 שְׁנֵי צְלָעִים הַדֶּלֶת הָאַחַת גְּלִילִים *the two leaves of the one door were folding*, turning. In Ez. 41, 24 דֶּלֶת is laxly put both for the single valve and also for the whole door: וּשְׁתַּיִם דְּלָתוֹת לַדְּלָתוֹת שְׁתַּיִם מוּסְבּוֹת דְּלָתוֹת שְׁתַּיִם לְדֶלֶת אֶחָת וּשְׁתֵּי דְלָתוֹת לָאַחֶרֶת *two leaves were to each door, two turning leaves, two to the one*

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door and two to the other door. Spoken of the lid of a chest, 2 K. 12, 10.—Metaph. Cant. 8, 9 *if she be a door* sc. our sister, i. e. if she make herself easy of access to suitors.

Dual דַּלְתַּיִם constr. דַּלְתֵי (pr. from a form דָּלָה) *folding doors*, Lat. *fores*, espec. large, as of a city, *gates*, Deut. 3, 5. 1 Sam. 23, 7. Is. 45, 1. Jer. 49, 31. Metaph. *doors of heaven*, through which the rain flows down. (elsewhere אֲרֻבּוֹת,) Ps. 78, 23. Job 3, 10 דַּלְתֵי בִטְנִי *the doors of my* (mother's) *womb.* 41, 6 דַּלְתֵי פָנָיו *the doors of his face*, i. e. the jaws of the crocodile. 38, 8 *or shut up the sea with doors*, comp. v. 10.

Plur. דְּלָתוֹת constr. דַּלְתוֹת f. but in Neh. 13, 19 masc.

1. *doors*, i. e. *leaves* of a folding door or gate, 1 K. 6, 31. Ez. 41, 24; see Sing. Hence

2. *a door, gate*, Judg. 3, 23–25. 19, 27. Ez. 26, 2 נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים *broken is the gate of the nations*, i. e. Jerusalem.

3. *the columns* of a book or roll, so called as resembling a door in their form, as in Lat. from their likeness to a column, Jer. 36, 23. Others, *chapters* of a book, like Rabb. שַׁעַר.

דָּם m. constr. דַּם, c. suff. דָּמוֹ, דָּמָם Gen. 9, 5.

1. *blood*; prob. for אָדַם, r. אדם to be red; whence Talmud. אַדָּמָא, אֲדֹם, אִידְמָא, Punic *edom* according to Augustine on Ps. 136. Arab. دَمٌ, rarely دَمٌ, whence a new verb دَمِيَ to bleed, to let blood; II, to wound.—So אָכַל עַל דָּם *to eat* (flesh) *with the blood*, 1 Sam. 14, 32. 55. Ez. 33, 25; this was contrary to the Mosaic law, Lev. 17, 11. Deut. 12, 23. דַּם נָקִי *innocent blood* 2 K. 21, 16. Ps. 106, 38; spoken likewise of an innocent person, Ps. 94, 21 וְדָם נָקִי יַרְשִׁיעוּ *and condemn innocent blood*; also דַּם נָקִי *blood of the innocent* Deut. 19, 10. 13. 27, 25. Jer. 19, 4. 22, 17.

2. Trop. *blood*, for *bloodshed, murder*, Lev. 19, 16. Also for the guilt of murder, *blood-guiltiness*, Gen. 37, 26. Lev. 17, 4. Deut. 17, 8 בֵּין־דָּם לְדָם. Num. 35, 27 אֵין לוֹ דָּם *he is not guilty of blood*, no blood-guiltiness is upon him.

3. *blood of grapes*, poet. for *wine*, which in Palestine is red, Gen. 49, 11. Deut. 32, 14. Comp. *αἷμα τῆς σταφυλῆς* Ecclus. 39, 26.

Plur. דָּמִים *bloods*, i. e. drops of blood, but put like the sing.

1. *blood*, espec. as shed. Gen. 4, 10. Is. 9, 4. Hos. 1, 4. Ps. 106, 38.

2. *bloodshed, blood-guiltiness*; אִישׁ דָּמִים *a man of blood*, bloody man, Ps. 5, 7. 26, 9. 55, 24. בֵּית דָּמִים, עִיר, *house* or *city of blood*, i. e. guilty of bloodshed, 2 Sam. 21, 1. Ez. 22, 2. 24, 6. דָּמָיו בּוֹ Lev. 20, 9. Ez. 18, 13, and דָּמֵיהֶם בָּם Lev. 20, 11 sq. *his blood be upon him, their blood be upon them*, i. e. they are guilty of their own blood.

Note. To דָּם is once usually ascribed the signif. *likeness, similitude*, i. q. דְּמוּת, in Ez. 19, 10 אִמְּךָ כְּגֶפֶן בְּדָמְךָ *thy mother is like a vine after thy likeness*, than which nothing can be more languid, especially as there follows: *planted by the waters.* Most prob. we ought to read with Calmet: כְּגֶפֶן כַּרְמֶךָ *like a vine of thy vineyard.*

* I. דָּמָה, Aram. דְּמָא, יִדְמֶה, *to be* or *become like, similar, to resemble*, c. לְ Ps. 102, 7. 144, 4. Cant. 2, 9. 7, 8; אֶל Ez. 31, 8. With dat. pleonast. Cant. 2, 17 דְּמֵה־לְךָ דוֹדִי לִצְבִי *be thou, my beloved, like a roe.* 8, 14.

Niph. *to become like, to resemble*, c. acc. Ez. 32, 2.

Piel דִּמָּה 1. *to liken, to compare*, c. אֶל Is. 40, 18. 25; לְ 46, 5. Cant. 1, 9. Lam. 2, 13 מָה אֲדַמֶּה־לָּךְ *what shall I liken unto thee?*—Hence *to use similitudes, parables.* i. q. מָשַׁל, מָשָׁל. Hos. 12, 11 בְּיַד נְבִיאִים אֲדַמֶּה *by the prophets ... I have used similitudes*; so in accordance with the context. Others, *I have destroyed*, i. e. announced destruction.

2. *to liken in one's mind*, i. q. Engl. *to deem, to think.* Ps. 50, 21 הָיִיתָ חֵירוֹת־ אֶחְיֶה כָמוֹךָ *thou thoughtest me to be like thyself.* Esth. 4, 13. Is. 10, 7.

3. *to think*, i. e. *to purpose, to meditate*, sc. to do any thing; Num. 33, 56. Judg. 20, 5 אֹתִי דִמּוּ לַהֲרֹג *they thought to have slain me.* Is. 14, 24. 2 Sam. 21, 5 הָאִישׁ אֲשֶׁר כִּלִּינוּ וַאֲשֶׁר דִּמָּה לָנוּ *the man who consumed us and who meditated against us* sc. destruction.

4. *to think upon, to remember.* Ps. 48,

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10 זְכֹר רַחֲמֶיךָ יְהוָה *see remember, O God, thy loving-kindness.*

HITHPA. fut. 1 pers. אֶתְדַּמֶּה Is. 14, 14, *to make oneself like, to become like*, with לְ.

Deriv. דְּמוּת, דִּמְיוֹן.

NOTE. This signif. of *likeness* seems to be the appropriate and primary one in this verb; but it has still another, borrowed from the kindred family דָּמַם, דּוּם, as in the following article:

* II. דָּמָה 1. *to be dumb, silent, still; to rest, to cease.* Jer. 14, 17 *my eyes flow down with tears night and day, and do not rest.* Lam. 3, 49.

2. Causat. *to cause to cease, to make an end of;* hence *to destroy*, comp. חָרַם, חִסְפִּית, חִשְׁפִּית, כָּלָה no. 3; espec. *to lay waste, to destroy* a country, Hos. 4, 5 הִדְמֵיתִי אִמֶּךָ *I will destroy thy mother*, i. e. will lay waste thy country. Jer. 6, 2 הִדְמִיתִי בַת־צִיּוֹן *I will destroy the daughter of Zion*, i. e. thee.

NIPH. *to be destroyed, cut off, to perish;* of persons, Hos. 10, 15 נִדְמָה נִדְמָה בַּשַּׁחַר מֶלֶךְ יִשְׂרָאֵל *to-morrow the king of Israel shall be cut off.* Is. 6, 5 אוֹי־לִי כִּי־נִדְמֵיתִי *wo is me, for I perish!* So of brutes Ps. 49, 13. 21; of nations Zeph. 1, 11. Hos. 4, 6; of cities, lands, Is. 15, 1. Jer. 47, 5. Hos. 10, 7.—In all the examples here quoted, the Præter only is read. For the Fut. are used the forms יִדַּמּוּ, תִּדַּמּוּ, from the synon. דָּמַם.

Deriv. הֲמִי, דְּמִי.

דְּמָה Chald. *to be like, similar*, Dan. 3, 25. 7, 5.

דְּמָה f. (r. דָּמַם) *desolation, destruction;* also for concr. *desolated, laid waste.* So commonly Ez. 27, 32 מִי כְצוֹר כְּדָמָה *who is like Tyre, like the destroyed;* but probably it is better with Hitzig to read מְדָמָה *the desolated.*

דְּמוּת f. (r. דָּמָה I) 1. *a likeness, image*, i. q. Syr. ܕܡܘܬܐ. Gen. 1, 26 *let us make man . . .* בְּדִמוּתֵנוּ *after our likeness;* comp. 5, 1. 3 *he begat a son* בִּדְמוּתוֹ *in his own likeness, after his own image.* 2 Chr. 4, 3 דְּמוּת בְּקָרִים *images of oxen*, i. e. cast, molten. Is. 40, 18 מַה־דְּמוּת תַּעַרְכוּ לוֹ *what likeness, image, will ye compare unto him?*

2. *a model, pattern*, e. g. for an altar, 2 K. 16, 10.

3. *an appearance, form, shape.* Ez. 1, 16 דְּמוּת אֶחָד לְאַרְבַּעְתָּן *one shape was to the four.* With genit. *the appearance, likeness, shape of* any thing, i. e. something having that form; e. g. spoken of what is indistinctly seen in dreams or visions; Ez. 1, 5 וּדְמוּתָם דְּמוּת אַרְבָּע חַיּוֹת *and in the midst of it the appearance, likeness, of four living creatures*, i. e. an appearance like four animals. v. 26 דְּמוּת כִּסֵּא *the appearance of a throne.* v. 28. 8, 2. 10, 1. 21. Dan. 10, 16. Comp. מַרְאֶה. Hence

4. Adv. *like, as*, Is. 13, 4; כְּדָמוּת id. Ps. 58, 5.

דְּמִי m. (r. דָּמָה II) *stillness, rest, quiet*, i. q. הֲמִי. Is. 38, 10 בִּדְמִי יָמַי *in the quiet of my days.* i. e. now when I might reign in quiet. Sept. ἐν τῷ ὑψοῦσθαι τὸν ἡμέρων μου, either reading or conjecturing בְּרָמִי. See more in Comment. on Is. l. c.

דֳּמִי m. (r. דָּמָה II) *stillness, quiet;* Ps. 83, 2 אֱלֹהִים אַל־דֳּמִי לָךְ *O God, be thou not quiet*, i. e. look not in quiet inactivity upon our persecutions, defer not thy help; comp. חָשָׁה, חָרַשׁ. Is. 62, 6. 7.

דְּמִיָּה see הוּמִיָּה.

דִּמְיוֹן m. (r. דָּמָה I) i. q. דְּמוּת, *a likeness*, Ps. 17, 12.

* דָּמַם præt. דָּמּוּ, imp. and inf. דֹּם, הוֹם Josh. 10, 12. Ps. 37, 7; fut. יִדֹּם, plur. יִדְמוּ in the Chald. manner.

1. *to be dumb, silent, still*, Lev. 10, 3. Lam. 3, 28. Ez. 24, 17 דֹּם חַאֲנֹק. Vulg. *ingemisce tacens.* With לְ *to be silent to* any one, i. e. to listen to him in silence; hence Job 29, 21 וְיִדְּמוּ לְמוֹ עָצָתִי *they kept silence at my counsel.* דֳּמִי לַיהוָה *to be silent towards Jehovah*, i. e. to wait in silent patience and confidence for his help. Ps. 37, 7. 62, 6.—Jer. 8, 14 *why do we sit still? assemble yourselves and let us enter into the fenced cities* וְנִדְּמָה־שָּׁם *and let us be silent there* (i. e. remain quiet), *for Jehovah hath put us to silence*, q. d. hath brought our affairs to such a strait that we cannot resist. Here נִדְּמָה is fut. Kal with He paragogic.

2. *to be struck dumb*, i. e. *to be astonished, amazed*, see note below; i. q. שָׁמֵם. E. g. with admiration and terror, Ex. 15, 16. Is. 23, 2 דֹּמּוּ יֹשְׁבֵי אִי *be astonished, ye inhabitants of the coast*, sc. of

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Tyre. Lam. 2, 10.—The idea of silence, stillness, is also transferred from speaking to acting, comp. חָרַשׁ, חָשָׁה; hence

3. *to rest, to cease, to leave off*, Ps. 4, 5. 1 Sam. 14, 9. Job 31, 34. Lam. 2, 18 אַל־תִּדֹּם בַּת־עֵינֵךְ *let not the apple of thine eye cease* sc. to weep. Job 30, 27 מֵעַי רֻתְּחוּ וְלֹא דָמּוּ *my bowels boil, and rest not*. Also *to stand still;* Josh. 10, 12 שֶׁמֶשׁ בְּגִבְעוֹן דּוֹם *Sun, stand thou still on Gibeon!* v. 13 וַיִּדֹּם הַשֶּׁמֶשׁ *and the sun stood still.*

Note. This root is onomatopoetic and widely spread in other families of languages, imitating, like the kindred חָמָם, דּוּם, הָמָה, and Gr. *μύω*, the sound made with the lips closed, *hm, dm*. It is therefore pr. *to be dumb*, which is referred either to *silence* and *stillness, quiet;* or also to *stupor, astonishment;* or lastly in the causative and transitive conjugations to *desolation* and *destruction*, as implying subsequent silence.—Most nearly kindred to דָּמַם are the roots דּוּם (the obscure sound made with the lips closed, comp. the Lat. and Teutonic words below) and דָּמָה, which see; and the same primary force lies in the roots שָׁמַם, תָּמַהּ, דָּהַם, etc. not to mention those in which the idea of the mouth as closed is referred to the taste (טָעַם), to hunger (צוּם), to inarticulate or unmeaning sounds (בָּרַם, נָהַם, נָאַם, חָמָה), or lastly to the general sense of *closing, shutting*, see אָטַם, עָצַם, etc. In the Greek language a root of the same family is *μύω*, which is spoken of the mouth, lips, eyes, as closed; and also of sounds made with the lips closed; see Passow's Lex. in *μῦ, μύω*, and the citations there made; then also *θαῦμα, θάμβος*, i. q. Heb. שָׁמַם, Chald. תְּמַהּ. In Lat. *mutus* from *μύδος, μύω*; and still more in the Teutonic languages. Germ. *dumm* stupid, Anglosax. and Engl. *dumb, mute*, which is nearer the primary idea; also with a sibilant, Germ. *stumm*, comp. Lat. *stupor, stupidus*, Germ. *staunen*, Engl. *to stun*, Fr. *étonner*.

Po. דּוֹמֵם *to silence, to quiet*, Ps. 131, 2.

Hiph. הֵדֵם *to make silent*, Jer. 8, 14; see in Kal no. 1.

Niph. נָדַם, plur. נָדַמּוּ Jer. 25, 37; fut. יִדַּמּוּ, also תִּדֹּמִי Jer. 48, 2; pass. of Hiph. *to be destroyed, cut off, to perish;* spoken of persons, 1 Sam. 2, 9 רְשָׁעִים בַּחֹשֶׁךְ יִדָּמּוּ *the wicked perish in darkness*. Jer. 49, 26. 50, 30. 51, 6. Of a region, *to be laid waste, destroyed*, Jer. 25, 37. 48, 2.

Deriv. דֻּמָּה, דְּמָמָה.

דְּמָמָה f. *silence, stillness*, e. g. of the winds, *a calm* Ps. 107, 29. קוֹל דְּמָמָה *a voice of stillness*, i. e. still, gentle, 1 K. 19, 12. So poet. by Hendiadys, Job 4, 16 דְּמָמָה וָקוֹל אֶשְׁמָע *I hear stillness and a voice* i. e. a still voice, light whisper. Sept. and Vulg. *lenis aura*, gentle breeze.

* דָּמַן obsol. root, Arab. دمن *to dung, to manure;* perh. denom. from دِمْنٌ. Hence the deriv. מַדְמֵן, מַדְמֵנָה, מַדְמֵנָה, and the two following.

דֹּמֶן m. *dung, manure*, 2 K. 9, 37. Jer. 8, 2. 16, 4. 25, 33. Arab. دِمْنٌ and دَمَانٌ.

דִּמְנָה *Dimnah*, pr. n. of a city in Zebulun, Josh. 21, 35. But prob. we ought here to read רִמֹּנָה *Rimmon*, see Josh. 19, 13. 1 Chr. 6, 62 [77]. Comp. Mover's Chronik, p. 72, 73.

* דָּמַע *to weep, to shed tears*, Jer. 13, 17. Aram. and Arab. id.—Hence the two following.

דָּמַע m. *a tear*, collect. *tears;* metaph. *tears* of olives and grapes, i. e. wine and oil. Ex. 22, 28 מְלֵאָתְךָ וְדִמְעֲךָ. Sept. *ἀπαρχὰς ἅλωνος καὶ ληνοῦ*.—Comp. Gr. *δάκρυον τῶν δένδρων* Theophr. *arborum lacrimæ* Plin. 11. 6.

דִּמְעָה f. (r. דָּמַע) *a tear*, but only collect. *tears;* Arab. دَمْعٌ tears, دَمْعَةٌ a tear; and so Gr. *δάκρυ* is often used collectively by the poets. Ps. 6, 7. 39, 13. 56, 9. Plur. דְּמָעוֹת Ps. 80, 6. Lam. 2, 11. For the poetic phrase in Jeremiah: תֵּרֵד עֵינִי דִמְעָה *my eye flows down with tears*, see in r. יָרַד no. 1 fin.

* דָּמַר obsol. root, whence תַּדְמֹר q. v.

* דִּמְשַׁק quadril. not used; Arab. دَمْشَقَ to be quick, hasty, active,

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دَمَشْق, دِمَشْق, quick, active, alert. —Hence perh. pr. n.

דַּמֶּשֶׂק, Arab. دِمَشْق and دِمِشْق *Dimeshk*, (activity, alertness, perh. in reference to traffic,) sometimes דַּרְמֶשֶׂק, דּוּמֶשֶׂק q. v.

2. *Damascus*, the metropolis of western Syria, situated on the river Chrysorrhoas, now *Bărada*, in a large and beautiful plain at the eastern foot of Anti-Lebanon, Gen. 14, 15. 15, 2. It was subdued by David, but in the reign of Solomon recovered its independence, 2 Sam. 8, 6. 1 K. 11, 24; and was governed by its own kings, until Tiglathpileser king of Assyria annexed it to his empire, 2 K. 16, 9. Is. 7, 4. 8. 8, 4. 10, 9. At the present day Damascus is one of the most opulent cities of hither Asia.

2. *Damascene*, Gen. 15, 2, i.q. אִישׁ דַּמֶּשֶׂק or בֶּן־דַּמֶּשֶׂק *a man of Damascus*; as דָּמֶשֶׂקִי Hos. 12, 8 for דַּמֶּשְׂקִי. The writer doubtless chose this form, and not דַּמֶּשְׂקִי, for the sake of paronomasia with the preceding דָּמֶשֶׂק. See more under דָּמֶשֶׂק.

דַּמָּשֶׂק (in very many Mss. דִּמָּשֶׂק, דִּמָּשֵׂק, see De Rossi Schol. Crit.) a species of *cloth*, *stuff*, of silk artificially woven, *silk stuff*, manufactured at Damascus, and still bearing in the western languages the name of that city, Engl. and Dan. *damask*, Ital. *damasco*, Fr. *damas*, Germ. *Damast*. Amos 3, 12. The same word with the letters variously interchanged and transposed is found also in Arabic, viz. دِمَقْس *silk*, according to the Camoos p. 760, espec. that made from cocoons from which the insects have broken forth, *flos-silk*; or according to others, white silk. Also دِمْقَاس, دِمَقْص, دِمْقَاص. At the present day there is still a great culture of the silk-worm around Mount Lebanon.

דָּן (judge) *Dan* pr. n. 1. The son of Jacob and the tribe descended from him, whose territories are described in Josh. 19, 40–48.

2. A city in the northern extremity of Palestine, formerly called לַיִשׁ, but named *Dan* from a colony of Danites, Josh. 19, 47. Judg. 18, 29. It lay west of Paneas at the spot now called *Tell el-Kâdy*; see Bibl. Res. in Palest. III. pp. 351, 358. Biblioth. Sac. 1846, p. 196, 211. In the words דָּנָן יַעַר 2 Sam. 24. 6, there seems to be an error in transcribing, for which יַעַר should be restored. Vulg. *silvestria*. —For וָדָן Ez. 27, 19, see in its order under ו.

דֵּן Chald. st. emphat. דְּנָה, Pron. demonstr. i. q. Heb. זֶה, זֹאת, comm. *this*, Lat. *hic*, *hæc*, *hoc*; Dan. 2, 18. 28. 30. 36. 43. 47. al. כִּדְנָה *as this, so, thus*; Ezra 5, 7 כִּדְנָה כְתִיב *thus it was written*. Jer. 10, 11. Dan. 2, 10 מִלָּה כִּדְנָה *a word like this, such a word*. עַל דְּנָה *on this account, therefore*, Dan. 3, 16. Ezra 4, 14. 15. אֲחֲרֵי דְנָה *after this*, afterwards, Dan. 2, 29.—In the Targums mostly fully written דֵּין, חָדֵין, חֲדֵרִין, for Heb. זֶה; כֵּין *thus*.

דָּנִיֵּאל see in דָּנִיֵּאל.

* דָּנַג obsol. root, prob. *to melt, to become liquid*, like דָּאַג, דּוּג, דּוּשׁ. See under lett. Vav, Thesaur. p. 393.—Hence דּוֹנָג wax.

דַּנָּה (r. דָּנַן) *Dannah*, pr. n. of a city in Judah, Josh. 15, 49.

דִּינְהָבָה (perh. for דִּי נְהָבָה lord i. e. place of plundering, q. d. robber's den; comp. نَهْب to rob, to plunder,) *Dinhabah*, pr. n. of an Edomitish city, Gen. 36, 32. 1 Chr. 1, 43.

דָּנִיֵּאל (judge of God, i. e. who judges in the name of God, r. דִּין) *Daniel*, pr. n. a) The celebrated Heb. prophet and sage attached to the court of Babylon, whose life and prophecies are contained in the book bearing his name. Mentioned also Ez. 14, 14. 20. 28, 3; where it is דָּנֵאל. b) A son of David, 1 Chr. 3, 1. c) Ezra 8, 2. Neh. 10, 7.

* דָּנַן obsol. root, Arab. دَنَّ *to whisper, to murmur*. Hence דְּנָה.

דַּעַת m. pr. infin. of r. יָדַע, as Subst. *what one knows, knowledge, opinion*. Job 32, 10 אַחֲוֶה דַעְתִּי גַּם־אָנִי *I also will show my opinion*. v. 6. 17. 36, 3. Plur. דֵּעִים *perfect in knowledge* or wisdom, Job 37, 16.

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דַּעַת (fem. of preced.) *a knowing, knowledge*, Ps. 73, 11; c. acc. Is. 11, 9 דַּעַת אֶת־יְהוָה *knowledge of Jehovah*, pr. a knowing Jehovah. 28, 9.—Plur. דֵּעוֹת 1 Sam. 2, 3. Job 36, 4.

דָּעָה Prov. 24, 14, see r. יָדַע init. and Index.

* דָּעָה obsol. root, i. q. Arab. دعا *to call*. A trace of this root is found in pr. n. אֲלִיעָדָע, and in

דְּעוּאֵל (invocation of God) *Deuel*, pr. n. m. Num. 1, 14. 7, 42; for which in 2, 14 רְעוּאֵל q. v. lett. d.

* דָּעַךְ i. q. זָעַךְ and Syr. ܕܥܟ, *to go out, to be quenched, extinguished*, as a light, lamp. Prov. 13, 9 נֵר רְשָׁעִים יִדְעָךְ *the lamp of the wicked shall be put out*, i. e. their good fortune shall perish; comp. the Arabic proverb اطفا الدهر سراجي ill fortune has put out my lamp. Prov. 20, 20. 24, 20. Job 18, 5. 6. 21, 17. Trop. of the destruction of enemies, Is. 43, 17.—Also of water drying up, see Niph.

Niph. *to become extinct*, e. g. water, *to dry up*, Job 6, 17.—Comp. *extinguere* aquam Liv. 5. 16, succum Curt. 6. 4, mammas Plin. 23. 2.

Pual *to be quenched, destroyed*, e. g. enemies, Ps. 118, 12.

* דָּעַל obsol. root, in Samar. i. q. דְּחַל *to fear*. Hence pr. n. תִּדְעָל.

דַּעַת inf. fem. of r. יָדַע, as Subst. like דַּע and דֵּעָה.

1. *a knowing, knowledge* sc. of any thing; which is thus put as the object, either in the acc. Gen. 2, 9 עֵץ הַדַּעַת טוֹב וָרָע. Jer. 22, 16; or in the genit. as דַּעַת אֱלֹהִים *knowledge of God* Hos. 4, 1. 6, 6; once c. art. הַדַּעַת id. Hos. 4, 6. With genit. of the subject, Job 10, 7. Also בִּבְלִי דַעַת *without knowing*, unawares, (opp. on purpose, with intent.) Deut. 4, 42. 19, 4. Josh. 20, 3. 5. מִבְּלִי דַעַת Is. 5, 13 either: *because of no knowledge* i. e. because of their lack of knowledge of God, religion, comp. Hos. 4, 6 where once הַדַּעַת; or: *unexpectedly, suddenly*, see r. יָדַע no. 1. a. Sept. *διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν Κύριον*.

2. *intelligence, understanding, insight, wisdom*, i. q. תְּבוּנָה, חָכְמָה, Prov. 1, 4. 7. 2, 6. 24, 5. al. יָדַע דַּעַת *to have wisdom* Prov. 17, 27. בְּדַעַת *wisely, discreetly* Prov. 13, 16; contra לֹא בְדַעַת *unwisely, indiscreetly*, Job 34, 35; בְּלִי דַעַת id. 38, 2. 42, 3; בִּבְלִי דַעַת id. 35, 16.

* דָּפָה obsol. root, Arab. دفا, دفّ *to thrust, to push* sc. so as to make fall; comp. the similar roots דָּחָה, דָּפַק, דָּפַע. Hence

דֶּפִי m. in pause דֹּפִי, *a stumbling-block*, cause of falling, Ps. 50, 20; Sept. Vulg. *σκάνδαλον, offendiculum*.—The Rabbins, by a conjecture drawn from the other hemistich, explain it by דִּבָּה רָעָה *evil report, slander*.

* דָּפַק 1. *to thrust, to beat, to knock* sc. at a door, Cant. 5, 2. Comp. Hithpa.

2. *to drive hard, to overdrive* a flock, Gen. 33, 13.—Arab. دفق to go swiftly, pr. to be thrust forward, propelled.

Hithp. Part. מִתְדַּפְּקִים *knocking in rivalry* at a door. i. e. emulously, eagerly, Judg. 19. 22. This seems here to be the force of the conj. Hithp.—Hence

דִּפְקָה *Dophkah*, pr. n. of a station of the Israelites in the desert, Num. 33, 12. Comp. Bibl. Res. in Palest. I. p. 107.

דַּק adj. (r. דָּקַק) f. דַּקָּה 1. *beaten small, fine, minute*, spoken of dust. Is. 29, 5 אֲבַק דַּק *small dust*, fine. Lev. 16, 12. Hence Subst. *any thing small, minute*, q. d. *small dust, atom*, Ex. 16, 14. Is. 40, 15.

2. *slender, thin, lank, withered*; e. g. hair Lev. 13, 30; of kine and ears of grain Gen. 41, 3 sq. So of a person, *tabid*, withered, dwarf, or having a withered member, Lev. 21, 20. Also *small, light, slight*, of a sound or whisper, 1 K. 19, 12.

דַּק m. pr. inf. of r. דָּקַק, *fineness*; hence *fine cloth*, a garment, curtain, etc. Is. 40, 22.

* דָּקַל obsol. root, Arab. دَقَلٌ, Aram. דִּקְלָא, ܕܩܠܐ, palm-tree.—Hence

דִּקְלָה f. Gen. 10, 27, *Diklah*, pr. n. of a district of Joktanic Arabia, prob. abounding in palm-trees; of such there are several in Arabia. One famous place of palm-trees existed at the very en-

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trance of Arabia Felix, called by the Greeks Φοινικών Ptol. 6. 7; but this was remote from the other territories of the Joktanidæ. With Bochart therefore (Phaleg II. 22) I would understand the district of the *Minæi*, which was also rich in palm-trees, Plin. 6. 28.

* **דָּקַק** præt. דַּק, fut. יָדֹק, i. q. דָּכַךְ q. v. and Arab. دقّ, onomatopoetic. Kindred are דָּכָה, דָּכָא, also דָּחַח, דָּחָה.

1. *to beat small, to break in pieces, to crush*, espec. by pounding, stamping, threshing. Is. 41, 15 *behold I will make thee as a new sharp* threshing-*sledge* ... תָּדוּשׁ הָרִים וְתָדֹק *thou shalt thresh the mountains and crush them small.* There is a play upon a twofold usage in Is. 28, 28 לֶחֶם יוּדַק כִּי לֹא לָנֶצַח אָדוֹשׁ יְדוּשֶׁנּוּ לֹא יְדֻקֶּנּוּ ... *bread-corn is beaten out, but yet one does not thresh it always ... nor does he crush it.* Here the first יוּדַק is i. q. יוּדַשׁ in v. 27 (perh. it should be so read) 'to beat or tread out with a dray or cattle,' opp. יֵחָבֶט v. 27; while יְדֻקֶּנּוּ implies the *crushing* of the kernels, which the husbandman avoids.

2. Intrans. *to be beaten small, crushed, to be made fine.* Ex. 32, 20 וַיִּטְחַן עַד אֲשֶׁר־דָּק *and he brake it in pieces until it was made fine*, like powder. Deut. 9, 21.

Hiph. הֵדַק i. q. Kal no. 1, *to beat* or *stamp small, to break in pieces*, e. g. altars, idols, 2 K. 23, 6. 15. 2 Chr. 15, 16. 34, 4. 7. Inf. הָדֵק adv. *very small, fine*, like powder, Ex. 30, 36. Metaph. Mic. 4, 13 *and thou shalt beat in pieces many nations.* Inf. הֵדַק 2 Chr. 34, 7. Fut. c. suff. אֲדִיקֵם for אֲדִקֵּם 2 Sam. 22, 43.

Hoph. pass. Is. 28, 28, see Kal no. 1. Deriv. דַּק, דֹּק.

דְּקַק Chald. id. *to be beaten small, broken in pieces;* in Peal only דָּקוּ for דַּקּוּ, Dan. 2, 35.

Aph. הַדֵּק *to beat small, to break in pieces*, in 3 præt. fem. הַדֶּקֶת Dan. 2. 34. 45; fut. תַּדֵּק, תַּדֵּק; part. מְהַדֵּק, f. מַדְּקָה Dan. 7, 7. 19.

* **דָּקַר** fut. יִדְקֹר, *to thrust through, to pierce, to stab*, as with a sword, spear, Aram. ܕܩܪ, דְּקַר, id. Num. 25, 8. Judg. 9, 54. 1 Sam. 31, 4.—Metaph. *to curse, to contemn*, Zech. 12, 10; comp. נָקַב, חָרַף.

Niph. fut. יִדָּקֵר, *to be thrust through*, Is. 13, 15.

Pual id. Jer. 37, 10. 51, 4. Lam. 4, 9 *happier those slain with the sword than those slain with hunger*, שָׁחַם יָזֻבוּ מְדֻקָּרִים מִתְּנוּבוֹת שָׂדַי *for these pine away, being thrust through (perishing) for want of the fruits of the field;* here מְדֻקָּרִים by the force of antithesis is put for those perishing of famine, as in the preceding member חַלְלֵי רָעָב is opp. חַלְלֵי חָרֶב; comp. Is. 22, 2. Vulg. *contabuerunt consumti a sterilitate terræ.*

Deriv. בִּדְקַר, מַדְקָרוֹת, and

דֶּקֶר (a thrusting through) *Dekar*, pr. n. m. 1 K. 4, 9.

דַּר m. Esth. 1, 6, commonly taken as i. q. Arab. دَرّ, دُرَّة, *a pearl*, espec. a large pearl, from r. דָּרַר to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart. Hieroz. II. 708 sq. Yet we may perhaps understand *a species of marble resembling pearl;* perhaps a kind of alabaster called *mother of pearl stone;* or possibly *mother of pearl* itself.

דָּר Chald. i. q. דּוֹר, *age, generation*, Dan. 3, 33. 4, 31.

דֹּר see דּוֹר.

* **דָּרָא** obsol. root, Arab. دَرَأَ i. q. دَرَهَ, دَرَحَ, *to thrust away* from oneself, *to repulse*, espec. evil. Hence the two following:

דְּרָאוֹן m. constr. דִּרְאוֹן, *repulse;* hence *aversion, abhorrence.* Dan. 12, 2 *and these to shame* לְדִרְאוֹן עוֹלָם *to everlasting abhorrence.* Sept. et Theod. αἰσχύνη. Syr. ܚܣܕܐ.

דֵּרָאוֹן m. Is. 66, 24, *an abhorrence*, object of horror. R. דָּרָא.

* **דָּרַב** obsol. root, i. q. Arab. ذرب *to be sharp, pointed.*—Hence

דָּרְבוֹן only in plur. דָּרְבוֹנוֹת (*dŏrbônôth*, comp. Lehrg. p. 43) *goads*, ox-goads, βούκεντρα, Ecc. 12, 11.

דָּרְבָן m. (*dŏrbân*,) *a goad*, ox-goad, βούκεντρον, 1 Sam. 13, 21. It differs from

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מַלְמָד, the latter being strictly the staff in which the goad is fixed.—As to the form, Dag. lene is not more necessary in דְּרְכָּן than in אֲבְנָן Esth. 8, 6, or in מַלְכוּת, יַלְדוּת.

* דָּרַג obsol. root, Arab. درج *to go on, to advance*, espec. *by steps*. and so *to ascend by steps*, kindr. דֶּרֶךְ. Hence מַדְרֵגָה.

דַּרְדַּע (pearl of wisdom, compounded from דַּר, כַּן, and דַּע i. q. דַּעַת, דַּעַת wisdom,) *Darda*, pr. n. of a wise man contemporary with Solomon or a little before him, 1 K. 4, 31 [5, 11]. In the parall. passage 1 Chr. 2, 6 by contraction or corruption דָּרַע.

דַּרְדַּר m. (r. דָּרַר no. 3) a *thorny* plant, *caltrop*, *thistle*, *tribulus terrestris* Linn. growing in fields and among grain; collect. Gen. 3, 18. Hos. 10, 8. Syr. ܕܪܕܪ for Gr. *τρίβολοι* Heb. 6, 8, and for *ἄκανθαι* Matt. 7, 16.

דָּרוֹם m. (for דְּהוֹם, r. דָּרַר no. 2,) pr. bright sunny region, hence *the south*, the southern quarter, Ez. 40, 24 sq. 42, 12 sq. Ecc. 1, 6. Poet. for *the south wind*, Job 37, 17.—Opp. צָפוֹן region covered with darkness, the north, comp. Hom. *πρὸς Ἠῶ τ' Ἠελίόν τε*, and *πρὸς ζόφον*.

דְּרוֹר m. but fem. Ps. 84, 4. R. דָּרַר.

1. Pr. swift flight, a wheeling, a gyration; hence concr. for a bird which flies in circles wheels in gyrations, according to the Heb. intpp. *the swallow*; in the other member is צִפּוֹר a sparrow. According to the ancient versions *a turtle-dove*, i. q. תֹּר, which is less suited to the context. Ps. 84, 4. Prov. 26, 2.

2. *spontaneous flow*, a flowing freely and abundantly, comp. r. דָּרַר no. 3. Ex. 30, 23 מָר־דְּרוֹר *myrrh flowing spontaneously*. q. d. pure.—Hence

3. *a letting go free*, *freedom*, *liberty*. So קָרָא דְּרוֹר לְ *to proclaim liberty to* any one, Is. 61, 1. Jer. 34, 8. 15, 17; c. בְּ Lev. 25, 10. שְׁנַת הַדְּרוֹר *the year of liberty* i. e. of the manumission of slaves, i. q. year of jubilee, Ez. 46, 17.

דָּרְיָוֶשׁ *Darius*, pr. n. of several Median and Persian kings.

1. *Darius the Mede*, Dan. 6, 1. 9, 1; of whom Josephus says, Ant. 10. 11. 4, ἦν Ἀστυάγους υἱός, ἕτερον δὲ παρὰ τοῖς Ἕλ-

λησιν ἐκαλεῖτο ὄνομα. This was apparently Cyaxares II, the son and successor of Astyages, and uncle of Cyrus; who held the empire of Media between Astyages and Cyrus, yet so that Cyrus was his colleague and viceroy, on which account he alone is mentioned by Herodotus. See Xenoph. Cyrop. I. 5. IV. 5. 8, 18, 27, 51, 53. V. 1. 5. See also Berthold's Daniel p. 842 sq. Against this view see v. Lengerke ad Dan. p. 219 sq. Hitzig Begriff der Kritik p. 141 sq.

2. *Darius Hystaspes*, king of Persia, Ezra 4. 5. 5, 5. Hagg. 1, 1. Zech. 1, 1.

3. *Darius Nothus*, king of Persia, Neh. 12, 22.

Note. The genuine form of this name appears in the cuneiform inscriptions of Persepolis, nom. *DAR Ya WUS*, accus. *DAR Ya WUM*; see Lassen über d. keilförmigen Inschriften p. 158. Zeitschr. für d. Morgenl. VI. p. 9, 169 sq. Beer in Allg. Lit. Zeit. 1838. no. 5. It is compounded according to Lassen (p. 39) from the root *darh* (dary), Zend. *dere*, Sanscr. *dhri* to preserve, with the afformative *awu*, and *s* as sign of the nominative; all which accords sufficiently with Herodotus (6. 98), who translates the name by ἐρξείης, perh. coercer, conservator.

דַּרְדֵּשׁ Ezra 10, 6, see דָּרַשׁ Piel.

* דָּרַךְ fut. יִדְרֹךְ. 1. *to tread*, *to trample* with the feet. Syr. and Chald. id. Kindred are דָּרַג, درج, طَرِيق a way, Gr. *τρέχω*; and of the same family are also דָּרַשׁ, درس, pr. to rub, beat, pound; and from the occidental languages *tero*, *δρέμω*, *trappen*, *treten*, *to track*, *to tread*; in all which the initial letters or sounds *tr* imitate the sound of the foot planted firmly upon the ground, espec. as in stamping any thing in pieces, *TReTen*, *zertreten*, Engl. *to TReaD*.—Spec. a) דֶּרֶךְ יָקָב Job 24, 11, or גַּת, בְּגַת, Lam. 1, 15. Is. 63. 2. *to tread the wine-press*, etc. i. e. in order to crush the fruit and express the wine or oil. Also דָּרַךְ יַיִן בַּיְקָבִים Is. 16, 10, דָּרַךְ זַיִת Mic. 6, 15, and simpl. דָּרַךְ *to tread* sc. the grapes, etc. Judg. 9, 27. Jer. 25, 30. Metaph. of enemies trodden down as grapes Is. 63, 3;

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and so also Judg. 5, 21 תִּדְרְכִי נַפְשִׁי עֹז *O my soul, thou didst tread down strength* i. e. the mighty. b) דָּרַךְ קֶשֶׁת *to tread a bow*, i. e. *to bend* a bow by placing the foot upon it, as is usually done when the bow is strong and stiff, comp. Arrian. Ind. 16. Diod. Sic. 3. 8. So Ps. 7, 13. 11, 2. 37, 14. 1 Chr. 5, 18. 8, 40. 2 Chr. 14, 7. Is. 5, 28. al. Trop. and without reference to the origin of the phrase, דָּרַךְ חִצִּים *to bend the arrows* i. e. to fit the arrows upon the bent bow, Ps. 58, 8. 64, 4.

2. Spec. *to tread* a way or place, by going or walking upon it, entering into it; hence *to tread in* or *upon*, *to walk*, *to enter* a place, Mic. 5, 4; in a place, c. בְּ Deut. 11, 24. 25. Josh. 1, 3. 14, 9. Is. 59, 8; c. acc. Job 22, 15; עַל 1 Sam. 5, 5; c. סְ *to tread forth out* of a place, *to come forth*, Num. 24, 17. דָּרַךְ עַל is also *to tread upon*, *to walk* or *go upon* any thing, Job 9, 8. Ps. 91, 13.

Hiph. 1. Causat. of Kal no. 2, *to cause to tread*, *go*, *walk*. Is. 11, 15 וְהַדְרִיךְ בַּנְּעָלִים *and he shall make them tread* (the channel of the Euphrates) *in shoes*, i. e. pass over dry-śhod, scarcely wet. With בְּ; *to cause to tread in* a way, *to lead*, *to guide*; Ps. 107, 7 וַיַּדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה *he caused them to go in a right way*, he led them forth in a right way. 119, 35. Is. 42, 16. 48, 17. Prov. 4, 11. Ps. 25, 5 הַדְרִיכֵנִי בַאֲמִתֶּךָ *cause me to walk* (lead me) *in thy truth*. v. 9.

2. i. q. Kal no. 1, *to tread* a threshing-floor, i. e. to tread out the grain, Jer. 51, 33; also a bow, but metaph. Jer. 9, 2 וַיִּדְרְכוּ אֶת־לְשׁוֹנָם קַשְׁתָּם שֶׁקֶר *they bend* (tread down) *their tongues*, as *their bow*, *for lies*.—Also i. q. Kal no. 2, *to tread* a way, *to walk* in it, poet. c. acc. Job 28, 8.

3. i. q. Arab. دَرَكَ and Syr. Aph. *to tread upon*, i. e. *to overtake* in pursuing, c. acc. Judg. 20, 43.

Deriv. מִדְרָךְ and the two following:

דָּרְכָּה i. q. דֶּרֶךְ, *way*, only in the Dual עִקְּשׁ דִּרְכַּיִם *perverse in his double way*, spoken of a double-tongued deceitful person. Prov. 28, 6. 18.

דֶּרֶךְ comm. gend. (m. 1 Sam. 21, 6. f. Ezra 8, 21,) c. suff. דַּרְכִּי, plur. דְּרָכִים constr. דַּרְכֵי. R. דָּרַךְ.

1. Pr. the act of treading, walking, going; *a going*, *way*, *journey*; e. g. נָשָׂא דֶּרֶךְ, *ποιεῖσθαι ὁδόν*, *to make one's way* Judg. 17, 8, and הָלַךְ דֶּרֶךְ *to go one's way* Prov. 7, 19, i. e. to be on one's way, *to journey*. 1 K. 18, 27 לוֹ דֶּרֶךְ lit. a way is to him, i. e. *he is journeying*; or perh. *he is gone out*, is away from home. דֶּרֶךְ יוֹם *a day's journey* 1 K. 19, 4; see Rosenm. Bibl. Geogr. I. p. 161. דֶּרֶךְ שְׁלֹשֶׁת יָמִים *three days' journey* Gen. 30, 36, comp. 31, 23. Ex. 5, 3.

2. *a way*, *path*, ἡ ὁδός, in which one treads, goes; very freq. So עַל דַּרְכָּךְ *by the wayside* Gen. 38, 21. 1 Sam. 24, 3. Also הָלַךְ דֶּרֶךְ, *to go* (by) *a way*, comp. Engl. *the way he went*, Deut. 1, 31. Judg. 2, 17; and after other verbs of going, Num. 21, 34. Josh. 13, 18. a) With genit. of place, it is i. q. the *way* leading *to* that place; comp. on the Attic usage Valck. ad Hippolyt. 1197. E. g. דֶּרֶךְ עֵץ the way *to* the tree Gen. 3, 24; דַּרְכֵי שְׁאוֹל Prov. 7, 27; comp. Gen. 16, 7. 35, 19. 38, 14. Ex. 13, 17. Rarely another word is interposed, as Hos. 6, 9 דֶּרֶךְ יִרְצְחוּ שְׁכֶמָה *they murder in the way to Shechem*. In the Accus. it approaches to the force of a preposition, *the way to*, i. q. *towards*; e. g. דֶּרֶךְ הַדָּרוֹם *towards the south*, דֶּרֶךְ צָפוֹנָה *towards the north*, Ez. 8, 5. 21, 2. 40, 20 sq. 41, 11. 12. Deut. 1, 19 *we passed through the desert... the way of the mountain of the Amorites*. b) With genit. of pers. *the way of any one*, i. e. the way by which he is wont to go or pass, e. g. דֶּרֶךְ הַמֶּלֶךְ *the king's way*, i. e the public highway, military road, Num. 20, 17. 21, 22; comp. ἡ ὁδὸς βασιλήϊα Herod. 5. 53. הָלַךְ לְדַרְכּוֹ *to go on in one's way*, to proceed on one's journey by the usual road, Gen. 19, 2. 32, 2. Num. 24, 25. Josh. 2, 16. דֶּרֶךְ כָּל־הָאָרֶץ *the way of all the earth* i. e. of all mankind, the way to Sheol, 1 K. 2, 2. Josh. 23, 14.—Sometimes it includes a whole region or district in or through which *a way* passes; Is. 8, 23 דֶּרֶךְ הַיָּם *the way* i. e. *region of the sea*, the coast of the sea of Galilee.

3. *a way*, i. e. *course*, *mode*, *manner*, in which one *walks*, *lives*, which one follows; like Gr. ὁδός, Arab. سَبِيلٌ, طَرِيقٌ,

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Eth. ፍኖት, ፈኖተ, ፀዐዘ, Germ. *einen Gang nehmen*.—Gen. 19, 31 כְּדֶרֶךְ כָּל־הָאָרֶץ *after the manner of all the earth*, of all mankind. Spec. a) *way* of living, acting, one's *walk, conduct, life*. Prov. 12, 15 דֶּרֶךְ אִוֶּלֶת יָשָׁר בְּעֵינָיו *the way of a fool is right in his own eyes*. Ps. 107, 17 דֶּרֶךְ פִּשְׁעָם *sinful way*. Prov. 1, 31 פְּרִי דַרְכָּם *the fruit of their ways*, the good or evil resulting from their own conduct. 1 Sam. 18, 14 *and David acted wisely* לְכָל־דְּרָכָיו. Often the figure of a way is retained, comp. הָלַךְ בְּדֶרֶךְ no. 2; הָלַךְ, בְּדַרְכֵי מ׳, *to walk in the way of* any one, to imitate his conduct, 1 K. 16, 26. 22, 43. 2 K. 22, 2. 2 Chr. 17, 3. 21, 12. 22, 3. Also דֶּרֶךְ, דַּרְכֵי יְהוָה, spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk, Ps. 5, 9. 27, 11. 25, 4; spoken of God, his mode of acting, agency, Ps. 18, 31. Deut. 32, 4; spec. of the creation, as the effect of the agency, operation of God, Prov. 8, 22 יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ *Jehovah created me the beginning of his way*, i. e. as the firstling of his agency, work. Plur. *ways* of God, i. e. his *works*, Job 26, 14. 40, 19 [14]. b) *way* of worshipping God, *worship, religion*; comp. مَنْهَجٌ, سَبِيلُ ٱللَّهِ, Pers. راه, ὁδός Act. 19, 9. 23. So Amos 8, 14 דֶּרֶךְ בְּאֵר־שָׁבַע *the way of Beer-sheba*, i. e. idol-worship. Ps. 139, 24 דֶּרֶךְ כֹּאֵב *idol-way*, idolatry; ibid. דֶּרֶךְ עוֹלָם *the way of old*, i. e. the fathers' way, the true and genuine worship; comp. שְׁבִילֵי עוֹלָם Jer. 18, 15. c) Sometimes passive, *way, manner* of one's experience, i. e. *lot, how it goes with* any one. בְּדֶרֶךְ כִּצְרַיִם *after the manner, lot, of Egypt*, Is. 10, 24. Ps. 37, 5 גּוֹל עַל יְיָ דַּרְכֶּךָ *commit thy way, lot, fate, unto Jehovah*. So, retaining the figure of a way, Job 3, 23. Amos 2, 7.

דַּרְכְּמוֹן m. Ezra 2, 69. Neh. 7, 70–72, *a daric*, a Persian gold coin, i. q. אַדַּרְכּוֹן q. v. from which however it differs perh. in its origin, being i. q. Pers. داراکمان *bow of Darius*, as bearing the image of an archer.

דַּרְמֶשֶׂק i. q. דַּמֶּשֶׂק *Damascus*, 1 Chr. 18, 5. 6. The Dagesh forte is by Syriasm resolved into ר.

* דְּרָע Chald. i. q. Heb. זְרוֹעַ *the arm*, Dan. 2, 32.—Hence אֶדְרָע, אַדְרְעִי.

דַּרְעָא pr. n. see דַּרְדָּע.

* דָּרַק obsol. root, Chald. i. q. זָרַק *to strew, to scatter*; Arab. درق to hasten. —Hence

דַּרְקוֹן pr. n. m. *Darkon*, Ezra 2, 56.

* דָּרַר an onomatopoetic root, not in use, imitating the sound of swift rotary motion, like Engl. *to drill, to twirl, to whirl*; comp. kindr. דּוּר and the roots there quoted; also τόρος, τορνέω, Germ. *dorl, drillen, trillen, trillern*, Engl. *to trill*. In Arabic spoken of a spindle, دَوَّارَةٌ a spindle, مُدِرٌّ a woman turning her spindle.—Hence in Hebrew:

1. *to fly in circles, to wheel* in flight; whence דְּרוֹר the swallow, so called from its gyrations. Also to run swiftly in a circle, as a horse, comp. דָּהַר; whence Arab. دَرِيرٌ a fleet horse.—From the idea of swift motion comes the sense

2. *to glance, to sparkle, to radiate*. Hence دُرِّيٌّ radiant star, דַּר, دُرَّةٌ a pearl, (although this might also be so called from its roundness,) and דָּרוֹם for דַּהוּם bright region.—Also

3. *to flow out like rays, to spout*, as milk, blood, rain; Arab. دَرَّ ap. Gol. no. 1–3, دِرَّةٌ abundance of milk. Hence *to flow freely, spontaneously*, see דְּרוֹר no. 2, 3. Trop. *to grow luxuriantly, exube rantly*, as a plant; hence דַּרְדַּר.

* דָּרַשׁ fut. יִדְרֹשׁ, pr. Lat. *terere, to rub* with the hands; *to stamp, to tread* with the feet, like Syr. ܕܘܫ to tread or beat a path, Arab. درس to rub, to beat, to thresh; trop. *terere libros*, i. e. to use books, to study. The kindred roots are collected under דָּרַךְ, all having the common idea of treading. The letter ר being softened into a vowel, there comes from this root the biliteral דּוּשׁ; comp. Germ. *dreschen*, Engl. *to thresh*, Belg. *dörschen*, low Germ. *döschen*.—Hence in Hebrew:

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1. Pr. *to tread* a place, i. e. *to go* or *come to* it, *to frequent*, c. acc. 2 Chr. 1. 5. Amos 5, 5; c. אֶל Deut. 12, 5. Part. pass. דְּרוּשָׁה a city *frequented*, celebrated, Is. 62, 12.—The signif. of *going* or *coming to* a place or person, is also transferred to express the ideas of *seeking*, *inquiring*, *demanding*, and also *caring* for; hence the following:

2. *to seek*, *to search for*, Ez. 34, 6; c. acc. of thing, Lev. 10, 16; לְ Job 10, 6; אַחַר *to search after* Job 39, 8.—Chiefly in the phrase דָּרַשׁ אֶת־יְהוָה Engl. Vers. *to seek Jehovah*, pr. *to go to him*, *to have recourse to him* for aid, by prayer, etc. (Often coupled with synon. בִּקֵּשׁ q. v. no. 1.) 2 Chr. 16, 12 *yet in his disease* לֹא־דָרַשׁ אֶת־יְהוָה כִּי בָרֹפְאִים *he sought not the Lord* (implored not his aid) *but to the physicians*. Deut. 4, 29. Ps. 34, 5. 88, 34. Lam. 3, 25. al. sæp. Often of the pious who habitually invoke God, *to worship*, *to adore*, Ps. 14, 2. Is. 58, 2; דֹּרְשֵׁי יְהוָה *seekers of God*, his pious worshippers, Ps. 9, 11. 22, 7. 34, 11. al. Sometimes with בְּכָל־לֵב Ps. 109, 2. 10. 2 Chr. 22, 8. Also in the later Hebrew with לְ, as דָּרַשׁ לַיהוָה 1 Chr. 22, 19. 2 Chr. 15, 13. 17, 4. Ezra 4, 2. 6, 21. Once with אֶל Job 5, 8.—Spoken also rarely of false gods of whom their followers implore aid, 2 Chr. 25, 15. 20. Jer. 8, 2; with לְ Deut. 12, 30.—Part. pass. Ps. 111, 2 *the works of the Lord are great*, דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם *sought out of all those delighting therein*, i. e. sought and obtained of God by their prayers.

3. *to seek from* any one, i. e. *to ask*, *to inquire*, Judg. 6. 29. Deut. 13, 15. 17, 4. 9. With acc. of pers. or thing *about* or *into* which one inquires; 2 Chr. 32. 31 לִדְרֹשׁ הַמּוֹפֵת *to inquire concerning the miracle*. 1 Chr. 28, 9 כָּל־לְבָבוֹת דּוֹרֵשׁ יְיָ *Jehovah inquireth into all hearts*, i. e. examines, searches them; also with לְ 2 Sam. 11, 3; בְּ 2 Chr. 31, 9. Ecc. 1, 13. Spec. *to inquire of* any one, *to ask an oracle*, *to consult*, e. g. God, c. acc. Gen. 25, 22. Ex. 18, 15. 2 K. 22. 13; also idols, magicians, with בְּ, pr. to inquire *at* or *of* any one, 1 Sam. 28. 7. 2 K. 1, 2. 1 Chr. 10, 14; אֶל. pr. to go with inquiry *to* any one, Is. 8, 19. 19, 3. Deut. 18, 11; לְ Ez. 14, 7; מֵעַל סֵפֶר יְיָ *out of* the book of Jehovah Is. 34, 16. The prophet *by* or *through* whom one inquires of God, is put with מֵעִם 1 K. 14, 5, אֵת 2 K. 3, 11. 8, 8, בְּ Ez. 14, 7; e. g. 1 K. l. c. *the wife of Jeroboam cometh* לִדְרֹשׁ דָּבָר מֵעִמָּךְ אֶל־בִּנָהּ *to ask an oracle of thee concerning her son*.

4. *to ask for*, *to demand*, *to require*, with acc. of thing and מִן, מֵעִם of pers. Deut. 22, 2. 23, 22. Mic. 6, 8. Absol. *to ask* bread, *to beg*; Ps. 109, 10 וְדָרְשׁוּ מֵחָרְבוֹתֵיהֶם *let them beg* far *from the desolations of their* home. Also *to require* or *demand back*, with מִיַּד Ez. 34, 10; and hence by impl. *to avenge*, *to punish*, absol. Ps. 10, 4 בַּל יִדְרֹשׁ God *will not punish*. v. 13. Deut. 18, 19.—Spec. דָּרַשׁ דָּם מֵעִם, מִיַּד *to require blood from* or *at the hand of* any one, i. e. to punish bloodshed, to avenge murder, (comp. גָּאַל,) Gen. 9, 5. 42, 22. Ez. 33, 6. Ps. 9, 13.

5. *to seek*, i. e. *to apply oneself unto*, *to regard*, *to follow*, *to practise*; comp. درس to apply oneself, to study, Eth. ደረሰ to compose a book with study.—E. g. to seek or practise justice Is. 1, 17. 16, 5; good Am. 5, 14; the divine law Ps. 119, 45. 1 Chr. 28, 8. דָּרַשׁ שָׁלוֹם, דְּ׳ טוֹבַת מ׳, *to seek the good*, *the welfare of* any one Deut. 23, 7. Ezra 9.12; דָּרַשׁ דָּרַשׁ רָצָה מ׳ Jer. 38, 4; דָּרַשׁ לְשָׁלוֹם לְ Ps. 38, 13. Prov. 11. 27. 31, 13 דָּרְשָׁה צֶמֶר *she applieth herself to wool*, etc.—Hence, *to care for*, *to take care of* any thing; comp. no. 1 and פָּקַד. Deut. 11, 12 אֶרֶץ אֲשֶׁר דֹּרֵשׁ יְיָ אֹתָהּ *a land which Jehovah careth for*. Job 3, 4. Ps. 142, 5. Ez. 34, 8; c. לְ Ps. 112, 5. Jer. 30, 14. 17; עַל 2 Chr. 24, 6.

Niph. נִדְרַשׁ, inf. absol. הִדָּרֹשׁ for אִדָּרֹשׁ Ez. 14, 3; 1 fut. אִדָּרֵשׁ.

1. Pass. of Kal no. 1, *to let come to oneself*, *to grant access to* any one, with לְ; hence of God, *to hear and answer* any one, *to listen* to his prayer. Ez. 14. 3 הַאִדָּרֵשׁ אִדָּרֵשׁ לָהֶם *should I listen unto them?* i. e. to their prayer. 20. 3. 31. Is. 65, 1 נִדְרַשְׁתִּי לְלֹא שָׁאֲלוּ *I have listened unto those that asked not*. So with accus. of the thing granted, Ez. 36, 37; comp. נָגַע c. acc. to bestow.

2. Pass. of Kal no. 2. *to be sought out*, *mustered*, i. q. פָּקַד, 1 Chr. 26, 31.

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3. Pass. of Kal no. 4, *to be required*, e. g. blood, Gen. 42, 22.

Piel inf. דְּרוּשׁ Ezra 10, 16, if the reading be genuine, for דָּהוּשׁ, comp. under r. הָלַל no. 1.

Deriv. מִדְרָשׁ.

* דָּשָׁא *to sprout, to spring up;* hence *to be green*, Joel 2, 22.—Kindr. is Arab. وَكَسَ, whence وَكَسٌ sprouts from the earth.

Hiph. *to cause to sprout, to bring forth* herbage, e. g. the earth Gen. 1, 11; comp. תּוֹצִיא v. 4.—Hence

דֶּשֶׁא m. *the first shoots* from the earth, *tender grass, young herbage*, Gr. χλόη (so Sept. five times), Is. 66, 14; as clothing the meadows Deut. 32, 2. 2 Sam. 23, 4; as the choice food of beasts Job 6, 5. יֶרֶק דֶּשֶׁא *greenness of the herbage*, green herbage, Ps. 37, 2.—Diff. from חָצִיר ripe grass, ready for mowing, Prov. 27, 25. Ps. 104, 14; and also from עֵשֶׂב an herb full grown and setting seed, Gen. 1, 11. 12. Chald. דִּתְאָה, Syr. transp. ܥܫܒ, Zab. ⱡⱁⱍⱁ.

* דָּשַׁן *to be* or *become fat*, Deut. 31, 20. Arab. دَسِمَ id. ם and ן being interchanged.

Piel 1. *to make fat*, marrowy, e. g. the bones. Prov. 15, 30 שְׁמוּעָה טוֹבָה תְּדַשֶּׁן־עָצֶם *good news maketh the bones fat*, q. d. fills them with marrow, gives strength.—Hence also *to anoint*, Ps. 23, 5.

2. *to pronounce* or *regard as fat*. Ps. 20, 4 וְיִדְשְׁנֶה *and pronounce fat thy burnt-offering*, i. e. regard it favourably, accept it. For ־ח parag. comp. 1 Sam. 28, 15.—Kimchi here takes it as denom. from דֶּשֶׁן, comp. no. 3, i. e. *to reduce to ashes* sc. by fire from heaven, comp. 1 K. 18, 24. 36.

3. Denom. from דֶּשֶׁן, *to cleanse from ashes, to take away ashes*, Ex. 27, 3. Num. 4, 13.

Pual pass. of Pi. no. 1, *to be made fat*, spoken of the ground moistened with blood Is. 34, 7; of men Prov. 11, 25. 13, 4. 28, 25, where it is metaph. i. q. *to become rich*.—Trop. *to be satiated, abundantly satisfied*, Prov. 13, 4 נֶפֶשׁ חָרָצִים תְּדֻשָּׁן *the desire of the diligent shall be abundantly satisfied*. 28, 5.

Hothp. הִתְדַּשֵּׁן for הִתְחַדַּשֵּׁן *to be smeared with fat*, e. g. a sword, Is. 34, 6.

The derivatives here follow.

דָּשֵׁן adj. *fat*, comp. שָׁמֵן. 1. *rich, fertile*, of soil Is. 30, 23.

2. *full of sap, fresh*, of a tree Ps. 92, 15.

3. *rich, opulent*, Ps. 22, 30. Comp. שָׁמֵן.

דֶּשֶׁן m. c. suff. דִּשְׁנִי. 1. *fatness, fat*, Judg. 9, 9. Meton. of fat food, i. e. sumptuous, Job 36, 16. Is. 55, 2. Jer. 31, 14. Trop. *fertility, abundance*, Ps. 65, 12.

2. *ashes*, pr. *fat ashes*, from the victims consumed upon the altar, Lev. 1, 16. 4, 12. 6, 3. 4. 1 K. 13, 3; also from corpses burned, Jer. 31, 40. Diff. from אֵפֶר q. v.—Ashes were also used by the ancients, as by us, for *fattening* i. e. manuring the soil; see Plin. 17. 9.

דָּת f. constr. דַּת, plur. constr. דָּתֵי, a word of the later Hebrew; see note.

1. *a mandate* of a king, *an edict, decree*, Ezra 8, 36. Esth. 1, 8. 2, 8. 3, 14.

2. *a law, statute*, Esth. 1, 19. 2, 12. 3, 8. 4, 11. 15. Here too we may refer the difficult words, Deut. 33, 2 מִימִינוֹ אֵשׁ דָּת לָמוֹ *at his* (Jehovah's) *right hand fire a law to them* sc. the Israelites, where we may understand perhaps the pillar of fire guiding their way in the desert. Others render: *a fire of law*, referring it to the law as given in fire. Vulg. *lex ignea*, Engl. Vers. *fiery law*.

Note. The origin of this word is doubtful. Many regard it as Persian, comparing داد *right, justice*, from the verb دادن *dâden*, to give, to publish, to command, coll. דָּבָר. But it may be Semitic, for יָדַת, from r. יָדָה to throw, to cast, perhaps also *to point out, to teach*, like the synon. יָרָה; hence pr. *a pointing out*, concr. *one who points out, a guide, leader*, as in Deut. l. c. then i. q. תּוֹרָה *law, mandate*.

דָּת Chald. f. 1. *an edict, decree*, Dan. 2, 9. 13. 15.

2. *a law*, collect. *laws, law*, Dan. 6, 9. 13. 16. דָּתָא דִי אֱלָהּ *the law of God*, Ezra 7, 12. 21.

3. *divine law*, i. q. *religion, system of faith and worship*. Dan. 6, 6 דָּת אֱלָהֵהּ *in his religion*, comp. 7, 25.—So the

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Rabbins call the Christian and Mohammedan religions.

דֶּתָא Chald. st. emph. דִּתְאָה, i. q. Heb. דֶּשֶׁא, *tender grass, young herbage*, Dan. 4, 12. 20.

דְּתָבָר Chald. m. (pr. Pers.) only plur. emph. דְּתָבְרַיָּא Dan. 3, 2. 3, *skilled in the law, judges;* compounded from דָּת law, and the ending בָּר, وار; comp. in גִּזְבָּר. In Pehlvi *datouber* is a judge, Pers. دادواران lawyers.

דֹּתַיִן (two cisterns, dual of Talm. דֹּת a cistern, r. יָדָה) Gen. 37, 17, contracted דֹּתָן 2 K. 6, 13, comp. Lehrg. p. 536; *Dothain, Dothan*, pr. n. of a place in the north of Samaria. Gr. Δωθαΐμ Judith 4, 6. 7, 18; Δωταία 3, 9.

דָּתָן (perh. fontanus, from דָּת i. q. דֹּת a well, see in דֹּתַיִן) *Dathan*, pr. n. of one of the conspirators with Korah, Num. 16, 1. 26, 9. Deut. 11, 6. Ps. 106, 17.

ה

He, הֵא, the fifth letter of the Hebrew alphabet, as a numeral denoting 5. Its original figure represented perhaps a *lattice* or *window*, and the same seems to be expressed by the word הֵא *lo! see!* Compare the German *Hahá*, a garden-window opening upon a prospect. See Heb. Gr. p. 291. edit. 13.

As a guttural, ה holds a middle place between the softer א and the harsher ח.—It is interchanged with א, see p. 1; rarely with ח, as גָּחַן, ܓܚܢ; גָּבַהּ, גָּבַח, etc. Not unfrequently also ה, as the middle letter of a root, is softened into Vav quiescent; although in the present state of the Semitic languages, the harder form with ה is more frequent in the later dialects. Comp. בּוֹשׁ, Aram. בְּהַת, ܒܗܬ to be ashamed; דּוֹר, دَهْر age; מוּל, מָהַל to circumcise; נוּר, נְהַר to shine; רוּץ, ܪܗܛ to run.

הֵ, הָ, הַ, 1. Pron. demonstrative, *this*, Lat. *hic, hæc, hoc;* like ὁ, ἡ, τό in Homer and often in Herodotus. So in the forms הַיּוֹם, أَلْيَوْمَ, *this day*, i. e. to-day; הַפַּעַם *this time* Ex. 9, 27; הַלַּיְלָה *this night* Gen. 19, 34, comp. 35. הַיּוֹם *on a day*, at a time, pr. at *this* time, about this time.—Rarely: a) Prefixed to the relative as in Engl. 2 K. 6, 22 הַאֲשֶׁר שָׁבִיתָ בְּחַרְבְּךָ וּבְקַשְׁתְּךָ *those whom thou hast taken captive with thy sword and with thy bow.* b) Or it stands itself in the place of the relative, and is then prefixed to the verb, but mostly only in the later Hebrew. Josh. 10, 24 *the chiefs of the warriors* הָהֳלְכוּא אִתּוֹ *who had gone with him.* Ezra 8, 25 *the vessels* הַהֵרִימוּ הַמֶּלֶךְ וְיוֹעֲצָיו *which the king and his ministers had offered.* 10, 14. 17. 1 Chr. 26, 28. 29, 17. Dan. 8, 1.—In like manner Arab. أَلْ for الذى is put before verbs and prepositions; see De Sacy Gramm. Arabe I. § 793.—Hence

2. As *the definite article*, Engl. *the*, like Gr. ὁ, ἡ, τό, in the insertion or omission of which the Hebrews and Greeks and also the English and Germans follow similar laws, for which see the usual grammars, e. g. Lehrg. p. 652 sq. Heb. Gramm. § 107 sq. One topic however, which has latterly been much discussed, although superficially and carelessly, as is usual where the deductions are made from a few examples, it will be proper here to consider, and to give the result of recent and careful investigations. See Winer's Lex. p. 239. Gramm. Excurs. p. 57. Ewald Heb. Gramm. p. 568. The question is raised: Whether the definite article is used *indefinitely?* This is wholly denied by some, and affirmed by others. The true answer is, that the definite article cannot indeed be rightly said to stand indefinitely; but yet the Hebrew conceives and expresses many things definitely, which in Greek, German, English, French, are expressed without the article. Just as the modern lan-

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guages differ much in this respect among themselves; and espec. the French language by a peculiar idiom inserts the article before very many words, which in English and German do not admit of it. Thus in French it is said correctly: nous aurons aujourd'hui *la pluie*, soyez *le bien venu*, il a *la mémoire bonne*, *l'esprit inquiet*; in all which phrases the idiom of the English and German does not tolerate the definite article. The Hebrew usage in this respect may be reduced to certain classes; which however for the most part all flow from the one principle, that the article is prefixed *to things well known*. Apollon. de Synt. 1. 6 *τὸ ἄρθρον προϋφεστῶσαν γνῶσιν δηλοῖ*, et ibid. *ἄρθρον, οὗ ἐξαίρετός ἐστιν ἡ ἀναφορά*, comp. 2. 3 *ἰδίωμα ἀναφορᾶς προκατειλεγμένου προσώπου δεύτερα γνώσεις*. See the excellent remarks of Harris in his Hermes, B. II. c. 1.—Hence, in a manner differing from English usage, the article is put:

a) Before nouns which denote *objects* and *classes* or *species of things* which are *known to all*; such as הַצֹּאן, הַזָּהָב, הַבָּקָר, הַחַיִּים. Gen. 13, 2 *Abraham was very rich* בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב. Deut. 14, 26 *and thou shalt lay out that money* בַּבָּקָר וּבַצֹּאן וּבַיַּיִן וּבַשֵּׁכָר. Ex. 31, 4 לַעֲשֹׂת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת *to work in gold and silver*. Lam. 4, 2 סְגָנֵי בָּנָיו. Is. 1, 22 *wine* סָהוּל בַּמָּיִם. Ex. 2, 3 *and daubed it* (the ark or skiff) בַּחֵמָר וּבַזָּפֶת *with bitumen and pitch*. 2 K. 9, 30 וַתָּשֶׂם בַּפּוּךְ עֵינֶיהָ *she put her eyes in paint*, painted them. Comp. Is. 28, 7. 40, 19. 43, 24. Comp. Heb. Gramm. § 107. n. 1.

b) Before abstract nouns, like Gr. *τὸ πολιτικόν*, *τὸ ἱππικόν*, espec. before the names of virtues and vices; comp. Fr. '*la* modestie convient à *la* jeunesse, *la* superstition engendre *l'*erreur,' where Engl. omits the article. So הֹלֵךְ בַּשֶּׁקֶר Jer. 23, 14, comp. 51, 19. 16. 4. 5. Is. 29. 21. Prov. 25, 5 יִכֵּן בָּאֱמֶת כִּסְאוֹ. Yet freq. in such cases the article is omitted. Also before words signifying evils and calamities; e. g. מוּת בָּצָמָא *to perish of thirst* Is. 41, 17. 50, 2. Judg. 15, 18; חִסְנֵרִים *blindness* (which in Engl. is indefinite, though we too say *the* plague, *the* small-pox), Gen. 19, 11 *he smote them* בַּסַּנְוֵרִים. Is. 45, 16 יַחְדָּו חָלְכוּ בָלְבֻּכָּה i. e. into disgrace, shame; comp. 32, 19 בַּשִּׁפְלָה תִּשְׁפַּל חָעִיר *into* (*the*) *lowness sinks the city*. 46, 2 נָתְמוּ בַּשֶּׁבֶר חָלָכָּה. 47, 5 בֹּאִי בַחֹשֶׁךְ, comp. 60, 2.

c) The most frequent use of the article in this manner is after כְּ, the particle of comparison; since a thing can properly be compared only with what is presupposed to be *well known*. See Heb. Gram. § 107. n. 1. *a*. Comp. in Engl. 'quick as *the* bird in the air, as *the* fish in the water; white as *the* driven snow.' So כַּצֹּאן Is. 53, 6. Ps. 49, 15; כַּבָּקָר Is. 53, 7; כַּבָּקָר 11, 7. 65, 25. Job 40, 15; כַּבָּמָר Is. 1, 18. 51, 8; כַּחֹלֶד Job 17, 8. 14, 2; כַּשָּׁנִים, כַּחֻלָּע, כַּצֶּמֶר, as *the* coccus, as crimson, Is. 1, 18. How very widely this usage is extended, is apparent from the following examples taken from the single book of Isaiah: 5, 24 כְּמַק יְהִירָה. v. 25 כַּמּוּחוֹת. v. 28 כַּצֹּר and כַּמּוּמָה, comp. 66, 15. Jer. 4, 13. Is. 10, 14 כַּקֵּן. 13, 8 כַּיּוֹלֵדָה (and so always in this word, Ps. 48, 7. Is. 42, 14. Jer. 6, 24. 30, 6. 49, 24. Mic. 4, 9. 10). 14, 17 כַּמִּדְבָּר (comp. 27, 10. Jer. 9, 11. Hos. 2, 5). 22, 18 כַּדּוּר *as the ball*, comp. 29, 3. 24, 20 כַּשִּׁכּוֹר *like the drunkard*, etc. see 30, 17. 29. 34, 4. 35, 6. 38, 14. 41, 15. 42, 13. 43, 17. 44, 22. Here it is to be noted, that the article is mostly omitted before the noun or object of comparison, whenever this is rendered definite by an adjective or in any other way; comp. כַּקֵּן Is. 10, 14, but כְּקֵן מְשֻׁלָּח 16, 2; כַּצִּיץ Ps. 1, 4. but כְּצִיץ עֹבֵר Is. 29, 5; כְּנַחַל שׁוֹטֵפָה 30, 28; כְּצִפְּרִחִים בְּרִבַּשׁ Ex. 16, 31. Add כַּגָּמָל and כְּגָמוּל עָלַי אִמּוֹ Ps. 131, 3; also Is. 17, 13. 24, 13. 28, 4. 29, 4.

The following usages with the article are more commonly known:

d) Before Collectives, see Lehrg. p. 653. Heb. Gr. § 107. 1.

e) Sometimes the article is put before a noun which more accurately would be made definite by a suffix; comp. De Sacy Gramm. Arabe II. § 482. 1; as when a German woman calls her husband *xat' ἐξοχήν*, *the* husband; or a servant his master, *the* master. So Is. 9, 6 לָמַרְבֵּה for מַמְשַׁרְתּוֹ, which the Engl. Vers. expresses; v. 2 הַשִּׂמְחָה for שִׂמְחָתוֹ. So too is prob. to be explained חַפְלָטָה Is. 7, 14, which, with the Hebrew intpp. and Grotius, I understand as for שַׁלְהָבְתִּי.

After this exposition it is hardly ne-

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cessary to repeat, that every noun which has the article, is, and ought to be taken as, definite and demonstrative. As to the examples which we have elsewhere cited in support of the contrary opinion, Lehrg. p. 655, they may be explained as follows: 1 Sam. 17, 34 הָאֲרִי *the* lion, as the known and perpetual enemy of flocks, comp. ὁ λύκος John 10, 12, Arab. الذيب, الغول. Ex. 2, 15 הַבְּאֵר *the* well of that region. Num. 11, 27 הַנַּעַר *the* young man, i. e. the servant, minister; and so Gen. 14, 13 הַפָּלִיט *the* fugitive, the only one who escaped. 1 Sam. 17, 8 *lo, I am the Philistine*, הַפְּלִשְׁתִּי, i. e. he who challenges you to single combat. So in Is. 66, 3 שׁוֹחֵט הַשּׁוֹר מַכֶּה אִישׁ זוֹבֵחַ הַשֶּׂה עֹרֵף כֶּלֶב. Here it may be asked why the words שׁוֹר, שֶׂה, take the article, while אִישׁ and כֶּלֶב omit it. The reason is, that the slaughterers of oxen and sheep really existed and could be pointed out by the writer as with the finger; but homicides and sacrificers of dogs are here only supposed, for the sake of comparison; *the* ox-slaughterer is as *a* homicide, etc. —The precept is also correctly given by Grammarians, that *the predicate* of a sentence does not take the article; comp. χαλεπὰ τὰ καλά and τὰ χαλεπὰ καλά. See Heb. Gr. § 108. 3.

Note 1. The vowels with which ה is to be written, may be specified as follows:

a) Commonly before letters not guttural, it takes Patah followed by Dag. forte, הַשֶּׁמֶשׁ.

b) The gutturals do not admit Dagesh forte, and before them ה therefore takes different vowels; e. g. α) Before א, which wholly rejects all duplication, the Patah is every where prolonged into Kamets, as הָאָדוֹן, הָאָטָד, הָאָרֶץ, הָאָשָׁם. So also before ר, as הָרֶגֶל, הָרוֹכֵל; and often also before ע and ח, as הָהָר, הָעָם. β) On the other hand the harsher gutturals ה and ח admit a certain degree of duplication, although no Dagesh forte is marked in them by the Grammarians; (just as Germ. *sicher, verglichen*, are pronounced almost as if with double *ch*;) and the syllable being therefore more acute, the Patah is mostly retained, as הַחוּא, הַחֹדֶשׁ. But see nevertheless הָחַי Gen. 6, 19. γ) But whenever the guttural has Kamets, the Patah passes over into Segol, according to the general rule, Heb. Gram. § 27. n. 2. b. So espec. before ה, as הָחָדָשׁ, הָחָזוֹן, הָחָג, הֶחָזֶה. Before ה and ע in monosyllables the vowel is Kamets, (see above in α,) as הָהָר, הָעָם; and Segol stands only in dissyllables or trisyllables, where the tone is thrown forward towards the end, as הֶחָרִים (although הָהָר), הֶחָמוֹן, הֶחָרוֹתֶיהָ, הֶעָנָן, הֶעָוֹן.

Note 2. Corresponding to the Heb. article in the kindred languages are: a) Phenician א, more rarely ה, once אל; see Monumm. Phœn. p. 437. b) Arabic أَلْ, rarely and in the vulgar tongue هل, kindr. with Heb. אַל, אֵלֶּה. Many grammarians suppose therefore that הַ- comes from הַל i. q. אל, أَلْ; and this not without reason, compare הַשֶּׁמֶשׁ the sun, Arab. أَلشَّمْسُ pron. *esh-Shems*. On the other hand, it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in Chald. דֵּין, הָדֵין; ܗܳܕܶܐ, Arab. هذا; and this syllable Hupfeld supposes to be the source of the Heb. article, so that Dagesh in הַשֶּׁמֶשׁ arises in the same way as in מַזֶּה for מָה־זֶה, מַלָּכֶם for מָה־לָכֶם. See Zeitschr. f. d. Kunde des Morgenl. II. p. 449.

הֲ, הַ, הֶ, for the origin and use of which forms see the note below; Adv. of *interrogation*, like Arab. أَ, a prefix put before the first word of a clause, and apocopated from the fuller הַל (Deut. 32, 6 in the reading of the Nehardeenses, see Kennic. and De Rossi), Arab. هَلْ.

1. In simple and direct interrogation, i. q. Lat. *-ne?* Job 2, 3 הֲשַׂמְתָּ לִבְּךָ אֶל־עַבְדִּי אִיּוֹב *hast thou observed my servant Job?* Ex. 10, 7. 33, 16. etc. a) The interrogation is often so put as to require a negative answer; and then the question itself has the force of a negative, i. q. Lat. *num?* Gen. 4, 9 הֲשֹׁמֵר אָחִי אָנֹכִי *am I my brother's keeper?* i. e. I am *not* his keeper. Job 14, 14 אִם יָמוּת גֶּבֶר הֲיִחְיֶה *if a man die, shall he live again?* i. e. he shall *not* revive. 8, 11. 21, 22. Comp. Job 23, 6. 36, 19, where the negative answer is given by the speaker. A strik-

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ing example is 2 Sam. 7, 5 הֲתִבְנֶה תִּבְנֶה־לִּי בַיִת, which in 1 Chr. 17, 4 is expressed without interrogation in the negative, לֹא אַתָּה תִּ׳. b) Sometimes the interrogation seems to have an affirmative force, equivalent to a negative question in Engl. Job 20, 4 הֲזֹאת יָדַעְתָּ *knowest thou* (not) *this?* Ez. 20, 30. Elsewhere הֲלֹא is put in the same sense; comp. Gr. ἦ γάρ; and ἦ γὰρ οὔ; for *is not?* and Lat. *-ne* for *nonne?* see also Heusinger ad Cic. Off. 3. 17. c) In disjunctive questions, where the latter clause is preceded by אִם and וְאִם, see above on p. 61; e. g. אִם—הַ *utrum?—an?* more rarely אוֹ—הַ Job 16, 3. But in the poetical books אִם—הֲ and וְאִם—הֲ are frequently employed, where two questions expressing the same or a like sense in different words, follow one another in poetic parallelism, i. q. *num—an? num—et?* (not *utrum—an?*) though even here there is a sort of disjunctive relation, which however lies more in the words than in the sense. Job 4, 17 הַאֱנוֹשׁ מֵאֱלוֹהַּ יִצְדָּק אִם מֵעֹשֵׂהוּ יִטְהַר גָּבֶר, comp. 6, 5. 6. 8, 3. 10, 4. 5. 11, 2. 7. 22, 3. Hence in such parallelism, the second member is often preceded merely by the simple copula, as וְ—הַ Job 6, 26. 10, 3. 13, 7. 15, 7. 8. 11. 18, 4; comp. espec. 13, 7. 8; and even the copula is omitted 22, 4.

2. In indirect interrogation, *whether*, (comp. אִם B. 2.) after verbs of proving, trying, Ex. 16, 4. Judg. 2. 22. Deut. 8, 2. 13, 4; of seeing, Ex. 4, 18. Gen. 8, 8. In a disjunctive proposition, followed by אִם Gen. 18, 21; or הַ, Num. 13, 18 *and see the land and the people,* הֶחָזָק הוּא הָרָפֶה הַמְעַט הוּא אִם־רָב *whether they be strong or weak, whether few or many.* So too אוֹ—הַ Ecc. 2, 19.

Prefixed to other particles, as הֲאִם, see אִם; הֲבִי, see הִנֵּה; הֲלֹא, see לֹא.

Notes. As to the vowels under ה, the following may be noted: a) Before letters not guttural, and which have not Sheva simple, the interrogative ה takes the Hhateph-Patah, as הֲוָה, הֲחַתַּת; the vividness of interrogation causing it to be made still shorter than in the demonstrative הַ. b) Rarely it takes the same form as the Article, as הַיְרֵכָה Lev. 10, 19. Ecc. 3, 21; mostly before letters with Sheva simple, as הַלְבָנוֹן Gen. 17, 17. 18, 21. 37, 32. c) So too it sometimes coincides with the Art. in form before gutturals, as הַאֲלָה. d) Also before gutturals with Kamets, as הָאָבִי, הָחָזָק.

הָא Chald. interj. *lo! behold!* Dan. 3, 25. Syr. ܗܵ, Arab. هَا id.

הַא Heb. and Chald. id. Gen. 47, 23. Ez. 16, 43. Chald. pleon. Dan. 2, 43 הַא דְּרִי *lo as,* etc. So Syr. ܗܵ often.

הָאָח interject. onomatopoet. of joy, rejoicing, *aha!* Lat. *eja!* Is. 44, 16. Espec. in exultation over a fallen enemy, Ps. 35, 21. 25. 40, 16. Ez. 25, 3.

הַב imperat. of the verb יָהַב q. v.

הַבְהָבִים m. plur. Hos. 8, 13, pr. *gifts, offerings,* here sacrificial, for יְהַבְהָבִים. R. יָהַב to give.

* הָבַל fut. יָהְבַּל 1. *to breathe, to breathe out, to exhale;* for the idea of *breathing* as connected with the syllable הב, see under אָהַב. Hence הֶבֶל breath, something vain, vanity; whence also

2. *to be* or *become vain, to act* or *speak vainly,* i. e. idly, foolishly. 2 K. 17, 15 וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל וַיֶּהְבָּלוּ *they followed after vanity* (i. e. idolatry) *and acted vainly.* Jer. 2, 5. Job 27, 12 לָמָּה־זֶּה הֶבֶל תֶּהְבְּלוּ *why then do ye thus act* (or *speak*) *so vainly?* Also *to cherish vain hopes;* Ps. 62, 11 בְּגָזֵל אַל־תֶּהְבָּלוּ *place not vain hope in robbery.*

Hiph. *to make vain, to seduce to vanity,* i. e. to idolatry, Jer. 23, 16.

הֶבֶל c. suff. הַבְלִי; plur. הֲבָלִים, constr. הַבְלֵי.

1. *a breath, breathing,* e. g. of air, a gentle breeze, Is. 57, 13. Vulg. well, *aura;* Sept. less well κατα̃γίς.—Oftener *breath* of the mouth, Kimchi אֲוִיר שֶׁיּוֹצֵא מִפִּיהָ, Aqu. ἀτμός, Symm. ἀτμός, which word in Wisd. 7, 25 the Syr. Vers. translates ܫܘܫܦܵܐ. Prov. 21, 6. Ps. 144, 4. So very often for any thing evanescent, transient, frail; Job 7, 16 כִּי הֶבֶל יָמָי *for my days* are *a breath.* Prov. 13, 11 הוֹן מֵהֶבֶל יִמְעָט *wealth vanisheth more swiftly than a breath.* Ecc. 11, 10 *for childhood and youth* are *a breath.* 21, 6. 31, 30. Ps. 39, 6. Ecc. 1, 2. 14. 2, 11. 17. 23. 4, 4. 8. 5, 9. 6, 9. al.—Hence the signif. *vanity,*

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i. e. something *vain*, *empty*, *fruitless*, Lam. 4, 17. Jer. 10, 3. 8; also as Adv. *in vain*, *vainly*, Job 9, 29. 21, 34. 35, 16. Is. 30, 7. Ps. 39, 7. Spec. of *idols* as things vain and worthless, and also of their worship, 2 K. 17, 15. Jer. 2, 5.—Plur. הֲבָלִים *vanities*, espec. idols, Jer. 10, 8. Ps. 31, 7. Jon. 2, 9.

2. *an exhalation*, *vapour*, *mist*, which one cannot see through; so of an abortion, Ecc. 6, 4 *for he cometh in mist and departeth in darkness*, seen by none. 11, 8 כָּל־שֶׁבָּא הֶבֶל *all that cometh* is *mist*, i. e. shrouded in darkness. 8, 14.

3. *Abel*, pr. n. Sept. Ἄβελ, the second son of Adam, prob. so called from the shortness of his life. Gen. 4, 2 sq.

הֲבֵל i. q. הֶבֶל no. 1, *breath*, hence *vanity*, with Chald. form הֲבֵל הֲבָלִים Ecc. 1, 2. 12, 8.

* הָבַן obsol. root, i. q. אָבַן; hence

הָבְנִי m. (stony, qs. אָבְנִי from אֹבֶן i. q. אֶבֶן a stone) plur. הָבְנִים Ez. 27, 15 Keri, in Cheth. חוֹבְנִים, *ebon-wood*, *ebony*, q. d. stone-wood, so called from its hardness. This etymology is so obvious, that we need not look for another, much less for a foreign one. The Semitic name is preserved in the Gr. and Lat. ἔβενος, *ebenum*, *ebony*, see Bochart Hieroz. II. p. 141; and from the Greek it has been transferred back with an epenthesis into the Arabic and Persian, where it is written ابنوس, ابنوش. The Hebrews use the plural, prob. because this wood was cut up into pieces or sticks for exportation, called by the Greeks φάλαγγες. Comp. אַלְמֻגִּים, עֵצִים.

* הָבַר *to cut*, *to cut up*, *to divide out*, i. q. Arab. هبر. Once Is. 47, 13 Keri חֹבְרֵי שָׁמַיִם *sky-dividers*, i. e. astrologers, who divide up the heavens for augury, or to take a horoscope. Sept. ἀστρολόγοι τοῦ οὐρανοῦ, Vulg. *augures cœli*. Cheth. is הָבְרוּ שׁ׳ (אֲשֶׁר).—Others take הָבַר as i. q. خبر to know; and some again prefer to read חֹבְרֵי, comparing חֲבָרַיִךְ v. 10.

הֵגֶא Esth. 2, 3, and הֵגַי v. 8. 15, *Hege*, *Hegai*, Pers. pr. n. of a eunuch in the court of Ahasuerus. Benfey compares *Âja* eunuch; Monatsnamen p. 192.

* הָגַג obsol. root, Arab. هَجَّ IV *to set on fire*, *to kindle*, هَجِيج heat Hence הָגִיג.—Others, *to moan*, as הָגָה I. 1 ult.

* I. הָגָה fut. יֶהְגֶּה 1. *to murmur*, *to mutter*, *to growl*, pr. to utter a low rumbling sound, nearly i. q. הָמָה. Spoken of the *growling* of the lion over his prey Is. 31, 4, Gr. ὑποβρυχάομαι (to roar is שָׁאַג, βρυχάομαι); also of low thunder, see הָגָה Job 37, 2; of the *muttering* of enchanters, see Hiphil; of the low tones of a harp, see הִגָּיוֹן Ps. 9, 17. 92, 4; of the *murmuring* or cooing of doves, Is. 38, 14. 59, 11; of the *moaning* and sighing of men, οἰμώζειν, Is. 16, 7. Jer. 48, 31.

2. Poet. i. q. *to speak*. a) Absol. pr. to utter a sound, Ps. 115, 7. b) With acc. of thing, Job 27, 4. Ps. 37, 30. Is. 59, 3. Prov. 8, 7. Hence *to speak of*, i. q. *to sing*, *to celebrate*, (comp. אָמַר,) Ps. 35, 28 לְשׁוֹנִי תֶהְגֶּה צִדְקֶךָ *my tongue shall speak of* (sing) *thy righteousness*. 71, 24.

3. *to meditate*, pr. to speak with oneself in a low murmuring voice, as is often done by a person in deep meditation; comp. no. 1, and אָמַר בְּלִבּוֹ, אָמַר. With בְּ *to meditate in* or *on* any thing, *to think upon it*; Josh. 1, 8 וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה *and thou shalt meditate thereon* (the law) *day and night*. Ps. 1, 2. 63, 7. 77, 13 הָגִיתִי בְכָל־פָּעֳלֶךָ *I meditate on all thy works*. 143, 5. (Synon. is שִׂיחַ.) Prov. 15, 28 לֵב צַדִּיק יֶהְגֶּה לַעֲנוֹת *the heart of the righteous meditateth* what *to answer*. With acc. *to think upon*, *to remember*; Is. 33, 18 לִבְּךָ יֶהְגֶּה אֵימָה *thine heart remembereth the* time of *terror*. Also in a bad sense, *to devise*, *to plot*; Ps. 2, 1 לְאֻמִּים יֶהְגּוּ רִיק why *do the nations devise a vain thing?* i. e. attempt resistance in vain. Prov. 24, 2. Is. 59, 13.—Syr. ܗܓܐ to meditate, to read by syllables; Pa. to meditate, to contemplate; Ethpa. to read. Comp. Eth. ነበበ to murmur, to utter inarticulate sounds, to speak, to meditate; Conj. IV, to read. Arab. نَبَّ to mutter.

Poel inf. הֹגוֹ i. q. Kal no. 2, Is. 59. 13.

Hiph. part. plur. מַהְגִּים, *the mutterers*, i. e. soothsayers muttering enchantments; or *the sighing*, *the whimpering*,

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i. e. jugglers pretending to imitate the low thin voice of the shades, Is. 8, 19.

Deriv. הָגָה, הָגוּת, הִגָּיוֹן.

* II. הָגָה i. q. יָגָה II, *to be separated, taken away*, comp. הָלַךְ and יָלַךְ. Transit. *to separate, to take away;* Prov. 25, 4 הָגוֹ סִיגִים מִכֶּסֶף *separate the dross from the silver*, where it is Inf. abs. for the imperat. Symm. κάθαιρε, Vulg. *aufer.* v. 5. Here too is apparently to be referred Is. 27, 8 הָגָה בְרוּחוֹ הַקָּשָׁה בְיוֹם קָדִים *he taketh* them *away with his strong wind in the time of the east-wind.* Kimchi well הַסִּיר.

Note. Maurer not unaptly explains the connection of this second signification with no. I, by supposing that הָגָה II is pr. *to cause to puff* or *pant for breath*, then *to drive* (comp. נָהַג, ἄγω), *to impel*, Is. 27, 8; and with מִן, *to drive off, to separate*, Prov. 25, 4. See Maurer ad Prov. l. c.

הֶגֶה m. (r. הָגָה I) 1. *a muttering, growling* of thunder, Job 37, 2.

2. *a sighing, moaning*, Ez. 2, 10.

3. *a meditation, thought*, Ps. 90, 9; i. q. הָגוּת.

הָגוּת f. (Kamets impure) *meditation, thought*, Ps. 49, 4. R. הָגָה I.

הֵגַי see in הֵגָא.

הָגִיג m. (r. הָגַג) *heat, fervour* of mind. Ps. 39, 4 בַּהֲגִיגִי תִבְעַר אֵשׁ *in my fervour the fire burned.* Hence *fervent cry*, prayer, Ps. 5, 2.—Others, *moaning.*

הִגָּיוֹן m. (r. הָגָה I) constr. הֶגְיוֹן, c. suff. הֶגְיוֹנִי Ps. 19. 15. Lam. 3. 62.

1. *murmur, sound* of the harp or cithara; comp. הֵמְיָה Is. 14, 11.—Ps. 92, 4 עֲלֵי הִגָּיוֹן בְּכִנּוֹר *with the murmur of the harp*, with its murmuring tones; Sept. μετ' ᾠδῆς ἐν κιθάρᾳ. In Ps. 9, 17 הִגָּיוֹן סֶלָה is a musical sign, Sept. ᾠδὴ διαψάλματος, and so Symm. Aqu. Vulg. see in סֶלָה.

2. *meditation*, Ps. 19, 15; *device, machination*, Lam. 3, 62; comp. Ps. 2, 1.

הָגִין m. adj. (r. הָגַן) *convenient, commodious, suitable*, i. q. Talmud. הָגוּן and מְהֻגָּן. Ez. 42, 12.

* הָגַן *to be convenient, commodious;* but not found in this signification in any of the kindred languages.

* הָגַר obsol. root, Arab. هَجَرَ *to flee;* whence هِجْرَةٌ *Hejrah*, flight of Mohammed; kindr. חָרַג.—Hence

הָגָר (flight) pr. n. *Hagar*, the handmaid of Sarah, of Egyptian birth, the mother of Ishmael; so called as having *fled* from her mistress. Gen. 16, 1. 25. 12.—Also

הַגְרִי (fugitive) *Hagri*, 1 Chr. 11, 36 27, 31; Plur. הַגְרִים Ps. 83, 7, and הַגְרִיאִים 1 Chr. 5, 10. 19. 20, *Hagrim. Hagarenes*, pr. n. of an Arabian people. with which the tribes living beyond Jordan carried on war. It doubtless corresponds to the Arab. هَجَرٌ, whence the gentile n. هاجرى, a people and region adjacent to the Persian Gulf, called Ἀγραῖοι in Strabo XVI p. 767 Casaub. Ἀγρέες Dionys. Perieget. 956, in the province now called *Bahrein.*

הַד m. i. q. הֵידָד, *shout of joy, rejoicing*, Ez. 7, 7; comp. Is. 16, 9. 10. R. הָדַד.

הַדָּבְרִין Chald. m. plur. *counsellors of state, ministers, viziers*, Dan. 3, 24. 4, 33. 6. 8; also הַדָּבְרֵי מַלְכָּא 3, 27 *the king's counsellors.*—It seems to be a compound word; and if Semitic, may be either Chald. דָּבְרִין (r. דָּבַר) *leaders, governors*, with the Heb. article prefixed, which then coalesced with the word itself, as elsewhere the Arabic article also with several Heb. words, see אַל p. 49; or it may be compounded from חֲדַר־דָּבְרִין, comp. אֲדַרְגָּזְרִין; so Lee.

* הָדַד obsol. root, Arab. هَدَّ *to break*, kindr. חָתַת; in Heb. trop. *to break forth into joy, to shout for joy*, comp. פָּצַח, רִנָּה. Hence הַד, הֵידָד.—The Arabic root is likewise transferred to sound, comp. هَدٌّ cry of the camel, a deep hoarse voice, هَادٌّ the sound of waves dashing upon the shore, هَدَّةٌ a crashing, fragor.

הֲדַד *Hadad*, pr. n. 1. An idol of the Syrians, and perhaps of the Edomites: see בֶּן־הֲדַד and הֲדַדְעֶזֶר.

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2. Of several Edomites and Ishmaelites. a) A king of Edom, Gen. 36, 35. 1 Chr. 1, 46 comp. 50. b) 1 Chr. 1, 30. c) 1 K. 11, 14; called in v. 17 אֲדַד.

הֲדַדְעֶזֶר pr. n. (Hadad i. e. Adod is his help, see in בֶּן־הֲדַד) *Hadadezer* a king of Syria-Zobah, contemporary with David, 2 Sam. 8, 3 sq. Written הֲדַרְעֶזֶר 2 Sam. 10, 16. 19. 1 Chr. 19, 16. 19; though some Mss. every where retain the better and genuine form with ד.

הֲדַדְרִמּוֹן *Hadad-rimmon*, pr. n. of a place in the plain near Megiddo, Zech. 12, 11; afterwards according to Jerome called *Maximianopolis*. Prob. so called from the worship of the idol Hadad-rimmon; see Hitzig ad Jes. 17, 9. Movers Phœnizier p. 297. See Biblioth. Sac. 1844, p. 220.

* הָדָה i. q. יָדָה (comp. הָגָה and יָגָה) pr. *to throw out* the hand, i. e. *to stretch* or *put out* the hand; once Is. 11, 8.—Arab. هَدَى to lead right, to show the way; Syr. ܗܕܝ, هَدْيَةٌ, way, custom, Gr. ὁδός.

הֹדּוּ (for הֹנְדּוּ) Syr. ܗܢܕܘ, Arab. هِنْد, *India*, Esth. 1, 1. 8, 9. The form *Hidhus*, is old Pers. for Sanscr. *Sindhus* (omitting *n*), the land of *Sind;* Lassen in Zeitschr. f. d. Morgenl. VI. p. 62.

הֲדוֹרָם *Hadoram*, pr. n. a) A tribe of the Joktanites in Arabia Felix, Gen. 10, 27. They would seem to be the Ἀδραμῖται, *Atramitæ*, Ptolem. VI. 7, and Plin. 28 or 32, on the southern coast of Arabia, between the Homeritæ (Himyarites) and the Sachalitæ. b) Masc. i. q. אֲדוֹרָם, אֲדֹנִירָם q. v. 2 Chr. 10, 18.

הִדַּי *Hiddai*, pr. n. m. 2 Sam. 23, 30; for which in the parall. passage 1 Chr. 11, 32 is חוּרַי.

* הָדַךְ *to tread down* to the ground, *to trample under foot*, once Job 40, 12. Kindr. roots are דָּכָא, דָּכָה, דָּכַךְ. Arab. هدك to tear down sc. a house, to destroy.

* הָדַם obsol. root, perh. *to tread down*, intrans. *to be trodden down;* whence trop. to serve, to wait upon; Arab. خدم. Hence הֲדֹם footstool.

הַדָּם Chald. i. q. Syr. ܗܕܡܐ *membrum, a member;* comp. Pers. هندام, اندام, member. Dan. 2, 5 עֲבַד הַדָּמִין (Gr. μέλη ποιεῖν 2 Macc. 1, 16) pr. *to make into members*, i. e. *to cut* or *hew in pieces*, a species of punishment common to many ancient nations. Comp. ܗܕܡܐ Barhebr. p. 218.

הֲדֹם m. (r. הָדַם) *a stool, footstool*, every where with רַגְלַיִם. Only trop. Is. 66, 1 *the earth is thy footstool.* Ps. 110, 1 *until I make thine enemies thy footstool.*—Spec. the ark of the covenant is called *the footstool of God*, because his presence was supposed to be always upon it, 1 Chr. 28, 2. Ps. 99, 5. 132, 7. Lam. 2, 1.

* הָדַס obsol. root. Talmud. *to leap, to spring, to hasten.*—Hence

הֲדַס m. plur. הֲדַסִּים, *the myrtle*, so called according to some because it *leaps* or springs up rapidly and grows quickly; like *salix à saliendo* according to Verrius, though *salix* is from ἕλιξ.—Neh. 8, 15. Is. 41, 19. 55, 13. Zech. 1, 8. 10, 11, See Celsius Hierob. P. II. p. 17 sq. Arab. هَدَسٌ id. in the dialect of Yemen; among the other Arabs this tree is called آسٌ.

הֲדַסָּה (myrtle) pr. n. *Hadassah*, the earlier Jewish name of Esther, Esth. 2, 7.

* הָדַף fut. יֶהְדֹּף 1. *to thrust, to push, to smite.* Chald. הֲדַף id. Comp. דָּפַק, דָּפָה. Num. 35, 20. 22. Ez. 34, 21. With מִן, *to thrust away;* Job 18, 18 יֶהְדְּפֻהוּ מֵאוֹר אֶל־חֹשֶׁךְ *they shall thrust him from the light into darkness.* Is. 22, 19.—Hence *to thrust down, to overthrow*, Jer. 46, 15.

2. *to thrust away, to repulse*, 2 K. 4, 27. Prov. 10, 3.

3. *to thrust out, to drive out*, with מִפְּנֵי, מִלִּפְנֵי, Deut. 6, 19. 9, 4. Josh. 23, 5.

* הָדַר 1. *to cause to swell, to make tumid*, and intrans. *to be swollen up, tumid.* Arab. أَهْدَرُ tumid, حدر to become tumid.—Hence part. pass. הָדוּר *swollen, tumid*, raised. Is. 45, 2 הדורים

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אֲיַשֵּׁר *the swelling* (raised) *places will I make plain*, level. LXX. ὄρη, unless, perh. they read הררים. So *tumidos montes* Ovid. Amor. 2. 16. 51. Comp. Engl. *a swell*, i. q. a low hill.

2. Trop. of ornament and splendour, in allusion to the wide and flowing robes of Oriental pomp; hence *to decorate, to adorn*, pr. of apparel, see הָדָר. Is. 63, 1 הָדוּר בִּלְבוּשׁוֹ *decked, glorious, in his apparel.* Also *to honour* a person, with פְּנֵי פ׳ *to honour the face, person, of* any one, *to reverence*, Lev. 19, 32; also in a bad sense, *to favour* his cause, *to be partial* in judgment, like נָשָׂא פָנִים, Lev. 19, 15; c. acc. of pers. Ex. 23, 3.

Niph. Præt. plur. in Pause נֶהְדָּרוּ, *were honoured* Lam. 5, 12. Comp. Kal no. 2.

Hithp. *to show oneself proud, to carry oneself proudly*, Prov. 25, 6.

The derivatives follow.

הֲדַר Chald. Pa. הַדֵּר, *to honour*, Dan. 4, 31. 34.

הָדָר m. (r. הָדַר no. 2) 1. *ornament, decoration, splendour, pomp*, Ps. 45. 4. 96. 6. Ez. 16. 14. הַדְרֵי קֹדֶשׁ *holy ornaments* Ps. 110, 3; see in הֲדָרָה. Prov. 20. 29 חֲדַר זְקֵנִים שֵׂיבָה *the ornament of old men is the gray head.* Lev. 23, 40 עֵץ הָדָר *ornamental trees.*—Spec. of the *splendour, majesty* of God. Ps. 104, 1 הוֹד וְהָדָר לָבַשְׁתָּ *thou art clothed with splendour and majesty.* Job 40, 10. Ps. 29, 4 קוֹל יְהוָֹה בַּהָדָר *the voice of Jehovah is in majesty* majestic.

2. *honour*, Ps. 149, 9.

הֲדַר Chald. i. q. Heb. הָדָר, c. suff. הַדְרִי Dan. 4. 27 [30].

הֵדֶר m. (r. הָדַר) *ornament, splendour;* once Dan. 11, 20 מַעֲבִיר נוֹגֵשׂ הֶדֶר מַלְכוּת *sending forth an exactor of tribute through the ornament of the kingdom*, Palestine, q. d. the best part of the kingdom, like אֶרֶץ הַצְּבִי v. 16, comp. Zech. 9. 8. For the historical allusion, see 2 Macc. 3. 1 sq.—Others understand *tribute, census*, by a Græcism, like τιμή. But see in Gesch. d. Heb. Sprache p. 64.

הֲדָרָה f. (r. הָדַר) constr. הַדְרַת, i. q. הָדָר, *ornament, decoration*, Prov. 14, 28. הַדְרַת קֹדֶשׁ *holy adornment*, i. e. apparel morn on solemn festival occasions, (not sacerdotal as some suppose.) Ps. 29, 2 96, 9. Comp. הַדְרֵי קֹדֶשׁ Ps. 110, 3.

הֲדַרְעֶזֶר so written sometimes for הֲדַדְעֶזֶר q. v.

הָהּ interj. expressing grief, onomatopoetic, like אֲהָהּ, *ah! wo!* Ez. 30, 2.

הוֹ interj. expressing grief, onomatop. like הוֹי, *O! wo! alas!* Am. 5, 16.

הוּא m. הִיא f. *he, she; is, ea, id;* personal pronoun of the third person. The same form dropping the א is found in the pr. n. אֱלִיהוּ. Corresponding forms are: Phen. הא; Samar. היא, f. הו, and היא, הי; Syr. ܗܘ, f. ܗܝ; Arab. هُوَ, f. هِيَ. As to its origin, see Hupfeld on the Semitic demonstr. Particles in Zeitschr. f. d. Kunde des Morgenl. II. p. 127 sq. 147 sq. —In the Pentateuch הוּא includes also the feminine gender, and is put for הִיא, which latter (according to the Masora on Gen. 38, 25) is read only eleven times in the whole Pentateuch. The punctators, who prob. did not notice this idiom of the Pentateuch, wherever הוּא refers to a feminine object, seem to have regarded it as an error, and wrote it הִוא, signifying that היא ought to be read. Besides the Pentateuch. הוּא is found as fem. in 1 K. 17, 15. Job 31. 11. Is. 30, 33, where it is also written by the punctators הִיא.

Like the Lat. *is, ea, id* so the pronouns הוּא, הִיא, point out a definite person or thing already mentioned or well known from the context. They thus differ from זֶה, זֹאת, which is i. q. οὗτος, *this*, pointing to a person or thing present and near; and correspond rather to the Greek αὐτός, especially in the oblique cases, as לוֹ i. q. αὐτῷ, אוֹתוֹ i. q. αὐτόν. Hence הוּא and היא are put:

1. Without emphasis, *he, she*, like Lat. *is, ea.* Gen. 4. 20 *and Adah bare Jabal*, הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל *he was the father of such as dwell in tents.* v. 21. 10. 8. 9. 12. 19. 36. 37. 20, 16. That its proper place is where a person or thing is mentioned a second time, (see the remarks above on the article) is obvious from passages where it refers to זֶה preceding; so Judg. 7, 4 וְהָיָה אֲשֶׁר אֹמַר אֵלֶיךָ זֶה יֵלֵךְ אִתְּךָ הוּא יֵלֵךְ אִתְּךָ וְכֹל אֲשֶׁר־אֹמַר אֵלֶיךָ זֶה לֹא יֵלֵךְ עִמָּךְ הוּא לֹא יֵלֵךְ, where Sept.

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well: *καὶ ἔσται, ὃν ἐὰν εἴπω πρὸς σέ, οὗτος πορεύσεται σὺν σοί, αὐτὸς πορεύσεται σὺν σοί· καὶ πᾶς ὃν ἂν εἴπω πρὸς σέ, οὗτος οὐ πορεύσεται μετὰ σοῦ, αὐτὸς οὐ πορεύσεται μετὰ σοῦ.* So too in the same relation, אַתָּה and חַתָּה, Gr. *οὗτος* and *αὐτός*, Ps. 20, 8. 9.

2. With a degree of emphasis, as again taking up a preceding noun. Is. 33, 22 יְהוָה מַלְכֵּנוּ הוּא יוֹשִׁיעֵנוּ *Jehovah our king, he will save us.* 38, 19. So in various ways and examples; as Gen. 13, 1 *Abraham* . . . הוּא וְאִשְׁתּוֹ, Sept. *αὐτὸς καὶ ἡ γυνὴ αὐτοῦ, he and his wife.* 14, 15. Gen. 4, 4 חֶבֶל גַּם הוּא, Sept. *Ἄβελ καὶ αὐτός, Abel, even he.* Gen. 20, 5 הֲלֹא הוּא אָמַר לִי *said* HE *not unto me?*—Spec. a) Sometimes הוּא i. q. *αὐτός* is referred to God, as HE who alone is to be adored, who alone created and governs the world. Ps. 33, 9 הוּא אָמַר וַיֶּהִי. Job 5, 18. Deut. 32, 39. So in the pr. names אֱלִיהוּ, אֲבִיהוּ, etc. b) Put also by way of contempt, 2 Chr. 28, 22; like Gr. *οὗτος*, Lat. *iste.* c) Like *ὁ αὐτός, the same, idem*, Ps. 102, 28 אַתָּה הוּא *thou art the same.* Is. 41, 4. 43, 13. 48, 12. d) Put after a noun it is often i. q. *αὐτός, ipse, self.* Is. 7, 14 לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת *therefore the Lord himself* (Sept. *Κύριος αὐτός*) *will give you a sign*, i. e. of himself, of his own accord. Often and emphatic after the pronouns אֲנִי (Is. 43, 25), אַתָּה, אַתְּ; as Jer. 49, 12 וְאַתָּה הוּא נָקֹה תִנָּקֶה *and shalt* THOU *go unpunished?* Is. 50, 9 מִי הוּא יַרְשִׁיעֵנִי WHO *then shall condemn me?* Gen. 27, 33.

3. Put with the art. after a noun having the art. it expresses the remote demonstr. *that; ille, illa, illud;* and so הַהֵם, הַהֵן. Job 1, 1 הָאִישׁ הַהוּא *that man.* Gen. 28, 11 בַּמָּקוֹם הַהוּא *in that place.* Mic. 3, 4 בָּעֵת הַהִיא *at that time.* So very often בַּיּוֹם הַהוּא *in that day*, at that time; spoken both in the historical books of a day just before mentioned, Gen. 15, 18. 26, 32. 30, 35. 33, 16; and also in the prophetic writings of a day just before announced. Is. 2, 17. 20. 3, 7. 18. 4, 1. 2 (comp. 2, 12). 5, 30. 7, 18. 20. al. Sept. *ἐν τῇ ἡμέρᾳ ἐκείνῃ.*—In Syriac ܗܘ, ܗܝ, are used to correspond with Heb. הַהוּא, הַהִיא.

4. Like the other personal pronouns, so הוּא, הִיא, (also הֵן הֵם,) involve the idea of the verb of existence or substantive verb, i. q. *he* is, *she* is, *it* is. Gen. 24, 65 *what man is this?* . . . הוּא אֲדֹנִי *he* is *my master.* 20, 7 *for he* is *a prophet.* 2, 11 הוּא הַסּוֹבֵב אֵת־כָּל־אֶרֶץ חֲוִילָה *that* is it *which compasseth the whole land of Havilah.* More frequently put last; as Gen. 25, 21 כִּי עֲקָרָה הִיא *for she* was *barren.* Ps. 18, 31. Is. 41, 7. In both genders it is not seldom put by way of explanation, i. q. *that is*, etc. Gen. 14, 8 בֶּלַע הִיא צֹעַר *Bela, that is Zoar*, now called Zoar. v. 7. 23, 2. 19. Josh. 15, 8. 9.—Hence it comes that these pronouns frequently stand instead of the substantive verb itself; as Gen. 7, 2 *and of the beasts* אֲשֶׁר לֹא טְהֹרָה הוּא *that* ARE *not clean.* Ps. 50, 6 כִּי אֱלֹהִים שֹׁפֵט הוּא *for God* IS *judge.* Gen. 41, 26 שֶׁבַע פָּרֹת הַטֹבֹת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשִּׁבֳּלִים הַטֹבֹת שֶׁבַע שָׁנִים הֵנָּה *the seven good kine* ARE *seven years, and the seven good ears* ARE *seven years;* comp. v. 27 fin. where instead of הֵנָּה we have יִהְיוּ. Gen. 25, 16 אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל *these* ARE *the sons of Ishmael.* Zech. 1, 9 *I will show thee* מַה הֵנָּה אֵלֶּה *what these* ARE. Espec. Zeph. 2, 12, where הֵמָּה even refers to a different (the second) person: גַּם אַתֶּם כּוּשִׁים חַלְלֵי חַרְבִּי הֵמָּה *also ye Ethiopians* SHALL BE *slain with my sword.* Comp. Ezra 5, 11; also Syr. Matt. 5, 13.

הוּא m. הִיא f. Chald. i. q. Heb. *he, she; is, ea, id;* Dan. 2, 22. 6, 11. 17. Often as implying the verb of existence or substantive verb, *he* is, *she* is, etc. Dan. 2, 9. 20. 28. 32. 47. 6, 5. Put also for the substantive verb, Dan. 4, 27.

הֲוָא Chald. i. q. חָיָה q. v.

הוֹד aphæresis for נָהוֹד (r. נָהַד) Arab. نهد *to swell*, e. g. the flesh, the female breast.

1. *a swelling* sc. in the exuberance of health and strength; hence *vigour, strength*, e. g. of the youthful body Prov. 5, 9; of a noble steed Zech. 10, 3. Dan. 10, 8 הוֹדִי נֶהְפַּךְ עָלַי לְמַשְׁחִית *my strength was turned within me to destruction*, i. e. was destroyed. Hos. 14, 7 כַּזַּיִת הוֹדוֹ *like the olive-tree his strength.*—Trop. of strength of voice, snorting, Job 39, 20 [23].

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2. *splendour, majesty*, e. g. a) Of God, often with הָדָר, Ps. 21, 6. 96, 6. 104, 1. 111, 3. Job 40, 10. b) Of kings and princes, 1 Chr. 29, 25. Dan. 11, 21. Comp. Num. 27, 20.

3. *Hod*, pr. n. m. 1 Chr. 7, 37.

הוֹדַוְיָהוּ (perh. i. q. הוֹדוּיָה praise ye Jehovah) *Hodaviah*, pr. n. m. a) 1 Chr. 5, 24. b) 9, 7. c) Ezra 2, 40.

הוֹדַוְיָהוּ (id.) *Hodaviah*, pr. n. m. 1 Chr. 3, 24.

הוֹדְיָה (splendour of Jehovah) *Hodeiah*, Neh. 7, 43, i. q. חוֹדַוְיָה lett. b.

הוֹדִיָּה (id.) *Hodijah*, pr. n. of several Levites, Neh. 8, 7. 9, 5. 10, 11. 14. 19.

הָוָה * *to be, to exist*, i. q. חָיָה. In Aramæan this is the usual form for the substantive verb, Chald. חֲוָה, Syr. ܗܘܐ; in Hebrew it rarely occurs, and only in the poets and later writers. That it is however the primitive form and earlier than חָיָה, is apparent, because the form has obviously an onomatopoetic origin; and hence חָיָה comes from חָיִה, as חָיָה from חָוָה. The origin of הָוָה lies in the idea of *breathing*, comp. אָנָה, Arab. هَوَى, and see in no. 2, 3. This idea is then transferred to the breathing of persons and animals; whence *to live* i. q. חָיָה, and so *to be*.—Part. הֹוֶה Neh. 6, 6. Ecc. 2, 22. Imp. הֱיֵה, הֱוֵא, חֱוִי Gen. 27, 29. Is. 16, 4. Fut. apoc. יְהִי Ecc. 11, 3, for יִהְוֶה from יִהְיֶה.

2. *to breathe after, to desire*, i. q. אָוָה, אִוָּה I. 2. Arab. هَوَى to desire, to love, to will.—Hence תַּאֲוָה no. 1, desire.

3. Intens. *to strive eagerly, to rush headlong*; hence *to fall headlong, to fall* from on high, i. q. הָוַי. Job 37, 6 עַל־לַשֶּׁלֶג יֹאמַר הֱוֵא אָרְצָה *for to the snow he saith, Fall* (rush down) *upon the earth*; Vulg. *ut descendat in terram*, Sept. as in no. 1, *γίνου ἐπὶ γῆς*.—Hence הַוָּה no. 2, הוֹן.

הֲוָה and הֲוָא Chald. *to be*, i. q. Heb. הָיָה. Often joined with the participle of another verb, e. g. חֲזֵי הֲוֵית *thou wert seeing*, i. e. thou sawest, Dan. 4, 7. 10. 7, 2. 4. al.

Note.—In the formation of the Fut. of this verb, there occurs this singularity, that in the *third* pers. sing. and plur. is found the prefix לָ, where we should expect the preformative יִ; and this with the regular and usual signification of the future or subjunctive. Thus, לֶהֱוֵא *will be* Dan. 2, 28. 29. 45. 4, 22. Ezra 7, 26; *be it, let it be*, Dan. 3, 18. 5, 29. Ezra 7, 23. 4, 12. 13. 5, 8; plur. לֶהֱוֹן *may be* Dan. 6, 2. 3. 27. Ezra 7, 25; fem. לֶהֱוֶיָן Dan. 5, 17; but in 3d fem. sing. תֶּהֱוֵא Dan. 2, 40–42. 4, 24; תְּהֱוֵא 7, 23. Ezra 6, 8. Forms of the same kind are found in the Targums, as Hieros. Ex. 10, 28. Jonath. Ex. 22, 24; and more in the Talmud, as לשמעו for ישמעו, למרי for ימרי, לדבו for ידבו, see Fürst Chald. Lehrg. p. 114. From all this it appears, that these forms are not infinitives, as is sometimes supposed; but that in such examples either the ל is put for the *Nun* of the Syrians (so de Dieu, Beer Inscr. et Papyri I. 19, 20), or else these forms have arisen out of the Hebrew usage which began to put לְקַטֵּל instead of יְקַטֵּל, Heb. Gr. § 129. n. 1. Comp. Winer Chald. Gr. p. 67. edit. 2.

הַוָּה f. (r. חָוָה) verbal of Pi. 1. *desire, cupidity*, see the root no. 2. Prov. 10, 3 חַוַּת רְשָׁעִים יְהֹוָה *he thrusteth away the desire of the wicked*; parall. נֶפֶשׁ צַדִּיק.

Comp. אַוָּה. Arab. هَوًى desire, will.

2. *fall, ruin*, Arab. هَوًى, see the root no. 3. Only in the plur. *calamities, destruction*; Ps. 57, 2 עַד־יַעֲבֹר הַוּוֹת *until these calamities are overpast*. 91, 3 דֶּבֶר הַוּוֹת *fatal pestilence*. 94, 20. Prov. 19, 13. Job 6, 2. 30, 13. (In Job ll. cc. Chethib חַוַּת.)—Hence also, '*calamities* which one prepares for another,' *mischief, injury, wickedness*; Ps. 5, 10 קִרְבָּם הַוּוֹת *their inward part* (or mind) *is wickedness*. 38, 13 הָבְרוּ הַוּוֹת *they speak mischief*, mischievous things. 52, 4. 9. 55, 12. Prov. 11, 6. 17, 4 מַזִּין עַל־לְשׁוֹן הַוּוֹת *giving ear to a wicked tongue*. Job 6, 30. Sing. id. Ps. 52, 9.

הַוָּה i. q. תַּוָּה no. 2, *fall, ruin, calamity*, Is. 47, 11. Ez. 7, 26. R. חָוָה no. 3.

הוֹהָם (prob. for יְהוֹחָם, whom Jehovah impels, r. חָמַם.) *Hoham*, pr. n. of a king of Hebron, Josh. 10, 3.

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הוֹי interj. onomatopoetic, like אוֹי.

1. Of threatening, *ho! wo! oival, oi!* with nominat. for the vocative; comp. Sept. Is. 1, 4 הוֹי גּוֹי חוֹטֵא *wo, sinful nation!* 5, 8. 11. 18. 20. 21. 10. 5. 28, 1. 29, 1. 15. 30, 1. 31, 1; with אֶל Jer. 48, 1; עַל 50, 27. Ez. 13, 3; לְ 13, 18.

2. Of grief, *O! wo! alas!* 1 K. 13, 30 הוֹי אָחִי *alas, my brother!* Is. 17, 12.

3. Of exhortation, *ho!* Zech. 2, 10 [6]. Is. 18, 1. 55, 1.

* הוּךְ Chald. *to go*, a softened form from חָלַךְ; comp. הָרַשׁ and הוּשׁ, אָלַץ and אָנַץ, עָנַק and עוּק; and in modern languages Engl. *to talk, to walk* (in which the *l* is not sounded), Fr. *doux* from Lat. *dulcis, faux* from *falsus*. Fut. *A* (the only instance in verbs צ"י) יְהָךְ i. q. יְחָלַךְ, Ezra 5, 5. 6, 5. 7. 13. Infin. מְהָךְ 7, 13. —The same forms are found in the Targums.

הוֹלֵלָה f. (r. הָלַל Po.) plur. הוֹלֵלוֹת, *folly*, Ecc. 1, 17. 2, 12. Then, *improbity, wickedness*, Ecc. 9, 3.

הוֹלֵלוֹת f. id. Ecc. 10, 13.

הוֹלָם (Milêl) m. Is. 41, 7; see in הָלַם.

* הוּם *to put in motion, throw into commotion, consternation, to agitate;* kindr. הָמַם, הָמָה. Deut. 7, 23 הָמָם מְהוּמָּה גְּדוֹלָה *he will bring upon them great consternation.*—Hence תְּהוֹם.

Niph. see in הָמַם.

Hiph. *to make commotion, to make a noise*, (comp. הִשְׁקִיט to keep quiet) of a noisy multitude Mic. 2, 12; of an unquiet mind, internal commotion, Ps. 55, 3.

Deriv. מְהוּמָה, תְּהוֹם.

הוֹמָם (destruction, r. הָמַם) *Homam*, pr. n. m. 1 Chr. 1, 39; for which in Gen. 36, 22 הֵימָם.

* הוּן i. q. Arab. هَانَ, *to be light, easy;* comp. kindr. אָוַן, אָיַן.

Hiph. *to act lightly* with levity; Deut. 1, 41 וַתָּהִינוּ לַעֲלוֹת *ye acted lightly to go up*, went up heedlessly; comp. Num. 14, 44.

Deriv. הִין, and

הוֹן m. 1. *riches, wealth, substance*, Prov. 1, 13. 6, 31. 8, 18. Ps. 44, 13 בְּלֹא הוֹן *for nought*, pr. for no wealth. Plur. הוֹנִים Ez. 27, 33.—Arab. هَوْنٌ *ease, comfort*; comp. أَانَ mid. Waw, to live in comfort and quiet, أَوْنٌ quiet, comfort, אוֹן wealth, substance.

2. Adv. *enough*, Prov. 30, 15. 16. So Sept. ἀρκεῖ, Chald. Syr. Arab. Vers.

הוֹר and הֹר 1. An old and unusual word, i. q. הַר, *a mountain*, Gr. ὄρος. Gen. 49, 26 הוֹרֵי עַד (i. e. הֹרֵי עַד) *eternal mountains*, parall. with גִּבְעוֹת עוֹלָם *everlasting hills* in the other hemistich. —The Masorites direct it to be read הֹרֵי עַד, and seem to follow the interpretation embraced by the Vulg. and Chald. i. e. taking הוֹרֵי as particip. of the verb חָרָה, i. q. *my parents, progenitors*, and referring עַד to the words following. But against this is the comparison of the similar passages in Deut. 33, 15. Hab. 3, 6; and also the parallelism of the members.

2. *Hor*, pr. n. of two mountains: a) One on the borders of Idumea, one and a half days' journey from the Dead Sea towards the south; at its eastern foot lay the city Petra. At the present day it takes its name from Aaron, who died on it, جبل نبى هارون *Jebel Neby Hârûn*, Mount of the Prophet Aaron. See Comment. on Is. 16, 1. Bibl. Res. in Palest. II. p. 548, 651.—Num. 20. 22. 33, 32. b) The other was perhaps a spur of Lebanon at the northeastern extremity, Num. 34, 7. 8.

הוֹשֵׁעַ (for יְהוֹשֻׁעַ, whom Jehovah heareth,) *Hoshama*, pr. n. m. 1 Chr. 3, 18.

הוֹשֵׁעַ (deliverance, safety, see r. יָשַׁע Hiph. and Niph.) pr. n.

a) *Oshea*, afterwards *Joshua*, the minister and successor of Moses, Num. 13, 8. 16. etc.

b) *Hoshea*, a king of Israel, 2 K. 15, 30. 17. 1 sq. 18, 1 sq.

c) *Hosea*, a prophet, Sept. Ὡσηέ, Hos. 1, 1. 2.

הוֹשַׁעְיָה (whom Jehovah helpeth, r. יָשַׁע) *Hoshaiah*, pr. n. of several men: a) Neh. 12, 32. 33. b) Jer. 42, 1. 43, 2.

* הוּת see חָתַת.

* הָזָה *to dream, to talk in one's*

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dreams, Is. 56. 10. Kindr. is חָזָה; and the primary idea seems to be that of nocturnal *vision*. Sept. *ἐνυπνιαζόμενοι*, Aqu. *φανταζόμενοι*, Symm. *ὁραματισταί*. —Arab. هَذَى and هَذَا to talk at random, espec. of one delirious; and nearly the same in the Talmud.

הֵי m. (for נְהִי, r. נָהָה, as בּוֹל for יְבוּל) *wailing, lamentation, woe*, Ez. 2. 10.

הִיא pron. of 3 pers. sing. fem *she*, Lat. *ea*, neut. *id*; see fully in הוּא. Sometimes in the Masoretic text it is read הִוא, where הִיא used in a neuter sense is referred to the masculine, and the Jewish critics expected הוּא; e. g. Job 31, 11. Ecc. 5, 8. Ps. 73, 16.

הִיא Chald. i. q. Heb. *she*. Dan. 2, 9. 20. 21. 7, 7. Ezra 6, 15. See in הוּא.

הֵידָד m. (r. חָדַד) *shout of joy, joyful acclamation*, e. g. a) Of vintagers treading the grapes, *vintage-shout*, Jer. 25. 30. 48, 33. b) Of soldiers rushing to battle, *battle-shout*, Jer. 51, 14. Is. 16, 9. 10, where these two senses are put in antithesis.

הֵידוֹת Neh. 12. 8, a corrupted form, prob. for חוּדוֹת *choirs*, as 1 Chr. 25. 3. Comp. also Neh. 11, 17; where in a like context is תּוֹדוֹת.

הָיָה, fut. יִהְיֶה, apoc. יְהִי, with Vav convers. וַיְהִי; inf. absol. הָיוֹ and הְיֹה Num. 30, 7; inf. constr. הֱיוֹת, once בִּהְיוֹת Ez. 21, 15, with pref. לִהְיוֹת; imp. הֱיֵה; part. f. הֹוָה Ex. 9, 3; signifying i. q. חָוָה, Chald. הֲוָא, Syr. ܗܘܐ, ܐܬܐ.

1. *to come to pass, to happen, to be*; for the origin and etymology see the Note. Ex. 32, 1 *we know not* לוֹ הָיָה מַה *what has happened to him*. Ecc. 3, 22 שֶׁיִּהְיֶה מַה *what shall be* (*happen*) *after him*. Is. 14, 24 כַּאֲשֶׁר דִּמִּיתִי כֵּן הָיָתָה *as I have thought, so shall it come to pass*. 1 K. 13. 32. So מָה הָיָה שְׁ *how comes* (*is*) *it that?* Ecc. 7. 10, i. q. Gr. *τί γέγονεν ὅτι*; John 14. 22. Often in the phrase הָיָה דְבַר יְיָ אֶל *the word of Jehovah happened* (*came*) *to* any one; see examples in דָּבָר no. 1. c. and comp. Lat. *fama accidit ad aures* alic. Liv.—Most frequent of all is the form וַיְהִי, Gr. *καὶ ἐγένετο, and it came to pass*, in historical narrative, with a notation of time. Gen. 22. 1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה *and it came to pass after these things, and God did try Abraham*. 23, 1. 26, 32 וַיְהִי בַּיּוֹם הַהוּא וַיָּבֹאוּ *and it came to pass on the same day, and they came*, etc. Josh. 4, 1 וַיְהִי כַּאֲשֶׁר תַּמּוּ ... וַיֹּאמֶר. 5, 1 וַיְהִי כִּשְׁמֹעַ ... וַיִּמַּס *and it came to pass when* they *heard ... then their heart melted*. The notation of time, as appears from these examples, is variously expressed; e. g. with בְּ and inf. Gen. 24, 30. Ex. 16, 10; בְּ and inf. Gen. 35, 17. 18. Num. 10. 35; כַּאֲשֶׁר with præt. Gen. 24, 22. 52. 1 Sam. 8, 1; כְּ with præt. Gen. 6, 1. 27, 1.—Corresponding to this is also the form וְהָיָה *and it shall come to pass*, referring always to a future event, and usually followed by a notation of time. Is. 7, 18 וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק יְיָ *and it shall come to pass in that day, Jehovah shall hiss*, etc. Ex. 12, 25 וְהָיָה כִּי תָבֹאוּ אֶל־הָאָרֶץ ... וּשְׁמַרְתֶּם *and it shall come to pass when ye shall come to the land ... then shall ye keep*, etc. So with כִּי Ex. 12, 26. Judg. 12, 5; אִם denoting time or a condition Ex. 4, 8. Deut. 8, 19; בְּ and בְּ with inf. Deut. 17, 18. 20, 2. 9. Judg. 2, 19.

2. *to begin to be*, i. e. *to become, to be made* or *done*. Spec. a) To come into existence, *to begin, to arise, to be*; Gen. 1, 3 יְהִי אוֹר וַיְהִי אוֹר *let light be, and light was*. v. 6. Is. 66, 2 וַיִּהְיוּ כָּל־אֵלֶּה *and all these things have arisen*, have come into existence. With מִן, *of* or *from* any source, Gen. 17, 16 מִמֶּנָּה יִהְיוּ מַלְכֵי עַמִּים *kings of nations shall be of her*, spring from her. Ecc. 3, 20. b) *to be done, established*, opp. to fall, to be in vain. Is. 7, 7 לֹא תָקוּם וְלֹא תִהְיֶה *it shall not stand, neither shall it be done*. With לְ auctoris, Is. 19, 15 לֹא יִהְיֶה לְמִצְרַיִם *neither shall any work be done by the Egyptians*.—It is construed as follows: α) With a subst. following, *to become* or *be made any thing*. Gen. 19, 26 וַתְּהִי נְצִיב מֶלַח *and she became a pillar of salt*. 4, 20. 21. So Gen. 1, 5 וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד *and the evening was and the morning was one day*, i. e. evening and morning became one day. β) In the same sense, with לְ before the subst. Gen. 2, 7 וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה *and man became a living soul*. v. 24. 9,

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15. Is. 1, 22. 31. 5, 9. γ) But לְ חָיָה, *to be* or *become to* any one, as his possession, property, etc. Is. 17, 2 עָרֵי עֲרֹעֵר לַעֲדָרִים תִּהְיֶינָה *the cities of Aroer shall be for the flocks*, i. e. be given up *to* them. 23, 18. Job 30, 31. So espec. of a woman, הָיְתָה לְאִישׁ, *she became to a man*, i. e. became his wife, (לְאִשָּׁה being often added, Num. 36, 3.) Num. 30, 7. 36, 3. Deut. 21, 15. 24, 2. δ) חָיָה בְּ *to be* or *become as* or *like* any thing. Gen. 3, 5 וִהְיִיתֶם כֵּאלֹהִים *and ye shall become as God*. v. 22. Ps. 1, 3. Cant. 1, 7. Then also, *to be* or *become like* any one, is *to have* the like lot with him; comp. Fr. 'je ne sais pas ce qu'il est devenu.' Is. 1, 9 כִּסְדֹם הָיִינוּ *we should have become like Sodom*, i. e. have experienced the fate of its inhabitants. Gen. 18, 25. Num. 17, 5. Is. 17, 3. 24, 2. 28, 4. 29, 7. 30, 13. Comp. Is. 10, 9. 20, 6; where חָיָה is omitted.

3. *to be*, i. e. the substantive verb, like Gr. *εἰμί*, Lat. *sum*. a) As the copulative connecting the subject with the predicate; whether the latter be an adjective, noun, numeral, or adverb; or whether it stand alone, or in connection with a particle. So with an adjective, Gen. 3, 1 וְהַנָּחָשׁ הָיָה עָרוּם *and the serpent was cunning*. 2, 25. With a substantive, Gen. 3, 20 כִּי הִוא הָיְתָה אֵם כָּל־חָי *for she was the mother of all living*. 5, 32. 16, 12. With a subst. and numeral, Gen. 5, 5 *and all the days of Adam .... were nine hundred and thirty years*. v. 8. 11. Job 1, 3. With an adverb, Gen. 15, 5 כֹּה יִהְיֶה זַרְעֶךָ *so shall thy seed be*. With a subst. having the prefix בְּ, Ps. 22, 15 הָיָה לִבִּי כַּדּוֹנָג *my heart is like wax*. Is. 1, 18. 30. 9, 18. In very many examples of this kind the substantive verb may be omitted; and indeed is more frequently omitted than inserted; see Lehrg. p. 849. But the rules laid down as to its use by Ewald are too narrow; Krit. Gr. p. 632. Kl. Gr. § 571. 2. b) As expressing the *being* or *remaining* in any place or state; Gen. 4, 8 וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה *and it came to pass when they were in the field*, pr. in their being in the field. 13, 3. 17, 13. Is. 7, 23. Gen. 2, 18 לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ it is *not good for man to be alone*. Ecc. 7, 14. c) Emphatic, *to be in existence, to exist*, e. g. in some place, Gen. 2, 5 טֶרֶם יִהְיֶה שִׂיחַ הַשָּׂדֶה וְעֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח *the plants of the field were not yet in the earth*, did not yet exist. 6, 4. Is. 11, 16. Absol. Gen. 13, 7 וַיְהִי רִיב *and there was strife*. 15, 17 וַיְהִי חֲשֵׁכָה *there was darkness*. Zech. 14, 6. Is. 15, 6. Ecc. 1, 9. 10.—Also, *to exist, to live*; so Gr. *εἶμι*, e. g. ἔστ' εἶσι Hom. Od. 15. 432; οὐ δύναμαι Il. 6. 131. Matt. 2, 18. So Job 3. 16 *as a hidden untimely birth* לֹא אֶהְיֶה *I had not been*, should not have existed, lived. Is. 23, 13. Dan. 1, 21. Ecc. 2, 7. 18. 4, 16. 6, 12.

The following constructions and phrases may also be noted: aa) הָיָה קֹטֵל, *he was slaying*, for *he slew*; comp. Syr. ܗܘܐ ܩܛܠ. Gen. 4, 17 וַיְהִי בֹּנֶה *and he was building*. 15, 17 וַיְהִי הַשֶּׁמֶשׁ בָּאָה *and the sun was going down*. Is. 10, 14. Often in the later writers. Job 1, 14. Neh. 1. 4. 2, 13. 15. bb) הָיָה לְ, *to be to* any one, i. e. *to belong to*. and with a personal subject, *to have*. Gen. 12, 16 וַיְהִי לוֹ צֹאן וּבָקָר *and he had sheep and oxen*. Ex. 20, 3 לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים *thou shalt have no other gods*. Gen. 13, 5. 2 Sam. 12, 2. Is. 5, 1; לְ omitted 2 Sam. 4, 2. Comp. יֵשׁ לִי, Gr. ἔστι μοι, Arab. كان لى est mihi, i. q. habeo, Cor. 10. 100. cc) Also הָיָה לְ, *to be for* any thing, i. e. *to serve as* or *for* any thing. to be any thing, Gr. εἶναί τι, γίνεσθαι εἴς τι. Gen. 1, 15 וְהָיוּ לִמְאוֹרוֹת *and they shall be for lights*. v. 14. 29. Is. 1, 14 הָיוּ עָלַי לָטֹרַח *they are to me for a burden*. With לְ c. inf. Is. 5, 5 וְהָיָה לְבָצַר *and it shall be for consuming*, burning, pr. Eng. *it shall be to burn*. With a dat. of pers. Gen. 6, 21 וְהָיָה לְךָ וְלָהֶם לְאָכְלָה *and it shall be to thee and to them for food*. Ex. 4, 16 הוּא יִהְיֶה לְךָ לְפֶה וְאַתָּה תִּהְיֶה לּוֹ לֵאלֹהִים *he shall be to thee for a mouth, and thou shalt be to him for God*, i. e. he shall speak in public whatever thou shalt suggest to him in private.—Sometimes הָיָה לְ is i. q. *to show oneself* so and so, *to acquit oneself as*; 1 Sam. 4, 9 הִתְחַזְּקוּ וִהְיוּ לַאֲנָשִׁים *be strong and quit yourselves like men*. So with לְ twice, 1 Sam. 18, 17 הֱיֵה־לִי לְבֶן־חַיִל *be thou valiant for me*, pr. quit thyself for me as a man of valour. dd) The formula הָיָה לַעֲשׂוֹת has a double signif. α) *to be, about to do, to begin to do*, as Gen. 15, 12 וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and the*

sun was about to go down, was in going down. 2 Chr. 26, 5 וַיְהִי לִדְרֹשׁ אֱלֹהִים *and he began to seek God*, applied himself to seeking God. β) *to be about to be done*, implying necessity, *it must*, *it ought*, etc. Josh. 2, 5 וַיְהִי הַשַּׁעַר לִסְגֹּר *and the gate was to be shut*, it was time to shut the gate. Is. 6, 13 *a tenth part in her* ... הָיְתָה לְבַעַר *shall be to destroy*, i. e. shall be destroyed. So with the passive, Ez. 30, 16 וְנֹא תִהְיֶה לְחִבָּקֵעַ *and No* (Thebes) *shall be to be rent asunder*, i. e. shall be destroyed. ee) הָיָה עִם פ׳ *to be with* any one, in various senses: α) *to be on his side*, of his party, 1 K. 1, 8; see עִם no. 1. Comp. εἶναι μετά τινος Matt. 12, 30. β) הָיָה עִם אִשָּׁה *to be with a woman*, i. q. to lie with her, Gen. 39, 10. 2 Sam. 13, 20. Comp. Syr. ܗܘܐ ܥܡ ܐܢܬܬܐ, Hist. of Susann. 14. Judith 12, 16. γ) *to be in one's mind*, *heart*, i. q. הָיָה עִם לִבּוֹ 1 K. 11, 11; see עִם no. 2. c. ff) הָיָה בְעֵינֵי פ׳ *to be in the eyes of* any one, i. e. *to seem to* him, see עַיִן no. 1. b. gg) הָיָה עַל *to be over* any one, i. q. to protect him; pr. of a wall, 1 Sam. 25, 16. Metaph. Zech. 12, 2 וְגַם עַל יְהוּדָה יִהְיֶה *and also over Judah shall* (God) *be*, i. e. he will protect Judah.

Niph. נִהְיָה only in Præt. and Part. i. q. Kal, but less frequent.

1. *to come to pass*, *to happen*, *to be*. Judg. 19, 30 לֹא־נִהְיְתָה וְלֹא־נִרְאֲתָה כָזֹאת *no such thing had come to pass nor was seen*. 20, 3. 12. Deut. 4, 32. Jer. 5, 30. Ez. 21, 12. Neh. 6, 8. Dan. 12, 1.

2. *to become*, *to be made* or *done*, *to be accomplished*. Part. fem. נִהְיָה *it is done!* it is over! Mic. 2, 4. So תַּאֲוָה נִהְיָה *a desire accomplished*, fulfilled, Prov. 13, 19; comp. parall. בָּאָה v. 12. With לְ *to become* any thing. lit. *for* any thing, Deut. 27, 9. With מֵאֵת noting the author, 1 K. 12, 24. 1, 27. 2 Chr. 11, 4.

3. *to be*, as the subst. verb, Joel 2, 2. Twice emphat. implying the idea of something finished and past; as Lat. '*fuimus* Troes.' Dan. 2, 1 וּשְׁנָתוֹ נִהְיְתָה עָלָיו *and his sleep for him had been*, i. e. sleep for him was over, existed no more; עָלָיו for לוֹ, אֵלָיו. Theodot. well, ὁ ὕπνος αὐτοῦ ἀπεγένετο ἀπ' αὐτοῦ, Vulg. *fugit ab illo*. Comp. 6, 19. Dan. 8, 27 *and I Daniel* נִהְיֵיתִי וְנֶהֱלֵיתִי *had* BEEN (vulg. Engl. *was done up*) *and was sick*. Vulg. *langui et ægrotavi*.

Note. As the notion of the substantive verb is too abstruse and metaphysical to be regarded as primitive, etymologists have with good reason sought after the origin of the Heb. verbs הָיָה and הָוָה. With some I formerly embraced the conjectural opinion, that the primary idea was that of *falling*, comp. Arab. هوى ruit, decidit; and that the sense of *falling out*, *coming to pass*, was derived from this; in support of which one might appeal to Pers. افتادن to fall, to fall out, to happen. But I cannot now regard this signification as the primary one. The notion of *existence* would seem rather to come from that of *living*, applied metaph. even to inanimate things; so that then the verbs הָיָה, הָוָה, and הָיָה, הָיָה, may all be referred to the same origin. Of these הָיָה and הָוָה signify primarily *to breathe*, to blow, (comp. הָבַל, אָהַב, אָבָה, אָוָה,) which notion then passes over into the signif. partly of breathing after, desiring, rushing, and partly of living, existing. See more under הָוָה. Some also regard the verbs הָוָה and הָיָה as very closely related to the pronouns הוּא and הִיא.

הַיָּה f. in Cheth. Job 6, 2. 30, 31, for הַוָּה *fall*, *ruin*, *calamity*.

הֵיךְ a form imitating the Chaldee, for אֵיךְ *how?* 1 Chr. 13, 12. Dan. 10, 17.—Freq. in Chaldee writers; Samar. ࠄࠉ id.

הֵיכָל comm. gend. once fem. Is. 44, 28. Plur. ־ִים, once וֹת Hos. 8, 14.

1. *a large building*, *edifice*, *a palace*, Prov. 30, 28. Is. 39, 7. Dan. 1, 4.—It comes from r. יָכֹל i. q. כּוּל, כָּהַל, to take, to hold; espec. to be capacious, spacious. Syr. ܗܝܟܠܐ, Arab. هَيْكَلٌ, Ethiop. ሀይካል, id. also a temple. There is likewise a verb هَيْكَلَ.

2. הֵיכַל יְהוָֹה *the palace of Jehovah*, i. e. *the temple* at Jerusalem, 2 K. 24, 13. 2 Chr. 3, 17. Jer. 50, 28. Hagg. 2, 15. Zech. 6, 14. 15; elsewhere בֵּית יְהוָֹה. Spoken also of the sacred tabernacle in use before the building of the temple, comp. בַּיִת no. 2; 1 Sam. 1, 9. 3, 3. Ps.

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5, 8; not 2 Sam. 22, 7. Ps. 29, 9, where the heavens are to be understood. Poet. for *the heavens*, Ps. 11, 4. 18, 7 et 2 Sam. 22, 7. Ps. 29, 9. Mic. 1, 2. Sometimes the epithet *holy* is added.

3. Spec. for *a part* of the temple of Jerusalem, *the outer sanctuary*, or rather the temple itself, *ὁ ναὸς κατ' ἐξοχήν*, as distinguished from the holy of holies (הִבִּיר); so 1 K. 6, 5 לַהֵיכָל וְלַדְּבִיר. v. 17. 7, 50.—But הֵיכָל does not stand for the holy of holies itself.

הֵיכַל Chald. m. emphatic. הֵיכְלָא, c. suff. הֵיכְלֵהּ, as in Hebr.

1. *palace* of the king, Dan. 4, 1. 26. Ezra 4, 14.

2. *the temple*, Dan. 5, 2. 3. 5.

הֵילֵל Is. 14, 12, according to Sept. Vulg. Targ. Rabbin. Luth. *brilliant star*, i. e. *Lucifer*, the morning star. Aptly, since it is followed by בֶּן־שַׁחַר *son of the morning*; and in Chaldee also this star is called כּוֹכַב נְגָהָּה, Arab. كَوْكَبُ الصُّبْحِ, i. e. splendid star. In this sense הֵילֵל would be derived from r. הָלַל to shine, as a participial noun from a conj. קַיְטַל, comp. Arab. بَيْطَرَ, Syr. ܒܝܛܪ, and the like; or rather it is for הַלָּל verbal of Pi. *light-giving, radiant.*—The form הֵילִל is elsewhere Imperat. Hiph. of the verb יָלַל in the signif. *wail, lament*, Ez. 21, 17. Zech. 11, 2. This gives here a less apt sense; though adopted by Syr. Aqu. Jerome.

הֵימָם see in חוֹמָם.

הֵימָן (i. q. מְהֵימָן Chald. and Syr. faithful) *Heman*, pr. n. a) A wise man of the tribe of Judah, who lived before the times of Solomon, 1 K. 5, 11. 1 Chr. 2, 6. b) A Levite, of the family of the Kohathites, one of David's chief singers, 1 Chr. 6, 18 [33]. 15, 17. 16, 41. 42. Ps. 88, 1.—Some have supposed these to be one and the same person; but see Thes. p. 117.

הִין *a hin*, a measure of liquids containing the seventh part of a *bath*, i. e. twelve Roman sextarii, according to Jos. Ant. 3. 8. 3. ib. 3. 9. 4; or about five quarts English.—Num. 15, 4 sq. 28, 5. 7. 14. Ezra 4, 11. Sept. εἶν, ἴν, ἶν.—This word corresponds to the Egyptian *hn*, *hno*, which signifies pr. *vessel*, and then a small measure, *sextarius*, Gr. ἴνιον. See Leemans Lettre à Salvolini p. 154. Böckh Metrol. Untersuch. pp. 244, 260. But it is not certain that these Heb. and Egypt. measures were of the same size.

הָכִי see כִּי.

* הָכַר once in fut. Kal (or perh. Hiph. Heb. Gr. § 52. n. 4) Job 19, 3 לֹא תַכְּשׁוּ תַּהְכְּרוּ לִי, Sept. οὐκ αἰσχυνόμενοί με ἐπ' ἐμοί, Jerome: *et non erubescitis opprimentes me.* Usually compared with Arab. هكر to be stupified, stunned; Hiph. *to stupify, to stun*; whence in Job l. c. *shameless ye stun me.* Better perhaps i. q. Arab. خكر *to injure*, to litigate pertinaciously; whence in Job l. c. *shameless ye injure me.*—Several Mss. read תַּחְבְּרוּ.

הַכָּרָה f. (r. נָכַר, verbal of Hiph. after the form הַצָּלָה, Heb. Gr. § 83. 28. § 84. l.) *a regarding*; hence הַכָּרַת פָּנֶיהָם *the regarding of their persons*, i. e. respect of persons, partiality, in a judge, Is. 3, 9. Comp. the phrase הִכִּיר פָּנִים in נָכַר Hiph. no. 1.

* הַל 1. The article, Arab. اَلْ, in Hebr. הַ, the letter ל being assimilated to the next letter and inserted in it; see above on p. 240, note 2.

2. Particle of interrogation, Arab. هَلْ, whence comes הֲ interrogative, q. v. The full form is found once Deut. 32. 6, according to the reading of the Nahardeenses; who separate הֲלֹא יְהוָה, which is elsewhere written as one word, הלֹיהוה. In that case, גָּבַל is to be construed with the accusative, as is often done.

הָלְאָה (Milél, pron. *hâ-l'ah*) adv. *off, afar off*, pr. *to* a distance, *thither* away. It is for הַלְאָה from הַל *that*, as בָּזוֹאת Is. 8, 1 for בְּזֹאת. Corresp. are Chald. לְהַלָּא, לְהַלְאָה, Syr. ܠܗܠܐ, ܠܗܠܐ, id. whence the verb ܗܠܐ to prolong, to remove.

1. Of space, Gen. 19, 9 גַּשׁ־הָלְאָה *stand off*, stand back, see in נָגַשׁ; Sept. ἀπόστα ἐκεῖ, Vulg. *recede illuc*; see Comment. on Is. 49, 20. (Others, *come nearer*, but inaptly.) 1 Sam. 10, 3 מִשָּׁם וָהָלְאָה *from*

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thence further. 20, 22 מִמֶּךָּ וָהָלְאָה *from thee further.* i. e. *beyond thee.* v. 37. (Opp. מִמֶּךָּ וָהֵנָּה this side of thee.) Num. 32, 19. Is. 18, 2. 7 עַם נוֹרָא מִן־הוּא וָהָלְאָה *a people terrible and further off than he,* beyond; others here of time: *from the first and onward;* see Comm. on Is. l. c. So מֵהָלְאָה לְ *further off than, beyond,* as Am. 5, 27 מֵהָלְאָה לְדַמָּשֶׂק *beyond Damascus.*

2. Of time, *further, forward, onward.* 1 Sam. 18, 9 מֵהַיּוֹם הַהוּא וָהָלְאָה *from that day forward.* Lev. 22, 27. Is. 18, 2. 7, see in no. 1.

Hence as a denom. verb comes

NIPH. part. fem. מִתְנַהֲלְאָה *removed, remote;* collect. the far remote, Mic. 4, 7.

הִלּוּלִים m. plur. (r. הָלַל) verbal of Piel, *days of rejoicing, thanksgiving festivals,* after the ingathering of the fruits and harvest, Judg. 9, 27. Lev. 19, 24.

הֲלֹם see חֲלֹם.

הַלָּז pron. demonstr. comm. gend. *this, these.* Masc. Judg. 6, 20. 1 Sam. 14, 1. 17, 26. 2 K. 23, 17. Zech. 2, 8. Dan. 8, 16. Fem. 2 K. 4, 25.—The fuller form is הַלָּזֶה, which is apocopated also in Arabic, الَّذُ, الَّذِ.

הַלָּזֶה m. *this,* Gen. 24, 65. 37, 19. It is compounded from זֶה and the full form of the article הַל, comp. עִמָּהֶם for עִמְּהֶם; or according to Hupfeld from זֶה and הָלָא i. q. הָלְאָה, which is also favoured by the Talmudic plur. הַלָּלוּ for הָלָא אֵלּוּ. Corresponding is Arab. الَّذِي, which also takes the force of a relative.—Hence by apoc. הַלָּז, الَّذُ, by aphæresis لذى.

הַלֵּזוּ id. once Ez. 36, 35; joined with אֶרֶץ, and therefore fem.

הֲלִיךְ or הֲלִיכָה m. (r. הָלַךְ) *a going, step.* Job 29, 6 הֲלִיכַי *my steps.*

חֲלִיכָה f. (r. הָלַךְ) only in plur. חֲלִיכוֹת.

1. *goings, progress,* Nah. 2, 6. Spec. *pomp. processions,* in honour of God, Ps. 68, 25.

2. *ways,* Hab. 3, 6 חֲלִיכוֹת עוֹלָם לוֹ *the ancient ways are to him,* i. e. his ways are as of old, in ancient times.—Trop. *ways* of life; Prov. 31, 27 חֲלִיכוֹת בֵּיתָהּ (she looketh well) *to the ways of her household,* i. e. to her domestic affairs.

3. *companies of travellers, caravans,* Job 6, 19.

הָלַךְ * and יָלַךְ (Heb. Gr. § 77) fut. יֵלֵךְ, וַיֵּלֶךְ, from יָלַךְ, once with Yod אֵירְלָכָה Mic. 1, 8; poet. יְהַלֵּךְ from הָלַךְ, twice תְּהַלֵּךְ Ex. 9, 23. Ps. 73, 9; Imp. לֵךְ, with He parag. לְכָה (see in no. 7), or He being dropped לֶךְ fem. לְכִי, לֵכִי, לֵכֶן, rarely חֲלֹכִי Jer. 51, 50; Inf. abs. הָלוֹךְ. constr. לֶכֶת, c. suff. לֶכְתִּי; part. הֹלֵךְ.

1. *to go, to walk, to go forth,* also rarely *to come,* etc. Chald. and Syr. Pa. id. Arab. هلك to perish.—1 Sam. 17, 39. Gen. 3, 14. Is. 6, 8 מִי יֵלֵךְ לָנוּ *who will go for us?* sc. as our messenger, prophet. Job 38, 35. Often before an infin. with לְ, as הָלַךְ לִגְזֹז *he went to shear* Gen. 31, 19. הָלַךְ לִקְרֹא *he went to call* 1 K. 22, 13. Judg. 8, 1. In a different sense, Gen. 25, 32 הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת *lo! I am going to die,* am at the point of death.—With another finite verb הָלַךְ is often apparently redundant, mostly in the language of common life; as Job 1, 4 הָלְכוּ וְעָשׂוּ מִשְׁתֶּה *they went and made a feast.* Gen. 35, 22. Ex. 2, 1. Josh. 9, 4. al.

The following constructions are to be noted: a) With אֶל of the person *to* whom one goes. Num. 22, 37 לָמָּה לֹא הָלַכְתָּ אֵלַי *wherefore wentest (camest) thou not unto me?* 1 Sam. 17, 44. Sometimes in a hostile sense; see אֶל A. 3. 1 Sam. 17, 33. 2 Chr. 11, 4. Also of place *to* which, Gen. 22, 2. Jon. 1, 2. b) With לְ of place whither; as הָלַךְ לְבֵיתוֹ *he went to his house,* went home, 1 Sam. 10, 26. לְאָהֳלוֹ *to his tent* Judg. 19, 9. לְמִקוֹמוֹ Judg. 19, 28. c) With an accus. and He parag. in the same sense; Gen. 28, 2 לֵךְ פַּדֶּנָה אֲרָם בֵּיתָה בְּתוּאֵל *go to Padan-aram, to the house of Bethuel.* 1 K. 17, 9. Without He, 2 Chr. 9, 21 אֳנִיּוֹת הֹלְכוֹת תַּרְשִׁישׁ *ships going to Tarshish.* Judg. 19, 18.—But with a simple accus. the sense is also *to go through, to pass through;* Deut. 1, 19 וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר *we went through all the desert.* 2, 7. So too הָלַךְ דֶּרֶךְ *he went the way,* see in דֶּרֶךְ no. 2. d) With עַד, Gen. 22, 5. Judg. 19, 18. al

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e) Rarely with עַל, Jer. 3, 18. 2 Sam. 15, 20 וַאֲנִי הֹלֵךְ עַל אֲשֶׁר אֲנִי הֹלֵךְ *and I go whither I go.* Jer. 3, 6. f) The phrase בְּ חָלַךְ has several senses: *α*) *to go* i. e. move about *in* a place; Josh. 5, 6 הָלְכוּ בְנֵי יִשְׂרָאֵל בַּמִּדְבָּר *the children of Israel went* (*walked*) *in the desert.* 14, 10. Judg. 11, 16. 18. *β*) *to go into* a place, *to enter*, see בְּ A. no. 7. Is. 38, 10 אֵלְכָה בְּשַׁעֲרֵי שְׁאוֹל *I shall enter the gates of Sheol.* חָלַךְ בַּשֶּׁבִי and חָלַךְ בַּגּוֹלָה *to go into captivity*, Is. 46, 2. Jer. 20, 6. Lam. 1, 18. *γ*) *to go with* a person or thing, i. q. *to take along*, Ex. 10, 9. Jer. 46, 22. Hos. 5, 6. g) אֶת, חָלַךְ עִם, *to go with* any one, *to accompany*, Gen. 24, 58. Ex. 10, 24; particularly as an ally in war, Gen. 14, 24. Josh. 10, 24. Judg. 1, 17. 4, 8. 7, 4. More rarely *to go in company with, to company with*, Job 34, 8; metaph. 31, 5. h) חָלַךְ לִפְנֵי *to go before* any one, 2 Sam. 6, 4. So of God and his angel as leading his people, Ex. 13, 21. 23, 23. 32, 1. 21. 34. i) חָלַךְ אַחֲרֵי *to go after* a person or thing, *to follow*; comp. in N. T. ἔρχεσθαι ὀπίσω. Gen. 24, 5 אוּלַי לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי *perhaps the woman will not be willing to follow me.* v. 8. 31, 17. Ruth 2, 9. Often in a bad sense; Hos. 2, 15 [13] וַתֵּלֶךְ אַחֲרֵי מְאַהֲבֶיהָ *and she went after her lovers.* ח׳ אַחֲרֵי אֱלֹהִים אֲחֵרִים *to go after other gods* Deut. 8, 19. 11, 28. 13, 3. Judg. 2, 12. Jer. 35, 15. Metaph. ח׳ אַחַר שְׁרִירוּת לֵב *to follow stubbornness of heart* Jer. 3, 17. 9, 13. 11, 8.

2. Metaph. *to walk*, i. q. *to live*, to pursue a way of life, see דֶּרֶךְ no. 3. Very often in the phrase בְּדַרְכֵי מ׳ הָלַךְ דַּרְכּוֹ, *to walk in the way of* any one, to imitate his life and conduct, see in דֶּרֶךְ no. 3. a. So ח׳ בְּחֻקּוֹת יי *to walk in the statutes of Jehovah* Ez. 5, 6. 7. 11, 12. 20. בְּמִשְׁפְּטֵי יי Ez. 37, 24. Ps. 89, 31. בְּיִרְאַת יי Neh. 5, 9 etc. etc. Also חָלַךְ בַּעֲצַת מ׳ *to walk in the counsel of* any one, to live and act as he does, Ps. 1, 1, comp. Mic. 6, 16. Ps. 81, 13. 2 Chr. 22, 5. Poet. c. acc. (like דֶּרֶךְ, ח׳ דַּרְכּוֹ,) Is. 33, 15 הֹלֵךְ צְדָקוֹת *walking in righteousness*, living a righteous life. Mic. 2, 11 הֹלֵךְ רוּחַ וְשֶׁקֶר *walking in wind and falsehood.* So with an adject. subjoined, הֹלֵךְ תְּמִים *walking uprightly* Ps. 15, 2. Prov. 28, 8.

3. Used often of inanimate objects; thus ships are said *to go* Gen. 7, 8. 2 K. 22, 46; wheels Ez. 1, 19. 10, 16; the moon in the heavens Job 31, 26; rumours 2 Chr. 26, 8. Spec. of waters, streams, *to flow, to run*; Gen. 2, 14 הוּא הַחֹלֵךְ קִדְמַת אַשּׁוּר *which flows before Assyria.* Josh. 4, 18. 1 K. 18, 35. Ecc. 1, 7. Is. 8, 6. 7. Comp. Virg. Æn. 8. 726 'Euphrates ibit jam mollior undis.'—Poet. of a land, *to go* or *flow with* any thing, i. e. to produce it in abundance, see Heb. Gr. § 135. 1. n. 2; with accus. Joel 4, 18 הַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם *the hills shall flow with milk, and all the valleys of Judah shall flow with water* sc. in abundance. So too Ez. 7, 17 et 21, 12 [7] כָּל־בִּרְכַּיִם תֵּלַכְנָה מָיִם, Vulg. *omnia genua fluent aquis*, sc. for terror.

4. Spec. *to go away, to depart*; in this sense opp. to בּוֹא q. v. no. 2 init. 1 Sam. 15, 27 *and Samuel turned* לָלֶכֶת *to go away.* 10, 9. With מִן *from* any place or person 1 K. 2, 41; מֵעִם 1 Sam. 10, 2. 14, 17; מֵאֵת Jer. 3, 1; מִפָּנַי Ecc. 8, 3; מֵעָנַי Judg. 6, 21. So by euphemism for death, Gen. 15, 2 אָנֹכִי הֹלֵךְ עֲרִירִי *I depart* (*die*) *childless.* Ps. 39, 14. 2 Chr. 21, 20.—Also *to be gone, to perish*, Arab. ذهب, of men Job 19, 10. 14, 20; *to vanish*, of a cloud Job 7, 9. 27, 21; of the breath Ps. 78, 39.

Note. In the preceding senses and constructions, and espec. in no. 4, there is sometimes appended to הָלַךְ a pleonastic dative of the subject, חָלַךְ לוֹ i. q. Fr. *s'en aller*, Ital. *andarsene*; which seems to have belonged chiefly to the language of every-day life. Cant. 4, 6 אֵלֵךְ לִי אֶל־הַר הַמּוֹר *I will go* (get me) *to the mount of myrrh.* Jer. 5, 5. Imperat. לֵךְ־לְךָ *go for thyself*, get thee away, Gen. 12, 1. 22, 2. לְכִי־לָךְ Cant. 2, 10. 13.

5. A not unusual formula is the following: הָלַךְ חָלוֹךְ וְדַבֵּר *he went on going and talking*, i. e. talking as he went 2 K. 2, 11. So 1 Sam. 6, 12 הָלְכוּ חֹלוֹךְ וָגָעוֹ *they went on lowing as they went.* Is. 3, 16 חָלוֹךְ וְטָפוֹף תֵּלַכְנָה *they walk mincing as they go.* 2 Sam. 3, 16. Josh. 6, 9. In this sense the same idiom is found in other verbs of going, as עָלָה וּבָכֹה 2 Sam. 15, 30; יָצָא וְקָטֹן 16, 5; comp. 1 K. 20, 37. Jer. 12, 47.—But it is peculiar to הָלַךְ that *to go* is also used

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trop. for *to go on* in any thing, *to increase;* and that in a threefold construction: a) With the infin. pleonast. הָלוֹךְ and a participle or verbal adj. of another verb; Gen. 26, 13 וַיֵּלֶךְ הָלוֹךְ וְגָדֵל *he went on going and growing*, i. e. grew more and more. Judg. 2, 24 וַתֵּלֶךְ יַד־בְּנֵי־ יִשְׂרָאֵל הָלוֹךְ וְקָשָׁה *and the hand of the Israelites went on going and being hard*, i. e. grew harder and harder upon Jabin. 1 Sam. 14, 19. 2 Sam. 5, 10. 18, 25. b) Instead of the first הָלַךְ, is not seldom put the verb itself which expresses the action thus increased; as Gen. 8, 3 וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וְשׁוֹב *and the waters returned* (flowed) *from off the earth, going and returning*, i. e. more and more. 12, 9. Rarely for the first הָלַךְ is put חָרֵב, as Gen. 8, 5 *and the waters* חָיוּ הָלוֹךְ וְחָסוֹר *were going and decreasing*, i. e. decreased continually, more and more. c) With the part. הָלַךְ and a particip. of another verb; 1 Sam. 17, 41 וַיֵּלֶךְ הַפְּלִשְׁתִּי הוֹלֵךְ וְקָרֵב *and the Philistine went on, going and drawing near*, i. e. drew nearer and nearer. 1 Sam. 2, 26 וְהַנַּעַר שְׁמוּאֵל הָלַךְ וְגָדֵל *and the child Samuel* went on, *going and growing*, i. e. grew more and more. 2 Sam. 3, 1. Esth. 9, 4. Jon. 1, 11. Prov. 4, 18. Comp. in Fr. 'la maladie va toujours en augmentant et en empirant.' —See on the above idioms, Heb. Gr. § 128. 3, and notes.

6. Intensive, *to go swiftly, to run, to rush*, also *to rage;* e. g. of lightning. Ex. 9, 23 וַתְּהַלֶּךְ אֵשׁ אַרְצָה *and fire ran along the ground*. Ps. 73, 9 לְשׁוֹנָם תְּהַלֵּךְ בָּאָרֶץ *their tongue rageth through the earth*. 91, 6 דֶּבֶר בָּאֹפֶל יְהַלֵּךְ *the pestilence* that *walketh* (*rageth*) *in darkness*. Comp. Piel no. 4.—In Kal this signif. is marked by the harder forms תְּהֹלֵל, יְהֹלֵל.

7. Imperat. לֵךְ with He parag. is not only: *go, depart*, etc. Num. 10, 29. 1 Sam. 22, 5. al. sæp. out it also passes over into a particle of inciting. *go to! come! come now!* Lat. *age!* Gen. 31, 44. Num. 22, 6. Judg. 19, 11. It is even addressed to females, instead of לְכִי, Gen. 19, 32. So without He parag. לֵךְ בֹּא *go to! go*, 2 K. 5, 5.—Plur. לְכוּ id. Gen. 37, 20. 1 Sam. 9, 9. al. sæp.

Niph. נֶהֱלַךְ pr. *to be made to go;* hence, *to be gone, to vanish away*, like a shadow, Ps. 109, 23. Comp. Kal no. 4.

Piel חִלֵּךְ i. q. Kal, but only poetic except 1 K. 21, 17; in Chald. and Syr. the usual form.—Spec.

1. i. q. Kal no. 1, *to go about, to walk* like Hithp. Ps. 115, 7. With an adjunct of manner, Job 30, 28. 38, 7. 1 K. 21, 27. Ps. 38, 7. With בְּ Ps. 131, 1.

2. i. q. Kal no. 2, trop. *to walk, to live;* as בֶּאֱמֶת יָי Ps. 86, 11; בְּחֻקּוֹת יָי Ez. 18 9; also Ps. 89, 11. Prov. 8, 20. Ecc. 11, 9.

3. i. q. Kal no. 3, *to go, to flow*, of inanimate things; as ships Ps. 104, 26; streams Ps. 104, 10.

4. Intens. i. q. Kal no. 6, *to go swiftly to speed, to fly;* spoken of arrows Hab. 3, 10; of God on the wings of the wind Ps. 104, 3. Also *to roam about, to ravage;* Lam. 5, 18 *the foxes ravage upon it.* Part. מְחַלֵּךְ *a rover, ravager, robber*, Prov. 6, 11; parall. אִישׁ מָגֵן.

Hiph. הוֹלִיךְ (fr. יָלַךְ), rarely הֵילִיךְ Ex. 2, 9; part. plur. מַהֲלְכִים Zech. 3, 7 from הָלַךְ, formed in the Chaldee manner.

1. Causat. of Kal no. 1, pr. *to cause to go*, hence *to lead*, Deut. 8, 2. 2 K. 24 15. Is. 42, 16. al. Part. מַהֲלְכִים *leaders, companions*, Zech. 3, 7.—Of things, *to take away, to carry*, Zech. 5, 10. Ecc. 10, 20. Ex. 2, 9 הֵילִיכִי אֶת־הַיֶּלֶד הַזֶּה *take away this child.* 2 Sam. 13, 13 וַאֲנִי אוֹלִיךְ אֶת־חֶרְפָּתִי *whither shall I carry my shame?* whither shall I go with it?

2. Causat. of Kal no. 3, *to cause to flow*, e. g. a river, Ez. 32, 14; *to cause to flow off* or *out*, e. g. the sea or tide, Ex. 14. 21.

3. Causat. of Kal no. 4, *to cause to perish, to destroy*, Ps. 125, 5.

Hithpa. הִתְהַלֵּךְ 1. Pr. *to go for oneself*, Fr. *se promener*, comp. Gr. περιπατεῖν; hence *to walk up and down*, as for exercise or amusement, Gen. 3, 8. 2 Sam. 11, 2; *to go about, to walk about*, Ex. 21, 19. Job 1, 7. Zech. 1. 10. 11. 6, 7; *to go, to walk*, Ps. 35, 14. With acc. (like Kal) Job 22, 14 חוּג שָׁמַיִם יִתְהַלָּךְ *he walketh the vault of the heavens.*

2. Trop. like Kal no. 2. Piel no. 2, *to walk, to live.* הִתְהַלֵּךְ בֶּאֱמֶת, הִתְהַלֵּךְ בְּתֹם, ה׳, *to walk in truth, in uprightness*, i. e. so to live, Ps. 26. 3. 101, 2. Prov. 20, 7. 23, 31. *To walk before God* Gen. 17, 1. 24, 40. 48, 15, also *to walk with God* 5, 22. 24. 6

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9, i. e. to live in a manner well pleasing unto God.

3. i. q. Kal no. 3, *to flow*, e. g. wine, Prov. 23, 31.

4. Part. מְהֹלֵךְ Prov. 24, 34, *a ravager, robber*. Comp. Pi. no. 4.

Deriv. besides those here following, are הֵילִיךְ, הֲלִיכָה, מַהֲלָךְ, מַהֲלוּכָה.

הָלַךְ Chald. Pa. *to go, to walk*, Dan. 4, 26.

Aph. id. Part. plur. מַהְלְכִין Dan. 3, 25. 4, 34.

הֵלֶךְ m. 1. *a way, journey*; then i. q. אִישׁ הֵלֶךְ *a wayfarer, traveller*, 2 Sam. 12, 4. Comp. Heb. Gram. § 104. 2. *a.*

2. *a flowing, a stream.* 1 Sam. 14, 26 הֵלֶךְ דְּבַשׁ *a flowing of honey*, i. e. honey was flowing. Comp. הָלַךְ no. 3.

הֶלֶךְ Chald. m. *a way-tax, toll*, Ezra 4, 13. 20. 7, 24.

* הָלַל 1. *to give a clear sharp sound*, an onomatopoetic root. In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellellell-ellellell*; whence *to make ellell* is i. q. to rejoice; see Isenberg Amhar. Lex. p. 112. Comp. Germ. *hallen, gellen*; Engl. *halloo, yell*; and with a sibilant, Germ. *schallen*, Heb. צָלַל.

2. Transferred to light, *to be clear, bright, to shine*, Arab. هَلَّ, Germ. *hell seyn*. Job 29, 3 בְּהָלּוֹ נֵרוֹ *when his candle shined*; for the pleonastic suffix, comp. 33, 20. Ez. 10, 3. See Hiph. and n. הֵילֵל.

3. Trop. of persons *to shine, to make a show*, i. e. in external things and in words, i. q. *to boast, to glory*, Ps. 75, 5. Part. הוֹלְלִים *boasters, the proud*, Ps. 5, 6. 73, 3. 75, 5.—Hence

4. *to be foolish*; see Poel. In the minds of the sacred writers the idea of boasting and pride is always connected with that of folly; as on the other hand modesty and humility are the attendants of wisdom and piety. Comp. עָנָה.

Piel 1. *to praise, to celebrate*, mostly spoken of God, c. acc. הַלְלוּ־יָהּ *praise Jehovah, Hallelujah*, Ps. 104, 36. 117, 1. 145, 2. In the later books c. לְ, pr. *to sing unto Jehovah*. 1 Chr. 16, 36. 25, 3. 2 Chr. 20, 21. 30, 21. Ezra 3, 11; c. בְּ Ps. 44, 9. Also of men, *to praise*, Prov. 27, 2. 28, 4; with אֶל, *to praise to* any one, *to commend*, Gen. 12, 15.

2. Intrans. *to glory*; Ps. 56, 5 בֵּאלֹהִים אֲהַלֵּל *in God will I glory*; c. עַל Ps. 10, 3.

Pual *to be praised, celebrated, renowned*, Ez. 26, 17. Part. מְהֻלָּל one *to be praised, worthy of praise*, e. g. God, Ps. 18, 4. 96, 4. 145, 3.—Ps. 78, 63 וּבְתוּלֹתָיו לֹא הוּלָּלוּ as the vowels now stand: *and their virgins were not praised*, sc. in nuptial songs; comp. Chald. תְּהִלְּלָא nuptial song. But this does not accord with the parallel sentiment in v. 64; and therefore it is better to read הוֹלֵלוּ for הוּלָּלוּ, *they made no lamentation*; see in יָלַל Pu.

Poel הוֹלֵל, fut. יְהוֹלֵל, causat. of Kal no. 4, *to make foolish*, Ecc. 7, 7. Also *to show to be foolish, to put to shame*, Job 12, 17. Is. 44, 25 וְקֹסְמִים יְהוֹלֵל *and showeth diviners to be fools*, puts them to shame.

Poal part. מְהוֹלָל pr. *made foolish*; hence *mad, raving*. Ps. 102, 9 מְהוֹלָלַי *those mad against me*, like קָמַי. Ecc. 2, 2.

Hiph. 1. Causat. of Kal no. 2, *to cause to shine*, Is. 13, 10. Job 41, 10.

2. *to shine*, pr. to cause light, *to give forth light*, i. q. הֵאִיר no. 2, Job 31, 26.

Hithpa. 1. Pass. of Piel no. 1, *to be praised*, Prov. 31, 30.

2. *to boast oneself, to glory*, 1 K. 20, 11. Prov. 20, 14 אָז לוֹ יִתְהַלָּל *he goeth away, and then he boasteth* sc. of his gain. With בְּ of that *in* which one glories Prov. 25, 14. 27, 1; espec. in God Ps. 34, 3. 64, 11. 105, 3. Once c. עִם Ps. 106, 5.

Hithpo. 1. *to be foolish*; hence *to be mad, to rage*, Jer. 25, 16. 51, 7. Nah. 2, 5 יִתְהוֹלְלוּ הָרֶכֶב *the chariots are mad*, i. e. rage, are driven furiously. Jer. 50, 38 בַּאֲלִילִים יִתְהוֹלָלוּ *they are mad in* (after) *idols*.

2. *to feign oneself mad*, 1 Sam. 21, 14.

Deriv. הוֹלֵלוּת, הִלּוּלִים, חֲלַלִים, הֵילֵל, הִלּוּלָה, תְּהִלָּה, תְּהִלָּה, מַהֲלָל; pr. names יְהַלְלְאֵל, מְהֵיטַבְאֵל, and

הִלֵּל *Hillel*, pr. n. m. Judg. 12, 13. 15.

* הָלַם fut. יַהֲלֹם Ps. 74, 6. 1. *to beat, to strike, to smite*. Judg. 5, 26 הָלְמָה סִיסְרָא *she smote Sisera*. Ps. 74, 6. 141, 5. Is. 41, 7 הוֹלֵם פַּטִּישׁ *who smote the anvil*, pr

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חוֹלֶם עֲצֵם; for this change of accent see Lehrg. p. 175, 308. Of a horse's hoof smiting the ground, Judg. 5, 22. Metaph. Is. 28, 1 חֲלוּפֵי יָיִן *smitten of wine*, drunkards; comp. Gr. *oinoplḗx*, Lat. *percussus tempora Baccho* Tibull. and for similar expressions in Arabic see Thesaur. Heb. p. 383.

2. *to smite in pieces, to break*, Is. 16, 8.

3. Intrans. *to break up*, e. g. an army, i. q. *to disband, to scatter themselves*. 1 Sam. 14, 16 וַיֵּלֶךְ וָהָלֹם *and they went on and were scattered*, i. e. dispersed themselves more and more.

Deriv. the three following, and יַהֲלֹם, מַהֲלֻמוֹת.

הֲלֹם pr. *a stroke* or *tap* of the foot, as if showing where to come; hence Adv. of place, *hither*.—Corresp. is Arab. هَلُمَّ *come hither*, declined as an imper. whence fem. هَلُمِّي. Ewald regards it as from הֲלָאָה with ם– added, § 448; but ם seems to be radical.

1. *hither*, to this place, Ex. 3, 5. Judg. 18, 3. 1 Sam. 10, 22. עַד־הֲלֹם *hitherto, thus far*, 2 Sam. 7, 18. 1 Chr. 17, 16.

2. *here*, in this place, Gen. 16, 13.

הֵלָם (stroke) *Helem*, pr. n. m. 1 Chr. 7, 35.

הַלְמוּת f. *a hammer, mallet*, Judg. 5, 26. R. הָלַם.

חָם or חֹם *Ham*, pr. n. of a region or district otherwise unknown, the residence of the *Zuzim*, prob. in or near the country of the Ammonites. Gen. 14, 5.

חֵם or חֵם m. (r. הָמָה) only in Plur. c. suff. חֲמֵיהֶם for חֲמֵיהֶם *their riches, wealth*. Ez. 7, 11 לֹא מֵהֶם וְלֹא מֵהֲמוֹנָם וְלֹא מֵהֶם וְלֹא יֵהָבוּם (there shall remain) *nothing of them, neither of their multitude, nor of their wealth*. The paronomasia of the words מֵהֶם, מֵהֲמוֹנָם, מֵהֶמְיָם, seems to have given occasion for this new or at least unusual form.

הֵם and הֵמָּה pers. Pron. 3 plur. masc. *they*, Lat. *ii*; sometimes connected with a fem. as if for Lat. *eæ*, Zech. 5, 10. Ruth 1, 22.—The general use of this pron. is similar to that of הוּא q. v. viz.

1. Without emphasis, *they*, Lat. *ii*, Gen. 37, 16 הַגִּידָה לִּי אֵיפֹה הֵם רֹעִים *tell me where they are feeding*. 44, 4. Often with a particip. marking the present time. Ex. 5, 8. 6, 27. 14, 3.

2. With a certain emphasis, i. q. *ipsi*. Ps. 37, 9 קֹוֵי יְהוָה הֵמָּה יִירְשׁוּ אָרֶץ *those that wait upon Jehovah, they shall possess the land*. 23 4. 43, 3. Gen. 14, 24.—Gen. 44, 3 *the men were sent away*, הֵמָּה וַחֲמֹרֵיהֶם *they and their asses*. 7, 14. 42, 35.

3. Subjoined to nouns, and with the article; e. g. in the formula בַּיָּמִים הָהֵם *in those days*, Sept. *ἐν ταῖς ἡμέραις ἐκείναις*, Gen. 6, 4. Ex. 2, 11. Deut. 17, 9. al. sæp. More rarely בַּיָּמִים הָהֵמָּה Joel 3, 2. 4, 1. Zech. 8, 23. See in הוּא no. 3.

4. As involving the idea of the substantive verb, *they are*, Gen. 3, 7 *and they knew* כִּי עֵירֻמִּים הֵם *that they* (were) *naked*. 34, 23. Ex. 15, 23. Is. 37, 19. sæp. —Hence הֵם, הֵמָּה, stand also instead of the substantive verb itself; Gen. 25, 16 אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל *these* ARE *the sons of Ishmael*. 34, 21. Ps. 16, 3. Zech. 1, 9. So even with feminines, Cant. 6, 8 שִׁשִּׁים הֵמָּה מְלָכוֹת *there* ARE *threescore queens*. Also for the second person, Zeph. 2, 12; see in הוּא no. 4.

5. With prefixes: a) בְּהֵמָּה *by them* Hab. 1, 16, i. q. comm. בָּהֶם. b) כָּהֵם, כָּהֵמָּה, *as they*, i. q. such, like, 2 Sam. 21, 3. Jer. 36, 32; comp. 2 K. 17, 3. c) לָהֵמָּה i. q. לָהֶם, Jer. 14, 16. d) מֵהֵמָּה *from them* Ecc. 12, 12. Jer. 10, 2. But מֵהֵם Ez. 8, 6 is for מֵה הֵם; see מָה.

* הָמָה fut. יֶהֱמֶה, onomatop. like Engl. *to hum*, Germ. *hummen*, of bees, whence *Hummel* humble-bee; comp. also Germ. *brummen, summen*, Arab. همهم. زمزم. and همس; pr. spoken of any murmuring, confused noise or sound; similar to הָגָה q. v.—Hence:

1. Of the sounds uttered by certain animals, e. g. *to growl* as a bear Is. 59, 11; *to growl* or *snarl* as a dog Ps. 59, 7. 15; *to coo* as a dove Ez. 7, 16. Trop. of the *sighing, moaning* of men Ps. 55, 18. 77, 4; which also is compared with the growling of bears Is. 59, 11, and the cooing of doves Ez. 7, 16.

2. Of various sounds and noises, genr. *to sound, to make a noise*; so of the humming sound of the harp, comp. Germ. *Hummel* as the name of a species of harp or guitar, Is. 16, 11, comp. 14, 11; also

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of other musical instruments Jer. 48, 36; of rain 1 K. 18, 41; of waves, *to rage, to roar*, Ps. 46, 4. Is. 51, 15. Jer. 5, 22. 31, 35. 51, 55; also of a tumultuous crowd, *to be noisy, clamorous*, Ps. 46, 7. 59, 7. 83, 3. Is. 17, 12.—Part. fem. עִיר הוֹמִיָּה Is. 22, 2. Hence הוֹמִיּוֹת poet. *noisy places*, i. e. the public streets, Prov. 1, 21.—Prov. 20, 1 לֵץ הַיַּיִן הֹמֶה שֵׁכָר *wine is a mocker, strong drink is raging*, noisy. Comp. Zech. 9, 15.

3. Trop. of *internal emotion, tumult*, of a mind agitated and disquieted by cares, anxiety, pity, and the like, i. q. *to moan* internally, *to be disquieted*, Ps. 42, 6. 12. Jer. 4, 19. 31, 20; comp. Cant. 5, 4.—This internal moaning or commotion is sometimes compared by the poets to the sound of musical instruments, comp. no. 2; just as Forster relates of the natives of some of the islands in the Pacific, that they call pity 'the barking of the bowels.' Is. 16, 11 מֵעַי לְמוֹאָב כַּכִּנּוֹר יֶהֱמוּ *my bowels sound* (moan) *like a harp for Moab*. Jer. 48, 36 לִבִּי לְמוֹאָב כַּחֲלָלִים יֶהֱמֶה *my heart shall moan for Moab like pipes*.—Hence

4. Of a person roving about from inquietude, q. d. *to buzz about, to ramble*, e. g. an adulterous woman Prov. 7, 11. 9, 13.

Deriv. הָם or הֵם, הָמְיָה, הָמוֹן, pr. n. הֲמוֹנָה.

הֵמָּה see הֵם.

הִמּוֹ and הִמּוֹן Chald. pers. Pron. 3 pers. plur. m. *they*, i. q. Heb. הֵם, Dan. 2, 34. Ezra 4, 10. 23.

הֲמוּלָּה see הֲמֻלָּה.

הָמוֹן m. (r. הָמָה) once fem. Job 31, 34. Comp. חָמֹן.

1. *noise, sound*, e. g. of rain 1 K. 18, 41; of singers Ez. 26, 13. Am. 5, 23; espec. of a multitude 1 Sam. 4, 14. 14, 19. Job 39, 7.—Hence

2. Meton. *a multitude, crowd* of men. קוֹל הָמוֹן *the noise of a multitude*, Is. 13, 4. Dan. 10, 6; espec. a tumultuous crowd, *a tumult*, Is. 33, 3. 2 Sam. 18, 29. הֲמוֹן גּוֹיִם Gen. 17, 4, 5, ה׳ צַמִּים Is. 17, 12, *a multitude of nations*. הֲמוֹן נָשִׁים *a multitude of women, many wives*, 2 Chr. 11, 23. Espec. of troops, *a host, army*, Judg. 4, 7. Dan. 11, 11. 12. 13. Also *a multitude of waters* Jer. 10, 13. 51, 16.

3. *multitude* of possessions, i. e. *abundance, riches, wealth*, Ps. 37, 16. Ecc. 5, 9. Is. 60, 4. Concr. *the rich* Is. 5, 13.

4. *commotion* of mind, *disquietude*. Is. 63, 15 הֲמוֹן מֵעֶיךָ pr. *the sounding* (moaning) *of thy bowels*, i. e. thy compassion. Comp. r. הָמָה no. 3.

הִמּוֹן see הִמּוֹ.

הֲמוֹנָה (multitude) *Hamonah*, prophetical name of a city in a valley where the slaughter of Magog is to take place, Ez. 39, 16. R. הָמָה.

הֶמְיָה f. *sound* of a harp, Is. 14, 11. R. הָמָה.

* הָמַל obsol. root, Arab. هَمَلَ *to rain continually*, kindr. with הָמַר. The primary idea is prob. that of *noise, sound*; comp. הָמָה spoken of rain 1 K. 18, 41.—Hence

הֲמֻלָּה and הֲמוּלָּה f. *noise, sound*, i. q. הָמוֹן. Jer. 11, 16. Ez. 1, 24 בְּלֶכְתָּם קוֹל הֲמֻלָּה כְקוֹל מַחֲנֶה (I heard) *as they went the sound of their noise as the sound of a host*. Comp. קוֹל הָמוֹן Is. 13, 4. 33, 3. 1 K. 20, 13. 28; espec. Dan. 10, 6.

* הָמַם fut. יָהֹם, i. q. הוּם, pr. *to put in motion*; hence

1. *to put in commotion, consternation; to disturb, to discomfit*, e. g. God his enemies, Ex. 14, 24. 23, 27. Josh. 10, 10. Ps. 144, 6 שְׁלַח חִצֶּיךָ וּתְהֻמֵּם *send forth thine arrows and discomfit them* sc. the enemies. Ps. 18, 15. 2 Chr. 15, 6 אֱלֹהִים הֲמָמָם בְּכָל־צָרָה *God did discomfit them with all affliction*.—Hence

2. *to destroy utterly*, to make extinct, Deut. 2, 15. Esth. 9, 24 joined with אִבֵּד; Jer. 51, 34 joined with אָכַל.

3. *to impel, to drive*. Is. 28, 28 חָמַם גִּלְגַּל עִגְלָתוֹ *he driveth the wheels of his car*, i. e. threshing-dray.

Niph. fut. יֵהֹם, *to be moved, disturbed*, e. g. a city, land. Ruth 1, 19. 1 Sam. 4, 5. 1 K. 1, 45.—Simonis wrongly refers this form to הוּם.

הָמֹן i. q. הָמוֹן q. v. hence Ez. 5, 7 יַעַן הֲמָנְכֶם מִן־הַגּוֹיִם *because of your tumult more than the nations*, i. e. because you have been more tumultuous than the nations round about; comp. r. הָמָה

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no. 2. Here הֲמָנְכֶם is for הֲמֹנְכֶם (from הָמוֹן); or perh. this latter form is the true reading.

הָמָן *Haman* pr. n. of a Persian noble, celebrated for his plots against the Jews, Esth. 3, 1 sq.—Perh. Pers. همام *homâm* magnificent, splendid; or Sanscr. *hêman*, the planet Mercury.

הַמְנִיךְ Chald. or according to Cheth. הַמְנוּךְ, Dan. 5, 7. 16. 29, *a necklace, neck-chain* Lat. *monile*. Corresponding is Syr. ܗܡܢܝܟܐ, ܗܡܢܝܟܐ, and Gr. *μανιάκης, μανίακον, μάννος*, also *μανάκιον, μαννάκιον*, all which are diminutives from *μάνος, μάννος, μόννος*, words chiefly Doric, whence also Lat. *monile;* see Polyb. 2. 31. Pollux 5. 16; also the LXX, in Biel and Schleusner. The ה in the Chald. and Syriac words is prosthetic, and ךְ or ־יךְ is a diminutive ending common also to the Persians and Greeks. Comp. also Sanscr. *mani*, a gem, pearl.

* הָמַס obsol. root, i. q. همس, همش, which are spoken of any *light noise*, comp. הָמָה, הָמַל, הָמַן, הָמַר; e. g. as of persons moving or walking; or of small boughs or brushwood thrown together and breaking, i. e. the cracking or crackling of brushwood; comp. by transpos. هشم to break any thing dry, as twigs, brushwood. هشيم brushwood.—Hence

הֲמָסִים m. plur. Is. 64, 1, *brushwood, twigs*. Saadias well retains الهمس.

* הָמַר not in use in Hebrew; Arab. همر *to flow rapidly, to stream, to pour;* هَمْرَةٌ rain, a heavy shower. The primary idea is doubtless that of *noise, sound* (comp. הָמָה, and see זָמַר II, note,) as in הָמַל, which indeed comes from this root, the ר being softened into ל. Hence prob. also the Greek *ὄμβρος*, Lat. *imber*. Similar is מָרַר.

Deriv. מַהֲמֹרוֹת.

* I. הֵן pers. Pron. 3 pers. plur. fem. *they, eæ;* found only with prefixes, as בָּהֵן Gen. 19, 29. 30, 26. 37; כָּהֵן Ez. 18, 14; מֵהֵן Ez. 16, 47; לָהֵן *therefore* Ruth 1, 13. As a separate pronoun it always takes ה parag. as הֵנָּה, q. v.

* II. הֵן, with Makk. הֶן־ 1. Adv. or interj. demonstrative, *lo! behold!* Kindred particles are Arab. أَنْ lo! هُنَا, هَنَّا here, Gr. *ἤν, ἠνί* i. q. הִנֵּה, *ἠνίδε*, Lat. *en;* also Chald. הֵן, הָהֵן, אָהֵן, pron. demonstr. hic, hæc, hoc. Indeed, demonstrative pronouns and adverbs are often expressed by the same or similar words; comp. إِذَا, إِذْ lo! and هذا this; אֵי where, and أَيٌّ who?—Gen. 3, 22. 4, 14. 11, 6. 15, 3. 19, 34. 27, 11. 29, 7. 30, 34. 39, 8. 47, 23. Job 8, 19, etc. More frequent is הִנֵּה q. v.

2. It passes over into a particle of affirmation, *lo!* i. q. *yea, surely*, as in the Talmud. Gen. 30, 34 where Saadias well, نعم. Hence לָהֵן i. q. לָכֵן.

3. Also into a particle of interrogation, *num?* or at least of oblique interrogation, *whether?* Jer. 2, 10 רְאוּ הֵן הָיְתָה כָזֹאת *see, whether there be such a thing.* Comp. Chald. הֵן no. 2. This transition of demonstrative particles into interrogatives is easy; comp. Heb. הֲ, אִם lett. B; also Syr. ܗܳܐ lo! which is used interrogatively in some formulas, as ܠܳܐ ܗܳܐ is not? Lat. *ecquid?* for *en quid* or *ecce quid.*

4. As a conditional particle, *if*, i. q. אִם lett. C, like Chald. הֵן, Syr. ܐܶܢ; but chiefly in the later books which verge towards Chaldaism. E. g. 2 Chr. 7, 13 where אִם follows. Job 40, 23. Is. 54, 15. Jer. 3, 1. The manner in which this signification has arisen, is apparent from the following passages of the Pentateuch: Lev. 25, 20 *what shall we eat the seventh year?* הֵן לֹא נִזְרַע for *lo! we shall not sow*, etc. i. q. unless we sow, *if* we do not sow. Ex. 8, 22.

הֵן Chald. 1. *lo! surely*, Dan. 3, 17.
2. *whether*, Ezra 5, 17.
3. *if*. Dan. 2, 5. 6. 3, 15. 18. Repeated, *if—or, whether—or*, Ezra 7, 26.

הֵנָּה (Milél) I. As pers. Pron. 3 pers. plur. fem. *they, eæ*, Gen. 41, 19; also *themselves, ipsæ, αὐταί*, Gen. 33, 6; with art. *these* 1 Sam. 17, 28.—Often as including the substantive verb, Gen. 6, 2

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כִּי לִבְּרוֹת חֲנָה ; or put directly for it, Gen. 41. 26 שֶׁבַע פָּרוֹת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה v. 27.—With prefixes, e. g. בָּהֵנָּה Lev. 5, 22. Num. 13, 19 ; מֵהֵנָּה Lev. 4, 2. Is. 34, 16 ; לָהֵנָּה Ez. 1. 5. 23 ; כָּהֵנָּה *as they*, such, Gen. 41, 19. Job 23. 14 ; כָּאֵלֶּה וְכָהֵנָּה *such and such things* 2 Sam. 12, 8.—See הוּא, הֵם.

II. Adv. of place : a) *hither, to this place*, compounded from הֵן II, lo, here, and ה parag. local ; Gen. 45, 8. Josh. 3, 9. al. חֲנָה וָחֲנָה *hither and thither*. this way and that way. Josh. 8, 20. 1 Sam. 20, 21 מִמְּךָ וָחֲלָאָה *from thee hither*, i. e. *on this side of thee*, opp. מִמְּךָ וָחֲלָאָה, see חֲלָאָה. — So עַד־הֵנָּה *hitherto* in place, *thus far*, Num. 14, 19. 1 Sam. 7, 12 ; *hither* 2 Sam. 20, 16. 2 K. 8, 7 ; spoken of time. *hitherto*, as yet, Gen. 15, 16. 1 Sam. 1, 16, etc. Contracted into הֵנָּה, זֶנָּה, q. v. b) *here, in this place*, Arab. هُنَا, where ה is merely demonstrative. Gen. 21, 29. Repeated, *here ... there* Dan. 12, 5 ; חֲנָה וָחֲנָה *here and there* 1 K. 20, 40.

הֲנֵה, with Makk. חֲנֵה־זֶה Gen. 19, 2, i. q. הֵן with ה parag. having a demonstrative power, (like אֵי, אַיֵּה,) a demonstrative particle, interj. *lo ! behold !* For the etymology, or rather analogy, see in הֵן II. It serves to point out both persons and things, places and actions ; Gen. 12, 19 חֲנֵה אִשְׁתְּךָ *behold, thy wife*. 16, 6. 18. 9 חֲנֵה בָאֹהֶל *behold, in the tent*. 20, 15. 16. 1, 29 חֲנֵה נָתַתִּי לָכֶם וגו׳ *lo, I give unto you every herb*, etc. Espec. in descriptions and in lively narration, animated discourse ; Gen. 40, 9 בַּחֲלוֹמִי וְהִנֵּה גֶּפֶן לְפָנָי *in my dream, and lo, a vine was before me*. v. 16. 41, 2. 3. Is. 29, 8 ; comp. Dan. 2. 31. 7, 5. 6. Sometimes it serves for incitement, exhortation ; Ps. 134, 1 חֲנֵה בָּרְכוּ אֶת יְיָ *behold, bless ye Jehovah*.

When the thing to be pointed out is expressed by a personal pronoun, this is appended to חֲנֵה as a suffix ; as in Plautus *eccum* for *ecce eum*. The forms are : חִנְנִי *behold me*, the pron. being in the accus. since the particle contains a verbal idea, see Heb. Gr. § 98, 5 ; in Pause הִנֵּנִי Gen. 22. 1. 11. 27, 1, and חֲנֵנִי 22, 7. 27, 18. הִנְּךָ *behold thee* Gen. 20, 3, once חִנְּכָה 2 K. 7, 2 ; fem. הִנָּךְ Gen. 16, 11. חִנּוֹ *behold him, eccum*, Num. 23, 17. חֲנֵנוּ *behold us* Josh. 9, 25 ; in Pause הֲנֵנוּ Job 38, 35. חֲנֵנוּ Gen. 44, 16. 50, 18. הִנְּכֶם Deut. 1, 10. הִנָּם Gen. 47, 1.—The forms הִנֵּנִי *behold me !* חֲנֵנוּ *behold us !* are used by way of answer when persons are called, and imply that they are present and ready, Gen. 22, 1. 7. 11. 27, 1. 8. Num. 14, 40. 1 Sam. 3, 8. Job 38, 35. Is. 52, 6. 58, 9. 65, 1.—Further, הִנֵּה c. suff. is very often in animated discourse put before a participle standing for a finite verb, and espec. for the future ; Gen. 6, 17 הִנְנִי מֵבִיא אֶת ח׳ pr. *behold me about to bring a deluge*, i. e. *behold, I will bring*, etc. 20, 3 הִנְּךָ מֵת *behold thee about to die*, i. e. *behold thou art a dead man*. Is. 3, 1. 7, 14. 17, 1. Jer. 8, 17. 30, 10. Also for the præter, Gen. 37, 7. 1 Chr. 11, 25 ; and the present. Gen. 16, 14. Ex. 34, 11. Rarely a finite verb follows, the person being changed ; as Is. 28, 16 הִנְנִי יִסַּד *behold me, who layeth*, etc.

הֲנָחָה f. (verbal of Hiph. r. נוּחַ) *permission of rest, rest, quiet*, Esth. 2, 18. Sept. and Chald. understand a remission of tribute.

הִנֹּם *Hinnom*, see in גֵּיא lett. a.

הֲנַע *Hena*, pr. n. of a city of Mesopotamia, otherwise unknown, 2 K. 18, 34. 19, 13. Is. 37, 13.

* הַס an interject. onomatopoetic like *hist ! hush !* implying *silence !* comp. Gr. σίζω. Hab. 2, 20. Zeph. 1, 7. Zech. 2, 17. Judg. 3, 19. Amos 6, 10. Adv. *silently* Am. 8, 3, Sept. σιωπῇ. It was declined like Imp. Piel ; so plur. הַסּוּ Neh. 8, 11.—Hence the verb

הָסָה denom. only in Hiph. fut. וַיַּהַס, *to hush, to still*, e. g. a people, Num. 13, 30.

הַפְסָקָה f. *intermission, pause*, Lam. 3, 49. R. פסק.

* הָפַךְ fut. יַהֲפֹךְ, 1 pers. אֶהְפֹּךְ Zeph. 3, 9. Aram. הפך, Arab. قَلَبَ.

1. *to turn, to turn about* or *over*, e. g. a cake Hos. 7, 8 ; a dish 2 K. 21, 13 ; a bed, i. q. *to make*, Ps. 41, 4. חָפַךְ יָדְךָ *turn thy hand* sc. in driving a chariot, so as to cause the horses to turn round, i. e. turn about, return, 1 K. 22, 34. 2 Chr. 18, 33 ; comp. 2 K. 9, 23. חָפַךְ כַּפָּיו לִפְנֵי מ׳ *to turn the back* (neck) *to* any

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one, Josh. 7, 8.—Intrans. like Engl. *to turn*, also στρέφειν in Hom. *to turn oneself, to turn about*, 2 K. 5, 26; hence *to turn back, to flee*, Judg. 20, 39. 41. Ps. 78, 9.

2. *to overturn, to overthrow, to destroy* cities, Gen. 19, 21. 25. Deut. 29, 22; c. בְּ Am. 4, 11.—Arab. المُؤْتَفِكَاتُ the overturned, destroyed, κατ' ἐξοχήν of Sodom and Gomorrah.

3. *to turn, to convert, to change*, Ps. 105, 25. With לְ *to turn into* any thing, Ps. 66, 6. 105, 29. Jer. 31, 13; without לְ Ps. 114, 8.—Intrans. as in no. 1, *to turn, to be turned, changed*, c. acc. *into* any thing; Lev. 13, 3 שֵׂעָר בַּנֶּגַע הָפַךְ לָבָן *the hair in the plague* (spot) *is turned white*. v. 4. 10. 13. 20.

4. *to turn away, to pervert*, e. g. the words of any one, Jer. 23, 36. Comp. הֹפֶךְ.

Niph. נֶהְפַּךְ, inf. absol. נַהֲפוֹךְ, part. f. in pause נֶהְפֶּכֶת Jon. 3, 40.

1. *to turn oneself about, to turn back*, Ez. 4, 8. Lam. 1, 20. Prov. 17, 20 נֶהְפָּךְ בִּלְשֹׁנוֹ *who turns about*, is versatile, *with his tongue*. With בְּ *to turn against* any one Job 19, 19; עַל *to* any one Is. 60, 5; אֶל Josh. 8, 20; לְ Lam. 5, 2.—1 Sam. 4, 19 נֶהְפְּכוּ עָלֶיהָ צִרֶיהָ *her pains turned themselves within her*, i. e. began to cause writhings within her; see in עַל no. 3. e.

2. *to be overturned, overthrown, destroyed*, Jon. 3, 4.

3. *to be turned*, i. e. *to be changed*, with לְ Ex. 7, 15. Lev. 13, 16. 17; acc. Lev. 13, 25. Spec. *to be changed for the worse* Dan. 10, 8, see in הוֹד no. 1; *to be changed, dried up*, as moisture, Ps. 32, 4.

Hoph. הָהְפַּךְ c. עַל *to be turned* or *to turn against* any one, *to assail*, Job 30, 15.

Hithpa. 1. *to turn oneself*, Gen. 3, 24 חֶרֶב מִתְהַפֶּכֶת *a sword* continually *turning itself*, i. e. brandished, glittering. Of a cloud turning itself, i. e. moving about on the sky, Job 37, 12.

2. *to be turned, changed*, Job 38, 14.

3. i. q. *to roll oneself, to tumble*, Judg. 7, 13.

Deriv. those here following, and also מַהְפֵּכָה, מַהְפֶּכֶת, מַהְפֻּכָה.

הֵפֶךְ or הֶפֶךְ m. *the reverse, the contrary*. Ez. 16, 34.

הֹפֶךְ m. trop. *perverseness*. Is. 29, 16 הָפְכְּכֶם *O your perverseness!*

הֲפֵכָה f. *overthrow, destruction*, Gen. 19, 29. R. הָפַךְ no. 2.

הֲפַכְפַּךְ adj. *turning, winding, crooked*, Prov. 21, 8. Opp. יָשָׁר. R. הָפַךְ.

הַצָּלָה f. (verbal of Hiph. r. נָצַל) *a snatching away, deliverance*, Esth. 4, 14.

* הָצַן obsol. root, prob. i. q. حَصَنَ and حَصُنَ, the letters ה and ח being interchanged, *to be firm, strengthened, fortified*; whence حِصْنٌ defence, weapons, Ethiop. ፍጸን iron, plur. iron implements, weapons.—Hence

הֹצֶן Ez. 23, 24, *weapons, arms*, as the Targums and Kimchi well. Many copies read הֹצֶן.

הַר m. (r. הָרַר q. v.) with He loc. הָרָה Gen. 14, 10; with art. הָהָר, and He local הָהָרָה Gen. 12, 8. 19, 17. 19. al. Plur. הָרִים, constr. הָרֵי, with art. הָהָרִים.

1. *a mountain, mount*, Germ. *Berg*; corresponding is Gr. ὄρος, Slavic *gora*. Is. 30, 25. 40, 9. 57, 7. al. sæp. Often with a pr. n. as הַר סִינַי *Mount Sinai*, הַר תָּבוֹר *Mount Tabor*; and with the art. הַר הַלְּבָנוֹן *Mount Lebanon*.—Further, הַר הָאֱלֹהִים *the mountain of God*, i. e. a) Sinai, as the place where the law was given, Ex. 3, 1. 4, 27. 18, 5. b) Zion Ps. 24, 2. Is. 2, 3; which also is often called *God's holy mountain*, mostly הַר קָדְשִׁי, הַר קָדְשׁוֹ, where the suff. refers to God, Is. 11, 9. 56, 7. 57, 13. Ps. 2, 6. 15, 1. 43, 3. Obad. 16. Ez. 20, 40. More fully Zion is called הַר בֵּית יָי Is. 2, 2. c) In plur. the Holy Land, Palestine, as being mountainous, *the mountains of God*, Is. 14, 25. 49, 11. 65, 9.—On the superstition of the ancient nations and partic. of the Hebrews, by which they regarded mountains as sacred and the seats of the Deity, see Comment. on Is. Vol. II. p. 316 sq. Gramberg die Religionsideen des A. T. Pref. p. XV sq.—הַר הַמַּשְׁחִית *the mount* i. e. citadel, castle, *of the destroyer*, spoken of Babylon, Jer. 51, 25.

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2. Collect. *mountains, mountainous region*, Germ. *Gebirge*, Josh. 14, 12; e. g. הַר־יְהוּדָה *the mountains of Seir*; הַר שֵׂעִיר *the mountains of Judah*, Josh. 15, 48. הַר בָּשָׁן *the mountains of Bashan*, Ps. 68, 16. With the art. הָהָר *the mountains*, *κατ' ἐξοχήν*, viz. a) The high mountainous tract extending nearly through Palestine between the plain on the sea-coast and the valley of the Jordan, Gen. 12, 8. Josh. 9, 1. b) The mountains of Judah, i. e. the same tract south of Jerusalem, (*ἡ ὀρεινή* Luke 1, 39,) Num. 13, 29. Deut. 1, 2. c) The mountainous region east of the Dead Sea, afterwards the country of Moab, Gen. 14, 10. 19, 17. 19. 30.

3. In proper names: a) הַר חֶרֶס (mount of the sun) *Mount Heres*, a city of the Samaritans, Judg. 1, 35. b) הַר הָעֲרָרִים, see עֲרָר.

הֹר see חוֹר.

הָרָא (mountainous land) *Hara*, pr. n. of a region of Assyria, 1 Chr. 5, 26. Prob. *Media Magna*, now called عراق عجمى *'Irâk 'Ajamy*, also الجبال *el-Jebâl* the mountains. See Bochart Phaleg III. c. 14.

הַרְאֵל (mount of God) put for *the altar of burnt-offering*, Ez. 43, 15; called also there and in v. 16 אֲרִיאֵל q. v. no. II.

* הָרַג fut. יַהֲרֹג, *to kill, to slay*, viz. a) Men, spoken not only of homicide between private persons (for which also רָצַח) Gen. 4, 8 sq. Ex. 2, 14; but also of the slaughter of enemies in war, Is. 10, 4. 14, 20. Josh. 10, 11. 13, 23; and of any killing, 1 K. 19, 10 sq. 2 K. 11, 18. Esth. 9, 6; whether done with the sword Ex. 22, 23. 2 Sam. 12, 9. Am. 4, 10, or by a stone thrown Judg. 9, 54. Hence ascribed also to the pestilence Jer. 18, 21; to a viper Job 20, 16; and poet. even to grief, vexation, Job 5, 2. b) Beasts. Is. 27, 1; hence *to slaughter* for eating, Is. 22, 13. c) Plants, like Engl. *to kill*. Ps. 78, 47 יַהֲרֹג בַּבָּרָד גַּפְנָם *he killed their vines with hail*; comp. מוּת Job 14, 8. and see in מוּת. Virg. Georg. 4. 330 *felices interfice messes*.—Construed mostly c. acc. rarely c. לְ, 2 Sam. 3, 30. Job 5, 2; also c. בְּ, q. d. *to slay among* them, 2 Chr. 28, 9. Ps. 78, 31. Comp. בְּ A. 2.

Niph. pass. *to be killed, slain*, Ez. 26, 6. 15.

Pual id. Is. 27, 7. Ps. 44, 23.

Deriv. the two following:

הֶרֶג m. *a killing, slaughter*. Is. 27, 7. 30, 25. Ez. 26, 15. Esth. 9, 5. Prov. 24, 11.

הַרְגָה f. id. צֹאן הַרְגָה *sheep for the slaughter* Zech. 11, 4. 7; comp. the verb Is. 22, 13. גֵּיא הַהֲרֵגָה *the valley of slaughter* Jer. 19, 6. R. הָרַג.

* הָרָה fut. conv. וַתַּהַר; inf. הָרוֹ, הֵרוֹ.

1. *to become pregnant, to conceive*, spoken of a female; the etymology seems to lie in the idea of *swelling*, kindred with הָרַר, הָרְהַר.—Gen. 4, 1. 17. 16, 4. 21, 2. 25, 21. 29, 32; with לְ of the man *to* or *by* whom one conceives, Gen. 38, 18. Part. הוֹרָה *she that conceives*, hence poet. for a mother, Cant. 3, 4. Hos. 2, 7.—The Heb. interpreters also affirm that plur. הוֹרִים is put as if by Zeugma for both *parents* Gen. 49, 26; comp. Arab. أَبَانِ the two fathers, i. e. the parents. But see under חוֹר.

2. Metaph. *to conceive* in mind; hence *to meditate, to purpose* any thing. Ps. 7, 15 הָרָה עָמָל וְיָלַד שָׁקֶר *he conceived mischief and brought forth disappointment*. Job 15, 35. Is. 33, 11. 59, 4.

Note. Some ascribe also to this verb the sense *to bring forth, to bear*, appealing to 1 Chr. 4, 17 יַהֲתַר אֶת־מִרְיָם. But here the writer only omits to mention the birth.

Pual הוֹרָה pass. *to be conceived*. Job 3, 3 *and* (perish) *the night* which *said* הוֹרָה גָּבֶר *a man-child is conceived*. Schultens well: "Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis."

Po. inf. absol. הֹרוֹ Is. 59, 13, i. q. Kal no. 2.

Deriv. הֹרִי, חֹרִי, הָרִיוֹן, and

הָרָה adj. only fem. הָרָה *pregnant, with child*, Gen. 16, 11. 38, 24. 25. Ex. 21, 22. al. With לְ of pers. *to* or *by* whom, Gen. 38, 25. הָרָה לָלַיִת *with child near to be delivered* 1 Sam. 4, 19. הָרָה עוֹלָם *ever pregnant* Jer. 20, 17.—Plur. הֲרוֹת Jer. ibid. With suff. הֲרוֹתֵיהֶם, חֲרוֹתֵיהֶם (forms with Dag. f. impl. as if from Pi.) 2 K. 8, 12. 15, 16.

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הַרְהֹר Chald. *conception, thought*, from הַרְהַר to conceive in mind, to think, see Chald. r. הָרַר. Plur. Dan. 4, 2, spoken of visions in dreams, like the synon. רַעְיוֹן 2, 29. 30. 4, 16. Syr. ܗܪܗܘܪܐ fancy, imagination.

הֵרוֹן m. (r. הָרָה) *conception, pregnancy*, Gen. 3, 16. Tsere impure.

הָרִי i. q. הֹרִי, fem. הָרִיָּה, whence הָרִיּוֹתָיו Hos. 14, 1. R. חָרַר.

הֵרָיוֹן m. (r. הָרָה) *conception*, Ruth 4, 13. Hos. 9, 11.

הֲרִיסָה f. (r. הָרַס) something *torn down, a ruin*, e. g. a house demolished, Am. 9, 11.

הֲרִיסוּת f. (r. הָרַס) *a tearing down, destruction*, Is. 49, 19.

* הָרַם obsol. root, i. q. אָרַם, רוּם, *to be high*. Arab. ارم to make great, to lift up; whence أَرَم a pyramid, lofty building.—Hence הַרְמוֹן and

הוֹרָם (height, after the form עוֹלָם; or mountaineer, from הר with the ending ם־.) *Horam*, pr. n. of a Canaanitish king. Josh. 10, 33.

הָרֻם (exalted) *Harum*, pr. n. m. 1 Chr. 4, 8.

חַרְמוֹן i. q. אַרְבֹּן, *a fortress, castle*, sc. of an enemy, Am. 4, 3. R. חָרַם.

חָרָן (mountaineer, from הר) *Haran*, pr. n. m. a) The brother of Abraham, Gen. 11, 26. 27. b) 1 Chr. 23, 9.—For בֵּית חָרָן see p. 129. n.

* חָרַס fut. יַחֲרֹס Job 12, 14. Is. 22, 19, and יַחֲרֹס Ex. 15, 7. 2 K. 3, 25.

1. *to pull* or *tear down, to destroy*. The primary signif. lies in the syllable רס, which like רץ, Gr. ῥήσσω, ῥήγνυμι, Germ. *reissen*, is onomatopoetic, with the notion of *rending, tearing*, pulling in pieces, etc. Comp. רָצַץ, רָצַח, also חָרַץ, עָרַץ, פָּרַס, etc. Arab. رَضَّ, رَضَخَ to tear in pieces, to lacerate.—Pr. and mostly *to tear down* houses, cities, walls, (opp. בָּנָה Ps. 28, 5.) 1 K. 18, 30. 19, 10. Is. 14, 18. Jer. 1, 10. 45, 4. Lam. 2, 2. Ez. 13, 14. 16, 39. Mic. 5, 10. al. Elsewhere also *to tear out* teeth, i. e. *to break out*, Ps. 58, 7; *to pull down* from a station Is. 22, 19; *to pull* or *tear down* a people, *to destroy*, Ex. 15, 7; and hence of a kingdom, Prov. 29, 4 *a king by justice establisheth the land*, וְאִישׁ תְּרוּמוֹת יַהֲרְסֶנָּה *but he that loveth bribes pulleth it down*, i. e. an unjust king destroys it.

2. Intrans. *to tear through, to break in*; Ex. 19, 21 פֶּן־יַהֲרְסוּ אֶל־יְיָ *lest they break through unto Jehovah*. v. 24.

Niph. *to be torn down, overthrown, destroyed*, Ps. 11, 3. Joel 1, 17. Ez. 30, 4. al. Also of mountains, Ez. 38, 20.

Piel i. q. Kal no. 1. Ex. 23, 24. Is. 49, 17.

Deriv. הֲרִיסָה, הֲרִיסוּת, and

הֶרֶס *ὕπαξ λεγόμ.* and of doubtful authority, *destruction*, Is. 19, 18; where most Mss. and editions, as also Aqu. Theod. Syr. read: עִיר הַחֶרֶס יֵאָמֵר לְאַחַת *one* (of these five cities) *shall be called, The city of destruction*, i. e. in the idiom of Isaiah, *one of these cities shall be destroyed*; comp. קָרָא Niph. no. 2. *γ*. The Jews of Palestine, who approved this reading, referred it to Leontopolis in Egypt and its temple, which they abhorred, and the destruction of which they supposed to be here predicted.—But the more probable reading is חָרֶס q. v. no. 2. See more in Comment. on Is. l. c.

* הָרַר a root not in use, prob. *to swell*; kindr. with הָרָה *to become pregnant*, pr. to swell, to become tumid; Chald. הַרְהַר to become pregnant.—Hence הַר, הֹר, הָרָר, mountain, הָרְרִי.

הַרַר Chald. in Peal not used, kindr. with Heb. הָרָה *to conceive*; Palp. חַרְחַר *to conceive* in mind, *to think*. Hence הַרְהֹר.

הָרָר, once c. suff. חָרְרִי Jer. 17, 3, and הָרֶר only c. suff. חַרְרֵי Ps. 30, 8; Plur. constr. הַרְרֵי, c. suff. הָרְרֵיהֶם Deut. 8, 9, i. q. הַר, *a mountain*, but mostly poetic. Jer. 17, 3 חָרְרִי בַּשָּׂדֶה—לְבָזּ אֶתֵּן *my mountain* (Zion) *with the field . . . will I give as spoil*; in the parallel clause is בָּמוֹתַיִךְ בַּחַטָּאת *thy high places with their sin* i. e. with their idols. R. חָרַר.

הָרְרִי 2 Sam. 23, 33, and חָרָרִי v. 11, *a mountaineer*, inhabiting the mountainous tract of Ephraim or Judah. R. חָרַר.

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הָשֵׁם (perh. i. q. חָשֵׁם fat) *Hashem*, pr. n. m. 1 Chr. 11, 34; in the parall. passage 2 Sam. 23, 32 is יָשֵׁן.

הַשְׁמָעוּת verbal of Hiph. (r. שָׁמַע) i. q. inf. *a causing to hear.* Ez. 24, 26 לְהַשְׁמָעוּת אָזְנַיִם *to cause the ears to hear.*

הִתּוּךְ verb. Hiph. (r. נָתַךְ) *a melting*, Ez. 22, 22.

הֲתָךְ *Hatach*, pr. n. of a eunuch in the court of Xerxes, Esth. 4, 5. Bohlen compares هدة verity.

* **הָתַל** a secondary root not used in Kal, formed from Hiph. of the verb תָּלַל. Most of the forms exhibit manifestly an origin from תָּלַל; while in others the letter ה acquires the nature of a radical. The former is the case in Præt. הֵתַל Gen. 31, 7; inf. הָתֵל Ex. 8, 25; fut. תְּהָתֵלּוּ Job 13, 9; pass. הוּתַל Is. 44, 20; all which are real forms of Hiph. and Hoph. from תָּלַל. The latter has place in יְהַתֵּל 1 K. 18, 27; יְהָתֵלוּ Jer. 9, 4; and the derivatives הֲתֻלִּים, מַהֲתַלּוֹת; in all which ה is retained as if radical. These forms signify:

1. *to deceive*, c. בְּ Gen. 31, 7. Judg. 16, 10. 13. 15. Job 13, 9. Jer. 9, 4.

2. *to mock, to deride*, 1 K. 18, 27. See the derivatives above.

Note. In the kindred languages the root תלל is both primary and secondary, and the guttural preformative (ה) assumes also the power of a radical letter. Thus Arab. تَلَّ is *to cause to fall, to prostrate;* whence Hiph. הֵתַל *to deceive*, like רִמָּה, σφάλλω, *fallo;* which trop. sense also belongs to the kindr. طَلَّ to defraud. Then from הָתַל, the letter ה being changed for a harsher guttural, comes ختل to deceive, to defraud, خَتْلٌ fraud, cunning; comp. Ewald, Heb. Gramm. p. 487, where he errs only in denying that ה is at all radical. Other secondary roots of this kind, in which one or another servile letter becomes radical, are נָחַת, שָׁחַת, תָּאַב, q. v. Also from the kindred languages we may add: קֶשֶׁת bow from r. קוֹשׁ, and thence ܩܫܬ; תָּמִיד from מוּד, thence Rabb. הִתְמִיד; ܕܠܘܩܒܠ before, from ܩܒܠ, thence ܕܠܩܒ.

Deriv. מַהֲתַלּוֹת, and

הֲתֻלִּים m. plur. *mockings, derisions*, poet. for *mockers*, Job 17, 2.

* **הָתַת** in Kal not used, prob. i. q. חָתַת, هَدَّ, to break; whence *to break in upon, to set upon, to assail* any one. Hence as ἅπαξ λεγόμ.

Poel Ps. 62, 4 עַד אָנָה תְהוֹתְתוּ עַל אִישׁ *how long will ye break in upon a man?* i. e. set upon him. Sept. ἐπιτίθεσθε, Vulg. *irruitis.*—Less well Abulwalid assigns to this root the sense of talking, prating. Others assume a root הות, comp. Arab. هات to acclaim, to applaud. Simonis compares Arab. هاث to harm, to injure.

ו

Vav, the sixth letter of the Hebrew alphabet; as a numeral denoting 6. The name Vav, וָו, sometimes written וָיו, denotes a *peg, nail, hook*, see in its order; to which its form in many ancient alphabets bears a resemblance.

For the twofold power and office of this letter, as movable and quiescent, see the Grammars. As a consonant, it is rarely found at the beginning of a root, Yod (י) being mostly substituted for it, as יָלַד for ولد וָלַד; in the middle of a root it is sometimes movable, and is there interchanged with ב q. v. but oftener it is quiescent, see Lehrg. p. 406; at the end of a root or word it is quiescent, except in a few examples, as שָׁלַו, שָׁלַוְתָּ. See Thesaur. p. 393.

וְ, or וּ before Sheva movable and the letters במף, also וָ before monosyllables and barytones espec. when marked with

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a distinctive accent (see Heb. Gr. § 102. 2), the Conjunction copulative, *and*, *et*, *καί*, Arab. وَ *Waw* and فَ, Syr. ܘ, Ethiop. ወ. The use of this particle is of wide extent; since the Hebrews, in many cases where sentences are to be connected, did not accurately distinguish the exact manner of connection; but in the simplicity of an early language rested satisfied with this one copula, where more cultivated tongues employ various particles, adversative, causal, final, etc. To its very frequent use is to be ascribed especially an appearance of loose simplicity, which is characteristic of the Hebrew.—Hence

1. Primarily and most frequently Vav is merely a *Copula*, serving both to connect *words*, as הַשָּׁמַיִם וְהָאָרֶץ Gen. 1, 1; תֹּהוּ וָבֹהוּ 1, 2; and also *sentences*, espec. as *continuative* of discourse, e. g. Gen. 1, 2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ.—Special uses as connecting *words*, are the following:

a) Where three, four, or more nouns or verbs are connected, the copula is inserted, either before each one after the first, Gen. 6, 21. Ex. 25, 4. Deut. 14, 26; or only before the latter ones, as the third, if there are three, Gen. 13, 2. Ex. 28, 19; the third and fourth, if four, Deut. 18, 10; the third, fourth, and fifth, if five; 2 K. 23, 5. Or, what is more remote from our usage, it is inserted between the first and second, and not before the subsequent ones; as Ps. 45, 9 מֹר וַאֲהָלוֹת קְצִיעוֹת *myrrh and aloes and cassia*. v. 5. Deut. 29, 22. Job 42, 9. Is. 1, 13.—For the omission of the copula, *constructio asyndeta*, see Lehrg. p. 842. Ewald Heb. Gr. § 354. 5.

b) Sometimes two nouns are connected by Vav, of which the first denotes a genus and the other a species, or at least the latter is included in the former; here Vav is i. q. *and especially, and particularly, and namely*. So יְהוּדָה וִירוּשָׁלַם *Judah and* especially *Jerusalem*, Is. 1, 1. 2, 1. In like manner, Is. 9, 7 *Ephraim, and* among them *the inhabitants of Samaria*. Ps. 18, 1.—More rarely is the special word put first. 2 K. 23, 2 *Jerusalem and* the rest of *Judah*. Is. 24, 23 *Zion and Jerusalem*. Jer. 21, 7. So Lat. *Pœni et Hannibal* Just. 29. 3; *Hannibal et Pœni* Liv. 21. 40.

c) The copula is occasionally inserted between words strictly in apposition, Engl. *even, and that too*. 1 Sam. 28, 3 בָּרָמָה וּבְעִירוֹ *in Ramah, even in his own city*. Chald. Dan. 4, 10 עִיר וְקַדִּישׁ *a watcher* (angel), *even a holy one*.—Sometimes the copula thus adds emphasis to the word to which it is prefixed; 2 Sam. 13, 20 וַתֵּשֶׁב תָּמָר וְשֹׁמֵמָה *and Tamar abode, and that desolate*. Lam. 3, 26. Is. 57, 11 *have I not held my peace* וּמֵעוֹלָם *even from of old?* Am. 3, 11.

d) The copula sometimes connects two words, whether nouns or verbs, in such a way that they coalesce and form one idea. α) In nouns this constitutes the figure Hendiadys (ἓν διὰ δυοῖν); in which the latter noun depends upon and serves to define the former, as elsewhere the genitive. Gen. 1, 14 *and they shall be* לְאֹתוֹת וּלְמוֹעֲדִים *for signs and for seasons*, i. e. for signs of seasons. Gen. 3, 16 *I will multiply thy sorrow and thy pregnancy*. i. e. the sorrow of thy pregnancy. So חֶסֶד וָאֱמֶת *favour and fidelity*, i. e. constant favour, see in אֱמֶת no. 2. But the defining noun may also stand first; as 2 Chr. 16, 14 בְּשָׂמִים וּזְנִים *odours and kinds*, i. e. divers kinds of odours. Job 10, 17. β) Of two verbs so connected by the copula, the latter is dependent on the former, and elsewhere is oftener put in the infin. or in a finite form without the copula; see Heb. Gr. § 139. Esth. 8, 6 אֵיכָכָה אוּכַל וְרָאִיתִי *how can I endure and see?* i. e. endure to see. Cant. 2, 3. Very often we may best render the first verb in Engl. by an adverb; as וַיּוֹסֶף וַיִּקַּח *he added and took*, i. q. he *again* took, Gen. 25, 1. 26, 18 וַיָּשָׁב וַיַּחְפֹּר *he returned and dug*, i. e. he *again* dug. Dan. 9, 25.

e) The copula is also used where to the primary person there is subjoined a person or thing less important; which is expressed in Engl. more definitely by *with*, and likewise in Heb. often by the particles בְּ, עִם. Esth. 4, 16 אֲנִי וְנַעֲרֹתַי אָצוּם *I and my maidens will fast*, i. q. עִם נַעֲרֹתַי *I with my maidens*. Jer. 22, 7. Gen. 3, 24 *Cherubim and the blade of a glittering sword*, i. e. *with* a glittering sword. 1 K. 20, 20. Judg. 7, 10. In a

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similar way the ancient interpp. understood the difficult passage: 1 Sam. 14, 18 *the ark of God was at that time* וּבְנֵי יִשְׂרָאֵל Engl. Vers. *with the children of Israel;* Vulg. *cum*, Syr. Chald. ܥܡ, עִם. Better to read לִפְנֵי יש׳ as Sept. or בִּבְנֵי יש׳.

f) In the following idiom peculiar to the Pentateuch and Joshua, Vav is put like Lat. *etiam, simul*, i. q. *also as, even for, at the same time.* Num. 34, 6 וּגְבוּל הַיָּם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וּגְבוּל *and* as for *the western border, there shall be to you the great sea even for a border;* i. q. in Greek ἔσται ὑμῖν... καὶ ὅριον, Arab. مَعًا. Deut. 3, 16 עַד נַחַל אַרְנוֹן תּוֹךְ הַנַּחַל וּגְבוּל *even unto the brook Arnon, to the middle of the brook*, which is *even for the border.* v. 17. Josh. 13, 23 וַיְהִי גְבוּל בְּנֵי רְאוּבֵן הַיַּרְדֵּן וּגְבוּל *and the border of the children of Reuben was Jordan, even for a border.* v. 27. 15, 12. 47. See Thesaur. p. 394 sq.

g) When a noun is repeated, the insertion of the copula denotes: α) Pr. *a doubling*, something two-fold; Ps. 12, 3 בְּלֵב וָלֵב *with a double heart* i. e. with duplicity of mind. comp. 1 Chr. 12, 38. Deut. 25, 13 אֶבֶן וָאֶבֶן *double weights*, one full and the other light. Heb. Gr. § 106. 4. β) *Single* things of a kind, distributively, *each, every.* Ezra 10, 14 זִקְנֵי עִיר וָעִיר *the elders of every city.* 2 Chr. 11, 12 בְּכָל־עִיר וָעִיר *in every several city.* 28, 28. Jer. 48, 8. Esth. 1, 8. דּוֹר וָדוֹר *every generation*, see in דּוֹר no. 1. Esth. 3. 4 יוֹם וָיוֹם and 2, 11 בְּכָל־יוֹם וָיוֹם *every day*, daily.

h) Repeated וְ—וְ, i. q. Lat. *et—et*, Engl. *both—and.* Ps. 76, 7 נִרְדָּם וְרֶכֶב וָסוּס *both the chariot and horses are stunned.* Dan. 8, 13 וְקֹדֶשׁ וְצָבָא *both the sanctuary and the host.* Num. 9, 14. Josh. 7, 24. Is. 16, 5.—Here too belong the examples where it may be rendered, *whether—or;* e. g. Ex. 21, 16 *and he that stealeth a man* וּמְכָרוֹ וְנִמְצָא בְיָדוֹ *whether he sell him or he be found in his hand, he shall surely be put to death;* pr. *and* if *he sell him, and* if *he be found in his hand.* Lev. 5, 3. Deut. 24, 7.

i) That Vav is put as a *disjunctive* between words, i. q. *or*, is hardly supported by a single probable example; those usually referred hither not requiring such a signification. Thus in Ex. 21, 15. 17 *he that curseth his father* AND *his mother shall surely be put to death;* here the verb refers not to one *or* the other, but to both: *he that curseth his father* AND *he that curseth his mother* etc. Ex. 12, 5. For 1 Sam. 17, 34, see in אֵת I. no. 1. [But in 1 K. 18, 27, it is difficult to avoid the disjunctive sense of Vav; and so the author himself elsewhere admits, see in כִּי no. 2. a. γ, fin. Thesaur. p. 679.—R.

k) It sometimes connects two imperatives, and then the latter expresses a promise or threat. Gen. 42, 18 *do this and live*, i. e. and thou shalt live; comp. John 7, 52, also Lat. *divide et impera.* See Heb. Gr. § 127. 2.

As to the use of Vav as a copula in *connecting sentences* and giving continuity to discourse, for which also Vav conversive serves, the following may be noted:

aa) Sometimes, though rarely and for various causes, the copula stands at the beginning of discourse, e. g. α) At the beginning of some books, Ex. 1, 1. 1 K. 1, 1. Ezra 1, 1. In these cases the history is continued from a former book. β) Twice, 2 K. 5, 6. 10, 2, וְעַתָּה stands at the beginning of an epistle; the salutation and exordium being prob. omitted. Comp. Arab. امّا بعد; also Lat. *et* at the beginning of epistles, Cic. ad Fam. 10. 1. ib. 13. 62; see Handii Tursell. II. p. 494. γ) Ex. 2, 20 *and he* (Jethro) *said unto his daughters, And where is he?* So Lat. *et* often; Handii Tursell. l. c. p. 493. no. 14.—See more in no. 4 below.

bb) It serves to introduce the apodosis, espec. where this is to be distinctly marked; Engl. *then*, Germ. *da;* comp. Arab. ف. So when preceded by אִם, Gen. 13, 9 אִם הַשְּׂמֹאל וְאֵימִנָה וְאִם הַיָּמִין וְאַשְׂמְאִילָה *if* thou take *the left hand, then I will go to the right; and if the right hand, then I will go to the left.* Ps. 78, 34 אִם הֲרָגָם וּדְרָשׁוּהוּ *when he slew them, then they sought him.* Ruth 3, 13. Job 10, 14. Preceded by יַעַן 1 Sam. 15, 23; עֵקֶב Deut. 7, 12; כִּי Gen. 29, 15. Is. 28, 18; בְּ c. infin. Gen. 3, 5. Ez. 33, 18 בְּשׁוּב

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וְ...צָדִיק. Comp. in N. T. ὡς...καὶ ἰδού Luke 7, 12. Acts 10, 17.—Very often it is put with a certain emphasis after words and clauses which stand absolutely, espec. those which mark time. Ex. 16, 6 עֶרֶב וִידַעְתֶּם *at evening, then shall ye know.* Prov. 24, 27 אַחַר וּבְנֵה בֵיתֶךָ *afterwards, then build thy house.* Gen. 40, 9. 48, 7. Jer. 7, 25.—Here too belong examples where the copula is inserted in a clause between the subject and predicate, so as to take up a sentence not yet completed; e. g. α) Where the subject precedes and the copula is put before the predicate; Prov. 23, 24 יוֹלֵד חָכָם וְיִשְׂמַח בּוֹ *he that begetteth a wise son, and (then) he shall have joy in him;* here the copula is emphatic. 31, 28 בַּעְלָהּ וַיְהַלְלָהּ *her husband, and he praiseth her*, i. e. he too praiseth her. 1 Sam. 25, 27. Gen. 22, 14. Job 36, 26. β) When the predicate stands first; 2 Sam. 15, 34 עֶבֶד אָבִיךָ וַאֲנִי מָאז *thy father's servant, and I was so hitherto.* Job 4, 6 תִּקְוָתֶךָ וְתֹם דְּרָכֶיךָ *thy hope. and* it is *the uprightness of thy ways*, i. e. in the integrity of thy life lies thy hope. γ) Where the object stands first; 2 Sam. 22, 41 מְשַׂנְאַי וְאַצְמִיתֵם *them that hate me, and (then) I will destroy them.* Num. 23, 3.

cc) It has an *intensive* or *cumulative* force, like Gr. καί, i. q. *even, yea, yea even*, e. g. α) It augments; as Job 5, 19 *in six troubles he shall deliver thee,* וּבְשִׁבְעָה *yea in seven there shall no evil touch thee.* Ps. 74, 11. Prov. 6, 16. 30, 15. 18 sq. 21 sq. Am. 1, 3. 6. 9. 11. β) It diminishes; as Job 21, 6 וְאִם זָכַרְתִּי וְנִבְהַלְתִּי *yea even if I remember, I am afraid*, i. q if I only remember, if I barely think thereon. So וְלֹא *not even*, Deut. 28, 39.

dd) It is put between clauses which are to be *compared* together, and marks espec. an equality or likeness of lot, i. q. *as, so.* (So עִם q. v. no. 1. e, f. g.) This is called by Grammarians וי השׁוואה *Vav adæquationis.* Job 5, 7 *man is born to trouble, and the sons of lightning soar on high*, i. e. *as* swift birds of prey soar on high. 14, 19 *the waters wear away the stones, their flood washeth away the dust of the earth, and (so) thou destroyest the hope of man.* 12, 11. 34, 3. Prov. 26, 9.

ee) It is put before clauses inserted by way of *parenthesis*, where also the relative often stands. Gen. 49, 25 מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ *from the God of thy father (and he hath helped thee), and from the Almighty (and he hath blessed thee)*, shall come *the blessings of heaven above.* Job 29, 12 *for I delivered the poor...* וְיָתוֹם וְלֹא עֹזֵר לוֹ *and the orphan, and there was none to help him*, i. q. *to whom* there was no helper. Is. 13, 14. Ps. 55, 20.—On the intimate connection between the copula and the relative, see Harris' Hermes, B. I. c. 5 penult.

2. Vav is also put before *adversative* clauses, *and yet. but, since.* But here the antithesis lies in the thought or in the collocation of the words, rather than in the particle Vav; and when it is to be more strongly expressed, the regular adversative particles are used, as אֲבָל, אֲבָן, אוּלָם. Cant. 1, 5 שְׁחוֹרָה אֲנִי וְנָאוָה *I am black, and yet comely.* Gen. 2. 16. 17 *of every tree of the garden thou mayest freely eat,* וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ *but of the tree of the knowledge of good and evil thou shalt not eat of it.* 17, 21. 42, 10. Judg. 16. 15 *how canst thou say, I love thee,* וְלִבְּךָ אֵין אִתִּי *and yet* (since) *thine heart is not with me?* Ruth 1, 21. Job 6. 26.—Where the subject of a clause in this construction is a personal pronoun, it is put first. Gen. 15, 2 מַה־תִּתֶּן לִי וְאָנֹכִי הוֹלֵךְ עֲרִירִי *what wilt thou give me, and yet* (since) *I depart childless?* So וְאָנֹכִי 18, 13. 27; וַאֲנִי Is. 49, 21; וְאַתָּה Neh. 2, 2; וְהוּא Is. 10, 7. 42. 22; וְאַתֶּם Gen. 26, 27; וְהֵם Is. 1, 2.—Sometimes also it may be rendered *though, although;* but here וְ is in itself only *and*, the conditional particle being omitted. Job 15, 5 *for thy mouth teacheth thine iniquity,* וְתִבְחַר לְשׁוֹן עָרוּמִים *although thou choosest the tongue of the crafty.* Mal. 2, 14. Is. 32, 7.

3. Before *causal* clauses, i. e. those assigning a cause or reason, i. q. *for, because of.* Gen. 20, 3 *behold! thou art a dead man because of the woman thou hast taken,* וְהִוא בְּעֻלַת בָּעַל *for she is a man's wife.* 6, 17. Ps. 7, 10. 60, 13 *give us help from the enemy, for* (וְ) *vain is the help of man.* Is. 3, 7. 39, 1.

4. Before *inferential* clauses, *therefore, wherefore; then, so then.* Ez. 18, 32 *I*

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desire not the death of the sinner, . . . וְהָשִׁיבוּ וִחְיוּ *wherefore turn ye and live.* Zech. 2, 10. Ps. 81, 13.—Here belong most of the examples in which Vav stands at the beginning of discourse (see others in no. 1. aa); since there is usually here some reason implied in the preceding circumstances, from which the proposition to which Vav is prefixed is a conclusion; i. q. *then, so then.* 3 K. 4, 41 וַיֹּאמֶר וּקְחוּ סֹלֶת *and he said, Then bring meal,* sc. since these things are so. Is. 3, 14 וְאַתֶּם בִּעַרְתֶּם הַכָּרֶם *so then ye have eaten up the vineyard.* Ps. 4, 4 וּדְעוּ *know then.* 2, 10. וְעַתָּה מְלָכִים *now therefore, O ye kings,* comp. v. 6. 2 Sam. 24, 3. Is. 47, 9. 58, 2.

5. Before *final* and *consecutive* clauses, marking end or aim and result, *that, in order that, so that;* followed by the future, often apocopated or paragogic. So where a sentence precedes including a command, Gen. 27, 4. 42, 34. 1 Sam. 15, 16; or an entreaty, Job 10, 20. Judg. 16, 28; or an interrogation, 1 K. 22, 7. Is. 41, 26; or a hope, Jer. 20, 10. Thus Gen. 42, 34 *and bring your youngest brother unto me,* וְאֶדְעָה *that I may know.* Judg. 16, 28 *strengthen me only this once,* וְאִנָּקְמָה *that I may be avenged.* 1 K. 22, 7 is there *not here a prophet of the Lord besides,* וְנִדְרְשָׁה מֵאוֹתוֹ *that we might inquire of him?*

6. Before clauses dependent on verbs of *perceiving* and *uttering*, where common usage admits the relat. conjunction כִּי *that.* So after a verb of knowing Gen. 47, 6; of swearing Josh. 2, 12; of augury Gen. 30, 27. Also without a verb, Is. 43, 12 *ye* are *my witnesses* וַאֲנִי אֵל *that I* am *God;* comp. v. 10 כִּי אֲנִי הוּא in the same connection. Lam. 3, 26 טוֹב וְיָחִיל וְדוּמָם *good that* one *wait even in silence.* comp. v. 27 טוֹב כִּי . Num. 14, 21.

7. *Vav conversive of the Præter,* (so called as *converting* the præter into a future,) is merely the Copula; and affects the Præter simply by connecting it back to a preceding future. Yet it also has the effect, that in most verbal forms having the tone on the penultimate, the same is moved forward by it upon the final syllable; e. g. חָלַכְתִּי *I went,* וְאֵלְכָה׳ (with a preced. fut.) *and I will go,* Judg. 1, 3. See Heb. Gr. § 48 *b.* 1, 3.

לְ, and before a gutt. לָ, a particle prefixed to the Future, and imparting to it (when a præter precedes) the sense of the Imperfect; hence called *Vav conversive of the Future;* e. g. יִקְטֹל *he will slay,* וַיִּקְטֹל (with preced. præt.) *and he slew.* It appears to be nothing more than *Vav copulative* with a peculiar punctuation; and affects the Future simply by connecting it back to a preceding præter. When a shortened form of the Fut. exists, this is preferred; and very often the tone is drawn back from the last syllable to the penultimate; e. g. fut. יָשׁוּב, apoc. יָשָׁב, with Vav convers. וַיָּשָׁב. But in the first pers. especially in the later books, the fut. paragog. is sometimes employed; e. g. וָאֶמְרָה Ezra 9, 3. See Heb. Gr. § 48 *b.* 1, 2.

NOTE. In former editions the preference was given to another view of this *Vav;* according to which it was regarded as a contraction or fragment of the verb הָוָה *to be,* put before the Future so as to form by periphrasis the narrative tense, viz. וַיְהִי יִקְטֹל *it came to pass* (that) *he slew;* then dropping ה as in Syriac וַיְ־יִקְטֹל, and contracted וַיִּקְטֹל, like מַהּ, מָה; comp. كَانَ يَقْتُلُ *he was* (that) *he will slay,* for *he slew.*—But on the other hand it is evident that the *Copula* lies in this Vav, for the following reasons: a) The *Fut. conversive* as connected with what precedes always stands before the noun, as וַיֹּאמֶר אֱלֹהִים; and where the noun is put first, the Vav is separated from the verb, e. g. Is. 6, 4 וַיָּנֻעוּ . . . וְהַסִּפִּים יִמָּלֵא עָשָׁן *and trembled the foundations of the thresholds . . . and the house was filled with smoke.* 3, 16. b) It never stands after the Relative or Conjunctions, which exclude the copula. c) In parallel passages there often stands for it a simple וְ, see Is. 59, 16; comp. 63, 3. 5. 6; also in the same connection a simple וְ Is. 43, 28. d) When whole sections or books begin with Vav conversive, as is often the case, this denotes that they are connected with an earlier narrative, Ex. 1, 1. Ezra 1, 1; or at least are regarded as having such connection, Ruth 1, 1. Esth. 1, 1. In 1 K. 1, 1 the book begins with a simple וְ. See in וְ no. 1. aa. Heb. Gr. l. c.

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וְדָן *Vedan*, pr. n. of an Arabian city, whence cloths, wrought iron, cassia, and other spices were brought to Tyre, Ez. 27, 19. Very prob. the prophet here speaks of the city and mart עדן, عدن, 'Aden, in connection with which Edrisi enumerates these very wares, T. I. p. 51. ed. Jaubert: "La ville d'Aden est petite, mais renommée à cause de son port de mer, d'où partent des navires destinés pour le Sind, l'Inde, et la Chine. On y apporte de ce dernier pays des marchandises telles que *le fer, les lames de sabre damasquinées*, ... le cardamome, *la cannelle*, ... les myrobalans, ... *diverses étoffes tissues d'herbes, et d'autres riches et veloutées*. etc."—The text ought therefore prob. to read עדן or ועדן; unless perhaps ודן is here for ועדן.

וָהַב a doubtful word, found only in Num. 21, 14 אֶת־וָהֵב, pr. n. of a place, *Vaheb*, in the territory of Moab on the Arnon; according to Le Clerc i. q. מַתָּן v. 18, comp. وهب to give, i. q. נָתַן.—Kimchi found it in some Mss. written in one word אֶתְוָהַב, which would be Aram. Ethpa. of the verb وهب i. q. יָהַב, *Jehovah dedit se in turbine*. But the whole passage is abrupt and fragmentary, and therefore very obscure.

וָו m. plur. וָוִים (Kamets impure) *a peg, nail, hook*, spoken only of the pins or hooks from which the curtains of the tabernacle were suspended, Ex. 26, 32. 37. 27, 10. 11. 17. 36, 36. 38. 38, 10 sq. The etymology is unknown; see Thes. p. 399.

* **וָזַר** Arab. وَزَرَ *to bear, to carry, portare;* whence وَزِير *Vizier*, pr. *porter* of public business; comp. *bajulus* used by writers of the middle ages for an envoy, *chargé d'affaires*, whence Engl. *bailiff*, Ital. *bailo*. Also in Pass. *to be laden with guilt, borne down with punishment;* since sin and guilt in the Semitic idiom are a burden laid upon the wicked, Ps. 38, 4. Is. 53, 11. Comp. נָשָׂא, *αἴρω*, to take off or away, i. q. to pardon.—Hence

וָזָר m. *laden with guilt, guilty*, Prov. 21, 8.

וַיְזָתָא (Pers. ويژه pure, pr. white, see בּוּץ) *Vajezatha*, Pers. pr. n. of the youngest son of Haman, Esth. 9, 9.

* **יָלַד** i. q. יָלַד, *to bear, to bring forth;* Arab. ولد.—Hence the two following:

וָלָד m. *a child, offspring*, Gen. 11, 30.

וֶלֶד m. id. 2 Sam. 6, 23.—Keri יֶלֶד, and so the occidental Mss.

וַנְיָה pr. n. m. *Vaniah*, Ezra 10, 36.

וָפְסִי (perh. i. q. יָפְסִי *additamentum meum*) pr. n. m. *Vophsi*, Num. 13, 14.

וַשְׁנִי pr. n. m. *Vashni*, 1 Chr. 6, 13 [28]. Prob. a corrupted form for וְהַשֵּׁנִי, comp. 1 Sam. 8, 2. The passage should read: הַבְּכוֹר יוֹאֵל וְהַשֵּׁנִי אֲבִיָּה; see Movers Chron. p. 54.

וַשְׁתִּי (Pers. وشتى a beauty, *la belle*,) *Vashti*, the former queen of Xerxes, Esth. 1, 9.

ז

Zayin, זַיִן, the seventh letter of the Hebrew alphabet; as a numeral denoting 7. The name is i. q. Syr. ܙܝܢܐ *a weapon;* which the figure of this letter resembles in all the ancient alphabets.—In Arabic there are two corresponding letters, differently pronounced, viz. ذ *dh* (*d*, *z*), and ز *z*, as ذَبَحَ זָבַח to slaughter; زَرْعٌ זֶרַע seed. For the former the Aramæan has ד; for the latter it sometimes also has ן; hence ܕܒܚ, דְּבַח, for זָבַח to slaughter; ܙܪܥ, זְרַע, for זָרַע to sow, etc. Comp. in lett. ד.

But ذ and ز are also interchanged; e. g. עָזַר, عَزَرَ and ܥܕܪ to help; גָּזַם, جذم and جزم to cut off.

Further, ז is interchanged: a) With

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ץ, in זָעַק and צָעַק to cry out; עָלַז and עָלַץ to exult, to shout; זָהָב gold, comp. צָהֹב yellow, tawny. b) With ס, שׂ, as זוּר and סוּר to go away; עָלַז and עָלַס to exult; בָּזַח, Syr. ܒܙܚ to despise; אָסוֹן harm, from אָסָה, אנס to harm. c) With ר, as בָּרַק and בָּזַק, etc.

* זָאַב obsol. root, prob. i. q. זָהַב, צָהַב, *to be yellow, tawny.*—Hence

זְאֵב m. (Tsere impure) 1. *a wolf*, so called from its tawny colour; like Lat. *vulpes* from *fulvus*, Goth. *wulfs*, whence *wolf*. Arab. ذِئْبٌ, Syr. ܕܐܒܐ.—Gen. 49, 27. Is. 11, 6. 65, 25. Jer. 5, 6. זְאֵבֵי עֶרֶב *evening wolves*, prowling at night, Hab. 1, 8. Zeph. 3, 3; comp. *λύκοι νυκτερινοί* Oppian. Cyneget. 3. 266, *νυκτιπόροι* ibid. l. 440.

2. *Zeeb*, pr. n. of a Midianitish prince, Judg. 7, 25. 8, 3. Ps. 83, 12.

זֹאת *this, hæc*, fem. of the pron. זֶה q. v.

* זָבַב obsol. root, onomatopoet. prob. i. q. זָמַם *to murmur, to hum, to buzz.* Germ. *summen;* whence זְבוּב a fly, from its buzzing, like Lat. *musca* fr. *μύζω*, *musso* (mussito). Bochart compares נוּב to move up and down in the air; but this is secondary.

* זָבַד once Gen. 30, 20, *to give, to present with* any thing, *to endow*, Lat. *donare;* Sept. well *διδώρηται*, Vulg. *dotavit.* Comp. Chald. Saad. Abulw. Arab. زَبَدَ id. Syr. ܙܒܕ spec. dowry; see Thesaur. p. 401.—That this root was in frequent use in Hebrew, is shown by the many pr. names derived from it; e. g. those which here follow, six in number, and also זְבוּד, זְבוּדָה, יוֹזָבָד, אֶלְזָבָד.

זָבָד m. *a gift, dowry*, Gen. 30, 20.

זָבָד (whom God *gave*, as נָתָן for נְתַנְאֵל, יוֹנָתָן) *Zabad*, pr. n. m. a) 1 Chr. 2, 36. b) 1 Chr. 7, 21. c) 1 Chr. 11, 41. d) 2 Chr. 24, 26. In the parall. passage 2 K. 12, 22 is יוֹזָכָר.

זַבְדִּי (for זִבְדִיָּה gift of Jehovah) *Zabdi*, pr. n. m. a) Josh. 7, 1; in the parallel passage 1 Chr. 2, 6 זִמְרִי. b) 1 Chr. 8, 19. c) 1 Chr. 27, 27. d) Neh. 11, 17.

זַבְדִּיאֵל (gift of God) *Zabdiel*, pr. n. m. Neh. 11, 14. Comp. *Σαββαήλ* 1 Macc. 11, 17.

זְבַדְיָה (Jehovah gave) *Zebadiah, Zebedee*, Gr. *Ζεβεδαῖος*, pr. n. of several men: a) 1 Chr. 8, 15. b) ib. v. 17. c) ib. 12, 7. 27, 7. d) Ezra 8, 8. e) 10, 20.

זְבַדְיָהוּ (id.) *Zebadiah*, pr. n. m. a) 1 Chr. 26, 2. b) 2 Chr. 17, 8. c) 19, 11.

זְבוּב m. (r. זָבַב q. v.) *a fly*, Is. 7, 18. Ecc. 10, 1 זְבוּבֵי מָוֶת *dead flies.* For the pr. n. בַּעַל זְבוּב *Beelzebub*, see in בַּעַל no. 5. b.—Arab. ذُبَابٌ, Chald. דְּבָבָא, id.

זָבוּד (donatus) *Zabud*, pr. n. m. 1 K. 4, 5. R. זָבַד.

זַבּוּד (id.) *Zabbud*, Ezra 8, 14 Cheth.

זְבוּדָה (donata) *Zebudah*, pr. n. f. 2 K. 23, 36 Keri; but Cheth. is זְבִידָה.

זְבוּל and זְבֻל m. (r. זָבַל) 1. *a dwelling, habitation*, Ps. 49, 15. Hab. 3, 11 שֶׁמֶשׁ יָרֵחַ עָמַד זְבֻלָּה *sun and moon stand still in their habitation*, i. e. they hide themselves, do not shine.—Of the habitation of God, Is. 63, 15; so בֵּית זְבֻל id. 1 K. 8, 13.

2. *Zebul*, pr. n. m. Judg. 9, 28.

זְבֻלוּן, זְבוּלֻן, זְבֻלֹן, (habitation, see Gen. 30, 20.) *Zebulun*, pr. n. of the tenth son of Jacob, born of Leah; also of the tribe descended from him, the territory of which is described in Josh. 19, 10 sq.—The gentile n. is זְבוּלֹנִי *Zebulonite*, from a form זְבוּלוֹן, Num. 26, 27.

* זָבַח kindr. with נָכַח, Arab. ذَبَحَ, Syr. ܕܒܚ, Zab. זבח and ذبح, Eth. ዘበሐ. Perhaps from the same stock is Gr. *σφάσσω, σφάζω*, i. e. *ΣΦαΓ*.

1. *to slaughter, to kill* animals, sc. for eating, Deut. 12, 15. 1 Sam. 28, 24. 1 K. 19, 21. Ex. 39, 17.

2. Spec. *to kill for sacrifice, to sacrifice, to immolate* victims, 1 Sam. 1, 4; with לְ of the deity *to* whom sacrifice is offered 1 K. 8, 63, also לִפְנֵי 1 K. 8, 62. 2 Chr. 7, 4. Lev. 9, 4.—This verb is not used of the priests as slaughtering victims in sacrifice; but of private persons offering sacrifices at their own cost; Num. 22, 40. Deut. 12, 21. 27, 6.

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Piel זִבַּח, fut. יְזַבֵּחַ, *to sacrifice*, i. q. Kal no. 2. 1 K. 12, 32. 2 K. 12, 4. Spoken also of a multitude of sacrifices, 1 K. 8, 5; of repeated or customary sacrifice, 1 K. 3, 2. 3. 11, 8. Hos. 4, 14. al. So Arab. ذَبَّحَ to sacrifice much, often.

Deriv. מִזְבֵּחַ, and

זֶבַח m. c. suff. זִבְחִי; plur. זְבָחִים, constr. זִבְחֵי, once זְבָחוֹת Hos. 4, 19.

1. Pr. *a slaughtering*, e. g. a) Of men, *slaughter* Is. 34, 6. Zeph. 1, 7. Ez. 39, 17. b) Of beasts, meton. *the flesh* of slaughtered animals, i. q. *a repast*, Gen. 31, 54. Prov. 17, 1 זִבְחֵי־רִיב *banquets of strife*, quarrelsome feasts.

2. *a sacrifice*, i. e. the act of sacrificing, Lev. 19, 6. Also the thing sacrificed, *victim*, Is. 1, 11. Ps. 51, 18; opp. both to מִנְחָה a bloodless offering 1 Sam. 2, 29. Ps. 40, 7, and to עוֹלָה a burnt-offering; so that זֶבַח denoted a sacrifice which was only in part consumed by fire, such as were the sin and trespass-offerings, the thank-offerings, etc. Ex. 10, 25. Lev. 17, 8. Num. 15, 5. זֶבַח שְׁלָמִים *a victim of thank-offering* Lev. 3, 1. 4, 10. al.—Spoken also genr. of any great and solemn sacrifice and of sacrificial feasts, as זֶבַח הַיָּמִים *the yearly sacrifice* 1 Sam. 1, 21. 20, 6. זֶבַח מִשְׁפָּחָה *a family sacrifice* 20, 29, comp. 9, 12. 13. 16, 3.

3. *Zebah*, pr. n. of a Midianitish prince, Judg. 8, 5. Ps. 83, 12.

זַבַּי pr. n. m. *Zabbai*, Ezra 10, 28. Neh. 3. 20 Cheth. Prob. a corrupt reading for זַכַּי, as is read in Ezra 2, 9. Neh. 7, 14.

זְבִידָה see זְבוּדָה.

זְבִינָא (bought, r. זָבַן) *Zebina*, pr. n. m. Ezra 10, 43.

* **זָבַל** 1. pr. prob. i. q. דָּבַל *to be round, to make round*, comp. גָּבַל; whence Talm. זָבָל, זְבֻל, dung in balls, round dung, as of goats, camels. Syr. and Arab. ܙܒܠܐ, زِبْلَةٌ.

2. *to dwell*, see in דּוּר no. 2. Gen. 30, 20 יִזְבְּלֵנִי *he will dwell with me*, sc. my husband, with the accessory idea of conjugal intercourse, as in Engl. *to cohabit*. Other verbs of dwelling also take the accus. in the sense 'to dwell with;' see שָׁכַן, גּוּר.

Deriv. זְבוּל, זְבוּלוּן.

זְבֻל see זְבוּל.

זְבֻלוּן see זְבוּלוּן.

* **זְבַן** Chald. *to get* for oneself, *to buy, to gain*, as in Syr. and Samar. Dan. 2, 8 דִּי עִדָּנָא אַנְתּוּן זָבְנִין *that ye would gain the time*, i. e. make delay.

Deriv. pr. n. זְבִינָא.

זָג m. Num. 6, 4, *the skin* of a grape *husk*, as being transparent. R. זָגַג.

* **זָגַג** *to be clear, transparent*; comp. Samar. זגג i. q. זכך to be pure. Arab. زُجَاجٌ glass, i. q. זְכוּכִית; Chald. זוּג to be clear, transparent.—Hence זָג.

זֵד m. verbal adj. (r. זוּד) *proud, arrogant*, pr. boiling, swelling, *inflated*; with the accessory notion of wickedness and impiety, comp. in הָלַל no. 3, 4.—Is. 13, 11. Jer. 43, 2. Ps. 19, 14. 119, 21. 51. 69. 78. 85. 122.

זָדוֹן m. (r. זוּד) constr. זְדוֹן as if from a root זָדָה, c. suff. זְדֹנְךָ 1 Sam. 17, 28. Jer. 49, 16; *pride, arrogance, haughtiness*. combined with insolence, Prov. 11, 2. 13, 10. 21. 24. זְדוֹן לִבֶּךָ *the pride of thy heart*, proud insolence, Jer. 49, 16. Obad. 3. Deut. 17, 12. Concr. spoken of haughty Babylon, Jer. 50, 31. 32.

זֶה m. rarely put with a subst. fem. Josh. 2, 17; with pref. בָּזֶה, לָזֶה; Fem. זֹאת, more rarely זֹה Ecc. 2, 2. 5, 15. 18. 7. 23. 9, 13; so in the formula כָּזֹה וְכָזֶה Judg. 18, 4. 2 Sam. 11. 25. 1 K. 14, 5; also זוֹ Hos. 7, 16. Ps. 132, 12 (here relat.) once זֹאתָה Jer. 26, 6 Cheth. Plur. אֵלֶּה q. v.

1. Pron. demonstr. *this*, Lat. *hic, hæc, hoc*. Arab. ذا, هذا hic, Syr. ܗܳܕܶܐ hæc, Eth. ዝ, fem. ዛ, ዛቲ. Hence the Aram. דִּי, דְּ, and Eth. ዘ, which have passed over into relatives. Corresp. are Sanscr. *sa-s, sâ, tat*; Goth. *sa, so, that*; hic, hæc, hoc.—It stands:

a) Absol. i. e. by itself, *this, this one*; Gr. οὗτος, αὕτη, τοῦτο. Job 1, 17 עוֹד זֶה מְדַבֵּר *this one was yet speaking*. Ecc. 6, 9 גַּם זֶה הֶבֶל *this also is vanity*. 9, 13

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Ex. 2, 6. 2 Sam. 23, 17. So in the genit. 1 K. 21, 2 כֶּסֶף מְחִיר זֶה *money, the price of it* Dat. לָזֶה *to this one*, to him, 1 Sam. 21. 12 [11]; לָזֹאת *to this* woman Gen. 2, 23. Sometimes in contempt, like Gr. οὗτος, Lat. *iste*; 1 Sam. 10, 27 מַה־יֹּשִׁיעֵנוּ זֶה *how shall this* (fellow) *save us?* Ex. 10, 7.

b) With a subst. and so that like an adj. it is often put after the subst. and both take the article; as הַדָּבָר הַזֶּה *this word*, הָאִשָּׁה הַזֹּאת *this woman*, בַּיּוֹם הַזֶּה *on this day*. Rarely without the art. where the noun has it; comp. זוּ הַהוֹר Ps. 12, 8. Poet. also גֶּפֶן זֹאת *this vine* Ps. 80, 15.—But זֶה without the art. is also put *before* a noun made definite, e. g. α) When the pronoun marks the subject or predicate of the sentence, the substantive verb being implied. Ex. 35, 4 זֶה הַדָּבָר *this* is *the word*. Judg. 4, 14 זֶה הַיּוֹם *this* is *the day*. 2 K. 6, 13. Ps. 118, 20. Is. 14, 16. β) More rarely also זֶה חַבַּית הַזֶּה is i. q. חַבַּית הַזֶּה; yet so that the former has a stronger demonstrative force. So too in Aramæan and Arabic; comp. Chald. דְּנָה חֶלְמָא this dream Dan. 4, 15; Syr. هٰذَا ٱلْعِدْنَ this time; هٰذَا ٱلْكِتَابُ this book; also in Greek οὗτος ὁ οἶκος.—Ezra 3, 12 זֶה הַבַּיִת *this house*, this temple, Sept. τοῦτον τὸν οἶκον, opp. הַבַּיִת הָרִאשׁוֹן. 1 K. 14, 14 זֶה הַיּוֹם *this day*, Sept. ταύτη τῇ ἡμέρᾳ, Vulg. *in hac die*. Ps. 49, 14. Josh. 9, 12 זֶה לַחְמֵנוּ *this our bread*. Ps. 73, 12 חִנָּם אַתָּה רָשָׁעִים *lo! these ungodly*.

c) The difference between זֶה, זֹאת, and חוּא, חִיא, has been pointed out in art. הוּא init. The former, זֶה, זֹאת, refer to a person or thing present, which one can as it were point at with the finger; and also to the present time. Gen. 38, 28 זֶה יָצָא רִאשֹׁנָה *this came out first*, was first born. Is. 29, 11 קְרָא נָא־זֶה *read this, I pray thee*. Very often in the phrase בַּיּוֹם הַזֶּה *on this day*, i. e. this day, to-day, Lev. 8. 34. Josh. 7, 25. עַד הַיּוֹם הַזֶּה *unto this day*, sc. this very day when I am speaking or writing. Sept. ἕως τῆς ἡμέρας ταύτης, Gen. 32, 33. 47, 26. 48, 15. Deut. 2. 22. 3, 14. 10. 8. 11. 4. —In historical narrative also the following are regarded as present: α) That which has just been mentioned; Gen. 7, 11 *on the seventeenth day of the month*, בַּיּוֹם הַזֶּה *on this very day, were all the fountains*, etc. v. 13. Ex. 19, 1. β) That which is immediately to follow, and which is as it were pointed at; Gen. 5, 1 זֶה סֵפֶר תּוֹלְדוֹת אָדָם *this* is *the book of the generations of Adam*. 6, 15 זֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ *this* is *how thou shalt make it*, i. e. so shalt thou make it; Sept. οὕτω ποιήσεις, comp. Ex. 29, 38. Gen. 45, 19. Ps. 7, 4.

d) These idioms are also to be noted: α) Repeated, זֶה—זֶה i. q. *this—that, one—another*, Job 1, 16. 1 K. 22, 20. Ps. 75, 18; זֹאת—זֹאת id. 1 K. 3, 16; זֶה אֶל־זֶה *one to another* Ex. 14, 20. Is. 6, 3. β) Vividly demonstrative is it, when זֶה is added to interrogatives to increase their strength; Is. 63, 1 מִי זֶה בָּא *who* is *this* that *cometh?* Job 38, 2. 42, 2. The same is מִי הוּא, see in הוּא no. 2. d. —A similar usage with זֶה as adv. see below in no. 3. c.

2. Rarely and only in poetic style it is put for the relative, like Engl. *that*, which is both demonstr. and relative; see זוּ no. 1. Comp. the relatives as derived mostly from demonstratives, under אֲשֶׁר A, p. 97, זִי no. 1.—Ps. 104, 8 אֶל־מָקוֹם זֶה יָסַדְתָּ לָהֶם *unto the place which thou hast founded for them*, i. e. destined. Prov. 23, 22. Job 15, 17. Ps. 78, 54. In this signif. it seems, like אֲשֶׁר, to be indeclinable, and is put also for the plur. Job 19, 19.—Also as a mere sign of relation, like אֲשֶׁר no. 2. Ps. 74, 2 הַר צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ *mount Zion, wherein thou dwellest*. Is. 25, 9.

3. It passes over into a demonstr. Adv. a) Of place, *here*, for בָּזֶה *in this* place, Gen. 28, 17. Num. 13, 17. al. מִזֶּה *from here, hence*, Gen. 37, 17. Ex. 11, 1. מִזֶּה וּמִזֶּה *hence and hence*, i. e. on this side and on that side, Num. 22, 24. Josh. 8, 33. It often corresponds to Engl. *here, there*, Germ. *da, διεκτικῶς*. Judg. 5, 5 זֶה סִינַי *this Sinai*, Sinai itself. Dan. 10, 17 אֲדֹנִי זֶה *my lord here*. So הִנֵּה זֶה *lo here! see here!* Cant. 2, 8. 1 K. 19, 5. b) Of time, pr. *at this time, now*. Mic. 5, 4 וְהָיָה זֶה שָׁלוֹם *and now there shall be peace*. עַתָּה זֶה *just now, even now*, this moment, Ruth 2, 7. 1 K. 17, 24 עַתָּה זֶה יָדַעְתִּי *now I know*. In this

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signif. it is often put before numerals, as Gen. 27, 36 זֶה פַּעֲמַיִם *now twice*. 81, 38 זֶה עֶשְׂרִים שָׁנָה *this twenty years*, now for twenty years. v. 41. 43, 10. 45, 6. Num. 14. 22. Judg. 16, 15. Zech. 7, 3 זֶה כַּמֶּה שָׁנִים *this* (now) *so many years*. c) Of manner, *thus, so*, Gen. 6, 15. Ps. 49, 14. It is often added to interrogatives to augment their force; as מַה־זֶּה *how so, how then*, Gen. 27, 20; לָמָּה זֶּה pr. *why so that, wherefore*, Gen. 18, 13.

4. With prefixes: a) בָּזֶה *in this* sc. place, *here*, comp. no. 3. Gen. 38, 21. Ex. 24, 14. Trop. of time, *then*, Esth. 2, 13. b) כְּזֶה *such*, see in כְּ B. 1. a. c) לָזֹאת *on this account, therefore;* whence אֵי לָזֹאת *wherefore?* Jer. 5, 7. Comp. הַלֵּזוּ, הַלֵּז, הַלָּזֶה.

* זָהַב obsol. root, i. q. צָהַב, *to shine, to glitter, to be yellow*, as gold; comp. זָאַב.

זָהָב m. constr. זְהַב, once זֲהַב Gen. 2, 12.

1. *gold*. Arab. ذَهَبٌ, Syr. Chald. ܕܗܒܐ, דְּהַב id. Gen. 24, 22. 53. 36, 39. Ex. 3, 22. al. Where numerals precede, the weight שֶׁקֶל *shekel* is to be supplied, e. g. Gen. 24, 22 עֲשָׂרָה זָהָב *ten* (*shekels*) *of gold*.

2. Metaph. of the *golden brightness* of the sky, perhaps for the sun itself, Job 37, 22. Also for *golden oil*, i. e. pure and bright as gold, Zech. 4, 12.

* זָהָה obsol. root, Arab. زها *to shine, to be bright and beautiful;* also to be proud; زَهْوٌ brightness, beauty, espec. of flowers, and hence a flower; comp. زَهْرٌ flower, from زهر to shine. Syr. ܙܗܐ to be proud, Ethpa. to be made bright, splendid.

Deriv. זִו, זִיו, and זַיִת.

* זָהַם in Kal not used, Arab. زَهِمَ *to stink, to be rancid*, spoken of fat; Chald. *to be dirty, filthy*. In the Zabian dialect this verb is used of stinking water. Kindr. are צָהַן, זָנַח, زنخ.

Piel, *to regard as filthy;* hence *to loathe*. Job 33, 20 זְהֲמַתּוּ לֶחֶם *he loatheth it, the bread*. The suffix is pleonastic; see Lehrg. § 195. 2.—Hence

זַהַם (loathing) *Zaham*, pr. n. m. 2 Chr. 11, 19.

* זָהַר in Kal not used, i. q. زهر, ܙܗܪ, *to be bright, to shine*, comp. צָהַר. Hence זֹהַר.

Hiph. הִזְהִיר 1. *to cause to shine, to make light*, i. e. metaph. a) *to enlighten, to teach*, with two acc. of pers. and thing, Ex. 18, 20; acc. of pers. 2 Chr. 19, 10. b) *to admonish, to warn*, sc. to beware *of* any thing 2 K. 6, 10; to desist from any thing Ez. 3, 19, 20, with מִן *to warn from* any thing, Lev. 15, 31 הִזְהַרְתֶּם, others הִזַּרְתֶּם. Ez. 3, 18 לְהַזְהִיר רָשָׁע מִדַּרְכּוֹ הָרְשָׁעָה *to warn the wicked from his evil way*, to admonish him to turn from it. But Ez. 3, 17 et 33, 7 הִזְהַרְתָּ אֹתָם מִמֶּנִּי *warn thou them from me*, i. e. in my name, by my authority. Syr. Pa. et Aph. Chald. Aph. id.

2. Intrans. *to give light, to shine*, Dan. 12, 3. Chald. אַזְהַר id.

Niph. *to be taught, admonished*, Ps. 19, 12. Also *to receive instruction, admonition, to take warning*, Ecc. 4, 13. Ez. 33, 4. 5. 6; *to beware* Ecc. 12, 12, where מִן belongs to יוֹתֵר.

זְהַר Chald. id. Part. pass. זְהִיר *admonished, cautious*, Ezra 4, 22. Syr. Ethpe. to take heed, to be watchful over any thing.

זֹהַר m. *brightness, splendour*, of the heavens, Ez. 8, 2. Dan. 12, 3. R. זָהַר.

זִו m. i. q. זִיו which is read in many Mss. (pr. for זְהִיו, r. זָהָה.) *brightness, beauty*, espec. of flowers; hence as the name of the second Hebrew month, *Ziv*, from the new-moon of May to that of June, or according to the Rabbins from the new-moon of April to that of May; q. d. *flower-month*. 1 K. 6, 1. 37. Chald. יֶרַח זִיו נִיצָנַיָּא the month of the brightness of flowers. The same month is called in Chald. Syr. Arab. אִיָּר, أَيَّارٌ, أَيْذَارٌ, also from brightness, splendour.

זוֹ see זֶה.

זוּ comm. gend. i. q. זֶה and זֹאת.

1. Pron. demonstr. Ps. 12, 8. Hab. 1, 11 זוּ כֹחוֹ לֵאלֹהוֹ *this his strength is his god*.

2. Oftener as relat. comp. זֶה no. 2.

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Ex. 15, 13. Ps. 9, 16. 10, 2. 142, 4. Also as a sign of relation, Is. 42, 24 זוּ חָטָאנוּ לוֹ *against whom we have sinned.*

Note. In the Talmud זו is not unfreq. put for זה, and also in compounds. Among the Tayitic Arabs, ذو is often used for الذى; see Schult. ad Har. II. p. 75.

* זוּב 1. *to flow*, pr. of water, Ps. 78, 20. 105, 41. Is. 48, 21. Often also of the monthly courses in women, Lev. 15, 25; of the seminal flux or gonorrhœa in men, Lev. 15, 2.—*To flow with* any thing, is also by an idiom of language said of a person or thing *in* or *from* which any thing flows; so of a woman having the menstrual flow Lev. 15, 19; of a man having gonorrhœa Lev. 15, 4 sq. 22, 4. Num. 5, 2. 2 Sam. 3, 29. Espec. also of *affluence*, abundance, with acc. of that *with* which any thing flows or overflows; Ex. 3, 8 אֶרֶץ זָבַת חָלָב וּדְבַשׁ *a land flowing* (with) *milk and honey.* v. 17. 13, 5. 33, 3. Lev. 20, 24. Num. 13, 27. 14, 8. 16, 14. Absol. Jer. 49, 4 זָב עִמְקֵךְ *thy valley flows*, sc. with blood.—Aram. ܕܳܒ, דּוּב, to flow, to flow down, to melt.

2. Trop. *to flow away*, i.e. *to pine away, to die*, Lam. 4, 9.—Arab. ذَابَ to pine away, sc. with hunger, disease. See under r. דָּאַב.

זוֹב m. (r. זוּב) *a flowing, flux*, as of the semen in men, *gonorrhœa benigna*, Lev. 15, 1–15; of the monthly courses in women, Lev. 15, 16 sq.

* זוּד or זִיד 1. i. q. kindr. דּוּד, *to boil, to boil over*, as water; onomatopoetic, like Engl. *to seethe*. Germ. *sieden*, Gr. ζέω, whence ζύθος (Germ. *Sud*, Ab*sud*, Engl. *suds*); comp. the similar σίζω. See Niph. and Hiph. no. 1.

2. Trop. of the mind, *to boil, to be fervid*, like Gr. ζέω and Lat. *ferveo*; (comp. פָּחַז and Arab. بغا, Schultens Opp. min. p. 80;) also of *pride, insolence, wickedness.*—Hence, *to act proudly, wickedly towards* or *against* any one. c. עַל Ex. 18, 11, אֶל Jer. 50, 29. In this signif. it is kindred with צָדָה.

Note. Both the Arabic roots زاد mid. Waw, and زاد mid. Ye, have significations derived from the idea of boiling; but only secondary. The former, for زود, signifies, to prepare provisions for a journey, زَادٌ provision for a journey, from the idea of cooking, boiling. The latter, for زيد, is, to increase, to exceed, from the idea of boiling over.

Niph. part. נָזִיד (from the form זִיד, see Lehrg. p. 411, nor is it necessary to assume a root נָזַד), something *seethed, sodden, pottage*, Gen. 25, 29. 2 K. 4, 38–40. Hag. 2, 12.

Hiph. 1. *to seethe, to cook*, see Kal no. 1; to prepare by boiling, seething. Gen. 25, 29 יַיֶּזֶד יַעֲקֹב נָזִיד *and Jacob sod pottage.* Sept. ἥψησε δὲ Ἰακὼβ ἕψημα.

2. *to act insolently, presumptuously, wickedly*, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin, Deut. 1, 43. 17, 13. Neh. 9, 16. 29; with inf. et לְ Deut. 18, 20; עַל of pers. Ex. 21, 14 כִּי יָזִד אִישׁ עַל־רֵעֵהוּ לְהָרְגוֹ בְעָרְמָה *if a man act wickedly against his neighbour in slaying him with guile.* Neh. 9, 10.

Deriv. זֵד, זֵידוֹן, זָדוֹן.

זוּד Chald. id. Aph. Inf. הֲזָדָה i. q. Heb. Hiph. no. 2, *to act proudly, wickedly*, Dan. 5, 20.

* זָוָה obsol. root, Arab. زوى *to hide, to conceal*, by putting away, comp. סָוָה; VII to hide oneself, to get in a corner; in Heb. also prob. *to lay up, to hoard.*

Deriv. זָוִית, מֶזֶו.

* זוּז obsol. root. 1. i. q. צוּץ *to glitter, to sparkle, to throw out rays*; hence of milk, *to flow out like rays, to spout*; see זִיז no. 1. Comp. דָּרַר.

2. *to move, to move about*, from the idea of sparkling, glancing; Talmud. id. Hence זִיז no. 2, מְזוּזָה.

זוּזִים Gen. 14, 5 *Zuzim*, pr. n. of a people on the borders of Palestine. Sept. ἔθνη ἰσχυρά, and so Syr. Onk. So called perh. from the *fertility* of their country; see זִיז no. 1, and r. זוּז no. 1.

זוֹחֵת *Zoheth* pr. n. m. 1 Chr. 4, 20. A root זחת is not found, either in Hebrew or the kindred languages.

זָוִית f. (Kamets impure) only in plur. זָוִיּוֹת, *corners*, from r. זָוָה. Syr. ܙܘܝܬܐ, Arab. زَاوِيَةٌ. Spoken of the corners of

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an altar, Zech. 9, 15. Meton. of the *corner-columns* of a palace; Ps. 144, 12 בְּנוֹתֵינוּ כְּזָוִיֹּת מְחֻטָּבוֹת lit. *that our daughters may be as corner-columns finely sculptured*, in allusion prob. to the *Caryatides*, or columns representing female figures, so common in Egyptian architecture; Aquil. ὡς ἐπιγώνια, Vulg. *quasi anguli*. The point of comparison lies in the slenderness and tallness combined with elegance; comp. Cant. 5, 15. 7, 8.

* **זוּל** 1. i. q. זָלַל, comp. נָזַל, *to shake out, to pour out;* once Is. 46, 6 הַזָּלִים זָהָב מִכִּיס *they pour out gold from the bag*, lavish it. Arab. ذَالَ IV, to make light of.

2. Pr. *to shake off*, i. q. *to remove, to put away* or *aside;* comp. Arab. ذَالَ mid. Waw and Ye, to remove, to put away; intrans. i. q. to go away, to desist, to fail.—Hence

זוּלָה f. pr. *removal, a putting aside;* only in constr. זוּלַת, et c. suff. זוּלָתִי, זוּלָתְךָ, with the force of a Prep. *besides, aside from, except.* E. g. זוּלָתִי *besides me, aside from me*, pr. by my removal, I being removed, Is. 45, 5. 21; constr. 2 K. 24, 14. Sometimes with Yod paragog. זוּלָתִי for זוּלַת Deut. 1, 36. 4, 12; comp. בִּלְתִּי.—Once as a Conj. for זוּלַת אֲשֶׁר *except that, save that*, 1 K. 3, 18.

* **זוּן** in Kal not used; Chald. Syr. and Sam. *to nourish, to feed, to pasture.*

Hoph. Jer. 5, 8 סוּסִים מוּזָנִים Cheth. *fed horses*, i. e. well fed, fat.—Keri has מְיֻזָּנִים, which, according to Schultens, is derived from יָזַן, وزن, to weigh, in the sense: *ponderibus instructi, bene vasati*; pondera i. q. testes, see Catull. 62, 5. Stat. Silv. 3. 4. 77. Comp. Engl. *stone-horses.* Sept. ἵπποι θηλυμανεῖς.

Deriv. מָזוֹן.

זוּן Chald. id. Ithpe. fut. יִתְזִין pass. Dan. 4, 9.

Deriv. מָזוֹן.

זוֹנָה f. *a harlot, prostitute*, part. fem. of r. זָנָה, where see more.

* **זוּעַ**, very frequent in Syr. Chald. Zab. i. q. Gr. σείω, σεύω, (comp. נוּעַ νεύω,) pr. *to shake, to agitate*, see Pil. and זְוָעָה. In Kal intrans. *to be shaken, agitated;* hence

1. *to move oneself*, Esth. 5, 9.

2. *to quake, to tremble*, Ecc. 12, 3.

Pil. part. מְזַעְזֵעַ, *to agitate, to disquiet, to maltreat*, Hab. 2, 7. Aram. and Arab. id.

Deriv. pr. n. זִיעַ, and the two here following.

זוּעַ Chald. *to tremble, to fear*, c. מִן. Part. זָאעִין, or as in Keri זָיְעִין, Dan. 5, 19. 6, 27.

זְוָעָה f. (r. זוּעַ) with Vav movable.

1. *agitation*, i. e. *disquiet, ill treatment.* Jer. 15, 4 נְתַתִּים לִזְוָעָה לְכֹל מַמְלְכוֹת הָאָרֶץ *I will give them over for ill treatment to all the kingdoms of the earth.* 24, 9. 29, 18. 34, 17. 2 Chr. 29, 8.—Keri in all these examples has the form זַעֲוָה q. v. as being more easily pronounced.

2. *a quaking, terror*, Is. 28, 19.

* **זוּף** obsol. root, prob. i. q. זוּב *to flow to become liquid;* comp. ودف, ورف, to flow, to liquefy.—Hence זֶפֶת pitch, and pr. n. זִיף.

* **I. זוּר** fut. conv. וַיָּזַר 1. *to press together, to press out.* Syr. ܙܪ, ܙܘܪ, to press in the hand, to grasp, Arab. زَيَّرَ to compress, to pinch, spec. the lip of a horse. The primary idea is *to straiten*, to bring into a narrow compass; comp. the kindr. roots צוּר, צָרַר.—Fut. Judg. 6, 38 וַיָּזַר אֶת־הַגִּזָּה *and he pressed out the fleece*, wrung it out. Job 39, 15 וַתִּשְׁכַּח כִּי רֶגֶל תְּזוּרֶהָ *and* (the ostrich) *forgetteth that the foot may press them*, i. e. may crush her eggs.—Intrans. Præt. זֹרוּ (for which intrans. form see Lehrg. p. 401) Is. 1, 6 לֹא זֹרוּ *they have not been pressed out*, sc. the wounds, i. e. not cleansed from blood.—Part. pass. Is. 59, 5 of an egg: וְהַזּוּרָה תִּבָּקַע אֶפְעֶה *and being crushed it breaketh out a viper*, i. e. when broken a viper comes forth.

Deriv. מָזוֹר I.

* **II. זוּר** kindr. with סוּר and גּוּר; 3 plur. præt. זָרוּ, also זֹרוּ Ps. 58, 4, Lehrg. p. 401.

1. *to go off, to turn aside* or *away, to depart*, like Arab. زار mid. Waw Conj. VI, VIII; with מִן *from* any one Job 19,

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13. Ps. 78, 30; espec. from God Ps. 58, 4. So from the way of truth and right, whence זָוֹר II, falsehood, זְוָד, זְדוֹן a falsehood, lie, זָאַר Conj. I, to speak falsehood. Comp. גּוֹר and Arab. جار.

2. *to turn aside to* a place or person, sc. in order to lodge, *to take lodging*; Arab. زَارَ to visit any one. Hence *to be strange, to be a stranger*, Arab. زَائِر a visitor, stranger; only in

PART. זָר *strange, a stranger, foreigner*. Spec. a) *one of another nation*, not an Israelite. Ex. 30, 33. With this is often connected the accessory idea of *an enemy, a barbarian*; just as Lat. *hostis* was primarily a stranger, Cic. de Off. 1. 12, and Gr. ξένος also denoted an enemy, Hdot. 9. 11; and vice versa Samar. אזנ pr. a hater, then a stranger. So Is. 1, 7. 25, 2. 29, 5. Ps. 54, 5. Ez. 11, 9. 28, 10. 30, 12. Hos. 7, 9. 8, 7. Obad. 11. אֵל זָר *a strange god*, i. e. the domestic god of another people, foreign to the Hebrews, Ps. 44, 21. 81, 10; ellipt. זָר id. Is. 43, 12. Plur. זָרִים Deut. 32, 16. Jer. 3, 13. 5, 19.

b) *one of another family*, Deut. 25, 5; then for *another, any other*, Prov. 11, 15. 14, 10. 20, 16. 27. 13. Fem. זָרָה *a strange woman*, the wife of another, (i. q. אֵשֶׁת רֵעַ Prov. 6, 29.) spoken espec. in respect to unlawful intercourse with her, *an adultress, prostitute*, Prov. 2, 16. 5, 3. 20. 7, 5. 22, 14. 23, 33. (Syr. and Sam. ܙܢܐ, זנא, is *to commit adultery*, pr. to lodge with.) So זָרִים *strangers*, i. q. *adulterers, debauchees*, Jer. 2, 25. Ez. 16, 32. בָּנִים זָרִים *strange children*, i. e. spurious, bastard children, Hos. 5, 7.

c) Opp. to true, right, lawful, *strange*, i. q. *unlawful*; so אֵשׁ זָרָה *strange fire* i. e. unlawful, profane, opp. to the sacred fire, Lev. 10, 1. Num. 3, 4. 26, 61. קְטֹרֶת זָרָה *strange incense*, Ex. 30, 9.

d) Trop. *strange*, i. e. *new, unheard of*, Is. 28, 21.

3. i. q. Arab. نَزَرَ mid. Ye, *to loathe*; intrans. *to be loathsome*. Job 19, 17 רוּחִי זָרָה לְאִשְׁתִּי *my spirit* (as agitated, querulous) *is loathsome to my wife*.—Hence זָרָא loathsomeness, for זָרָה.

NIPH. i. q. Kal no. 1. Is. 1, 4.

HOPH. part. מְזֹרָז *made strange, estranged*, Ps. 69, 9.

Deriv. זָרַח, מָזוֹר II.

זָהַח* in Kal not used, i. q. Arab. زَحَّ and زَحْزَحَ *to move, to shove, to displace*. Aram. זחח, זחי.—Hence

NIPH. *to be moved, shoved, displaced*, Ex. 28, 28. 39, 21.

זָחַל* 1. *to creep, to crawl*. Part. זוֹחֲלֵי־עָפָר pr. *crawlers of the dust*, serpents, Deut. 32, 24. Mic. 7, 17.—Hence

2. *to fear, to be afraid*; pr. to creep timidly along, see זָהַל. Job 32, 6 נָלֵאתִי זָחֲלְתִּי וְאִרָא *therefore I was afraid and feared*.

זֹחֶלֶת (serpent) *Zoheleth*, pr. n. אֶבֶן הַזֹּחֶלֶת i. q. *the stone of Zoheleth*, near Jerusalem, 1 K. 1, 9. R. זָחַל.

זֹחַר see זָרַח no. 2. c.

זַיְדוֹן adj. m. (r. זוד) *boiling, swelling, raging*, e. g. waters, Ps. 124, 5.

זִיו Chald. m. *brightness, splendour*, (contr. from זִוְהִי, i. q. Heb. זִיו, r. זָהָה q. v.) Dan. 2, 31. 4. 33. Plur. of a bright and cheerful countenance, *bright looks*, Dan. 5, 6. 9 זִיוֹהִי שָׁנַיִן עֲלוֹהִי *his bright looks were changed*, i. e. his cheerful countenance grew pale. v. 10. 7, 28. Comp. the Heb. in c. 10. 8. Syr. ܙܝܐ splendour, Arab. زِىٌّ and زَىٌّ ornament.

זִיז m. (r. זוז) 1. *a full breast*; so, retaining the image, Is. 66, 11 לְמַעַן תָּמְצוּ וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ *that ye may suck and delight yourselves* (i. e. suck with delight) *from her abundant breast*, as overflowing with milk. Parall. מִשְׁדֵּי תַנְחֻמֶיהָ.

2. *any moving thing*, whatever lives and moves; so poet. זִיז שָׂדַי *what moves on the field*, i. q. beasts of the field. Ps. 50, 11. 80, 14. Comp. Gr. κνώδαλον beast, for κινώδαλον, also κινώπεστον, κνώψ, from κινέω; πρόβατον from προβαίνω.

זִיזָא (full breast, abundance, i. q. זִיז) *Ziza*, pr. n. m. a) 1 Chr. 4, 37. b) 2 Chr. 11, 20.

זִיזָה (id.) *Zizah*, pr. n. m. 1 Chr. 23, 11; for which in v. 10 זִינָא.

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זִיעַ (motion) *Zia*, pr. n. m. 1 Chr. 5, 13. R. זוּעַ.

זִיף (a flowing, r. זוּף) *Ziph*, pr. n. a) A city in the tribe of Judah, Josh. 15, 55. 2 Chr. 11, 8; also a desert of like name in its vicinity, 1 Sam. 23, 14. 15. Now *Zif*, a place of ruins between Hebron and Carmel; Bibl. Res. in Palest. II. p. 191. Gentile n. זִיפִי *Ziphite*, 1 Sam. 23, 19. 26, 1. b) A man, 1 Chr. 4, 16.

זִיקוֹת plur. f. (for זִקּוֹת, זִנְקוֹת, r. זָנַק) *burning arrows, fiery darts*, Is. 50, 11; i. q. זִקִּים Prov. 26, 18, where many Mss. read זִיקִים. Syr. ܙܝܩܐ a weapon, thunderbolt.—On the form, comp. the examples collected in Lehrg. p. 145, and add קִיצוֹן for קִצּוֹן, אִישׁ for אֱנָשׁ.

זַיִת m. (r. זָהָה) constr. זֵית, plur. זֵיתִים.

1. *an olive, olive-tree*. Judg. 9, 9; more fully זֵית שֶׁמֶן *oil-olive* Deut. 8, 8. שֶׁמֶן זַיִת *olive-oil*, Ex. 27, 20. 30, 24. Lev. 24, 2. הַר הַזֵּיתִים *the Mount of Olives*, near Jerusalem, Zech. 14, 4. 2 Sam. 15, 30; used as a high-place for sacrifice, 1 K. 11, 7.

2. *an olive*, the fruit; עֵץ הַזַּיִת *the olive-tree* Hagg. 2, 19. דָּרַךְ זַיִת *to tread olives*, in order to express the oil, Mic. 6, 15.

3. *an olive-branch*, Zech. 4, 11, comp. v. 12.

Note. This word is current in all the kindred dialects; Syr. ܙܝܬܐ olive-tree, Arab. زَيْتٌ olive-oil, زَيْتُونٌ olive, Eth. ዘይት olive and oil; hence it passed into the Coptic ϫⲱⲓⲧ, Theb. ϫⲟⲉⲓⲧ, olive, and Span. *azeyte* oil. The etymology is to be sought in the root זָהָה *to shine* q. v. Arab. زَيَّى (for زَهَّى) to adorn, pr. to cause to shine; V, to be clothed (adorned); زَيٌّ ornament, pr. splendour; see Castell p. 1040, and the examples there cited; Heb. זִו. Chald. זִיו. Hence זַיִת would be pr. fem. of a form זַי, زَيٌّ, and denote *brightness, shining*. This might be referred either to the freshness and beauty of the *olive-tree*, comp. אוֹרוֹת; or, better, to the *shining* of the oil, comp. יִצְהָר oil, from צָהַר to shine, also זָהָב spoken of shining and transparent oil, Zech. 4, 12. After the true etymology had become neglected or forgotten, the ת came to be regarded as a radical letter; and hence it is that זַיִת is of the masc. gender, and the Arabs have thence formed a new verb, زات to preserve in oil; II, to procure oil.

זֵיתָן (olive-tree, Arab. زَيْتُونٌ) *Zethan*, pr. n. m. 1 Chr. 7, 10.

זָךְ and **זַךְ**, fem. זַכָּה, adj. *clean, pure*, e. g. oil Ex. 27, 20, frankincense 30, 34. Trop. in a moral sense of the heart and life, Job 8, 6. 11, 4. 33, 9. Prov. 16, 2. 20, 11. 21, 8. R. זָכַךְ.

* **זָכָה** i. q. זָכַךְ, *to be clean, pure*, every where in a moral sense, Job 15, 14. 25, 4. Ps. 51, 6. Mic. 6, 11.—Arab. زَكَا, Syr. ܙܟܐ and ܙܟܐ id.

Piel *to cleanse, to make clean, pure*, e. g. one's way, heart, Ps. 73, 13. Prov. 20. 9. Ps. 119, 9 בַּמֶּה־יְזַכֶּה נַעַר אֶת־אָרְחוֹ *how shall a young man cleanse his way?* i. e. keep himself pure.

Hithpa. הִזַּכָּה for הִתְזַכָּה, *to cleanse oneself, to make oneself clean, pure*; Is. 1, 16 הִזַּכּוּ *make yourselves clean*. Others regard this form as Niph. of the verb זָכַךְ, which however is against the accent; for הִזַּכּוּ (Milra) implies a verb לה, while Niph. of זָכַךְ would be הִזַּכּוּ (Milêl).

זָכוּ Chald. f. *purity, innocence*, Dan 6, 23. R. זָכָה.

זְכוּכִית f. (r. זָכַךְ) once Job 28, 17, *glass* or *crystal*. Arab. زَجَاجٌ, Syr ܙܓܘܓܝܬܐ id. Comp. זָג.

זָכוּר m. i. q. זָכָר, *a male*, spoken both of men and of animals, Ex. 23, 17. 34, 23. Deut. 16, 16. 20, 13. R. זָכַר.

זַכּוּר (mindful) *Zaccur*, pr. n. of several men, Num. 13. 4. 1 Chr. 4, 26. 25, 2 (in 9, 15 זִכְרִי). Neh. 3, 2. 10, 13. 13, 13. R. זָכַר.

זַכַּי (pure, innocent) *Zaccai*, pr. n. m. Ezra 2, 9. Neh. 3, 20 Keri. 7, 14. Prob. also Ezra 10, 38; see in זַבַּי. R. זָכַךְ.

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* זָכַךְ i. q. זָכָה q. v. *to be clean, pure*, physically of things Lam. 4, 7; in a moral sense Job 15, 15. 25, 5. Comp. kindr. זָנַג.

Hiph. *to cleanse, to wash*, Job 9, 30.

Deriv. זֹךְ or זָךְ, זְכוּכִית, and pr. n. זַכַּי.

* זָכַר fut. יִזְכֹּר, *to remember, to recollect, to call to mind;* Lat. *meminisse, recordari, reminisci*, for the difference of which words see Cic. pro Ligar. 12. 35; Doederlein Lat. Synonyme und Etymologien I. 166. Arab. ذكر, Syr. ܕܟܪ, Chald. דְּכַר, id.—The origin seems to lie in the idea of *pricking, piercing*, comp. kindr. דָּקַר; whence זָכָר membrum virile, which like the corresponding fem. נְקֵבָה seems to be derived from the shape. The idea of memory then may come from that of *penetrating, infixing;* comp. Ecc. 12, 11. A different etymology was proposed by me in Monumm. Phen. p. 114, viz. that as in Athen. 1. 1, סכר is written for זָכָר *memory*, perhaps זָכַר is primarily i. q. סָכַר *to shut up*, and then *to keep, to preserve;* comp. שָׁמַר no. 2. But the other view is favoured by the noun זָכָר.—Hence

1. *to remember, to call to mind*, as above; with an accus. Gen. 8, 1. 19, 29. al. sæp. more rarely with לְ Ex. 32, 13. Deut. 9, 27. Ps. 25, 7. 136, 23; בְּ Jer. 3, 16; בִּי Job 7, 7. 10, 9. Deut. 5, 15. Part. pass. זָכוּר *remembering, mindful*, Ps. 103, 14.—Spec. a) *to call to mind, to recollect*, Gr. *ἀναμιμνήσκειν*, opp. to forget. Gen. 40. 23 וְלֹא זָכַר שַׂר הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ. v. 14. 42, 9. Num. 11, 5. Ecc. 9, 15. Job 21, 6. Jer. 44, 21 synon. with חָתָלַח עַל לֵב. Often with the accessory idea of care, kindness, *to renew one's care* for any one, i. q. פָּקַד, Gen. 8, 1. 19, 29. 30, 22. b) *to remember*, i. e. to bear in mind, *to be mindful of*, Ps. 9, 13. 98, 3. 105, 5. 42. 2 Chr. 24, 22. Ex. 13, 3 זָכוֹר אֶת־הַיּוֹם הַזֶּה *remember this day*, be mindful of it. 20, 8. זָכַר אֶת־הַבְּרִית *to remember a covenant*, to bear it in mind, Gen. 9, 15. Lev. 26, 43. Am. 1, 9. c) *to bear in mind, to consider, to reflect.* Deut. 5, 15 *remember that thou wast a servant in Egypt.* 15, 15. 16, 12. 24, 18. Job 7, 7 זְכֹר כִּי רוּחַ חַיָּי *O consider, that my life is a breath!* Ps. 103, 14. d) *to recall to mind* and contemplate, Lat. *recordari.* Ps. 119, 55 זָכַרְתִּי בַלַּיְלָה שִׁמְךָ יְיָ *I call thy name to mind in the night, O Lord!* i. e. I meditate upon it. v. 52. 143, 5. 63, 7. e) With dat. of pers. and acc. of thing, *to remember* a thing *to* or *for* any one, i. e. to bear it in mind either to his advantage or disadvantage; e. g. for good. Neh. 5, 19 זָכְרָה לִי אֱלֹהַי לְטוֹבָה כֹּל אֲשֶׁר עָשִׂיתִי *remember to me for good, O my God, all that I have done*, i. e. so that I may at last obtain from thee reward. 13, 22; for evil Neh. 6, 14. 13, 29. f) Referred also to things future, i. q. *to think upon, to consider*, comp. Lat. *memento mori.* Lam. 1, 9 *she remembereth not her latter end.* Is. 47, 7. Hence also i. q. *to think of, to meditate, to attempt*, Job 40, 32 זְכֹר מִלְחָמָה *think of the battle*, i. e. prepare to attack.

2. *to mention, to make mention of*, Gr. *ἐπιμνύομαι*, Jer. 20, 9.

Niph. 1. *to be remembered, recollected*, Job 24. 20. Jer. 23, 16. With dat. of pers. לְ, *to be remembered to* or *against* any one, to his detriment, Ez. 18, 22. 33, 16. נִזְכַּר אֶל־יְהוָה Ps. 109, 14 and נ׳ לִפְנֵי יְיָ Num. 10, 9, *to be remembered with* or *before Jehovah*, to be borne in mind of him.

2. *to be mentioned*, Jer. 11, 19. Job 28, 18.

3. Denom. from זָכָר, *to be born a male*, Ex. 34, 19. Arab. ذكر IV, to bear a male.

Hiph. הִזְכִּיר, inf. c. suff. הַזְכִּירְכֶם Ez. 21, 24.

1. *to cause to remember, to bring to remembrance, to keep in remembrance.* Construed: α) With an acc. of thing 2 Sam. 18, 18. So freq. הִזְכִּיר עָוֹן *to bring to remembrance iniquity*, 1 K. 17, 18. Ez. 21, 24. 28. 29, 16. Num. 5, 15 מִנְחַת זִכָּרוֹן מַזְכֶּרֶת עָוֹן *an offering of memorial, bringing iniquity to remembrance* sc. with God. β) With an acc. of object and אֶל of pers. Gen. 40, 14 הִזְכַּרְתַּנִי אֶל־פַּרְעֹה *bring me to remembrance to Pharaoh.* γ) With an acc. of pers. Is. 43, 26 הַזְכִּירֵנִי *put me in remembrance* sc. of thy virtues and merits. δ) Absol. לְהַזְכִּיר *to bring to remembrance* sc. oneself with God, in the inscr. Ps. 38, 1. 70, 1; comp. 38. 23. 70, 2. 6.—Spec. a) *memoriæ prodere*, i. e. *to*

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record, to register; Part. מַזְכִּיר as subst. *a recorder, register*, i. q. historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. 8, 16. 20, 24. 1 K. 4, 3. 2 K. 18, 18. 37. 1 Chr. 18, 15. 2 Chr. 34, 8. Is. 36, 3. 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called *Waka' Nuwish;* Hdot. 6. 100. ib. 7. 90. ib. 8. 100. Chardin Voyage en Perse T. III. p. 327; T. V. p. 258. ed. Langlès. So too in the time of the Roman emperors Arcadius and Honorius, under the name of *magister memoriæ*. b) In the ritual language, *to offer as a memorial sacrifice*, אַזְכָּרָה q. v. Is. 66, 3 מַזְכִּיר לְבֹנָה *he that burneth incense* sc. as a memorial sacrifice.

2. i. q. Kal no. 2, *to mention, to make mention of;* with acc. of thing, 1 Sam. 4, 18. Ex. 23, 13. Is. 49, 1. With אֶל of pers. added, Is. 19, 17; לְ of pers. Ps. 87, 4 אַזְכִּיר רַהַב וּבָבֶל לְיֹדְעָי *I will make mention of Egypt and Babylon to them that know me;* and without an accus. of thing, Jer. 4, 16 הַזְכִּירוּ לַגּוֹיִם *make ye mention to the nations* sc. of this, announce this to the nations. Spec. *to mention with praise, to praise, to celebrate;* with an acc. 1 Chr. 16, 4. Ps. 71, 16. Is. 63, 7. הַזְכִּיר שֵׁם יְהוָה Ex. 20, 24. Is. 26, 13. ה׳ בְּשִׁמְךָ יָדֶה Josh. 23, 7. Ps. 20, 8. 45, 18. Is. 48, 1. 63, 7. ה׳ לְיהוֹשֻׁעַ 1 Chr. 28, 4; with בְּ Is. 12, 4.—Once, *to cause to praise, to let be praised*, Ex. 20, 21 [24].

3. i. q. Kal no. 1, *to remember, to call to mind* sc. with oneself, Gen. 41, 9.

Deriv. the five here following, and זִכָּרוֹן, זָכוּר, זִכְרִי, אַזְכָּרָה.

זָכָר m. *a male;* spoken of men, Gen. 1, 26. 5, 2. 17, 10 sq. 34, 15 sq. Also of animals, Gen. 7, 3. 9. 16. Ex. 12, 8. Plur. זְכָרִים Ezra 8, 4 sq. Compr. זְכַר Niph. no. 3, also זְכוּר. Arab. ذَكَرٌ, Syr. ܕܟܪܐ, id. The Arabic word also denotes pr. the membrum virile. For the etymology, see r. זָכַר init.

זֵכֶר m. and זָכֶר Ex. 17, 14. Is. 26, 14. Prov. 10, 7, (where however other Mss. have Tsere, comp. J. H. Michaelis Nott. crit.) c. suff. זִכְרִי. R. זָכַר.

1. *remembrance, memory*, Arab. ذِكْرٌ. Ex. 17, 14 *I will utterly put out the remembrance of Amalek.* Deut. 25, 19. 32, 26. Ps. 9, 7. 34, 17. 109, 15. al.

2. *memorial*, i. e. *name*, by which one is brought to remembrance, mentioned, i. q. שֵׁם. Ex. 3, 15 זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר *this is my name for ever, and this my memorial (name) to all generations.* Ps. 30, 5 הוֹדוּ לְזֵכֶר קָדְשׁוֹ *praise his holy name.* 135, 13. Hos. 12, 6.

3. *praise, laud*, Ps. 6, 6. 102, 13. Arab. ذِكْرٌ laud.

4. *Zecher* pr. n. of a man 1 Chr. 8, 31; called also זִכְרִי 9, 37.

זִכָּרוֹן m. (r. זָכַר) constr. זִכְרוֹן, plur. זִכָּרוֹנִים and זִכְרוֹנוֹת.

1. *remembrance, memorial*, Ecc. 1, 11. 2, 16. הָיָה לְזִכָּרוֹן לְ *to be for a memorial to* any one, so that his memory shall not perish, Ex. 12, 14. Josh. 4, 7. So אַבְנֵי זִכָּרוֹן *stones of remembrance*, memorial stones, i. e. the two engraved stones upon the shoulder-braces of the high-priest's ephod, Ex. 28, 12. 39, 7. מִנְחַת זִכָּרוֹן *a memorial sacrifice* Num. 5, 15. שׂוּם זִכָּרוֹן *to set up a memorial*, sc. of oneself by procreating children, Is. 57, 8.

2. *a memento, record*, Gr. ὑπόμνημα, Fr. *mémoire*. Ex. 17, 14 כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר *write this as a memento in the book.* סֵפֶר זִכָּרוֹן Mal. 3, 16, and Plur. סֵפֶר הַזִּכְרוֹנוֹת Esth. 6, 1, *book of records*, annals, register or journal, comp. דִּבְרֵי הַיָּמִים. Also of a memorial sign, Ex. 13, 9.

3. i. q. מָשָׁל, *a memorable saying*, ἀπόφθεγμα, Job 13, 12.

4. *a day of memorial*, a celebration, festival, Lev. 23, 24. Comp. the verb in Esth. 9, 28. Ex. 20, 8.

זִכְרִי (remembered, renowned, comp. זִכְרוֹן renown) *Zichri*, pr. n. of several persons, Ex. 6, 21. 1 Chr. 8, 19. 23. 9, 15 (in 25, 2. 10 זַכּוּר). 2 Chr. 23, 1. Neh. 11, 9. al.

זְכַרְיָה and זְכַרְיָהוּ (whom Jehovah remembers, r. זָכַר) pr. n. *Zechariah*, Gr. Ζαχαρίας.

a) A king of Israel, son of Jeroboam II. put to death by Shallum after a reign of six months, B. C. 773. 2 K. 14, 29. 15, 8–11.

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b) A prophet who flourished after the exile, whose writings are preserved in the sacred canon, son of Berechiah and grandson of the prophet Iddo, see in בֶּן no. 2. Zech. 1, 1. 7. Ezra 5, 1. 6, 14.

c) A son of Jeberechiah, contemporary with Isaiah, prob. also a prophet, Is. 8, 2; comp. v. 16.

d) A prophet, son of Jehoida the priest, slain in the court of the temple during the reign of Joash, 2 Chr. 24, 20 sq.

e) A prophet at Jerusalem in the reign of Uzziah, 2 Chr. 26, 5.—Also of several other persons; see in זַכָּר no. 4.

* זָלָא obsol. root, perh. i. q. דָּלָה, יָלַל, *to draw* sc. water. Hence pr. n. יְזַלִּיאֵת.

* זָלַג obsol. root, prob. i. q. Arab. ذلج *to draw up*, kindr. דָּלָה. Hence מִזְלָגָה, מַזְלֵג, fork.

זַלּוּת f. ἄπαξ λεγόμ. pr. a shaking, trembling, earthquake, see r. זָלַל Niph. Hence *a storm, tempest;* Ps. 12. 9 *the wicked walk on every side,* כְּרֹם זֻלּוּת לִבְנֵי אָדָם *like the rising of a tempest upon the sons of men.*—[Others better, *abjectness, vileness*, see r. זָלַל no. 3.—R.

זַלְזַל m. (r. זָלַל Niph.) only in plur. זַלְזַלִּים, *shoots, twigs* of a vine, so called from their waving and tremulous motion, Is. 18, 5. Comp. סַלְסִלּוֹת, סַנְסִנִּים, תַּלְתַּלִּים.

* זָלַל *to shake*, kindr. with דָּלַל and the roots there compared.

1. *to shake, to make tremble* or *quake*, see Niph.

2. *to shake out, to pour out*, trop. *to squander*, spoken of property, reputation, etc. Part. זוֹלֵל *a squanderer, prodigal*, Prov. 23. 21. 28, 7. Deut. 21, 20. Prov. 23, 20 זוֹלְלֵי בָשָׂר *squanderers of their own body*, voluptuaries, debauchees. Comp. זאל.—And as one *shakes out* and casts away only worthless things, hence

3. Intrans. *to be abject, vile, despised*, Jer. 15, 19. Lam. 1, 11. Arab. ذَلَّ id. ذُلٌّ vilenes, abjectness of mind. Syr. ܙܠ to be vile. Comp. Hiph.

Niph. נָזוֹל, *to be shaken, to tremble, to quake.* Is. 64, 2 מִפָּנֶיךָ חָרִים נָזוֹלוּ *at thy presence the mountains quaked.* So also Judg. 5, 5 חָרִים נָזְלוּ *the mountains quaked*, the form נָזְלוּ being for נָזוֹלוּ, Lehrg. § 103. n. 15. Sept. well ἐσαλεύθησαν, (the root זָלַל corresponding in etymology also with σάλος, σαλεύω,) and the same is expressed by Chald. and Arabs Polygl. Arab. زَلْزَلَ to shake the earth, زَلْزَلٌ earthquake. See זַלְזַלִּים.

Hiph. חִזִּיל, with Chaldee flexion, causat. of Kal no. 3, *to lightly esteem, to despise*, Lam. 1, 8.

* זְלַכְלַךְ quadrilit. not used, i. q. זָהַם *to be hot, to glow*, the letter לְ being inserted, comp. Lehrg. p. 864.—Hence

זַלְעָפָה and זְלָעָפָה, plur. זַלְעָפוֹת Ps. 11, 6. Lam. 5, 10, *violent heat, glow*, espec. of a wind Ps. 11, 6, prob. the wind called السموم *es-Simûm*, i. e. the poisonous.—Also of a famine, Lam. 5, 10; comp. Ez. 5, 2 and v. 12. 16. 17; also λιμὸς αἴθων Hes. Op. 361, *ignea fames* Quinctil. Declam. 12. Arab. نار الجوع fire of famine, Hariri Consess.—Of anger, Ps. 119, 53.

* זָלַל obsol. root, Chald. Pa. *to drop, to trickle*, i. q. דָּלַל.—Hence

זִלְפָּה (a dropping) *Zilpah*, pr. n. of Leah's maid, Gen. 29, 24. 30, 9.

זִמָּה f. (r. זָמַם) 1. *purpose, counsel, plan*, sc. for evil, Prov. 21, 27. 24, 8; rarely for good, Job 17, 11.

2. *mischief, wickedness, crime*, Ps. 26, 10. 119, 150. Spec. of crimes arising from unchastity, as rape, incest; Lev. 18, 17 זִמָּה הִיא *this is wickedness.* Job 31, 11. Ez. 16, 27. 22, 9. 11.

3. *Zimmah*, pr. n. m. 1 Chr. 6, 5. 27. 2 Chr. 29, 12.

זַמָּה f. (r. זָמַם) *purpose, thought*, i. q. מְזִמָּה, זִמָּה; Plur. c. suff. זַמֹּתַי for זַמּוֹתַי Heb. Gr. § 89. 3. n. Ps. 17, 3 וַיַּעֲבֹר־פִּי זַמֹּתָי בַּל־ *my mouth doth not pass over* (go beyond) *my thoughts*, i. e. my language and thoughts are the same. Or: *my thoughts transgress not my command*, i. e. do not swerve from the laws of God and of virtue which I have imposed on myself; see Thesaur. p. 1087 fin. [Others take זַמֹּתַי as infin. of זָמַם c. suff. *my thinking, thought*, which gives the same general sense.—R

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זְמוֹרָה f. (r. זָמַר I) Plur. ־ים Nah. 2, 3.

1. *a vine-shoot, twig*, so called from being *pruned*, Num. 13, 23. Is. 17, 10.

2. Genr. *a twig, shoot, branch;* Ez. 15, 2. 8, 17 *and lo, they put the branch to their nose;* in allusion to the custom of the Persians (Parsees), who adore the rising sun holding in their left hand a bundle of twigs called *Barsom;* see Strabo XV. p. 733 Causab. *τας δ' ἐπῳδὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λέπτων δέσμην κατέχοντες.* Comp. Hyde de Rel. vett. Persarum p. 350. Zendavesta ed. Anquetil du Perron, II. 532.

* זָמַם quadril. obsol. i. q. Arab. زَمْزَمَ onomatop. like Germ. *summen*, i. e. *to hum, to murmur, to make a noise;* whence زَمْزَمَةٌ noisy multitude.—Hence

זַמְזֻמִּים m. plur. (noisy people) *Zamzummim*, pr. n. of a race of giants dwelling anciently in the territory of the Ammonites but extinct before the time of Moses, Deut. 2, 20. Comp. זוּזִים.

זָמִיר m. (r. זָמַר I, after the form בָּצִיר, חָרִישׁ, Lehrg. § 120. no. 5.) *pruning-time* sc. for vines, Cant. 2, 12; Sept. well *καιρὸς τῆς τομῆς*, Symm. *κ. τῆς κλαδεύσεως*, Vulg. *tempus putationis.* Others, *time of the singing of birds*, but contrary to the usage of the verb זָמַר and to the analogy of nouns of the form קָטִיל.

זְמִיר m. Is. 25, 5. (r. זָמַר II) plur. זְמִירוֹת, *a song*, Ps. 119, 54. 2 Sam. 23, 1. Spec. *song of praise, hymn*, Is. 24, 16. Job 35, 10 *who giveth songs in the night*, i. e. joy, rejoicing in misfortune. Also *song of triumph*, Is. 25, 5.

זְמִירָה (song. fem. of preced.) *Zemirah*, pr. n. of a man, 1 Chr. 7, 8.

* זָמַם pret. זָמְתִּי and זַמּוֹתִי; fut. יִזֹּם, plur. יָזֻמּוּ for יָזֹמּוּ, see Heb. Gram. § 66. n. 11. Lehrg. p. 372; *to meditate, to have in mind, to purpose;* Arab. سَمَّ id. It seems to come from the idea of *murmuring* or *muttering*, i. e. the low voice of persons talking to themselves or meditating; comp. זָמַם to murmur, also זָבַב, הָמָה, הָגָה no. 1, 2, 3.—With accus. Prov. 31, 16 זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ *she meditateth upon a field* (purposes to buy it) *and acquireth it.* With inf. c. לְ Gen. 11, 6; absol. Jer. 51, 12. Lam. 2, 17. For זַמֹּתִי Ps. 17, 3. see art. זָמַם.—Spec. in a bad sense, *to meditate* evil Prov. 30, 32; c. inf. et לְ Ps. 31, 14. With בְּ of pers. *to plot against* Ps. 37, 12.

Deriv. זִמָּה, זְמָה, מְזִמָּה, and

זְמָם m. *a purpose, plan, device*, sc. for evil, Ps. 140, 9.

* זָמַן not used in Kal, *to determine, to fix, to appoint;* kindr. with זָמַם. Chald. and Syr. Pa. id.

Pual plur. part. מְזֻמָּנִים Ezra 10, 14. Neh. 10, 35. and כ' מְזֻמָּנוֹת Neh. 13, 31. *appointed times, stated times.*

Deriv. זְמָן.

זְמַן Chald. Pa. *to determine, to appoint, to prepare.*

Hithpa. הִזְדַּמְּנוּ *convenire inter se, to agree together*, pr. to appoint time and place with each other, Dan. 2, 9 Keri; comp. Am. 3, 3 Targ. The Chethibh is to be read חִזְמִנְתּוּן, and is Aphel; which is used also in Chaldee and Samaritan.

זְמָן m. (r. זָמַן) plur. זְמָנִים, *time*, spec. *an appointed time, season;* Arab. زَمَنٌ, زَمَانٌ, time. Syr. ܙܒܢ id. Ecc. 3, 1 לַכֹּל זְמָן *to every thing a stated time*, i. e. every thing remains but for a time, all things are frail and fleeting. Neh. 2, 6. Esth. 9, 27. 31.—A word of the later age, instead of the earlier עֵת.

זְמַן and זְמָן Chald. m. st. emphat. זִמְנָא, plur. זִמְנִין.

1. *time, an appointed time, season*, Dan. 2, 16. בְּהּ זִמְנָא *at that time* Dan. 3, 7. 8. 4, 33. עַד זְמַן וְעִדָּן *even to a season and time.* 7, 12. Spoken of sacred seasons, festivals, Dan. 7, 25. Comp. מוֹעֵד no. 3.

2. Plur. *times*, Lat. *vices*, Dan. 6, 11 זִמְנִין תְּלָתָה *three times.* So Syr. ܙܒܢ, and Arab. وَقْتٌ, time, plur. times, Lat. *vices.*

* I. זָבַר *to prune* a vine, Lev. 25, 3. 4. Arab. زَبَرَ id.

Niph. pass. Is. 5, 6.

Deriv. זְמוֹרָה, זָמִיר, זָזְבָרָה, מִזְמֹרֶת.

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* II. זָמַר in Kal not used; but frequent in

Piel *to touch* or *strike* the chords of an instrument, *to play*. Gr. ψάλλειν; and hence *to sing*, *to chant*, as accompanying an instrument. Chald. Syr. id. Eth. ዘመረ to sing, c. ቦ to strike an instrument. Arab. زمر I. II. to sing to the pipe.—With dat. of pers. *to* or *in honour of* whom, i. q. *to celebrate*, Judg. 5, 3. Ps. 9. 12. 30, 5. 47, 7. 66, 4. al. With אֶל Ps. 59, 18; accus. 30, 13. 57, 10. 66, 2. 68, 5. Sometimes with בְּ of instrum. Ps. 33, 2. 98, 5. 145, 3.

Deriv. זְמִיר, מִזְמוֹר, and the seven here following.

Note. The origin of this root, no. II, seems to lie in the *hum*, *murmur*, *clang* of chords, of the harp, etc. which is elsewhere expressed by the verb הָמָה, and also by various kindred verbs, as referred to the *humming* or *buzzing* of bees and flies, to the *murmur* of water, the *noise* of a multitude, and other like sounds; of which the following comprises a large family: a) זָמַם and זִמְזֵם to hum, to murmur, Germ. *summen*, *sumsen*, whence also the first means *to meditate*; זָבַב id. spoken of the buzzing of flies, whence זְבוּב a fly; also with an aspirate in place of the sibilant, הָמַם in Arab. هَمْهَمَ *to hum*, Germ. *hummen* (whence *Hummel* humble-bee), הָמָה to clang as a harp, to clamour as a multitude. b) זָמַר to clang as a harp; Chald. זִבּוֹרָה, Arab. زُنْبُور, Heb. דְּבוֹרָה, a bee, so called from its humming, buzzing; דִּבֶּר to speak (comp. הָגָה no. 1, 2, also נָאַם comp. נָהַם, הָמָה, הָמַם); סָבַר and שָׂבַר to meditate (comp. in זָמַם); דָּמַר and תָּמַר i. q. רָנַן to give forth a tremulous vibrating sound, as a rod or branch; and with an aspirate in place of the sibilant or dental, הָמַר, همر, to murmur as water; and also without much doubt, אָמַר to speak, which then is of like origin with דִּבֶּר. c) With mid. radical *n* for *m*, צָנַר to make a noise as the rushing of falling water, comp. Germ. *schnarren*, *schnurren*; שָׂנַר to clang, to clatter, as arms; כָּנַר to give a quavering sound, Germ. *knarren*, whence כִּנּוֹר harp. See Hupfeld in Zeitschr. f. d. Kunde des Morgenl. III. p. 394 sq. Thesaur. App. h. v.

זְמָר Chald. m. *music* of instruments, Dan. 3, 5. 7. 10. 15.

זַמָּר Chald. m. *a singer*, Ezra 7, 24.

זֶמֶר m. once Deut. 14, 5, an animal of the deer or gazelle species, so called from its *leaping* and springing; as דִּישׁוֹן from דּוּשׁ i. q. דּוּץ. Arab. زمر saliit caprea. The idea of *leaping* (i. e. dancing) is connected with that of *singing*; comp. זָמַר II.

זִמְרָה f. (r. זָמַר II) *song*, *music*, e. g. of the voice Ps. 81. 3. 98, 5; of instruments, Am. 5, 23. 2 Sam. 23, 1.—Meton. זִמְרַת הָאָרֶץ *the song of the land*, i. e. its best and most celebrated fruits, Gen. 43, 11. Comp. Gr. ἀοίδιμος sung, celebrated in song, i. e. renowned.

זִמְרִי m. (sung, celebrated in song, ἀοίδιμος) *Zimri*, pr. n. a) A king of Israel who slew and succeeded Elah, B. C. 930. 1 K. 16, 9. 10. 2 K. 9, 31. Gr. Ζαμβρί. b) A phylarch or chief of the tribe of Simeon, Num. 25, 14. c) 1 Chr. 2, 6; in Josh. 7, 1 זַבְדִּי. d) 1 Chr. 8, 36. 9, 42. e) Apparently also as patronym. from זִמְרָן for זִמְרָנִי *Zimranite*, Jer. 25, 25.

זִמְרָן (id.) *Zimran*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him; Gen. 25, 2. 1 Chr. 1, 32. We may compare perhaps *Zabram*, a city with a king, according to Ptolemy, situated between Mecca and Medina. See also זִמְרִי lett. e.

זִמְרָת f. (r. זָמַר II) i. q. זִמְרָה, *song*, meton. for the object of song or of praise. Ex. 15, 2 עֻזִּי וְזִמְרָת יָהּ *Jehovah is my glory and song*. Ps. 118, 14. Is. 12, 2.

זַן m. plur. זְנִים, *form*, *sort*, *kind*, *manner*; for the etymology see under r. זָנַן. Ps. 144, 13 מִזַּן אֶל־זַן *from sort to sort*, of every sort. 2 Chr. 16, 14. Chald. Syr. id.

זַן Chald. id. Dan. 3, 5. 7. 10. 15.

* זָנָב subst. m. plur. זְנָבוֹת, constr. זַנְבוֹת, *tail* of an animal, Arab. ذَنَب, ذَنَبَة, Syr. ܕܘܢܒܐ id. The verb ذنب to follow after, is secondary.—Ex. 4, 4. Judg. 15, 4. Job 40, 17. Metaph. *end*, *stump*; שְׁנֵי זַנְבוֹת הָאוּדִים *these two tails*,

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stumps, of firebrands, Is. 7, 4.—Put also for *something small, mean, contemptible*, mostly in opp. to רֹאשׁ. Deut. 28, 13 *Jehovah will make thee the head, and not the tail.* v. 44. Is. 9, 13. 19, 15. In the same sense the Arabs put in antithesis أنف وذنب nose and tail; see Comment. on Is. 9, 13.—Hence the denom. verb

PIEL זָנַב pr. *to hurt* or *cut off the tail*; hence trop. *to smite the rear of an army, to cut of the rear-guard* (Arab. ذنب, comp. Gr. οὐρά, οὐραγία), Deut. 25, 18. Josh. 10, 19.—Denominative verbs derived from nouns signifying members of the body, often have in the Semitic tongues this sense of injuring or cutting off those members; see Lehrg. p. 257. Ewald's Heb. Gram. p. 200.

* זָנָה fut. וַיִּזֶן, apoc. וַיִּזֶן 1. *to commit fornication, to play the whore* or *harlot*. Arab. زنى coivit, scortatus est, Syr. ܙܢܐ id. Eth. ዘነወ, although Nun is retained in ዝንየት semen coitus.—Pr. and chiefly spoken of a female, whether married (where it may be rendered *to commit adultery*) or unmarried, Gen. 38, 24. Lev. 19, 29. Hos. 3, 3. Constr. with acc. of the male paramour, Jer. 3, 1. Ez. 16, 28. Is. 23, 17 unless here אֶת is *with*; also עִם *with* Ex. 16, 26. 28; very often with אַחֲרֵי, pr. *to go a whoring after* any one, to run after a paramour, Ez. 16. 34. Lev. 17, 7. 20, 5. 6. Deut. 31, 16. al. On the other hand, the husband *from* whom a woman departs in playing the whore, *against* whom she commits this crime, is put with מִן Ps. 73, 27, בְּאַחֲרֵי Hos. 1, 2, מִתַּחַת 4, 12 and תַּחַת Ez. 23, 5 (comp. Num. 5, 19. 29), בַּעַל Hos. 9, 1 and עַל Judg. 19, 2 where however the reading is doubtful. Ez. 16, 15 עַל i. e. *with* a husband, having a husband, in spite of him.—PART. fem. זוֹנָה *a whore, harlot*, Gen. 38, 15. Deut. 23 19. al. more fully אִשָּׁה זוֹנָה Lev. 21, 7. Josh. 2 1. Judg. 11, 1. Plur. זוֹנוֹת Hos. 4, 14. 1 K. 3, 16; also 1 K. 22, 38 where Sept. αἱ πόρναι. Nor is there any ground to render זוֹנָה in Josh. l. c. *hostess*, one who keeps a public house, as if from זוּן to nourish.—Rarely this verb is applied to men, e. g. with אֶל Num. 25, 1; comp. Arab. زَانٍ for زَانِي whoremonger.

2. Trop. and often spoken: a) Of idolatry, *to go a whoring*, i. q. *to commit idolatry*; the relation existing between God and the Israelitish people being every where shadowed forth by the prophets under the emblem of the conjugal union, see Hos. c. 1. 2. Ez. c. 16. 23; so that the people in worshipping other gods are compared to a harlot and adulteress. For the prepositions with which it is construed, see above in no. 1. A very frequent formula is זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים *to go a whoring after other gods* Lev. 17, 7. 20, 5. 6. Deut. 31, 16. Judg. 2, 17; also זָנָה מִתַּחַת אֱלֹהָיו *to go a whoring from their god*, see in no. 1. Further, זָנָה אַחֲרֵי הַגּוֹיִם *to go a whoring after* i. e. in the manner of *the heathen* Ez. 23, 30. b) Of superstitions connected with idolatry, זָנָה אַחֲרֵי הָאֹבוֹת *to go a whoring after wizards*, necromancers, Lev. 20, 6. c) Of the intercourse and commerce of heathen nations among themselves, e. g. of Tyre, Is. 23, 17 *and commits fornication with all the kingdoms of the world.* Comp. Nah. 3, 4, and אֶחְנָן.

PUAL זוּנָה pass Ez. 16, 34.

HIPH. הִזְנָה, fut. apoc. יַזֶן 2 Chr. 21, 11. 1. *to seduce, to fornication*, to whoredom, Ex. 34, 16; *to cause to commit fornication, to let be a whore*, Lev. 19, 29.

2. Intrans. i. q. Kal *to commit fornication*, Hos. 4, 10. 18. 5, 3.

Deriv. הַזְנוּת, זְנוּת, זְנוּנִים.

זָנוֹחַ (perh. marsh, bog, comp. r. זָנַח Hiph.) *Zanoah*, pr. n. of two places in the tribe of Judah, Josh. 15, 34. 56. Neh. 3, 13. 11, 30. 1 Chr. 4, 18.

זְנוּנִים m. plur. abstr. from r. זָנָה, with formative Nun added, as קְצִינִים from קָצָה, אֶחְנָן from חָנָה, Lehrgb. p. 508.

1. *whoredoms, fornication* Gen. 38, 24. Hos. 1, 2 אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים *a wife of whoredoms and children of whoredoms*, i. e. a wife who is a whore and bastard children. 2, 6. 4. 12. 5, 4. 2, 4 וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ *and let her put away her whoredoms from her countenance*, i. e. lay off her wanton countenance, 'vultum protervum' Hor. Carm. 1. 19. 7, 8. Comp. Ez. 6, 9.

2. Trop. spoken: a) Of idolatry, 2 K.

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9, 22. b) Of the intercourse and commerce of heathen nations, Nah. 3, 4; comp. the verb in Is. 23, 17.

זְנוּת f. (r. זָנָה) plur. זְנוּתִים, *whoredom, fornication*, only trop. a) Of idolatry, Jer. 3, 2. 9. Ez. 23, 27. 43, 7. 9. Hos. 4, 11. b) Of any breach of fidelity towards God, e. g. of a murmuring and seditious people, Num. 14, 33.

* **זָנַח** 1. *to be foul, rancid, to stink*, see Hiph. Arab. زنخ, سنخ. Kindr. are צָחַן, זָהַם, زِنْق foul water, turbid; Gr. τάγγος and ταγγή rancidity, ταγγός rancid, Engl. *tang;* also σικχός loathsome, σικχαίνω.—Metaph. *to be loathsome, abominable.* Hos. 8, 5 זָנַח עֶגְלֵךְ שֹׁמְרוֹן *thy calf, O Samaria, is an abomination.* Hence

2. Trans. *to loathe, to spit out*, i. e. *to reject, to cast off*, comp. זָהַם; Hos. 8, 3 זָנַח יִשְׂרָאֵל טוֹב *Israel hath rejected good.* Often of Jehovah as rejecting a people, Ps. 43, 2 לָמָּה זְנַחְתָּנִי *why dost thou cast me off?* 44, 10. 24. 60, 3. 12. 74, 1. 77, 8. 89, 39. With מִן *to thrust away, to repulse from* any thing, Lam. 3, 17 וַתִּזְנַח מִשָּׁלוֹם נַפְשִׁי *thou hast thrust me far away from prosperity*, hast destroyed my welfare.

Hiph. 1. i. q. Kal no. 1, pr. *to emit a stench, to stink*, Is. 19, 6 הֶאֱזְנִיחוּ נְהָרוֹת *the rivers stink*, i. e. fail, become shallow and foul. Sept. Vulg. *deficient flumina.* —The form הֶאֱזְנִיחוּ is scarcely Hebrew, and seems to be made up of two readings, הִזְנִיחוּ and אֶזְנִיחוּ, the latter of which imitates the Chaldee.

2. i. q. Kal no. 2, *to reject, to cast off*, 1 Chr. 28, 9; c. מִן 2 Chr. 11, 14. Causat. *to cause to cast away*, i. q. *to profane*, 2 Chr. 29, 19.

Deriv. זָנוּחַ pr. n.

* **זָנַן** obsol. root, prob. i. q. Arab. سَنَّ (kindr. with Heb. שָׁנַן) *to form, to shape;* whence سُنَّة form, appearance, سَنَن rule, mode. Hence Heb. זַן form, sort, species (the origin of which has escaped etymologists) although afterwards, the etymology being overlooked, it was inflected after the analogy of nouns from verbs לה.

* **זָנַק** in Kal not used. Syr. ܙܢܩ *to throw, to shoot* an arrow, spec. to a great distance. Talmud. *to spring, to leap forth;* and so by transpos. Arab. نزق. The primary idea seems to be that of *binding;* comp. Arab. زنق to bind underneath, Syr. ܙܢܩܐ a cord with which a load is bound. Spoken espec. of animals, which draw their feet together before a leap (comp. קָפַץ, قفز) pr. to contract the feet for a leap, to throw oneself forward; and so of an arrow. Comp. זִקִּים.

Piel *to leap* or *spring forth* with violence, of the lion Deut. 33, 22. Sept. ἐκπηδήσεται, and in other Mss. ἐκπηδήσει. Kimchi דלג.

Deriv. זִקִּים for זִנְקִים, זִיקוֹת for זִקּוֹת, אֲזִקִּים.

זֵעָה f. for יְזֵעָה (r. יָזַע, as דֵּעָה from יָדַע) *sweat*, Gen. 3, 19; i. q. יֶזַע.—Talmud. זֵיעָה sweat, הֵזִיעַ to sweat; Syr. ܙܘܥܬܐ sweat, whence a new verb ܙܘܥ to sweat.

זַעֲוָה f. by transpos. for זְוָעָה (as עַלְוָה for עַוְלָה) pr. *a shaking, agitation*, i. e. *oppression, ill treatment*, in Cheth. Deut. 28, 25. Ez. 23, 46; in Keri Jer. 15, 4. 24, 9. 29, 18. 34, 17.

זַעֲוָן (unquiet, comp. זַעֲוָה) *Zaavan*, pr. n. m. Gen. 36, 27. 1 Chr. 1, 42.

זְעֵיר m. (r. זָעַר) *a little*, Job 36, 2; like μικρόν. The form imitates the Chaldee.

זְעֵיר Chald. *little, small*, i. q. Heb. צָעִיר, Dan. 7, 8. R. זָעַר.

* **זָעַךְ** i. q. דָּעַךְ, *to be extinguished, extinct*, once in

Niph. id. Job 17, 1; where three Mss. read נדעכו, as if from דָּעַךְ.

* **זָעַם** fut. יִזְעֹם Num. 23, 8, and יִזְעַם Prov. 24, 24. i. q. Arab. زغم Conj. V, *to foam at the mouth*, spoken of a camel; also, *to speak in anger.* Of the same family is Germ. *Schaum, schäumen*, Engl. *to scum, to skim*, Fr. *écume;* comp. זָעַף. Hence

1. *to be very angry, to be indignant* towards any one; often with the idea of punishment, to pour out one's anger upon any one, to punish with indigna-

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tion, c. acc. Mal. 1, 4. Zech. 1, 12 עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה *the cities of Judah upon which thou hast poured out thy indignation*, etc. Is. 66, 14; עַל Dan. 11, 30. Part. זְעוּם יְהוָֹה Prov. 22, 14.

2. *to curse*, c. acc. Num. 23, 7. 8. Prov. 24, 24. Mic. 6, 10.

Niph. as if pass. of Hiph. *to be provoked to anger, to be angry*. Prov. 25, 23 פָּנִים נִזְעָמִים *an angry countenance*, i. e. morose, ill-natured; Vulg. *facies tristis*. Comp. זָעַף no. 2.—Hence

זַעַם m. *foam*, as one angry foams at the mouth, Is. 30, 27. Lam. 2, 6; then trop. *wrath, anger*, Hos. 7, 16. Spoken espec. of the indignation of God, as manifested in punishment; so Is. l. c. Ez. 22, 24 בְּיוֹם זַעַם *in the day of* God's *indignation*. Absol. הַזַּעַם Dan. 8, 19; without art. Dan. 11, 36 עַד כָּלָה זַעַם *until the indignation* (punishment) *be accomplished*. Is. 10, 25.

* **זָעַף** fut. יִזְעַף. 1. *to be angry*, c. עַל Prov. 19, 3; עִם 2 Chr. 26, 19. The primary idea lies either in *breathing, blowing*, Sam. ܙܥܦܐ id. comp. Chald. זַעְפָּא a strong wind; or else in *burning*, comp. Syr. ܙܥܦ Ethpe. to be burned, and quadril. זִלְעַף; or possibly in *foaming*, so that זָעַף is i. q. זָעַם, comp. זַעַם אַפּוֹ Lam. 2, 6 and זַעַף אַף Is. 30, 30.

2. *to be morose, gloomy, sad;* the connection of the significations lying in the *pain* of mind; comp. in r. עָצַב. Part. זֹעֲפִים *gloomy, sad*, Gen. 40, 6, i. q. רָעִים in v. 7. Dan. 1, 10 of the countenance as fallen away from long fasting, and also sullen and sad. Theod. aptly σκυθρωπός, comp. Matth. 6, 16.

Deriv. the two following:

זָעַף m. adj. *angry*, 1 K. 20, 43. 21, 4.

זַעַף m. c. suff. זַעְפּוֹ, *anger, rage*, 2 Chr. 16, 10. 28, 9. Trop. of the raging sea Jon. 1, 15.

* **זָעַק** fut. יִזְעַק, imp. זְעַק, inf. זְעֹק, i. q. צָעַק, *to cry out, to exclaim*, espec. in pain, by way of complaint and for help. The form צָעַק belongs more to the earlier books of the O. T. while זָעַק, ܙܥܩ, is the common form in Aramæan; the Arabic like the Heb. having both forms, صعق and زعق, also ذعق.—The person *to* whom one cries, whom one implores, is put with אֶל Ps. 22, 6. 142, 6. Hos. 7, 14; לְ 1 Chr. 5, 20; in acc. Judg. 12, 2. Neh. 9, 28. The thing or cause of complaint is put after עַל Jer 30, 15; לְ Is. 15, 5. Jer. 48, 31; מִלִּפְנֵי 1 Sam. 8, 18; also in acc. as Hab. 1, 2, where both constructions are joined: אֶזְעַק אֵלֶיךָ חָמָס (how long) *shall I cry out unto thee* because of *violence?* comp. Job 19, 7.

Niph. pass. of Hiph. no. 3, *to be called together, convoked*, Judg. 18, 22. 23. Hence *to come together, to assemble*, 1 Sam. 14, 20. Judg. 6. 34. 35.

Hiph. 1. i. q. Kal *to cry out*, pr. to make an outcry, Job 35, 9; *to proclaim*, to make proclamation, absol. Jon. 3, 7.

2. *to cry unto* any one, *to call upon, to invoke*, c. acc. Zech. 6, 8.—Hence, as referring to many,

3. *to call together, to convoke*, 2 Sam. 20, 4. 5. Judg. 4, 10. 13.

Deriv. זָעַק, זְעָקָה.

זְעַק Chald. *to cry out*, Dan. 6, 21.

זַעַק m. *outcry, cry*, Is. 30, 19. More frequent is

זְעָקָה f. *outcry, cry*, espec. from pain and sorrow, or as imploring help, Is. 15, 10. 65, 19. Neh. 5, 6. 9, 9. Jer. 18, 22. 20, 16. 50, 46. R. זָעַק.

* **זָעַר** obsol. root, Aram. ܙܥܪ, זְעַר, *to be small*, i. q. Heb. צָעַר. Comp. in זָעַק.—Hence זְעֵיר, מִזְעָר.

* **זָפַר** obsol. root, Arab. ذفر *to emit sweet odours, to be fragrant*, e. g. a garden.—Hence

זִפְרוֹן (sweet odour) *Ziphron*, pr. n. of a city in the north of Palestine, once Num. 34, 9.

זֶפֶת f. (r. זוּף) *pitch*, Ex. 2, 3. Is. 34, 9. Arab. زِفْتٌ, Aram. ܙܦܬܐ, זִפְתָּא, but also זִפָּא.

זִקִּים m. plur. for זִנְקִים, from a lost sing. זֵק for זִנָּק, r. זָנַק.

1. *bonds, fetters, chains*, with which captives are bound; see the root in its primary sense. Ps. 149, 8. Is. 45, 14. Nah. 3, 10. Job 36, 8. Chald. זִקִּין id. Comp. אֲזִקִּים.

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2. *burning arrows, fiery darts*, fitted with combustibles; Prov. 26, 18. Comp. זִיקוֹת. Arab. زَنَقٌ the sharp point of an arrow.

* זָקָן subst. comm. gend. Is. 15, 2. 2 Sam. 10, 5, *the bearded chin* Lev. 13, 29. 30. Meton. *the beard* Lev. 19, 27. 2 Sam. 20, 9.—Arab. ذَقَنٌ the chin; ذَقْنٌ beard, chin.—Hence the verb

זָקַן denom. fut. יִזְקַן *to be* or *become old, to grow old, to be aged;* pr. to have the chin hanging down, from זָקָן, like ذِقْنٌ an old man with a hanging chin, decrepit; whence perhaps may come the Lat. *senex, senectus*, which some absurdly suppose to be for *seminex*. But זָקֵן is spoken not only of decrepit, but also of vigorous old age, Gen. 18, 12. 13. 19, 31. 24, 1. 27, 1. 1 Sam. 2, 22. al. For the difference between this word and the synon. יָשָׁן, שָׂב, יָשִׁישׁ, see those articles.

Hiph. intrans. *to grow old, to be old*, Prov. 22, 6; qs. to contract old age, comp. הֶחֱזִיק in Heb. Gram. § 52. 2. n. Also of plants, Job 14, 8; as Pliny, 'senescunt arbores.'

זָקֵן m. (r. זָקֵן) constr. זְקֵן Gen. 24, 2, plur. זְקֵנִים, זְקֵנֵי. *old, aged, an old man;* as adj. joined with a subst. הָאִישׁ הַזָּקֵן Judg. 19, 17; אָב זָקֵן Gen. 44, 20; and also separately as subst. Gen. 19, 4. Is. 20, 4. al. sæp. With מִן *older than* some one, Job 32. 4 כִּי זְקֵנִים־הַמָּה מִמֶּנּוּ לְיָמִים *for they* were *elder than he*.—זִקְנֵי יִשְׂרָאֵל, ז׳ מִצְרַיִם, ז׳ הָעִיר, *elders of Israel, of Egypt, of the city*, i. e. *proceres, senators*, the chief men, magistrates, the notion of age being neglected, Ex. 3, 16. 4, 29. Deut. 19, 12. 21. 3. 4. 6. 22, 15. 17. 18. Ps. 105, 22. In like manner Arab. شَيْخٌ *Sheikh*, an old man, and then, 'chief of a tribe; also Ital. *Signor*, Fr. *Seigneur*, Span. *Señor*, Engl. *Sir*, all which come from the Lat. *Senior* elder; also Germ. *Graf*, Count, is pr. i. q. *graw, krawo*, gray-headed.—Metaph. of an old and decrepit people, Is. 47, 6. Plur. fem. זְקֵנוֹת *old women* Zech. 8, 4.

זֹקֶן m. (r. זָקֵן) *old age*, Gen. 48, 10.

זִקְנָה f. (r. זָקֵן) *old age*, Gen. 24, 36. Ps. 71, 9. 18. Metaph. of a people Is. 46, 4, comp. 47, 6.

זְקֻנִים m. plur. (r. זָקֵן) *old age*, Gen. 21, 2. 7. 44, 20. בֶּן־זְקֻנִים *son of old age*, i. e. born in one's old age, Gen. 37, 3. On this form of denominatives, see Lehrg. § 122. 13.

* זָקַף *to raise up*, e. g. those bowed down, trop. *to comfort*, Ps. 145, 14. 146, 8. Syr. ܙܩܦ id.

זְקַף Chald. *to raise up, to hang up*, e. g. a criminal upon a stake or cross, Ezra 6, 11. Syr. ܙܩܦ to crucify.

* זָקַק 1. i. q. שָׂקַק, *to strain, to filter, to fine*, e. g. wine, see Pual; comp. Arab. زُفٌّ wine newly strained. Trop. of metals, *to refine*, Job 28, 1.—In this signif. corresponding words are Gr. σάκκος, σάκος sackcloth, strainer, σακκέω, σακκεύω, σακκίζω, Lat. *saccus, saccare*, Heb. שַׂק; and of the same family are Germ. *seihen, seigen, seigern*, a form appropriate to metals; stronger *sickern*.

2. *to make flow*, i. e. *to pour, to pour out*, genr. as Fr. *couler* from Lat. *colare*, Job 36, 27.

Piel זִקֵּק, *to refine, to purify* metals, Mal. 3, 3.

Pual, *to be strained, fined*, e. g. wine Is. 25, 6; *to be refined*, as metals 1 Chr. 28, 18. 29, 4. Ps. 12, 7.

זָר *a stranger, enemy*, see r. זור II. 2.

זֵר m. (r. זָרַר I) *a border, wreath, crown*, around a table, the ark of the covenant, etc. Ex. 25, 11. 24. 25. 37, 2. 11. 26. Syr. ܙܪܐ necklace, collar.

זָרָא f. for זָרָה (r. זור II. 3) *loathsomeness*, once Num. 11, 20; Vulg. *nausea*.

* זָרַב in Kal not used; Chald. Ithpe. *to pour out, to flow off* or *away;* whence זִרְבּוּב gutter, and by transpos. מַרְזֵב, Arab. مرزب, channel.—Once in

Pual, spoken of streams, torrents, full in winter, but drying up and failing in summer; Job 6, 17 בְּעֵת יְזֹרְבוּ נִצְמָתוּ *what time they flow off, they fail*, i. e.

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when the waters flow off. the streams dry up. See more in Thesaur. p. 428.

זְרֻבָּבֶל (prob. for זְרוּעַ בָּבֶל sown i. e. begotten in Babylon) pr. n. *Zerubbabel*, Sept. *Ζοροβάβελ*, one of the descendants of David, who led out the first colony of Jews into their own country after the exile, Ezra 2, 2. 3, 2. Hag. 1, 1.

* זָרַד obsol. root, Aram. זְרַר *to prune* trees, to remove the superfluous boughs and foliage; זָרֶד exuberant growth of trees. Hence

זֶרֶד *Zered*, pr. n. of a valley Num. 21, 12, and of the stream flowing through it Deut. 2, 13. 14, in the territory of Moab on the east of the Dead Sea. Targ. of Jonath. *brook of willows, willow-brook*; comp. נַחַל הָעֲרָבִים Is. 15, 7. Prob. the modern Wady el-Ahsy; see Bibl. Res. in Palest. II. p. 555.

* זָרָה 1. *to scatter*, to cast loosely about, Ex. 32, 20. Num. 17, 2 [16, 37]. Is. 30, 22.—Arab. ذرى to scatter, as the wind dust; II. to winnow. Syr. and Chald. זְרָא, דְּרָא. The following are kindred roots, all having the primary idea of *scattering*, e. g. זָרַע, זָרַק, זָרַר II, also זָרַח, Arab. ذَرَّ to sow. In the Indo-European tongues correspond Sanscr. *sri* to scatter, Lat. *sĕro*; and with *p* or *t* added to the sibilant, Sanscr. *stṛi*, Gr. στορέω, Lat. *sterno*, Germ. *streuen*, Engl. *to strew*; σπείρω, *spargo*, Goth. *spreihan*, Germ. *sprühen*, *Spreu*, chaff. —Espec.

2. *to winnow*, by casting up and scattering in the wind, Is. 30, 24. Jer. 4, 11. Ruth 3, 2 הִנֵּה־הוּא זֹרֶה אֶת־גֹּרֶן הַשְּׂעֹרִים *lo, he winnoweth the threshing-floor of barley*.—Trop. of enemies as routed and scattered, Jer. 15, 7. Is. 41, 16. Ez. 5, 2.

3. Genr. *to spread out*; whence זֶרֶת a span.

Niph. *to be scattered*, Ez. 6, 8. 36, 19.

Piel זֵרַח 1. *to scatter, to strew*, Prov. 15, 7; *to scatter, to disperse*, e. g. nations Lev. 26, 33. Ez. 5, 10. 6, 5. 12, 15. 30, 26. Prov. 20, 8 *the king ... scattereth all evil with his look*.

2. *to winnow*, i. q. Kal no. 2. Prov. 20, 26. Hence trop. i. q. *to winnow out, to sift*, i. e. *to search out, to prove*; Ps. 139, 3 אָרְחִי וְרִבְעִי זֵרִיתָ *my walking and my lying down thou searchest out*; Jerome *ventilasti*, Sept. ἐξιχνίασας. In Arab. trop. ذرى to know.

Pual, *to be scattered, strewed*, Job 18, 15; *to be bestrewed, besprinkled*, Prov. 1, 17.—The form זֹרֶה Is. 30, 24, which some refer hither, is part. Kal impers. The form זֹרוּ in Ps. 58, 4, is from r. זור II.

Deriv. זֵרָח, מְזֹרָה, מְזֹרִים.

זְרוֹעַ fem. rarely masc. Is. 17, 5. 51, 5. Dan. 11, 15. 22, chiefly in signif. no. 2. Comp. Lehrgb. p. 470. Plur. זְרֹעִים and זְרֹעוֹת. R. זָרַע no. 1.

1. *the arm*, Is. 17, 5. 40, 11. al. Spec. *the lower arm*, below the elbow, in Lat. also called *brachium κατ' ἐξοχήν*, diff. from כָּתֵף the upper arm, Job 31, 22. In animals *the fore leg, shoulder*, βραχίων, Num. 6, 19. Deut. 18, 3. Arab. ذِرَاع, Aram. דְּרָעָא, זְרוֹעַ, arm, also a cubit.—Hence זְרוֹעַ נְטוּיָה *a stretched-out arm*, ascribed to God and signifying his power and promptness to protect or punish, Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34; in like manner זְרוֹעַ רָמָה Job 38, 15.

2. Trop. a) *strength, might, power*, 2 Chr. 32, 8 זְרוֹעַ בָּשָׂר *an arm of flesh* i. e. human might. Ps. 44, 4. Job 40, 9. זְרוֹעֵי יָדָיו *the powers* (might) *of his hands*, Gen. 49, 24. Hence *military force, an army*, Dan. 11, 15. 22. 31. b) *violence* Job 35, 9. אִישׁ זְרוֹעַ *the violent man* Job 22, 8. Here belongs the phrase, *to break the arm* of any one, i. e. to destroy his power, to put an end to his violence, 1 Sam. 2, 31. Job 22, 9. 38, 15. Ps. 10, 15. 37, 17. Comp. Arab. فتّ عضد. c) *strength* as imparted to any one, hence *help, aid*, Ps. 83, 9. Is. 33, 2. So Arab. عضد, Pers. بازو arm, also help, Syr. בַּר זְרוֹעָא son of the arm, i. e. helper; see more in Comment. on Is. l. c. Meton. *a helper, ally*, Is. 9, 19; comp. Jer. 19, 9 where it is רֵעַ. Sept. cod. Alex. ἀδελφός.

Hence denom. אֶזְרוֹעַ, with Aleph prosthetic.

זָרוּעַ m. verbal of Pi. (r. זָרַע, after the form חָבוּשׁ.) *sown, to be sown*, Lev. 11, 37. Plur. זְרוּעִים *things sown*, garden herbs, Is. 61, 11.

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זַרְזִיף m. quadril. *a pouring rain, violent shower*, Ps. 72, 6. Syr. ܙܪܝܦܬܐ shower, Talmud. זרזיפי דמיא adspersiones aquæ, guttæ.—It comes from זָרַף to flow, by repeating the first radical between the second and third; comp. זַרְזִיר from r. זָרַר; also Zab. ܙܪܦ and ܙܪܦܦ accendit.

זַרְזִיר m. *bound together, girded*, verbal Pilp. from r. זָרַר I, q. v. Once Prov. 30, 31, where, among those comely in going, is mentioned זַרְזִיר מָתְנַיִם *one girded about the loins*; by this some understand *a war-horse*, as ornamented with girths and buckles about the loins; others *a greyhound*, as having the loins contracted and slender; and others again *a wrestler*, see Talm. Hieros. Taanith, fol. 57. Maurer ad h. l.

*זָרַח fut. יִזְרַח 1. *to rise*, as the sun Gen. 32, 31. Ez. 22, 2. 2 Sam. 23, 4. Ps. 104, 22. al. So of the light Is. 58, 10; the splendour or glory of God Is. 60, 1. 2. Deut. 33, 2.—Pr. *to scatter* rays, comp. kindr. זָרָה, זָרַר II. In the kindred dialects this root has undergone various changes; in Arabic and Ethiop. there have come from it شرق, ШЛФ; in Aram. דְּנַח, ܕܢܚ.

2. Trop. spoken: a) Of leprosy rising in the skin, 2 Chr. 26, 19.—Further, in the derivatives: b) Of a fœtus breaking forth from the womb, see זֶרַח and Gen. 38, 30. c) Of a plant springing up, germinating, i. q. פָּרַח; see אֶזְרָח.

Deriv. אֶזְרָח, מִזְרָח, pr. n. יִזְרָח, יִזְרַחְיָה, and the three here following.

זֶרַח m. 1. *a rising*, of light Is. 60, 3.

2. *Zerah, Zarah*, pr. n. Gr. Ζαρά. a) A son of Judah by Tamar. Gen. 38, 30. Num. 26, 20. b) A son of Reuel, Gen. 36, 13. 17. c) Num. 26, 13, for which in Gen. 46, 10 צֹחַר. d) 1 Chron. 6, 6. 26. e) A king or leader of the Ethiopians, who invaded Judea in the reign of Asa, 2 Chr. 14, 8 [9]. See the conjecture of Champollion, Précis p. 257; et contra, Rosellini in Monum. Storici II. 87–91.

זַרְחִי patronym. *a Zarhite*, from זֶרַח no. 2. a. Num. 26, 13. 20. See אֶזְרָחִי.

זְרַחְיָה (whom Jehovah caused to be born, r. זָרַח no. 2. b) *Zerahiah*, pr. n. m. a) 1 Chr. 5, 32. 6, 36. Ezra 7, 4; for which יִזְרַחְיָה 1 Chr. 7, 3. b) Ezra 8, 4.

זָרִים m. (r. זָרַם) i. q. זֶרֶם, *a violent shower, inundation*, bursting of a cloud; Is. 1, 7 כְּמַהְפֵּכַת זָרִים *as the destruction of an inundation* or overwhelming rain. So Saadias, Aben Ezra, Michaelis, etc. Better, זָרִים is here plur. *strangers*; and כְּ is the *Caph veritatis* so called, see in כְּ B. 4.

*זָרַם *to flow, to pour*, i. q. זָרַף q. v. With acc. *to pour upon, to overwhelm*, to wash away, Ps. 90, 5.

Po. *to pour out*, c. acc. *with* any thing, Ps. 77, 18.—Hence זִרְמָה, perh. זָרִים, also

זֶרֶם m. *a pouring rain, violent shower, storm*, Is. 4, 6. 25, 4. 28, 2 זֶרֶם בָּרָד *a hail-storm*. Is. 25, 4 זֶרֶם קִיר *a wall-storm*, i. e. which prostrates walls. Hab. 3, 10 זֶרֶם מַיִם *gush* or *flood of waters*.

זִרְמָה f. (r. זָרַם) *a flowing, emission* of seed, spoken of seed-horses, Ez. 23, 20.

*זָרַע fut. יִזְרַע 1. *to scatter, to disperse*, Zech. 10, 9. See the kindred roots beginning with זר under art. זָרָה. From the kindred sense of *spreading out, expanding*, comes זְרוֹעַ arm; as זֶרֶת span, from זָרָה. But a secondary form, and derived from זְרוֹעַ, ذراع, is the Arabic verb ذرع to attack violently, to seize, IV to take in the arms.—Spec.

2. *to scatter seed, to sow*, Arab. زرع, Syr. ܙܪܥ, Ethiop. ዘርዐ, id. Construed: a) Absol. Job 31, 8. Is. 37, 30. b) With accus. of the seed sown, e. g. זָרַע חִטִּים *to sow wheat* Jer. 12, 13. Hagg. 1, 6. Lev. 26, 16. Ecc. 12, 6. c) With acc. of the field sown, Gen. 47, 23. Ex. 23, 10. Lev. 25, 3. Jer. 2, 2 אֶרֶץ לֹא זְרוּעָה *a land not sown*. d) With two acc. of the seed and field; Lev. 19, 19 שָׂדְךָ לֹא תִזְרַע כִּלְאַיִם *thou shalt not sow thy field with mixed seed*. Deut. 22, 9. Is. 30, 23. Judg. 9, 45. *To scatter its seed* is said of a seed-bearing plant or tree, Gen. 1, 29; comp. v. 12. Metaph. *to sow* righteousness Prov. 11, 18; also *to sow* iniquity 22, 8, mischief Job 4, 8, the wind Hos. 8, 7; i. e. genr. to prepare for oneself the rewards or pun-

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ishments of good or evil actions, which in the same connection are also said to be reaped, harvested; comp. Gal. 6, 7. 8. In another construction, Hos. 10, 12 זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי חֶסֶד *sow for yourselves in righteousness, and reap according to your piety*, comp. in פֶּה no. 6. b. Trop. Ps. 97, 11 אוֹר זָרֻעַ לַצַּדִּיק *light is sown for the righteous*, i. e. happiness is prepared for him.—*To sow a people*, to increase, to spread, to multiply, Hos. 2, 25. Jer. 31, 27.

3. i. q. *to plant*, with two acc. Is. 17, 10.

Niph. 1. *to be sown*, as a field, trop. Ez. 36, 9.

2. *to be sown, scattered*, as seed Lev. 11, 37. Trop. Nah. 1, 14 *that no more of thy name be sown*, i. e. thy name shall no longer be propagated.

3. Trop. *to be sown*, spoken of a woman, i. e. to be made fruitful, *to conceive*, Num. 5, 28.

Pual pass. of Kal no. 2. Is. 40, 24.

Hiph. 1. *to bear seed*, as a plant; Gen. 1, 11 עֵשֶׂב מַזְרִיעַ זֶרַע, comp. v. 29 where in the same connection it is זֹרַעַ זֶרַע.

2. *to conceive seed*, spoken of a woman, *to be fruitful*, Lev. 12, 2; comp. Niph. no. 3.

Deriv. the three following, and זְרוֹעַ (אֶזְרוֹעַ), זַרוּעַ, יִזְרְעֵאל, מִזְרָע.

זֶרַע, constr. id. once זְרַע Num. 11, 7, c. suff. זַרְעִי; plur. c. suff. זַרְעֵיכֶם 1 Sam. 8, 15.

1. Pr. *a sowing*, then *seed-time*, time of sowing, i. e. late in autumn in Palestine, Gen. 8, 22. Lev. 26, 5.

2. *seed*, which is scattered, sown, whether of plants, trees, or grain, Gen. 1, 11. 12. 29. 47, 23. Lev. 26, 16. Deut. 22, 9. Ecc. 11, 1. Meton. of what springs from seed sown, *field of grain, harvest*, 1 Sam. 8, 15; *crop, produce* of the fields, Job 39, 12 [15]. Is. 23, 3.

3. *semen virile*, Lev. 15, 16 sq. 18, 21. 19, 20; comp. r. זָרַע Niph. no. 3. Hiph. no. 2.—Hence a) i. q. *children, offspring, posterity*, Gen. 3, 15. 13, 16. 15, 5. 13. 17, 7. 10. 21, 13. al. Spoken also of *one* child, when an only one, (whence Gen. 3, 15 does not belong here,) Gen. 4, 25. 1 Sam. 1, 11 זֶרַע אֲנָשִׁים *a male child*. זֶרַע זַרְעֲךָ *seed of thy seed*, i. e. children's children, grandchildren, Is. 59, 21. b) i. q. *a race, stock, family*; זֶרַע יִשְׂרָאֵל Ps. 22, 24. זֶרַע הַמֶּלֶךְ, זֶרַע הַמַּמְלָכָה, *the seed royal*, royal line, 2 K. 11, 1. 14. c) *a race* or *class of men*, as זֶרַע קֹדֶשׁ Is. 6 13, זֶרַע בְּרוּכֵי יְיָ 65, 23; in a bad sense, i. q. *breed, brood*, זֶרַע מְרֵעִים Is. 1, 4, זֶרַע שֶׁקֶר 57, 4. Comp. Heb. פִּרְחָה, Gr. γέννεμα Matth. 3, 7, Germ. *Brut* brood, Fr. *race*.

4. *a planting*, what is planted, Is. 17, 11. Also *a sprout, shoot*, Ez. 17, 5. See the root in Kal no. 3.

זְרַע Chald. id. Dan. 2, 43.

זֵרֹעִים and **זֵרְעֹנִים** m. plur. (r. זָרַע) pr. *seed-herbs, greens, vegetables*, i. e. vegetable food, such as was eaten in a half fast, opp. to meats and the more delicate kinds of food, Dan. 1, 12. 16. So Chald. and Talmud. Syr. ܙܪܥܘܢܐ id.

* **זָרַף** obsol. root, Arab. ذرف, *to flow, to pour*, of water; *to flow* as tears. Comp. זָרַם. Hence the quadril. זַרְזִיף.

* **זָרַק** *to scatter, to sprinkle*, kindr. זָרַע, זָרָה. a) Things dry, as dust, Job 2, 12. 2 Chr. 34, 4; cinders, soot, Ex. 9, 8. 10; coals, Ex. 10, 2. b) Often of things liquid, as water, Num. 19, 13; blood, Ex. 24, 6. 29, 16. 20. Lev. 1, 5. 11. 3, 2. al. sæpe. With עַל *to sprinkle upon* Ex. l. c. —Intrans. Hos. 7, 9 גַּם שֵׂיבָה זָרְקָה בּוֹ *yea gray hairs are sprinkled upon him*. Comp. Lat. *spargere* in the same sense Prop. 3. 4. 24; and Arab. ذرأ to sprinkle; mid. E, to be gray on the front part of the head, pr. to be sprinkled with gray hairs, to begin to be gray.

Pual pass. Num. 19, 13. 30.

Deriv. מִזְרָק.

* **I. זָרַר** obsol. root, i. q. Arab. زرّ *to bind* or *fasten together*, as with buckles, clasps, *to buckle together*, kindr. with זור I, and also with צָרַר, צוּר. Hence the nouns זַר, זַרְזִיר. Chald. זְרַז to bind around, to gird, comes from the quadril. זרזר.

* **II. זָרַר** pr. *to scatter*; like Arab. ذرّ, kindr. with זָרָה, זָרַע, זָרַק. Hence

Po. זוֹרֵר, *to sneeze*, which scatters the mucus from the nostrils, 2 K. 4, 35.

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Comp. Chald. זְרֵיר a sneezing. see Schult. ad Job. 41, 40.

זֶרֶשׁ (gold, from Pers. زر gold, with the ending ش) *Zeresh*, pr. n. of the wife of Haman, Esth. 6, 13.

זֶרֶת f. *a span*, Ex. 28, 16. 39, 9. 1 Sam. 17, 4. Aram. ܙܪܬ, ܙܪܬܐ, זַרְתָּא id. R. זָרָה to spread out, to expand; whence זַר for זֵרָה, f. זֶרֶת, as קֶרֶת from קָרָה, כֶּסֶת from כָּסָה.—According to the Rabbins זֶרֶת is also *the little finger* (קֹטֶן), for זְעֶרֶת; and hence they derive the meaning *span*, as being terminated by the little finger.

* **זָתָא** obsol. root, perh. i. q. Aram. דָּתָא i. q. דָּשָׁא *to sprout;* hence

זתוּא pr. n. m. *Zattu*, Ezra 2, 8. 10, 27. Neh. 7, 13. 10, 15.

זֵתָם (perh. i. q. זֵיתָם, זֵיתָן, olive) pr. n. m. *Zetham*, 1 Chr. 23, 8. 26, 22.

זֵתַר (perh. i. q. שֵׁתָר star) *Zethar*, pr. n. of one of the eunuchs of Xerxes. Esth. 1, 10.

ח

Hheth or *Cheth*, חֵית, the eighth letter of the Hebrew alphabet, as a numeral denoting 8. The figure of this letter on Phenician monuments and on Hebrew coins, is 𐤇 𐤇, whence the Greek *H;* and the name חֵית prob. signifies *an enclosure, fence*, from r. حَاط, ܚܛ, to surround, to enclose. ת and ט being interchanged. The name corresponds to that of the Ethiopic letter ሐ *Haut*. Comp. Monumm. Phœn. p. 28.

As to pronunciation, this letter, the harshest of the gutturals, seems anciently to have been uttered sometimes in a softer manner, like a strong *h* or *hh*, and sometimes more forcibly and harshly, like the letters *kh;* which double pronunciation was afterwards marked in Arabic and Ethiopic by different letters or characters, viz. *hh* by ح, ሐ (Haut), and *kh* by خ, ኀ (Harm); although at a still later period this distinction was neglected in Ethiopic, and both letters softened down into the simple *h*. Hence the same Hebrew root is often written in Arabic in two ways, as, רָצַח to kill, Arab. رضح and رضخ to break or dash in pieces. Still more frequently, however, the various significations of one Hebrew root are distinguished in Arabic by this double manner of pronouncing; as חָלַק a) to be smooth, Arab. حلق trans. to make smooth or bare, to shear; b) to smooth, to form, Arab. خلق to form, to create; also חָלַל a) to pierce, to perforate, Arab. خَلَّ Conj. I, V; b) to open, to loose, Arab. حَلَّ. Comp. the roots חָבַר, חָטַב, חָרַם, חָרַשׁ.

It is interchanged chiefly with ה q. v. Besides the gutturals, it passes over also on account of the similar sound into the palatals, espec. ג, comp. the roots גִּיל and חוּל, חִיל; גָּבַל and חָבַל; גָּדַד and חָדַד; also כ, as חָתַת, כָּתַת; חָבַר, כָּבַר, גָּבַר; חָבַל, כָּבַל, גָּבַל; so too with ק, as זָרַח شرق to rise, as the sun, בָּקַשׁ بحث to seek, קָצַר ኀጸረ to be short.

Sometimes also, like א and ה, it is prefixed to triliteral roots, and thus forms quadriliterals, as חֲנָמָל, חַשְׁמַנִּים, see Lehrg. p. 863.

חֹב m. (r. חָבַב q. v.) c. suff. חֻבִּי, *the bosom, lap*, so called from cherishing, Job 31, 33. Chald. חֻבָּא, חוּבָא, חוֹבָא, id. Samar. ፃዘ.

* **חָבָא** in Kal not used, i. q. חָבָה, *to hide, to conceal;* comp. the kindr. roots חָפָא, חָפַף. Arab. خبأ, Eth. ኀበአ, to hide; also خبا for خبو to put out fire, pr. to hide or cover it, Conj. X to hide oneself.

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Niph. *to hide oneself, to lie hid*, Gen. 3, 10. Judg. 9, 5. Job 29, 8 *the young men saw me and hid themselves*, i. e. gave place to me from reverence and modesty. v. 10 *the voice of the nobles lay hid*, i. e. they held their peace. With מִן Josh. 10, 16. 2 Sam. 17, 9; אֶל 1 Sam. 10, 22. With infin. it may be rendered by an adverb (like λαθὼν with part.) Gen. 31, 27 לָמָּה נֶחְבֵּאתָ לִבְרֹחַ *wherefore hast thou secretly fled away?*

Pual id. pr. *to be made to hide oneself*, Job 24, 4.

Hiph. *to hide, to conceal*, Josh. 6, 17. 25. 1 K. 18, 13. 2 K. 6, 29.

Hoph. pass. Is. 42, 22.

Hithp. i. q. Niph. Gen. 3, 8. 1 Sam. 13, 6. 14, 11. al.

Deriv. מַחֲבוֹא, מַחֲבֵא.

* חָבַב *to love*, once Deut. 33, 3. Arab. حَبَّ I, III, X. Syr. ܚܒ Pe. and Pa. id. The primary idea lies in breathing upon, warming, cherishing; whence חֵיק lap, bosom, in which we cherish; comp. further under the root אָוַב. A manifest trace of this origin is found in Syr. ܚܒ to burn, as fire, ܚܒܳܐ a burning, heat, espec. from blowing.

Deriv. חוֹב and

חֹבָב (beloved) *Hobab*, pr. n. of the father-in-law of Moses, Num. 10, 29. Judg. 4, 11. Comp. יֶתֶר, יִתְרוֹ.

* חָבָה i. q. חָבָא, *to hide, to hide oneself*, in Kal once Imper. חֲבִי Is. 26, 20.

Niph. inf. הֵחָבֵה id. 1 K. 22, 25. 2 K. 7, 12.

Deriv. חֶבְרוֹן, and pr. n. חֲבַיָּה, חוֹבָה, נֶחְבִּי.

חַבּוּלָה Chald. f. (r. חָבַל) *evil deed, crime*, Dan. 6, 23; comp. Heb. חָבַל no. 3, and Neh. 1, 7.

חָבוֹר (joining together, r. חָבַר) pr. n. *Habor, Chaboras*, a river of Mesopotamia which rises in Mount Masius near *Râs el-'Ain*, and flows into the Euphrates near Circesium, 2 K. 17 6. 18, 11. 1 Chr. 5, 26. Arab. خابور *Khâbûr*. Gr. Ἀβορρᾶς Strabo XVI. p. 748 Casaub. Χαβόρας Ptolem. Ritter's Erdk. Th. XI. p. 253 sq. See more under חֶבֶר.

חַבּוּרָה and חֲבוּרָה Is. 53, 5, f. *a stripe, weal, bruise*, i. e. the mark or print of blows in the skin, Gen. 4, 23. Is. 1, 6. 53, 5. Ps. 38, 6. R. חָבַר no. 3. q. v.

* חָבַט fut. יַחְבֹּט, *to beat off* or *out* with a stick or club. Arab. خبط to beat off leaves with a stick.—Hence

1. *to beat off* apples or olives from a tree, Deut. 24, 20. Is. 27, 12.

2. *to beat out* grain with a stick or flail, *to thresh*, Judg. 6, 11. Ruth 2, 17. See Bibl. Res. in Palest. II. p. 385.

Niph. pass. of no. 2. Is. 28, 27.

חַבַּיָּה (whom Jehovah hides, protects. r. חָבָה) *Habaiah*, pr. n. m. Ezra 2, 61; for which חֲבָיָה Neh. 7, 63.

חֲבִיוֹן m. *a hiding, covering, veil*, Hab. 3, 4. R. חָבָה.

* חָבַל 1. *to tighten a cord, to twist*; and so *to bind, to bind fast*. Corresponding is Arab. حبل, for which see Camoos p. 1219. Kindr. are the roots גָּבַל, כָּבַל, also חָגַר, חָבַר. Hence חֶבֶל a cord, rope. —Part. חוֹבֵל pr. binding, a binder, bond, poet. for *a cord*. So is prob. to be understood the parabolic name of the staff or crook, plur. חֹבְלִים *bands*, Zech. 11, 7. 14, i. e. *a crook of cords, bands*, which being broken, the fraternal league between Judah and Israel is dissolved, v. 14. Comp. Arab. حَبْل league, covenant.

2. *to bind by a pledge, to take a pledge of* any one, with acc. of pers. Job 22, 6. Prov. 20, 16. 27, 13. Also with acc. of thing, *to take as a pledge* or *in pledge*, spoken of one who compels a debtor to give pledges, Deut. 24, 6. 17. Ex. 22, 25. Job 24, 3. Ibid. v. 9 וְעַל עָנִי יַחְבֹּלוּ for וַאֲשֶׁר עַל עָנִי *and what is on the poor man* (his garment) *they take as a pledge*, comp. עַל. Part. pass. חָבוּל *taken in pledge* Am. 2, 8. Comp. Arab. كَبْل debt, usury, Camoos p. 1434; Syr. ܟܒܠܳܐ, Chald. חֲבוּלָיָא id.

3. Metaph. *to twist, to pervert*; intrans. *to be perverse, corrupt; to act perversely, corruptly*. Job 34, 31 לֹא אֶחְבֹּל *I will no* more *do corruptly*. With לְ Neh. 1, 7. Syr. and Chald. Pa. to act corruptly.

Niph. pass. of Piel no. 2, *to be destroyed*, Prov. 13, 13.

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Piel 1. i. q. Kal no. 1, *to twist;* hence *to writhe, to be in pain;* and so of a female, *to travail, to bring forth*, Cant. 8, 5. Ps. 7, 15.

2. *to turn upside down*, i. e. *to destroy*, Ecc. 5, 5; spoken of persons Is. 32, 7. Mic. 2, 10; of countries, i. q. *to lay waste*, Is. 13, 5. 54, 16.

Pual pass. Job 17, 1 רוּחִי חֻבָּלָה *my spirit is destroyed*, i. e. my vital powers are spent. Is. 10. 27 וְחֻבַּל עֹל מִפְּנֵי־שָׁמֶן *and the yoke* (of Israel) *is destroyed* (broken off) *for fatness*, where Israel is thus compared to a fat and wanton bullock which shakes off the yoke; comp. Deut. 32. 14. Hos. 4, 16.

Deriv. חֵבֶל—חֲבֹלָה, and חֲבוּלָה, תַּחְבֻּלוֹת.

חֲבַל Chald. Pa. 1. *to overthrow, to destroy*, Dan. 4, 20. Ezra 6, 12.

2. *to hurt, to harm*, Dan. 6, 23.

Ithpa. *to be overthrown, destroyed*, e. g. a kingdom Dan. 2, 44. 6, 27. 7, 14.

חֵבֶל m. (r. חָבַל) Is. 66, 7, mostly in plur. חֲבָלִים, constr. חֶבְלֵי, *writhings, pains, pangs*, espec. of a woman in travail, *throes*, (see the root in Pi.) Gr. ὠδῖνες, Syr. ܚܒܠܐ id. Is. 13, 8. Jer. 13, 21. 22, 23 בְּבֹא־לָךְ חֲבָלִים *when pangs come upon thee*. Is. 66, 7. Hos. 13, 13. Job 39, 3 חֶבְלֵיהֶם תְּשַׁלַּחְנָה pr. *they cast forth their pangs*, i. e. they bring forth their young with throes; and since the pangs cease with the birth, the mother may strictly be said to cast forth her pains with her young. In like manner the Greeks put ὠδίς, ὠδῖνες, for a fœtus brought forth with pain, Eurip. Ion. 45. Æschyl. Agam. 1427.—Once of other pains, Job 21, 17.

חֶבֶל m. once f. Zeph. 2, 6, c. suff. חַבְלִי; plur. חֲבָלִים, constr. חֶבְלֵי Ps. 18, 5. 116, 3, and חַבְלֵי Josh. 17, 5. R. חָבַל.

1. *a cord, rope*, Arab. حَبْلٌ, Syr. ܚܒܠܐ, Eth. ሐብል. Corresponding is Gr. κάμιλος, Fr. and Engl. *cable;* nor is there any good reason why philologists should regard this Greek word as spurious, see Passow Greek Lex. art. κάμιλος.—Josh. 2, 15. Ecc. 12, 6 חֶבֶל הַכֶּסֶף *the silver cord*, i. e. made of silver threads. Spec. a) *a measuring-line*, Am. 7, 17. 2 Sam. 8, 2. Hence, *a portion measured out*, as of land, and assigned to any one by lot, Josh. 17, 14. 19, 9; and so genr. *an hereditary portion* of land, *possession, inheritance*, Ps. 16, 6 חֲבָלִים נָפְלוּ־לִי בַנְּעִימִים *my portion has fallen to me in pleasant places*. Deut. 32, 9 יַעֲקֹב חֶבֶל נַחֲלָתוֹ *Jacob is his portion of inheritance*. Ps. 78, 55. Also genr. *a tract, district, region*, Deut. 3, 4. 13. 14. חֶבֶל הַיָּם *the region of the sea*, sea-coast, Zeph. 2, 5. 6. b) *a snare, gin, toil*, Ps. 140, 6. Job 18, 10. חֶבְלֵי שְׁאוֹל, ח׳ מָוֶת, *toils of Sheol, of death*, Ps. 18, 5. 6. 116, 3. c) A cord or thong used as a *bit, bridle*, Job 40, 25 [41, 1].

2. As in Engl. *a band* of men, *a company*, 1 Sam. 10, 5. 10.

3. *destruction, desolation*, Mic. 2, 10. So Syr. Vulg. See the root in Pi. no. 2.

חֲבֹל m. *a pledge*, Ez. 18, 12. 16. 33, 15. Comp. r. חָבַל no. 2.

חֲבַל Chald. m. *hurt, harm*, Dan. 3, 25.

חֲבָל Chald. m. *hurt, damage*, Ezra 4, 22.

חִבֵּל m. (r. חָבַל) *mast* of a ship; so called from the ropes and stays by which it is fastened. Once, Prov. 23, 34 *thou shalt be as one lying* בְּרֹאשׁ חִבֵּל *at the top of a mast*, at mast-head; the other hemistich has, *one lying in the heart of the sea*. Vulg. freely: *sicut sopitus gubernator omisso clavo*.

חֹבֵל m. (denom. from חֶבֶל a ship's rope.) *a shipman, sailor*, Jon. 1, 6. Ez. 27, 8. 27–29.

חֲבֹלָה f. (r. חָבַל) i. q. חֲבֹל, *a pledge*, Ez. 18, 7.

חֲבַצֶּלֶת f. Cant. 2, 1. Is. 35. 1, a flower growing in meadows and pastures, which the ancient versions render sometimes *the lily*, and sometimes *the narcissus*. More accurate, however, is the Syriac translator, who uses the same word, ܚܡܨܠܝܬܐ, which according to the Syriac lexicographers (cited in full in Comment. on Is. 35. 1) signifies the *colchicum autumnale* Linn. or *meadow saffron*, an autumnal flower similar to saffron, springing from poisonous bulbous roots, and of a white and violet colour. This is favoured by the etymo-

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logy; the word being compounded from חָמֵץ acid, acrid, and בֶּצֶל bulb.

חֲבַצִּנְיָה pr. n. m. *Habaziniah* Jer. 35. 3.—Appellative, perh. light or lamp of Jehovah, from Chald. בּוֹצִינָא lamp, and יָהּ Jehovah, the ח being prefixed; see in ח fin. p. 290.

* חָבַק in Kal thrice. 1. *to fold* the hands, spoken of a sluggard, Ecc. 4, 5.

2. *to fold in one's arms, to embrace;* c. acc. 2 K. 4, 16; absol. Ecc. 3, 5.

Piel חִבֵּק, fut. יְחַבֵּק, part. מְחַבֵּק, *to embrace*, c. acc. Gen. 33, 4. Prov. 4, 8. 5, 20; c. dat. Gen. 29, 13. 48, 10. *To embrace the rock, the dunghill*, i. e. to make a bed of them, Job 24, 8. Lam. 4, 5.

Deriv. the two following.

חִבֻּק m. *a folding* of the hands, as characteristic of the sluggard, Prov. 6, 10. 24, 33.

חֲבַקּוּק (embrace, after the form שַׁעֲרוּר) *Habakkuk*, pr. n. of a prophet, Hab. 1, 1. 3, 1. Sept. Ἀμβακούμ, after the form חַבָּקוּק, and with κ corrupted into μ at the end. R. חָבַק.

* חָבַר pr. *to bind, to bind together*, kindr. with חָבַל; see Piel. Hence

1. *to join together*, but almost always intrans. *to be joined together, to adhere;* Aram. ܚܒܰܪ, Eth. ኀበረ, id. Ex. 26, 3. 28, 7. 39, 4. Ez. 1, 9. 11. Spoken of nations, *to be confederate, allied*, Gen. 14, 3 כָּל־אֵלֶּה חָבְרוּ אֶל־עֵמֶק הַשִּׂדִּים *all these came together as allies in the valley of Siddim.* Part. pass. Hos. 4, 17 חֲבוּר עֲצֻבִּים *allied with idols.*

2. *to bind with spells, to fascinate, to charm*, spoken of a species of magic which was practised by binding magic knots, Gr. καταδέω, κατάδεσμος, comp. Germ. *bannen*, i. q. *binden*, and other words of binding, which are transferred to magic incantation, as Eth. ኀሠረ. Spoken of the charming of serpents, Deut. 18, 11. Ps. 58, 6.

3. *to be bound around with stripes*, i. e. *to be marked with lines* or *stripes, to be striped*, Arab. حَبَرَ, whence حِبَرَةٌ a striped garment, Pass. حُبِرَ the skin is striped, i. e. covered with stripes and marks of blows, see Camoos p. 491.—Hence חֲבוּרָה a stripe, weal, and חֲבַרְבֻּרוֹת the stripes and spots of a leopard. Comp. Schult. ad Har. Cons. V. p. 156, 157.

Piel חִבֵּר 1. *to join together, to connect*, Ex. 26, 6 sq.

2. *to join in a league, to confederate.* 2 Chr. 20, 36 וַיְחַבְּרֵהוּ עִמּוֹ *and he made alliance with him.*

Pual חֻבַּר, once חָבַר Ps. 94, 20.

1. *to be joined together*, Ex. 28, 7. 39, 4. Ecc. 9, 4 Keri. Ps. 122, 3 of Jerusalem as restored, כְּעִיר שֶׁחֻבְּרָה לָהּ יַחְדָּו *as a city that is joined together*, compacted, i. e. whose stones and ruins, so long thrown down and scattered, are now again brought together.

2. *to be confederated, allied.* Ps. 94, 20 הַיְחָבְרְךָ כִּסֵּא הַוּוֹת *shall the throne of iniquity be confederate with thee?*

Hiph. *to join together* words, espec. empty and false. (Comp. חַבֵּר שִׁקְרָא עַל Targ. Ps. 119, 69.) Job 16, 4 אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים *I would join together (with) words against you*, i. e. I might heap up vain and lying words against you, imitating your example. For this use of בְּ see Heb. Gr. § 135. n. 3.

Hithp. הִתְחַבֵּר and by Syriasm אֶתְחַבֵּר, *to join oneself with* any one, *to make a league with, to be confederate*, c. עִם, 2 Chr. 20, 35. 37. Dan. 11, 6. Infin. in the Syriac manner is הִתְחַבְּרוּת Dan. 11, 23.

Deriv. see in Kal no. 3, also מַחְבֶּרֶת, מְחַבְּרוֹת, pr. n. חָבוֹר, and those here following, חֹבֶרֶת—חַבָּר.

חַבָּר m. *an associate, companion*, i. q. חָבֵר, Job 40, 30; where fishermen are to be understood, who follow their vocation in partnership; see in כָּרָה I.

חָבֵר m. *an associate, companion*, Cant. 1, 7. 8, 13. Judg. 20, 11 כְּאִישׁ אֶחָד חֲבֵרִים *associated as one man*, joined or knit together. Ps. 119, 63. Ps. 45, 8 מֵחֲבֵרֶיךָ *above thy companions, fellows*, i. e. other kings; comp. Barhebr. p. 328.

חֲבַר Chald. m. id. Dan. 2, 13. 17. 18.

חֶבֶר m. 1. *society, company, community*, Hos. 6, 9. Prov. 21, 9 בֵּית חָבֶר *a common house.* 25, 24.

2. *spell, enchantment*, Deut. 18, 11. Plur. חֲבָרִים Is. 47, 9. 12.

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3. *Heber*, pr. n. a) Gen. 46, 17, for which חֶבֶר Num. 26, 45. b) Judg. 4, 11. 17. c) 1 Chr. 8, 17. d) 4, 18.

חֲבַרְבֻּרוֹת f. plur. *variegated spots* of the panther; or rather, *stripes, streaks*, of the tiger, Jer. 13, 23. See r. חָבַר no. 3.

חַבְרָה Chald. fem. *an associate, companion*, and then *fellow, other*, i. q. רַעוּת, Dan. 7, 20.

חֶבְרָה f. (r. חָבַר) *society, company*, Job 34, 8.

חֶבְרוֹן (conjunction, alliance, r. חָבַר) *Hebron*, pr. n.

1. An ancient city in the tribe of Judah, first called קִרְיַת־אַרְבַּע Gen. 13, 18. 23, 2, comp. Judg. 1, 10; and which for a time, before the capture of Jerusalem, was the royal residence of David, 2 Sam. 2, 1. 5, 5. It is now called الخليل *el-Khulil*, fully خليل الرحمان i. e. [city of] the friend of the Most Merciful sc. God, i. e. Abraham. See Bibl. Res. in Palest. II. p. 431 sq. 454 sq.

2. Of several men. a) Ex. 6, 18. 1 Chr. 5, 28. Patron. חֶבְרוֹנִי Num. 3, 27. b) 1 Chr. 2, 42. 43.

חֶבְרִי patronym. *a Heberite*, from pr. n. חֶבֶר lett. a. Num. 26, 45.

חֲבֶרֶת f. (r. חָבַר) *a companion, wife*, Mal. 2, 14.

חֹבֶרֶת f. (r. חָבַר) *a joining, junction*, Ex. 26, 4. 10.

* חָבַשׁ fut. יַחְבֹּשׁ, once יַחְבֹּשׁ Job 5, 18.

1. *to bind, to bind on, to bind around*, e. g. a) As a head-band, turban, Ex. 29, 9. Lev. 8, 13. Jon. 2, 6 סוּף חָבוּשׁ לְרֹאשִׁי *the sea-weed* was *bound around my head*, as if my head-dress, turban. Ez. 16, 10 וְאֶחְבָּשֵׁךְ בַּשֵּׁשׁ *I bound thee around with fine linen*, i. e. adorned thy head with a turban. b) *to bind up a wound*, Job 5, 18. Is. 30, 26; c. לְ Ez. 34, 4. 16. Is. 61, 1. Part. חֹבֵשׁ *a binder up, dresser*, sc. of the wounds of the state, Is. 3, 7; comp. 1, 6.

2. *to saddle* an animal, which is done by *binding on* the saddle or panniers, c. acc. Gen. 22, 3. Num. 22, 21. Judg. 19, 10. 2 Sam. 17, 23.

3. *to bind fast*, i. q. *to shut up*; Job 40, 13 [8] פְּנֵיהֶם חֲבוֹשׁ בַּטְמוֹן *shut up their faces in darkness*, in Sheol. See Piel no. 2.

4. *imperio coërcuit, to bind* to allegiance, i. e. *to rule, to govern*; Job 34, 17 הֲאַף שׂוֹנֵא מִשְׁפָּט יַחְבֹּשׁ *shall even he that hateth right, govern?* Some here take אַף in the sense of anger; but less well, on account of the parall. passage c. 40, 8, 9.

Piel 1. *to bind up* wounds, c. לְ Ps. 147, 3.

2. *to bind fast*, i. e. *to shut up, to stop, to restrain*. Job 28, 11 מִבְּכִי נְהָרוֹת חִבֵּשׁ *he stoppeth up the streams* (rills) that *they trickle not*, spoken of a miner shutting off water from flowing into the pits.

Pual *to be bound up*, as a wound, Is. 1, 6. Ez. 30, 21.

* חָבַת obsol. root, prob. *to cook, to bake bread*, Eth. ሐበተ, Arab. خبز bread, خبز to bake bread. Hence מַחֲבַת cooking-pan, frying-pan, and

חֲבִתִּים m. plur. *things cooked* or *fried*, 1 Chr. 9, 31. Comp. מַחֲבַת.

חָג m. (r. חָגַג) constr. חַג, and so before לְ Ex. 12, 14. Num. 29, 12; c. suff. חַגִּי; with art. הֶחָג; plur. חַגִּים.

1. *a festival, feast*. Ex. 10, 9. 12, 14. חָגַג חָג, עָשָׂה חָג, חַג חָג, *to keep a festival*, Lev. 23, 39. Deut. 16, 10. Spoken *κατ' ἐξοχήν* of the passover Is. 30, 29; of the feast of tabernacles 2 Chr. 5, 3. 1 K. 8, 2. Comp. Arab. حج pilgrimage to Mecca.

2. Meton. *a festival sacrifice, victim*, Ps. 118, 27 אִסְרוּ־חַג בַּעֲבֹתִים *bind the sacrifice* (victim) *with cords*. Ex. 23, 18 חֵלֶב חַגִּי *the fat of my victim*. Mal. 2, 3. Comp. מוֹעֵד 2 Chr. 30, 22.

חָגָא or חָגְוָה which is read in many Mss. fem. *vertigo*, i. q. *consternation, terror*, Is. 19, 17. R. חָגַג no. 3.

* חָגַב obsol. root. Arab. حجب *to hide, to cover over*. Hence

חָגָב m. 1. *a locust*, winged and edible Lev. 11, 22; also Num. 13, 33. Is. 40, 22. Ecc. 12, 5. So called, it is said, as covering the ground, hiding the sun, etc.—Another etymology is proposed by Credner, ad Joel. p. 309. The Samar. in Lev. l. c. for חָגָב has תרנבה, which can

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signify *a leaper*, comp. Arab. حرجل; and from חרגב then might come the triliteral חָגַב; comp. حرجل, חָגַל.

2. *Hagab*, pr. n. m. Ezra 2, 46.

חֲגָבָה (locust) *Hagabah*, pr. n. m. Ezra 2, 45; written also חֲגָבָא Neh. 7, 48.

* חָגַג kindr. with חוּג, pr. *to move in a circle*. Hence

1. *to dance*, pr. in a circle, 1 Sam. 30, 16.

2. *to keep a festival, to celebrate a holiday*, sc. by leaping and dancing, by sacred dances, Ex. 5, 1. Lev. 23, 41; spec. of a public solemnity, Ps. 42, 5. Syr. ܚܓ, ܚܰܓ, id. Arab. حَجَّ to perform the Haj, to make a pilgrimage to Mecca.

3. *to reel, to be giddy*, spoken of drunkards Ps. 107, 27. Also *to be astonished, amazed*; whence חָגָא terror, consternation.

Deriv. חָג, חָגָא, and the pr. names חַגַּי, חַגִּי, חַגִּיָּה, חַגִּית.

* חָגָה obsol. root, i. q. Arab. حَجَأَ *to take refuge*.—Hence חֲגָוִים.

חָגָה see חָגָא.

חֲגָוִים m. plur. (r. חָגָה) *refuges*, חֲגוִי־סֶלַע *the asylums of the rocks*, Cant. 2, 14. Obad. 3. Jer. 49, 16. Arab. حَجَاءٌ refuge, asylum.

חָגוֹר, verbal adj. intrans. (r. חָגַר) *girded*; Ez. 23, 15 חֲגוּרֵי־אָזוֹר *girded with girdles*; comp. 2 K. 3, 21.

חֲגוֹר m. (r. חָגַר, after the form קְטוֹל) *a girdle*, absol. Prov. 31, 24; constr. 2 Sam. 20, 8 חֲגוֹר חָרֵב; c. suff. 1 Sam. 18, 4.

חֲגוֹרָה f. (r. חָגַר) *a girdle* 2 Sam. 18, 11. Also *an apron* Gen. 3, 7.

חַגַּי (festive, from חָג with the ending ־ַי i. q. ־ִי) *Haggai*, pr. n. of a prophet, Hagg. 1, 1. Sept. Ἀγγαῖος.

חַגִּי (id.) *Haggi*, pr. n. of a son of Gad, Num. 26, 15. Patronym. is the same, ibid.

חַגִּיָּה (festival of Jehovah) *Haggiah*, pr. n. m. 1 Chr. 6, 15 [30].

חַגִּית (festive) *Haggith*, pr. n. f. of a wife of David, the mother of Adonijah, 2 Sam. 3, 4. 1 K. 1, 5.

* חָגַל obsol. root. Arab. حجل *to hop*, to advance by short leaps in the manner of a bird, or of a person with his feet shackled. This triliteral seems to have come from the quadril. חַרְגַּל q. v. by dropping ר.—Hence

חָגְלָה (partridge, like Arab. حَجَل, Syr. ܚܓܠܐ) *Hoglah*, pr. n. f. Num. 26, 33. 27, 1. 36, 11.—Comp. בֵּית חָגְלָה p. 129.

* חָגַר fut. יַחְגֹּר, *to bind around, to gird, to gird up*; kindr. are Arab. حجر to restrain, Syr. ܚܓܪ to be lame. Construed: a) With acc. of the part to be girded, 2 K. 4, 29. 9, 1; and also with בְּ of that *with* which one is girded, trop. Prov. 31, 17 *she girdeth her loins with strength*. b) With acc. of the garment or thing girded on, e. g. חָגַר אֶת־חַרְבּוֹ *to gird on one's sword*, 1 Sam. 17, 39. 25, 13. Ps. 45, 4; חָגַר שָׂק *to gird on sackcloth*, to gird oneself with sackcloth, Is. 15, 3. Jer. 49, 3. Part. act. 2 K. 3, 21 כֹּל חֹגֵר חֲגוֹרָה *from all who girded on a girdle*, i. e. who were able to bear arms. Part. pass. חָגוּר אֵפוֹד *girded with an ephod* 1 Sam. 2, 18; with gen. Joel 1, 8 חֲגוּרַת־שָׂק *girded with sackcloth*, and so sometimes ellipt. Joel 1, 13 חִגְרוּ *gird yourselves* sc. with sackcloth. 2 Sam. 21, 16 וְהוּא חָגוּר חֲדָשָׁה *and he was girded with a new* sword.—Metaph. Ps. 65, 13 גִּיל גְּבָעוֹת תַּחְגֹּרְנָה *the hills gird on rejoicing*, comp. v. 14. Ps. 76, 11. With בְּ of a girdle Lev. 16, 4. c) With two acc. of pers. and that with which one is girded, Ex. 29, 9. Lev. 8, 13; also בְּ of that *with* which, Lev. 8, 7. d) Absol *to gird oneself*, Ez. 44, 18. 1 K. 20, 11 Here belongs 2 Sam. 22, 46 וְיַחְגְּרוּ מִמִּסְגְּרוֹתָם *they gird themselves* (and go) *forth out of their strongholds*; unless we follow the Syriac usage, 'they creep or limp forth out of their strongholds;' comp. Mic. 7, 17. Hos. 11, 11.

Deriv. חָגוֹר, חֲגוֹרָה, מַחֲגֹרֶת.

I. חַד adj. (r. חָדַר) fem. חַדָּה, *sharp*, spoken of a sword, Ez. 5, 1. Ps. 57, 5. Prov. 5, 4.

II. חַד i. q. Chald. חַד, Heb. אֶחָד, *one*, Ez. 33, 30.

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חַד Chald. num. f. חַדָּא, חַדְתָּא, *one*, i. e. *unus, a, um*, for Heb. אֶחָד, the א being dropped by aphæresis. Used: a) Often for the indef. article; Dan. 2, 31 צֶלֶם חַד *an image*, a certain image, comp. 6, 18. Ezra 4, 8. b) Fem. חַדָּה is put also for the ordinal, *first*, espec. in the enumeration of years, as שְׁנַת חַדָּה לְכוֹרֶשׁ Engl. *the year one of Cyrus*, Ezra 5, 13. 6, 3. Dan. 7, 1. c) Before numerals חַד implies multiplication, *times*; as Dan. 3, 19 חַד־שִׁבְעָה עַל דִּי lit. *one seven more than*, i. e. *one seven times more*. So Syr. ܚܕ. d) בַּחֲדָה *as one*, i. e. *at once, together*, i. q. Heb. בְּאֶחָד. Dan. 2, 35.

חָדַד * 1. *to be sharpened, sharp*, Prov. 27, 17, see in Hiph. Arab. حَدَّ fut. *I*. Kindr. גָּדַר, and the roots there quoted.

2. *to be quick, vehement, fierce*; comp. Gr. ὀξύς, Lat. *acer*. Hab. 1, 8. Comp. חָרַץ.

Hiph. *to sharpen*. Prov. 27, 17 בַּרְזֶל בְּבַרְזֶל יָחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ *iron is sharpened on iron, and a man sharpeneth the countenance of his friend*; here יָחַד is fut. *A* of Kal for יְחֹד; and יַחַד is fut. Hiph. formed in the Chaldee manner for יַחֵד, יַחַד, as יַחַל Num. 30, 3, אַחַל Ez. 39, 7. See Lehrg. § 38. 1. § 103. n. 14.

Hoph. הוּחַד *to be sharpened*, e. g. a sword, Ez. 21, 14. 15. 16.

Deriv. חַד I, חַדּוּד, pr. n. חֲדִיד, and

חֲדַד *Hadad*, pr. n. of one of the twelve sons of Ishmael Gen. 25, 15, where many read חֲדַר; 1 Chr. 1, 50, where most read חֲדַד; and this should probably stand in both places.

חָדָה * fut. apoc. יַחַד, *to rejoice, to be glad*, Aram. חֶדֵא id. Corresponding in the occidental languages are *γηθέω, γαθέω, gaudeo*.—Ex. 18, 9. Job 3, 6 אַל־יַחַד בִּימֵי שָׁנָה *let it not rejoice among the days of the year*.

Piel *to make glad, joyful*, Ps. 21, 7.

Deriv. יְחִדְיָה, pr. n. יַחְדִּיאֵל.

חַדּוּד (r. חָדַד) *sharp*, and perh. subst. *sharpness, a point*. Job 41, 22 [30] חַדּוּדֵי־חֶרֶשׂ *sharp points of a potsherd*, sharp potsherds, broken pieces of earthen-ware, put for the scales of the crocodile. Comp. Æl. Hist. Anim. 10. 24.

חֶדְוָה f. *joy, gladness*, 1 Chr. 16, 27. Neh. 8, 10. In Chald. context, Ezra 6, 16. R. חָדָה.

חֲדִיד (sharp, r. חָדַד) *Hadid*, pr. n. of a city in Benjamin, situated on a mountain, Ezra 2, 33. Neh. 7, 37. 11, 34. Ἀδιώθ 1 Macc. 12, 38; comp. Jos. Ant. 13. 6. 5.

חֲדִין Chald. plur. *the breast*, Heb. חָזֶה, Dan. 2, 32. In Targg. occurs Sing. חֲדִי. See Heb. Gr. § 106. 2. *a*.

חָדַל * and חָדֵל fut. יַחְדֵּל, in pause יַחְדָּל Job 10, 20. For the anomalous form הֶחְדַּלְתִּי see Index.

1. *to leave off, to cease, to desist*. Arab. خَذَلَ id. also to desert, to forsake, see Scheid ad Cant. Hiskiæ p. 53. Schultens ad Job. p. 72. The primary idea lies in *becoming pendulous, languid, flaccid*, which is transferred to slackening and desisting from labour. It belongs to the family of roots quoted under בָּלַל, which all express the idea of being pendulous, flaccid, flabby.—Construed: a) With infin. and לְ, Gen. 11, 8 וַיַּחְדְּלוּ לִבְנוֹת הָעִיר *and they left off to build the city*. 41, 49. 1 Sam. 12, 23. Prov. 19, 27; poet. also with inf. Is. 1, 16 חִדְלוּ הָרֵעַ *cease to do evil*; or with a verbal noun, Job 3, 17 חָדְלוּ רֹגֶז *they cease from tumult*. b) Absol. *to cease* from labour; 1 Sam. 2, 5 רְעֵבִים חָדָלוּ *the hungry do not labour*. Also *to rest*, Job 14, 6. Judg. 5, 6 *the highways rested*, were not travelled. c) Absol. i. q. *to cease to be*, to be at an end, Ex. 9, 34 *the rain and the hail ceased*. v. 29. 33. Is. 24. 8. Also *to fail*, to be wanting, Deut. 15, 11 *the poor shall never fail*. Job 14, 7.

2. *to cease from* any person or thing: a) With מִן of pers. *to desist from* any one, *to forbear from, to let alone*. Ex. 14, 12. Job 7, 16 חֲדַל מֶנִּי *let me alone*, persecute me no more. 2 Chr. 35, 21 *forbear from God*, strive against him no longer. Without מִן, absol. Judg. 15, 7. Job 10, 20. b) *to cease from, to leave*, sc. a person or thing formerly loved, undertaken, pursued, i. q. *to desert, to give up*, Job 19, 14; with מִן 1 Sam. 9, 5. Judg. 9, 9 sq. Is. 2, 22 חִדְלוּ לָכֶם מִן־הָאָדָם *cease ye from man*, i. e. leave the vain confidence ye have reposed in man. Absol. Ps. 49, 9. c) With מִן and inf. *to cease*

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from, to desist, 1 K. 15, 21. Hence *to forbear from* doing any thing, i. q. *to beware of*, Ex. 23. 5; see in נָזַב no. 1.

3. *to leave* undone, *to let alone, to forbear, not to do.* 1 K. 22, 6. 15 אִם ... חֲנַלֶּךָ חָדֵל *shall we go ... or shall we not go?* lit. or let it alone. Ez. 2, 5. Jer. 40, 4. Job 16, 6. Zech. 11, 12. With infin. and לְ, Num. 9, 13. Deut. 23, 23. Ps. 36, 4.

Deriv. the three following:

חָדֵל m. verbal adj. 1. *ceasing* to be, *frail*, Ps. 39, 5.

2. *forbearing* to do any thing, Ez. 3, 27.

3. Intrans. *left, destitute, forsaken*, comp. Arab. مَخْذُول id. Is. 53, 3 חָדֵל אִישִׁים *forsaken of men*, comp. Job 19, 14.

חֶדֶל m. pr. *place of rest, region of the dead, hades*, Is. 38, 11. R. חָדַל no. 1. b.

חַדְלַי (resting, r. חָדַל no. 1. b) *Hadlai*, pr. n. m. 2 Chr. 28, 12.

* חָדַק obsol. root, i. q. Arab. خذق *to prick, to sting*, with which are kindr. حذق to be sour, biting, as vinegar, and حدق to be sharp-sighted.—Hence

חַדָּק Mic. 7, 4, and חָדָק in pause חָדָק Prov. 15, 19, a species of *thorn*. Arab. حَذَق *melongena spinosa*, i. e. *solanum insanum* Linn. *prickly mad-apple*; see Abulfadli ap. Cels. in Hierob. II. p. 40 sq.

חִדֶּקֶל in pause חִדֶּקֶל, pr. n. *Hiddekel*, i. e. *the Tigris*, Gen. 2, 14. Dan. 10, 4. In Aramæan דִּגְלָא, דִּכְלָא, Arab. دِجْلَةُ, دَجْلَةُ; also Zend. *Tegér*, Pehlv. *Tégera* stream, whence have arisen both the Greek name *Tigris* and the Aram. and Arab. forms. In Hebrew is prefixed חַד *active, vehement, rapid*; so that חִדֶּקֶל is pr. *the rapid Tigris*; comp. Hor. Carm. 4. 14. 46. The Hebrews seem not to have been aware that the name *Tegér*, דָּקָל, of itself signifies velocity; (so in the language of Media. *Tigris* is an arrow, Strabo 11. 527. Plin. H. N. 6. 27, Pers. تیر arrow, Sanscr. *tigra* sharp, swift;) and hence arose a pleonasm, such as we have in מֶלֶךְ פַּרְעֹה *king Pharaoh* and in Engl. *the Alcoran*.

* חָדַר i. q. Syr. ܚܕܪ *to surround, to enclose*, e. g. with a wall or rampart; and in a hostile sense *to beset, to besiege*. This root is of the same family with חָצַר and גָּדַר q. v. A secondary form is Arab. حِذْر curtain, and حذر to hide behind a curtain; also Eth. ሐደረ to dwell. Hence Ez. 21, 19 [14] חֶרֶב חַחֹדֶרֶת לָהֶם *the sword which besiegeth them*, which besets them on every side. Abulwalid derives the same sense of besetting, lying in wait, from the idea of dwelling or lurking; see Ethiop. and Arab. above. The ancient versions render, *the sword that terrifieth them*, as if i. q. חָרַד.—Hence

חֶדֶר m. in pause חֶדֶר, constr. חֲדַר, c. suff. חֶדְרוֹ; plur. חֲדָרִים, constr. חַדְרֵי.

1. *an apartment, chamber*, espec. an inner one, either of a tent or house, Gen. 43, 30. Judg. 16, 9. 12. Hence, a bed-chamber 2 Sam. 4, 7. 13, 10; female apartment, harem, Cant. 1, 4. 3, 4; a bride-chamber Judg. 15, 1. Joel 2, 16; a store-chamber Prov. 24, 4; חֶדֶר בְּחֶדֶר *a chamber within a chamber*, i. e. an inner chamber, 1 K. 20, 30. 22, 25. 2 K. 9, 2. Arab. حِذْر curtain, hanging, by which the inner apartment is concealed; the inner chamber, private apartment; comp. יְרִיעָה tent-curtain, and Syr. ܡܫܟܢܐ tent.

2. Metaph. חַדְרֵי־תֵמָן Job 9, 9, *the chambers of the south*, the remotest recesses of the south, comp. יַרְכְתֵי צָפוֹן. Also חַדְרֵי־בָטֶן *the chambers of the belly*, the inmost breast, Prov. 18, 8. 26, 22. חַדְרֵי מָוֶת *the chambers of death*, i. e. the grave, Sheol, Prov. 7, 27.

חַדְרָךְ ἅπαξ λεγόμ. and very obscure, *Hadrach*, pr. n. of a country; Zech. 9, 1 אֶרֶץ חַדְרָךְ *land of Hadrach*, in the parall. member is Damascus. Perhaps the *land of Hadrach* is the region of Damascus itself.

חֲדַר pr. n. see in חָדַד.

* חָדַשׁ in Kal not used. *to be new*, Aram. חֲדַת id. Arab. حدث *to be new*, recent; IV. to produce something new; but Conj. III, IV, also *to polish* a swor

Perhaps the original idea is *to shine, to glitter;* comp. קָדַשׁ to be *pure*, holy.

Piel *to make anew, to renew*, 1 Sam. 11, 14. Job 10, 17. Ps. 51, 12. Espec. buildings, cities, *to rebuild, to repair*, Is. 61, 4. 2 Chr. 15, 8. 24, 4.

Hithp. *to renew oneself*, Ps. 103, 5.

Deriv. the three following:

חָדָשׁ adj. f. חֲדָשָׁה, *new*, e. g. a cart, threshing-dray, 1 Sam. 6, 7. Is. 41, 15; a house Deut. 20, 5. 22, 8; a wife Deut. 24, 5; a king Ex. 1, 8; a song Ps. 33, 3. 40, 4; a name Is. 62, 2. Often also it is i. q. *fresh, of this year*, spoken of grain (opp. יָשָׁן) Lev. 26, 10; *unheard of* Ecc. 1, 9. 10. So *new gods* i. e. not before worshipped Deut. 32, 17. חֲדָשָׁה *a new thing* Is. 43, 19; plur. Is. 42, 9. For חָגוּר חֲדָשָׁה 2 Sam. 21, 16, see in חָגַר lett. b.

חֹדֶשׁ m. (r. חָדַשׁ) 1. *the new moon, day of the new moon*, the first day of the lunar month, which was a festival among the Hebrews, Num. 29, 6. 1 Sam. 20, 5. 18, 24. Ex. 19, 1 בַּחֹדֶשׁ הַשְּׁלִישִׁי *in the third new moon*, i. e. on the first of the third month. Hos. 5, 7 עַתָּה יֹאכְלֵם חֹדֶשׁ *now shall the new moon consume them*, i. e. in the time of the new moon they shall be consumed.—Plur. חֳדָשִׁים *new moons*, often coupled with sabbaths and festivals, 2 Chr. 2, 3. 8, 13. Ezra 3, 5. Is. 1, 13. 14. Ez. 45, 17. al.

2. *a month*, i. e. a lunar month, beginning with the new-moon, Gen. 8, 5. Ex. 13, 15. al. חֹדֶשׁ יָמִים *a month of time*, for the space of a month, (see יָמִים,) Gen. 29, 14. Num. 11, 20. 21.

3. *Hodesh*, pr. n. f. 1 Chr. 8, 9.

חָדְשִׁי *Hodshi*, metronym. of חֹדֶשׁ no. 3, 2 Sam. 24, 6.

* חֲדַת Chald. *to be new*, i. q. חָדַשׁ.—Hence

חֲדַת Chald. adj. *new*, Ezra 6, 4. Syr. ܚܕܬܐ.

חֲוָא see חֲוָה.

* חוּב in Kal not used, *to be* or *come under penalty, reum esse* v. *fieri*, like Syr. ܚܒ, Arab. حَابَ of debt (Ez. 18, 7) and of guilt.

Piel חִיֵּב *to bring under penalty, to cause to forfeit*, Dan. 1, 10.—Hence

חוֹב m. *debt*, Ez. 18, 7.

חוֹבָה (hidden, hiding-place, r. חָבָה) *Hobah*, pr. n. of a place to the northward of Damascus, once Gen. 14, 15; comp. Χωβά Judith 4, 4. 15, 4. Eusebius in Onomast. confounds this place with Cocaba, the seat of the Ebionites; see the author's note to Burckhardt's Travels in Syria, etc. II. p. 1054. Germ.

* חוּג *to describe a circle, to mark out with a compass*, Job 26, 10. Syr. ܚܓ to move in a circle, ܚܘܓܬܐ circle. Kindr. roots are חָגַג and עוּג.

Deriv. מְחוּגָה and

חוּג m. *circle, sphere*, e. g. the arch or vault of the heavens, Prov. 8, 27. Job 22, 14; the circuit of the earth, orbis terrarum. Is. 40, 22.

* חוּד 1. pr. i. q. Arab. حَادَ mid. Ye, *to turn aside;* II, *to tie knots;* whence may be derived Heb. חִידָה an enigma, riddle, parable.—Hence

2. Joined with חִידָה, *to propose a riddle* Judg. 14, 12 sq. *to propose a parable* Ez. 17, 2. Comp. לוּץ and מְלִיצָה, also Gr. ἐμπλέκειν αἰνίγματα Æsch. Prometh. Vinct. 610.

Deriv. חִידָה, אֲחִידָה, מְחִידָה.

* חָוָה in Kal not used. 1. Pr. *to breathe*, comp. Piel. For this power in the syllable חב, אב, או, see under אָחַב, הָבַל, אָוָה. Hence

2. *to live*, i. q. חָיָה, comp. subst. חַוָּה.

Piel חִוָּה pr. *to breathe out;* hence *to declare, to show*, a poetic word for the prose הִגִּיד. Chald. and Syr, חַוֵּי, ܚܘܝ, Arab. transp. وحى; like צִוָּה, Arab. وصى.—Job 32, 10. 17; with dat. of pers. Ps. 19, 3; also accus. Job 32, 6; c. suff. 15, 17. 36, 2.

Deriv. אַחְוָה.

חֲוָה Chald. in Kal not used.

Pa. חַוֵּא i. q. Hebr. חִוָּה, *to declare, to show*, Dan. 2, 11; with לְ of pers. Dan. 2, 24; c. suff. 5, 7.

Aph. inf. הַחֲוָיָה, fut. יְהַחֲוֵה, id. with לְ Dan. 2, 16. 24. 27; accus. 2, 6. 9.

Deriv. אַחֲוָיָה.

חַוָּה f. i. q. חַיָּה. R. חָוָה i. q. חָיָה, comp. הַוָּה and הַיָּה.

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1. *life*, i. q. חַיָּה. Hence pr. n. of the first woman, *Havvah*, *Eve*, as the mother of all the living, אֵם כָּל־חָי, Gen. 3, 20. 4, 1. Sept. Εὔα, (comp. חִוִּי Εὐαῖος,) Vulg. *Heva*.

2. i. q. חַוָּה no. 2, *a village*, *nomadic encampment*, (pr. place where one *lives*, dwells; so Germ. *leben* in pr. names, *Eisleben*, *Aschersleben*, etc.) Num. 32, 41. Hence חַוֹּת יָאִיר *Havvoth-Jair*, *towns* or *villages of Jair*, i. e. Bashan or a part of it, so called from Jair, a descendant of Manasseh, Num. l. c. Deut. 3, 14. Josh. 13, 30. 1 K. 4, 13. In Judg. 10, 4 this name is given to thirty towns in Gilead pertaining to Jair, one of the judges; comp. 1 K. l. c.

* חזה obsol. root, prob. i. q. עזה *to flee to*; ע and ח being interchanged. Hence מָחֲזֶה.

חֹזַי (seer, r. חָזָה) *Hozai*, pr. n. m. 1 Chr. 33, 19.

חוֹזָי m. contr. for חוֹנָי, from r. חָנָה; see other like forms in פּוֹס. Others derive it from a root חוּז of the like signif.

1. i. q. חָח, *a hook*, *ring*, or the like, which was put through the nostrils of large fishes in order to let them down again alive into the water, Job 40, 26 [41, 2].—A similar instrument was used in binding captives, 2 Chr. 33, 11; comp. Am. 4, 2.

2. *a thorn*, *thorn-bush*, Job 31, 40. Prov. 26, 9. 2 K. 14, 9. Plur. חוֹחִים Cant. 2, 2, and with Vav movable חֲיָחִים 1 Sam. 13, 6, *thorn-bushes*, *thickets*.—In the kindred languages are found حَوْخ, سُعْسُع the sloe, sloe-thorn.

* חוּם Chald. *to sew*, *to sew together*, Syr. ܚܘܸܛ, Arab. خاط mid. Ye, id.

Aph. *to mend*, *to repair*, e. g. a wall, Ezra 4, 12. Comp. רְקָא.—Hence

חוּם m. *a thread*, Judg. 16, 12. Ecc. 4, 12. Cant. 4, 3. Collect. *thread*, Josh. 2, 18. Proverbially, Gen. 14, 23 מִחוּט וְעַד שְׂרוֹךְ נַעַל *from a thread to a shoe-latchet*, i. e. neither a thread nor a sandal-thong, not even the least thing. Corresponding is the Lat. *neque hilum* Lucr. 3. 784. Enn. ap. Varr. L. L. 4. 22, for 'neque filum,' whence *nihil*. The Arabs have a similar proverb; see Hamasa ed. Freytag. p. 245. ed. Schult. p. 404.

חִוִּי (perh. villager, from חָוָה i. q. חַוָּה no. 2.) gentile n. *Hivite*, often collect. *the Hivite*, *Hivites*, Sept. Εὐαῖος, a Canaanitish people dwelling at the foot of Hermon and Lebanon, Josh. 11, 3. Judg. 3, 3; but living also at Shechem and Gibeon, Gen. 34, 2. 2 Sam. 24, 7. 1 K. 9 20. Josh. 11, 19.

חֲוִילָה *Havilah*, pr. n. 1. A region of Arabia, inhabited by descendants of Joktan Gen. 10, 29; eastward of the Ishmaelites and Amalekites, Gen. 25, 18. 1 Sam. 15, 7. Probably the Χαυιλαῖοι of Strabo are to be understood (XVI. p. 728 Casaub.) dwelling on the Persian Gulf, on the coast of which Niebuhr mentions a town and district حويلة *Hawilah*; Beschr. v. Arab. p. 342.

2. A region of the Cushites, Gen. 10, 7. 1 Chr. 1, 9, which is to be sought in Ethiopia. Most prob. the *Avalitæ*, dwelling on the *Sinus Avalites*, now *Zeilah*, to the southward of the Straits of Bâb el-Mandeb, Pliny 6. 28. Ptolem. 4. 7. So also Saadias apparently, who three times in Genesis for חוילה puts زويلة i. q زيلة Zeilah.

3. The first *Havilah* (no. 1) enables us probably to ascertain *the land of Havilah*, אֶרֶץ הַחֲוִילָה Gen. 2, 11, abounding in *gold*, pearls (comm. bdellium), and gems, and flowed around by the river Pishon (Indus?); since the Havilah of Gen. 10, 29, is also enumerated among gold countries, and, as being on the Persian Gulf, was adjacent to India. Indeed we are here probably to understand *India*, in accordance with the ancient usage, in so far as it also embraced *Arabia*. See Assemani Bibl. Orient. T. III. P. II. p. 568 sq.—Those who regard the Pishon as the Phasis, make *Havilah* to be Colchis; so Reland Diss. I. p. 17. Rosenm. Bibl. Geogr. I. i. p. 202. But the name of the Colchians is כַּסְלֻחִים.

* חיל and חָלַל, fut. יָחִיל and יָחֵל, apoc. וַיָּחֶל Ps. 97, 4, וַיָּחֶל 1 Sam. 31, 3, וַתָּחֶל Jer. 51, 29; Imp. חוּלִי Mic. 4, 10, and חִילוּ Ps. 96, 9; pr. *to turn around*, *to twist*, *to whirl*; and intrans. *to be turned around*, *to be twisted*, *to whirl* or *be*

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whirled. Arab. حَالَ mid. Waw, to be turned, converted, changed, حَوْلٌ round about, حَوْلٌ a year, حَوَّلٌ full of turns, wily. Kindred are אוּל, Gr. *εἰλέω, εἰλύω, ἴλλω;* and with Vav as it were strengthened into Beth, חָבַל.—Hence

1. *to dance* in a circle, *to whirl* in the dance, Judg. 21, 21. Comp. Pil. no. 1, and subst. מָחוֹל.

2. *to be whirled, to be hurled* upon any person or thing, pr. of a sword Hos. 11, 6; of a whirlwind, c. עַל Jer. 23, 19. 30, 23. Trop. 2 Sam. 3, 29 יָחֵלוּ עַל רֹאשׁ יוֹאָב וגו׳ *let it* (the murder of Abner) *be hurled upon the head of Joab*. Lam. 4, 6 לֹא חָלוּ בָהּ יָדַיִם *and no* (human) *hands were hurled upon her*, i. e. laid upon her with violence.—Often in the Targums, see Buxt. Lex. Chald. p. 719. Arab. حَالَ to swing oneself upon a horse, to mount a horse; IV to rush upon one with a scourge, with على and ب.

3. *to twist oneself* with pain, *to writhe, to be in pain*, comp. חָבַל; espec. of a woman in travail. Is. 13, 8. 23, 4. 26, 18. 66, 7. 8. Mic. 4, 10. Hence *to bear, to bring forth*, Is. 45, 10. Metaph. c. לְ, *to be in pain for* any thing, Mic. 1, 12.—Hence

4. *to tremble, to quake*, in allusion to the trembling or shuddering of a woman in travail, Ps. 55, 5. 77, 17. 97, 4. With מִן of pers. before whom one trembles, 1 Sam. 31, 3. 1 Chr. 10, 3; מִפָּנַי Deut. 2, 25. Joel 2, 6; מִלִּפְנֵי Ps. 114, 7.

5. *to be strong, firm, stable*, just as also other verbs of binding and twisting are transferred to strength, see חָזַק, בָּרַם, חָשַׁר. Arab. حال mid. Waw, id. Aram. Pa. חַיֵּל to make strong. Eth. ኀየለ to be strong able. Hence חַיִל strength.—Ps. 10, 5 יָחִילוּ דְרָכָיו *his ways are firm*, stable, i. e. all his affairs prosper. Job 20, 21 לֹא יָחִיל טוּבוֹ *his good shall not be stable*, his prosperity shall not last.—Hence

6. *to stay, to delay*, and so *to wait*, i. q. יָחַל, Gen. 8, 10. Judg. 3, 25.

Hiph. causat. of Kal no. 4. Ps. 29, 8.

Hoph. fut. יוּחַל, pass. of Kal no. 3, *to be born*, Is. 66, 8.

Pil. חוֹלֵל 1. i. q. Kal no. 1, *to dance* in a circle, Judg. 21, 23.

2. i. q. Kal no. 3, *to bear, to bring forth*, Job 39, 1; things, *to create, to form*, Deut. 32, 18. Ps. 90, 2. Causat. Ps. 29, 9.

3. i. q. Kal no. 4, *to tremble*, Job 26, 5.

4. i. q. Kal no. 6, *to wait for*, c. לְ Job 35, 14.

Pul. חוֹלַל *to be born*, Job 15, 7. Prov. 8, 24. 25. Ps. 51, 7.

Hithp. הִתְחוֹלֵל 1. *to whirl* or *hurl oneself*, i. e. to rush with violence, i. q. Kal no. 2, Jer. 23, 19.

2. *to writhe* with pain, Job 15, 20.

3. *to wait for*, c. לְ, i. q. Kal no. 6 and Pil. no. 4. Ps. 37, 7.

Hithpalp. חִתְחַלְחַל *to be pained, grieved*, Esth. 4, 4.

Deriv. חִלָּזוֹן, חַל, חַיִל, חֵיל, חוּל, חוּל, חֲלָזָה, חֲלָזָה, חֲלָזוֹן, חֲלָזָה, חֲלָזָה, חֲלָזָה, חֲלָזָה.

חוּל (circle) *Hul*, pr. n. of an Aramæan region, Gen. 10, 23. Rosenmüller compares the district *Hûleh*, Arab. أرض الحولة *Ard el-Hûleh*, near the sources of the Jordan. Bibl. Geogr. I. ii. p. 252, 309.—R. חוּל.

חוֹל m. (r. חוּל) *sand*, Syr. ܚܘܠ, from its rolling and sliding motion, Ex. 2, 12. Deut. 33, 19. Jer. 5, 22. *The sand of the sea*, חוֹל חַיָּם, poet. חוֹל יַמִּים, is very often put as the image of abundance, Gen. 32, 13. 41, 49; also of weight Job 6, 3. Prov. 27, 3.—In Job 29, 18 the Rabbins understand by חוֹל the bird *phenix*, from a conjecture resting on the other member of the parallelism, where there is mention of a *nest;* and the Codd. Babyl. for the sake of distinction even read חוּל. But *sand* is the frequent emblem of numerous days; nor is there any reason to depart from the common signification.

* חוּם obsol. root, pr. *to be burned, scorched*, and hence *to be black*. Comp. kindr. חָמַם, Arab. حَمَّ to be black.—Hence

חוּם adj. *black*, Gen. 30, 32 sq.

חוֹמָה f. (r. חָמָה q. v.) *a wall*, Ex. 14, 22. 29. Deut. 3, 5. 28. 52. Often for *the wall of a city*, Is. 22, 10. 36, 11. 12. Neh. 3, 8. 33. al. rarely of other buildings

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Lam. 2, 7. Metaph. of a maiden chaste and difficult of access, Cant. 8, 9. 10.

Plur. חוֹמוֹת *walls* of a city, Is. 26, 1. Ps. 51, 20; with a verb plur. Jer. 50, 15. So too Jer. 1, 18 *lo, I have made thee this day a defenced city... and brazen walls;* although in the same phrase in 15, 20, it is in the singular.

Dual חֹמֹתַיִם, formed from the Plural, *two walls;* hence בֵּין חֲחֹמֹתַיִם *between the two walls*, 2 K. 25, 4. Jer. 39, 4. These were near the king's gardens below Siloam, [and may refer to the wall on the east of Zion and the eastern wall of the city; see Bibl. Res. in Palest. I. p. 460, 461. In Is. 22, 11 the same expression seems to refer to the western part of Jerusalem, and may perhaps denote the first and second walls described by Josephus, B. J. 5. 4. 2. Biblioth. Sacr. 1843, p. 199.—R.

* חוּס fut. יָחוֹס, יָחֹס, 1 pers. אָחוּס Jer. 13, 14. Ez. 24, 14. Jon. 4, 11.

1. *to pity, to have compassion on*, c. עַל Ps. 72, 13; also *to be grieved for* any thing. Jon. 4, 10 אַתָּה חַסְתָּ עַל־הַקִּיקָיוֹן *thou wast grieved for the ricinus* which perished; comp. Gen. 45, 20.—Hence

2. *to spare, to treat with pity*, c. עַל, Neh. 13, 22. Jer. 13, 14. Ez. 24, 14. Joel 2, 17. Aram. ܚܘܣ c. ܠܐ id.

Note. In connection with this root, it is to be observed that the ideas both of *pity* and of *sparing* are attributed more frequently to *the eye* than to the person himself; as elsewhere *weakness* and *strength* to the hands, comp. רָפָה, חָזַק; *longing* or *pining* also to the eye, see כִּלָּה. Hence we may gather, that the primary idea of the verb is that of a *gentle and benign countenance;* like Engl. *to overlook*, Germ. *nachsehen*, *Nachsicht*. So Deut. 7, 16 לֹא־תָחוֹס עֵינְךָ עֲלֵיהֶם *spare them not*, pr. *let not thine eye have pity on them*, i. e. behold them not with a feeling of pity. 13, 9. 19, 13. 21. 25, 12. Is. 13, 18. Ez. 5, 11. 7, 4. 9. Gen. 45, 20 עֵינְכֶם אַל־תָּחוֹס עַל כְּלֵיכֶם *be not grieved for your stuff* left behind, pr. *let not your eye grieve*. Once ellipt. 1 Sam. 24, 11 וַתָּחָס עָלֶיךָ *but* (mine eye) *spared thee*. In like manner the Arabs attribute pity to the eye; Vit. Timur. T. I. p. 542. l. 14.

חוֹף or חֹף m. (r. חָפַף II) *a coast, shore*, as washed by the sea, Gen. 49, 13. Deut. 1, 7. Josh. 9, 1.—Arab. حَافَّةٌ, حَفَفٌ, margin, sea-coast. Of the same origin are also سَاحِلٌ and ܣܦܪܐ sea-coast.

חוּפָם (perh. coast-man, from חוֹף) *Hupham*, pr. n. of a son of Benjamin Num. 26, 39; for which Gen. 46, 21 חֻפִּים.—Patronym. חוּפָמִי *Huphamite*, Num. l. c.

* חוּץ obsol. root. Syr. Pa. ܚܝܨ *to gird;* comp. حاط, ܚܛ, to surround.—Hence חַיִץ wall; also

חוּץ m. pr. *wall, side* of a building; then spec. *the outside* of a house; whence the antithesis מִבַּיִת וּמִחוּץ *on the inside and on the outside*, pr. on the house-side and on the wall-side or outside, Gen. 6, 14. Ex. 25, 11. Hence

1. Subst. *whatever is out of doors* or abroad, i. e. a) Out of a house, *the street*, Jer. 37, 21 חוּץ הָאֹפִים *the bakers' street*, in Jerusalem. Is. 51, 23. Prov. 7, 12. Plur. חוּצוֹת *streets* Is. 5, 25. 10, 6. 15, 3. Jer. 7, 17. al. 1 K. 20, 34 *and thou shalt make* חוּצוֹת *streets for thee in Damascus, as my father made in Samaria*, i. e. build whole streets of houses. Others, *markets*. b) Out of a city, *the country, the fields, pastures, the desert*, Aram. בַּר, Job 5, 10. 18, 17. Hence in opp. אֶרֶץ וְחוּצוֹת *the* (tilled) *land and the deserts*, Prov. 8, 26; comp. Mark 1, 45.

2. Adv. *out of doors, without, abroad*, Deut 23, 14; e. g. מוֹלֶדֶת־חוּץ *born abroad*, out of the house, Lev. 18, 9. Also *forth, forth abroad*, Deut. 23, 13. Also with ה loc. חוּצָה *abroad, without*, 1 K. 6. 6; *forth abroad* Ex. 12, 46; c. art. הַחוּץ *forth abroad* Judg. 19, 25. Neh. 13, 8, pr. into the street; and so הַחוּצָה Gen. 15, 5.—With prepositions: a) בַּחוּץ *without, abroad*, i. e. out of a tent Gen. 9, 22; a house Ex. 21, 19; a city Gen. 24, 31. b) לַחוּץ poet. id. Ps. 41, 7, and לַחוּצָה 2 Chr. 32, 5. c) מִחוּץ *from without*, on the outside, opp. מִבַּיִת Gen. 6, 14. מֵהַחוּץ id. Ez. 41, 25. d) מִחוּץ לְ *without*, implying rest, e. g. מִחוּץ לָעִיר *without the city* Gen. 19, 16. 24, 11. מִחוּצָה לְ Ez. 40, 40. 44. e) אַל־מִחוּץ לְ

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without, out of, after a verb of motion, Num. 5, 3. 4 אֶל־מִחוּץ לַמַּחֲנֶה *without the camp* Deut. 23, 11. Lev. 4, 12. f) Metaph. חוּץ מִן *except, besides*, i. q. *more than*, Ecc. 2, 25. So Chald. בַּר מִן, Syr. Samar. and Zab. حصّ مِن.

Hence חִיצוֹן.

* חוּק a root not in use, i. q. حاق *to surround, to embrace*. It seems to have come from חָבַק, the ב being softened.—Hence חֵיק and

חוֹק or חוּק, i. q. חֵיק, *the bosom*, Ps. 74, 11 Cheth.

חוּקָּק see חָקַק.

* חָוַר fut. יָחֲוַר 1. *to become white*; and hence of the face, *to become pale* for shame Is. 29, 22; comp. Zeph. 2, 1. Aram. חֲוַר, id. Arab. Waw quiescent حَارَ to be fulled white, as a garment.—Hence חוּר, חוֹר I, and חֹרִי.

2. Trop. *to be splendid, noble*, i. q. חָרַר no. 2.—Hence pr. n. חוּרָם, חִירָה.

* חוּר obsol. root, prob. *to hollow out, to bore*, or the like, as appears from the derivatives חוֹר, חוּר II, a hole, cavern, and the pr. names חֹרִי, חַוְרָן. Comp. some of the derivatives of r. خار, as خَوْرَان foramen ani, خَوْر mouth of a river, bay of the sea. Kindred are the roots כּוּר and غَارَ; whence מְעָרָה, غَار, مَغَارَة, cavern.

I. חוּר and חָר m. (r. חָוַר) *fine white linen*, Sept. *βύσσος*, Esth. 1, 6. 8, 15.

II. חוּר m. (r. חוּר) 1. i. q. חוֹר II, *a hole*, as of a serpent Is. 11, 8; also of a narrow and filthy subterranean prison, Is. 42, 22. Comp. the *black hole* of Calcutta.

2. *Hur*, pr. n. a) A king of Midian, Num. 31, 8. Josh. 13, 21. b) The husband of Miriam, Moses' sister, Ex. 17, 10. 24, 14. c) 1 Chr. 2, 19. 50. 4, 1. 4; comp. 2, 20. Ex. 31, 2. d) Neh. 3, 9. e) 1 K. 4, 8.

I. חוֹר m. (r. חָוַר) i. q. חוּר I, *white linen*, only plur. חֹרֵי poet. for חוֹרִים, *white linens*, cloths of linen or byssus, Is. 19, 9. Kindred is Arab. حَرِير white silk; Eth ሐሪር cotton, according to Ludolf in Lex. Æth. p. 36.

II. חוֹר m. (r. חוּר) 1. *a hole*, 2 K. 12, 10; spoken of a window Cant. 5, 4; of the socket of the eye Zech. 14, 12.

2. *a cave, cavern* Job 30, 6. 1 Sam. 14, 11; of the dens of wild beasts Nah. 2, 13.

III. חוֹר, plur. חוֹרִים *nobles*, see חֹר.

חִוָּר Chald. m. *white*, Dan. 7, 9. R. חָוַר.

חוֹרַב see חֹרֵב.

חוּרִי (perh. worker in linen, fr. חוּר I, like Arab. حريرى Hariri,) pr. n. m. *Huri*, 1 Chr. 5, 14.

חוּרַי (id. Chald.) *Hurai*, 1 Chr. 11, 32; see חִדַּי.

חוֹרִי see חֹרִי.

חוּרָם (noble, high-born, r. חָוַר no. 2) *Huram*, pr. n.

a) A king of Tyre, contemporary with David and Solomon, 1 Chr. 14, 1. 2 Chr. 2, 2, and so always in the Chronicles. But in the books of Samuel and Kings this name is written חִירָם *Hiram*, 2 Sam. 5, 11. 1 K. 5, 1–18. 9, 11. 12; by Greek writers Εἴρωμος, Jos. c. Apion. 1. 17, 18.

b) A Tyrian artificer sent by Hiram to Solomon, 2 Chr. 4, 11; elsewhere חִירוֹם *Hirom* 1 K. 7, 40, חִירָם *Hiram* 2 Chr. l. c. Cheth. Also חוּרָם אָבִי 2 Chr. 2, 12, חוּרָם אָבִיו 4, 16; where however אָבִי and אָבִיו do not belong to the name, but are appellatives: *Huram my (his) father*, i. e. counsellor, masterworkman.

c) A Benjamite 1 Chr. 8, 5.

חַוְרָן *Hauran*, pr. n. of a region beyond Jordan, eastward of Gaulanitis (גּוֹלָן), and west of Trachonitis or *el-Lejah*, extending from the Jabbok to the territory of Damascus, Ez. 47, 16. 18. Gr. Αὐρανῖτις, Ἀραυνῖτις, Arab. حَوْرَان *Haurân*, so called prob. from the multitude of *caves* (חוֹר) found there, which even at the present day serve as dwellings for the inhabitants. See a full description of this region in Burckhardt's Travels in Syria, etc. p. 51 sq. 211 sq. 285, 291 sq.

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* חוּשׁ 1. *to haste, to make haste.* Arab. حاش mid. Ye, to flee hastily. This root is onomatopoetic, imitating the sound of rapid and hasty motion, like Germ. *huschen*, transit. *haschen*, also *hasten*, *Hast*, *hetzen*, Engl. *to haste*, *to chase*. Kindr. are Arab. حَزَّ i. q. Germ. *hissen*, *hetzen*, to rouse up, to urge on, to chase, حزحز id. حزع to rouse, to chase, intrans. to be swift, خشى to fear, Heb. חָסָה to flee, to take refuge, עוּשׁ, עוּז, עָוַן, q. v.—Constr. a) Absol. 1 Sam. 20, 38; also i. q. *to come hastily*, to approach speedily, Deut. 32, 35. b) With infin. and לְ, *to make haste to do* any thing, Ps. 119, 60. Hab. 1, 8. Also with dat. of a noun, Ps. 22, 20 לְעֶזְרָתִי חוּשָׁה *make haste for my help*, i. e. to help me. 38, 23. 40, 14. 70, 2. 71, 12; and in the same sense dat. of pers. Ps. 70, 6 אֱלֹהִים לִי חוּשָׁה *O God, make haste for me*, help me quickly. 141, 1. Part. pass. with active power, plur. חֲשׁוּשִׁים, *hasting, hasty, quick*, Num. 32, 17.

2. Trop. a) Of vehement emotion, internal *haste* or ardour. Job 20, 2 בַּעֲבוּר חוּשִׁי בִּי *because of my hasting within me*, i. e. the fervid impulse by which I am driven. b) Of the passions, appetites, lusts. Ecc. 2, 25 מִי רָאָבַל וּמִי יָחוּשׁ *who doth banquet or who is hasty* i. e. eager therein? i. q. who doth gratify his appetite, or enjoy the pleasures of life? In the Mishna it is not unfrequently used of the feelings of pleasure and of pain. Syr. ܚܫ and ܚܫ to feel, to perceive, ܚܫܐ emotion of mind, passion, ܫܘܚܢܐ lust, Arab. حَسَّ to feel, whence حِسّ and kindr. حَاسَّة, Ethiop. ሕሰስ feeling, sense.

Hiph. 1. *to haste*, to urge on, Is. 5, 19. 60, 22.

2. i. q. Kal intrans. *to haste, to make haste*, Ps. 55, 9. Judg. 20, 37. Job 31, 5 וַתָּחַשׁ for וַתָּחָשׁ; see in r. עיט.

3. Pr. to make haste to flee, i. e. *to flee hastily*, Is. 28, 16.

Deriv. חִישׁ and the four following pr. names.

חֻשָׁה (haste) *Hushah*, pr. n. 1 Chr. 4, 4; see שׁוּחָח. Patron. חֻשָׁתִי *Hushathite*, 2 Sam. 21, 18. 1 Chr. 11, 29. 20, 4.

חוּשַׁי (hasting) pr. n. *Hushai*, David's friend and ally in the war against Absalom, 2 Sam. 15, 32 sq. 16, 16 sq.

חוּשִׁים (the hasting) *Hushim*, pr. n. m. a) A son of Dan, Gen. 46, 23; see שׁוּחָם. b) 1 Chr. 7, 12. c) 1 Chr. 8, 8. 11.

חוּשָׁם (haste) *Husham*, pr. n. of a king of Edom, 1 Chr. 1, 45. Written defect. חָשָׁם Gen. 36, 34. 35.

חוּת a spurious root. For יְחִיתֵן Hab. 2, 17, see r. חָתַת Hiph. no. 2.

חוֹתָם m. (r. חָתַם) 1. *a seal, signet-ring*, Ex. 28, 11. 21. Job 38, 14. 41, 7. Jer. 22, 24. al. The Hebrews, like the Persians of the present day, sometimes wore their signet-ring suspended upon the breast by a string, Gen. 38, 18; to which allusion is made in Cant. 8, 6. Arab. خَاتَم and خَاتِم.

2. *Hotham*, pr. n. m. a) 1 Chr. 7, 32. b) 11, 44.

חֲזָאֵל and חֲזָהאֵל 2 Chr. 22, 6 (whom God beholds i. e. cares for, r. חָזָה) pr. n. *Hazael*, king of Syria, 1 K. 19, 15. 17. 2 K. 8, 9. 12. בֵּית חֲ *house of Hazael*, i. e. Damascus, Am. 1, 4. Lat. *Azelus* Justin. 36. 2.

* חָזָה fut. יֶחֱזֶה, apoc. תֲּחֵז Mic. 4, 11, in Pause אֲחֵז Job 23, 9; *to see, to look*, Engl. *to gaze*, the common verb in Aramæan (ܚܙܐ, חֲזָא, חזי) for Heb. רָאָה; in Heb. mostly poetic, like Engl. *to behold*, Germ. *schauen*, Ps. 46, 9. 58, 9. al.—Spec.

1. *to see God*, sometimes of the actual vision of the divine presence, Ex. 24, 11. Job 19, 26, comp. 38, 1; elsewhere spoken of those who worship in the temple Ps. 63, 3. So *to behold the face of God* is metaph. i. q. *to enjoy his favour*, to find him propitious, the figure being drawn from the practice of kings, who admit to their presence only those whom they favour, Ps. 11, 7. 17, 15.

2. Spoken espec. and as the usual word for what is presented by a divine influence to the prophet's mind, either in visions properly so called, or in reve-

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lations, oracles. Hab. 1, 1 הַמַּשָּׂא אֲשֶׁר חָזָה ח' *the oracle which Habakkuk saw*, i. e. which was divinely presented to his mental vision, revealed to him. Is. 1, 1. 2, 1. 13, 1. Num. 24, 4. Am. 1, 1. Ez. 13, 6 חָזוּ שָׁוְא *they behold lies*, false revelations. Zech. 10, 2. With לְ, *to announce* or *declare visions* or *revelations to* any one, Lam. 2, 14 נְבִיאֶיךָ חָזוּ לָךְ שָׁוְא *thy prophets announce unto thee lies*, false revelations. Is. 30, 10.

3. *to look upon, to gaze upon, to contemplate*, c. בְּ Is. 47, 13; espec. with pleasure, *to delight in beholding, to feast the eyes upon*, Ps. 27, 4. Cant. 7, 1. Job 36, 25. Mic. 4, 11. With an acc. *to look upon* with favour, to care for; Ps. 17, 2 *let thine eyes look upon the right*, i. e. regard justice. Also *to look out* for oneself, *to choose, to select*, Ex. 18, 21. Is. 57, 8; comp. רָאָה לוֹ Gen. 22, 8.

4. Trop. *to see*, i. e. *to perceive, to experience, to feel*, mentally; comp. רָאָה no. 3. Job 15, 17. 24, 1. 27, 12. 34, 32. By a bold metaphor ascribed to the roots of a plant, which *feel* the stones, i. e. meet with, strike upon the stones; Job 8, 17 *it* (thy root) *seeth the stony place*.

Deriv. חָזוֹן — חָזוּת, חִזָּיוֹן, מַחֲזֶה, מַחֲזֶה, בַּחֲזוּת, and the pr. names חֲזָאֵל, חֲזִיאֵל, חֲזָיָה, חֲזִיזוֹן.

חָזָה and חָזָא Chald. *to see*, c. acc. Dan. 5, 5. 23. 3, 19 חַד־שִׁבְעָתַיִן עַל דִּי חֲזָה *one seven times more than* (ever was) *seen*. Inf. מֶחֱזָא Ezra 4, 14. Also absol. *to behold, to look on*, Dan. 2, 34. 7, 4. 9. 21.

חָזֶה m. (r. חָזָה) *the breast* of animals, pr. the part seen, front. Ex. 29, 26. 27. Lev. 7, 30, 31. Plur. חָזוֹת Lev. 9, 20. 21. —Chald. in plur. חָזִין q. v.

חוֹזֶה m. (r. חָזָה) 1. *a seer, prophet*, a word mostly of the silver age of Hebrew, signifying i. q. נָבִיא, 1 Chr. 21, 9. 25, 5. 29, 29.

2. Segolate (like רֹאֶה Is. 28, 7) and abstr. i. q. חָזוּת no. 3, q. v. pr. *a vision*; then *a league, covenant, agreement*, Is. 28, 15. See Comment on Is. l. c.

חֲזוֹ (perh. for חָזוּת vision) *Hazo*, pr. n. of a son of Nahor, Gen. 22, 22.

חֲזָו Chald. m. emphat. חֲזָוָא, plur. constr. חֲזֵוֵי, *a vision*, Dan. 2, 28. 4, 2. 7. 7, 7. 13. 20. Syr. ܚܙܘܢܐ.

חָזוֹן m. (r. חָזָה) 1. *a vision*, spoken of a night-vision or dream, Is. 29, 7. Spec. *a vision from God* respecting future events, prophetic vision, Lam. 2, 9. Mic. 3, 6. Ps. 89, 20. Dan. 1, 17.—Hence

2. *an oracle, prophecy*, Hos. 12, 11. Hab. 2, 2. 3. Obad. 1. Nah. 1, 1. Collect. Is. 1, 1, where it is for סֵפֶר חָזוֹן.

3, *a revelation, divine communication*, 1 Sam. 3, 1. Prov. 29, 18.

חָזוּת f. *a vision, revelation*, 2 Chr. 9, 29. R. חָזָה.

חֲזוּת Chald. *sight, view, prospect*, Dan. 4, 8. 17.

חִזְוַת f. Kamets impure, r. חָזָה.

1. *look, appearance*, espec. something *conspicuous*, remarkable, comp. מַרְאֶה. Dan. 8, 5 קֶרֶן חִזְוַת *a horn of appearance*, i. e. *conspicuous*, large. v. 8 וַתַּעֲלֶינָה חִזְוַת אַרְבַּע *and there came up four conspicuous* horns; for so the sense seems to demand, on account of v. 5.

2. *a vision*, i. e. prophetic, Is. 21, 2.

3. *a revelation, revealed law*, Is. 29, 11; and hence, *league, covenant*, these two ideas being kindred in the mind of the Hebrew, whose whole religion was a covenant with God, Is. 28, 18, comp. חֹזֶה v. 15.—Hitzig derives the signif. of *covenant* from the fact that in making a covenant the prophets were consulted; comp. נַסָּכָה libation and covenant.

* חָזַז obsol. root, Arab. حَزَّ *to pierce through, to transfix*, e. g. with an arrow; حَزَّ to cut in, to perforate, to wound. Kindred is חָצַץ.—Hence חָזִיז.

חֲזִיאֵל (vision of God) *Haziel*, pr. n. m. 1 Chr. 23, 9. R. חָזָה.

חֲזָיָה (whom Jehovah beholds) *Hazaiah*, pr. n. m. Neh. 11, 5. R. חָזָה.

חֲזִיזוֹן (vision) *Hezion*, pr. n. m. 1 K. 15, 18. R. חָזָה.

חִזָּיוֹן m. (r. חָזָה) constr. חִזְיוֹן, plur. חִזְיוֹנוֹת.

1. *a vision*, Job 4, 13. 7, 14. 20, 8.

2. *a revelation*, 2 Sam. 7, 17. גֵּי חִזָּיוֹן Is. 22, 5 (comp. v. 1) *valley of vision*, or collect. *of visions*, i. e. Jerusalem, as the

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seat and home of the divine revelations, comp. Is. 2, 3. Luke 13, 33; perhaps also in allusion to חצירון (whence Sept. *Ziών*), or to מַרְאָה, which latter is explained as signifying 'vision of Jehovah,' Gen. 22, 2. 2 Chr. 3, 1. The city is situated on the side of a valley.

חֲזִיז or חֲזִיז m. (r. חָזַז) pr. *arrow*, hence *lightning*, Zech. 10, 1; more fully חֲזִיז קֹלוֹת *thunder-flash* Job 28, 26. 38, 25.

חֲזִיר m. *a swine* Lev. 11, 7. Syr. ܚܙܝܪܐ, Arab. خِنْزِيرٌ id. with Nun inserted; whence is perh. derived the verb خَزَرَ to have small eyes or swines' eyes. See r. חָזַר.

חֲזִיר (swine) *Hezir*, pr. n. m. 1 Chr. 24, 14. Neh. 10, 21 [20].

* יָחַז fut. יָחֲזֹק 1. *to bind fast, to gird tight*, e. g. bands, ligatures. Arab. حَزَقَ and حَزَمَ id. Syr. to gird. Of the same family are Heb. חָשַׁךְ, Gr. ἴσχω, ἰσχύω, ἰσχύς, both in the sense of adhering and of being strong.—Intrans. *to be bound fast*, made tight, Is. 28, 22. Hence

2. Intrans. *to hold fast to* any thing, *to cleave, to adhere firmly*. 2 Sam. 18, 9 וַיֶּחֱזַק רֹאשׁוֹ בָּאַלָּה *and his head caught fast in the terebinth*. Trop. בְּתוֹרָה ח׳ *to hold fast to the law*, to be zealous in it, 2 Chr. 31, 4. With לְ c. infin. *to persist* in any thing, *to be constant, diligent* in it, Deut. 12, 23. Josh. 23, 6. 1 Chr. 28, 7.

3. *to make firm, strong, to strengthen*. Verbs of binding, binding together, girding, are thus transferred also to the idea of *strength*, because things are made firmer and stronger by girding or binding together; as also persons with their loins girded feel stronger and more active; see the roots בָּרַם, חָבַל, חגר no. 5, קָשַׁר; also the similar Arabic usage in Bochart Hieroz. I. p. 514 sq. and Schultens Opp. Min. p. 101 sq.—Trans. Ez. 30, 21; hence i. q. *to help*, 2 Chr. 28, 20.—Oftener intrans. *to be* or *become strong*; spoken of a prosperous people Josh. 17, 13. Judg. 1, 28; of a famine, which becomes *severe*, Gen. 41, 56. 57. 2 K. 25, 3. Jer. 52, 6; of a strong and fixed purpose, will, 2 Sam. 24, 4. 1 Chr. 21, 4. With מִן *to be stronger than, to prevail over*, 1 Sam. 17, 50; c. עַל id. 2 Chr. 8, 3. 27, 5; acc. 1 K. 16, 22. Trop. a) Of bodily health, *to grow strong, to recover*, Is. 39, 1. b) Of the mind, *to be strong, firm, undaunted*, as in the formula חֲזַק וֶאֱמָץ (Hom. ἴσχεο) *be strong and of good courage* Deut. 31, 23, comp. Dan. 10, 19; also in the same sense spoken of the hands of any one, Judg. 7, 11. 2 Sam. 16, 21. Comp. in חוּס ult. c) *to be confirmed, established*, e. g. a kingdom, dominion, 2 K. 14, 5. 2 Chr. 25, 3. d) In a bad sense, *to be firm, hardened, obstinate*, of the heart, Ex. 7, 13. 22; comp. Mal. 3, 13.

4. *to be strong upon* any one, i. e. *to be urgent, to press upon*, c. עַל Ex. 12, 33. Ez. 3, 14; acc. Jer. 20, 7.

Piel חִזֵּק 1 Causat. of Kal no. 1, *to bind a girdle* around any one, *to gird*, with two acc. Is. 22, 21; with acc. of the member girded Nah. 2, 2.

2. *to make firm, strong, to strengthen*; espec. *to fortify* a city, 2 Chr. 11, 11. 12. 26. 9; *to repair* ruins, to build anew, 2 K. 12. 8. 9. 13. 15; c. לְ 1 Chr. 26, 27; comp. Neh. 3, 19.—Spec. a) *to heal, to cure*, comp. Kal no. 3. a. Ez. 34, 4. 16. b) *to strengthen one's hand*, i. q. *to encourage him*, Judg. 9, 24. Jer. 23, 14. Job 4, 3. 1 Sam. 23, 16; without יָד id. Deut. 1, 38. Is. 41, 7; with לְ *to* or *for* any thing 2 Chr. 35, 2. חִזֵּק יָדָיו *to strengthen one's own hands*, i. q. *to take courage*, Neh. 2, 18. c) *to help, to assist* one, 2 Chr. 29, 34. Ezra 6. 22. 1, 6 *and all their neighbours* חִזְּקוּ בִּידֵיהֶם בִּכְלֵי־כֶסֶף *aided them with vessels of silver*, etc. i. e. made them presents. d) In a bad sense, with לֵב, *to harden one's heart*, to make obstinate, Ex. 4, 21. חִזֵּק פָּנָיו *to harden one's face*, i. e. to be obstinate, perverse, Jer. 5, 3. Ps. 64, 6 יְחַזְּקוּ לָמוֹ דָּבָר רָע *they are obstinate in wickedness*.

Hiph. הֶחֱזִיק 1. *to bind fast to* any thing, i. q. *to fasten to* or *upon*; so in the formula הֶחֱזִיק יָדוֹ בְּ *to fasten one's hand upon* any thing, i. e. *to lay hold of, to take*, comp. Gr. ἴσχω to hold. Gen. 21, 18 הַחֲזִיקִי אֶת־יָדֵךְ בּוֹ *fasten thine hand upon him*, i. e. take him, hold him.—So with יָד impl. with בְּ of pers. or thing, *to lay hold of, to take, to seize* a person or thing, (comp. Gr. κρατεῖν τινος,) Ex.

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4, 4. Deut. 22, 25. 25, 11; also c. לְ 2 Sam. 15, 5; עַל Job 18, 9; poet. c. acc. Is. 41, 9. 13. Jer. 6, 23. 24. 8, 21. 50, 43. Mic. 4, 9 הֶחֱזִיקָךְ חִיל *pangs have seized thee*, and in the like sense Jer. 49, 24 רָעָד הֶחֱזִיקָה *she hath seized on terror*. So in Lat. *ignis comprehendit ligna*, and vice versa *domus comprehendit ignem*; Engl. *the fire seizes the house*, and *the house takes fire*. Comp. Heb. אָחַז Job 18, 20. 21, 6. Gr. ἔχω, see Passow ἔχω no. 1. b.—Spec. a) i. q. *to hold fast*, to retain, Ex. 9, 2. Judg. 19, 4. b) *to take in, to hold*, as a vessel, 2 Chr. 4, 5. c) *to take* or *get possession of*, Dan. 11, 21.

2. *to hold fast to* any thing, *to cleave unto*, e. g. integrity, innocence, with בְּ of thing, Job 2, 3. 9. 27, 6; with עַל of pers. Neh. 10, 30.

3. *to make firm, strong*, e. g. a) Of buildings, *to repair, to rebuild*, Neh. 5, 16. Ez. 27, 9. 27. Nah. 3, 14. b) Of persons, *to strengthen* Ez. 30, 25. Intrans. *to become strong, powerful*, (comp. Lat. *robur facere*, Ital. *far forze*,) 2 Chr. 26, 8. Dan. 11, 32. c) *to help, to aid*, c. בְּ Lev. 5, 35; comp. מַחֲזִיק *helper* Dan. 11, 1, c. acc. v. 6.

Hithp. 1, *to be strengthened, established, confirmed*, as a new king, 2 Chr. 1, 1. 12, 13. 13, 21. Also *to strengthen oneself*, i. e. to collect one's strength, powers, Gen. 48, 2; to take courage, 2 Chr. 15, 8. 23, 1. 25, 11.

2. *to show oneself strong, courageous, brave*, 2 Sam. 10, 12; לְפָנַי *against* any one 2 Chr. 13, 7. 8.

3. *to show oneself strong for* any one, i. e. *to help, to aid*, with בְּ and עִם 2 Sam. 3, 6. 1 Chr. 11, 10. Dan. 10, 21.

Deriv. the eight following and יְחִזְקִיָּה, יְחִזְקֵאל.

חָזָק m. verbal adj. 1. *firm*, in a bad sense *hardened*, e.g. חֲזַק־מֵצַח, חֲזַק־לֵב *hardened in heart, forehead*, i. e. obstinate, perverse, Ez. 2, 4. 3, 7. 9, comp. v. 8.

2. *strong, vigorous*, Num. 13, 18. Ps. 35, 10. Also *powerful* Is. 28, 2. Amos 2, 14; and in a bad sense, *violent*, Job 5, 15. Freq. is the phrase יָד חֲזָקָה *a strong hand*; spoken of men i. q. *an armed force*, Num. 20, 20, coupled with עַם כָּבֵד Ex. 3, 19. 6, 1; oftener of God, *his mighty power*, espec. exerted for the deliverance of his people, Ex. 13, 9. 32, 11. Deut. 3, 24. Ps. 136, 12. al.

3. *strong*, i. e. *vehement, violent*, e. g. wind Ex. 10, 19; disease 1 K. 17, 17; famine 1 K. 18, 2.

חָזָק adj. *strong, powerful, waxing strong*, Ex. 19, 19. 2 Sam. 3, 1. R. חָזַק.

חֲזָק m. c. suff. חֲזָקִי, *strength*, in the sense of help, aid, Ps. 18, 2. R. חָזַק.

חֹזֶק m. *strength, might*, Ex. 13, 3. 14 16. Am. 6, 13. R. חָזַק.

חֲזָקָה pr. infin. fem. of the verb חָזַק, *the being* or *becoming strong*; as 2 Chr. 12, 1 and 26, 16 כְּחֶזְקָתוֹ *in his becoming strong*, i. e. when he had strengthened himself, had become strong. Is. 8. 11 בְּחֶזְקַת־יָד *in the being strong of his hand*, i. e. when God's hand was strong upon me, when his Spirit impelled me; comp. the verb in Ez. 3, 14. Jer. 20, 7. Dan. 11, 2 בְּחָזְקוֹ בְעָשְׁרוֹ *in his being strong in his wealth*, i. e. trusting in his riches.

חֲזָקָה f. (r. חָזַק) 1. *strength, force*; בְּחָזְקָה *by force*, violently, 1 Sam. 2, 16. Ez. 34, 4; *vehemently, greatly*, Judg. 4, 3. 8, 1.

2. *a strengthening, repairing*, of a building, 2 K. 12, 13. Comp. the verb Pi. no. 2.

חִזְקִי (strong) *Hizki*, pr. n. m. 1 Chr. 8, 17.

חִזְקִיָּה and חִזְקִיָּהוּ (for יְחִזְקִיָּה Hos. 1, 1. Is. 1, 1. and this for יְהוְחִזְקִיָּה Jehovah strengthens) pr. n. *Hezekiah*, Gr. Ἐζεκίας, Lat. *Ezechias*. a) A pious king of Judah 728–699 B. C. 2 K. c. 18–20. 2 Chr. 29, 18 sq. c. 30–32. Is. c. 36–39. Prov. 25, 1. b) An ancestor of the prophet Zephaniah, supposed by many to be the same with king Hezekiah, Zeph. 1, 1. c) 1 Chr. 3, 23. d) Neh. 7, 21. 10, 18.

* חָזַר obsol. root; Chald. חֲזַר, Syr. ܚܙܰܪ, to return, to go about. Arab. حَزِرَ to have small eyes like a swine; but perhaps this is a denominative.

Deriv. חֲזִיר, pr. n. חֲזִיר, חֲזוֹרָה.

חָח m. (r. חָנַח) c. suff. חֹחִי, plur חֳחִים Dag. forte impl. Lehrg. § 38. 1

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The form is contracted for חַנַּח, as חוֹחַ for חֹנַח, כּוֹס for כֹּנֶס, etc.

1. *a hook, ring*, inserted in the nostrils of animals, to which a cord was fastened, in order to drag them about, or subdue and tame them, 2 K. 19, 28. Is. 37, 29. Ez. 19, 4. 29, 4. 38, 4. Comp. Job 40, 26, and חוֹחַ no. 1.

2. *a hook* or *clasp*, according to Kimchi, for fastening the garments of females. Ex. 35, 22. Comp. Fr. *épingle*, Germ. *Spendel*, from *spinula*, see Tacit. Germ. 17.—Others understand *a nose-ring*, elsewhere called נֶזֶם, see Bochart Hieroz. I. p. 764.

חֲחִי i. q. חָח, plur. חֲחִיִּים Ez. 29, 4 Cheth.

* חָטָא fut. יֶחֱטָא, inf. constr. חֲטֹא, חֲטוֹא, once חֲטוֹ Gen. 20, 6; part. חוֹטֵא, also חֹטֵא Ecc. 8, 12.

1. Pr. *to miss*, not to hit the mark, spoken of an archer, slinger, see Hiph. in Judg. 20, 16; also of the feet, *to miss, to make a false step*, to stumble and fall, Prov. 19, 2. The same primary idea lies in Arab. خَطِئَ to miss, opp. صاب to hit the mark; also in Gr. ἁμαρτάνω, spoken of a weapon Hom. Il. 10. 372. ib. 4. 491, of a way Od. 7. 292.—So too as opp. מָצָא to light upon, to find. Prov. 8, 36 חֹטְאִי חֹמֵס נַפְשׁוֹ *whosoever misseth me* (doth not find me) *harmeth his own life*, opp. מֹצְאִי v. 35. Job 5, 24 *thou musterest thy pasture* (flocks), וְלֹא תֶחֱטָא *and missest nought*, nothing is gone, all thy flocks are there. In this sense corresponds Ethiop. ኀጥአ not to find, not to have.

2. *to sin*, i. e. to err from the path of right and duty; Syr. Chald. Arab. id. Job 1, 22. 2, 10. al. sæpiss. חָטָא חַטָּאת *to sin a sin* Lev. 4, 3. 28. 35. 5, 6. 10. 19, 22. With לְ of him *towards* or against whom one sins, e. g. חָטָא לַיהוָה Gen. 20, 6. 9. 1 Sam. 2, 25. 7, 6. al. With בְּ of pers. and thing *in* which one sins, Gen. 42, 22. Lev. 4, 23. Neh. 9, 29; עַל Lev. 5, 4. Num. 6, 11. Neh. 13, 26. Prægn. Lev. 5, 16 אֵת אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ *what he hath taken sinfully of the holy things*, sc. through ignorance.

3. *to sin away* any thing, i. e. *to forfeit by sinning, to incur* as penalty, c. acc. Lev. 5, 7, comp. v. 11. Prov. 20, 2 חוֹטֵא נַפְשׁוֹ *he forfeiteth his own life*, i. e. exposes it to danger, comp. Hab. 2, 10. Gen. 43, 9 *if I bring him not again*, וְחָטָאתִי וגו׳ *then will I bear the blame all my life*.

Piel חִטֵּא 1. *to bear the blame* or *loss* of any thing, *to atone for*, c. acc. Gen. 31, 39.—Hence

2. *to offer as a sin-offering*, as a sacrifice of atonement or expiation; Lev. 6, 19 [26] הַמְחַטֵּא אֹתָהּ *he who offereth it for sin*, as a sin-offering. 9, 15 וַיְחַטְּאֵהוּ *and offered it as a sin-offering*. Also

3. *to make atonement, to expiate*, i. e. *to cleanse* by a sacred rite, *to purify*, i. q. כִּפֵּר, as men Num. 19, 19. Ps. 51, 9; a building, vessels, etc. Lev. 14, 49; c. עַל Ex. 29, 36. Sept. καθαρίζειν.

Hiph. הֶחֱטִיא 1. Causat. of Kal no. 1, *to let miss*, not to make hit the mark; so a slinger Judg. 20, 16. Arab. Conj. IV.

2. Causat. of Kal no. 2, *to cause to sin, to lead into sin*, c. acc. Ex. 23, 33. 1 K. 15, 26 וּבְחַטָּאתוֹ אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל *and in his sin, which he made Israel to sin*, i. e. idolatry, as often. 16, 26. 2 K. 3, 3. 10, 29.

3. *to cause to be accused of sin*, Deut. 24, 4. Ecc. 5, 5. Also i. q. הִרְשִׁיעַ, *to pronounce guilty, to condemn*, as before a tribunal, Is. 29, 21.

Hithp. 1. i. q. Kal no. 1, *to miss* one's way, *to lose oneself*, spoken of a person in astonishment and terror missing his way in precipitate flight, Job 41, 17 [25]. Comp. Schultens Opp. min. p. 94.

2. Reflex. of Piel no. 3, *to purify oneself* by a sacred rite, Num. 19, 12 sq. 31, 20.

Deriv. the five following.

חֵטְא m. c. suff. חֶטְאִי; plur. חֲטָאִים, constr. חֲטָאֵי, which latter is from חָטָא.

1. *a sin, fault*, Lev. 19, 17. 22. 9. חָיָה חֵטְא בְּ *it is sin unto* any one, he is guilty of a sin, Deut. 15, 9.

2. *punishment of sin, calamity*, Lam. 3, 39.

חַטָּא m. (Kamets impure) 1. *a sinner*, not in the sense in which all are sinners, but as *wont* to sin, Gen. 13, 13. Is. 1, 28. Ps. 1, 1. 5. al. sæp.

2. *one held guilty, an offender*, 1 K. 1, 21.

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חֲטָאָה f. (r. חָטָא) 1. *a sin*, Gen. 20 9. Ps. 32, 1.

2. *a sin-offering*, Ps. 40, 7.

חַטָּאָה f. (r. חָטָא) 1. Fem. of חַטָּא, *a sinner*, Am. 9, 8.

2. i. q. חַטָּאת a) *a sin* Ex. 34, 7. b) *a sin-offering*, Ezra 6, 17 Keri. c) *punishment*, like חַטָּאת no. 4, Is. 5, 18.

חַטָּאת f. once חַטָּת Num. 15, 24, constr. חַטַּאת, plur. חַטָּאוֹת. R. חָטָא.

1. *a miss, misstep, slip* of the foot, Prov. 13, 6.

2. *a sin*, Gen. 4, 7. Is. 6, 7. al. sæp. Rarely for the habit of sinning, *sinfulness*, Prov. 14, 34. Is. 3, 9.—Meton. of that in which one sins, *the cause* or *occasion of sin*, as idols, Hos. 10, 8. Deut. 9, 21; comp. 2 K. 13, 2. מֵי חַטָּאת *water of sin*, i. e. of expiation or purification for sin, Num. 8, 7.

3. *a sin-offering*, Ex. 29, 14. Lev. 4, 1–35. 6, 18. 23. al. On the difference between it and אָשָׁם, see this latter, no. 3. p. 95.

4. *punishment for sin*, Lam. 4, 6. Zech. 14, 19. Hence for *calamity, misfortune*, Is. 40, 2.

* **חָטַב** 1. *to cut* wood, *to hew*, Deut. 29, 10 sq. Josh. 9, 21. 23. 2 Chr. 2, 10. Jer. 46, 22. Arab. حَطَبٌ wood cut or hewed, حَطَبَ to go after wood. Kindr. is חָצַב to hew stones; also קָצַב and the roots there given.

2. Intrans. like Arab. mid. *E*, pr. *to be cut* with a whip, rod, etc. Hence *to be marked with stripes, to be striped, variegated;* comp. חָבַר no. 3. Arab. خَطِبَ to be variegated, versicoloured; Syr. ܡܚܛܒܬܐ an embroidered garment, pr. striped.—Hence Part. pass. plur. חֲטֻבוֹת, Prov. 7, 16 *I have decked my bed with coverings* חֲטֻבוֹת אֵטוּן מִצְרַיִם *variegated* (striped) *with the thread of Egypt;* where חֲטֻבוֹת as adj. is to be referred to מַרְבַדִּים.

Pual pass. of no. 1, *to be hewn out, sculptured*, Ps. 144, 12.

חֲטֻבוֹת see in חָטַב no. 2.

חִטָּה f. (r. חָנַט no. 3) *wheat*, as being of a reddish tinge. Arab. حِنْطٌ, حِنْطَةٌ, Chald. חִנְטִין. In the sing. mostly of the *plant* as growing in the fields, Ex. 9, 32. Deut. 8, 8. Job 31, 9. Is. 28, 25. Joel 1, 11. But the following formulas are to be understood of the *grain*, e. g. חֵלֶב חִטָּה *fat of wheat* Ps. 81, 17, and חֵלֶב כִּלְיוֹת חִטָּה *kidney-fat of wheat* Deut. 32, 14; for here the fat denotes the marrow or flour, farina, μυελὸν ἀνδρῶν, and is also called חֵלֶב חִטִּים Ps. 147, 14.

Plur. חִטִּים *wheat*, i. e. the grains, collect. the grain. Sing. חטה of a single grain, Mishna Chelaim 1. § 9. Hence זֶרַע חִטִּים Jer. 12, 13; קְצִיר חִטִּים Gen. 30, 14. Judg. 15, 1; דּוּשׁ חִטִּים 1 Chr. 21, 20; כֹּר חִטִּים 2 Chr. 27, 5. By Chaldaism חִטִּין Ez. 4, 9.

חַטּוּשׁ (prob. assembled, r. חָטַשׁ) *Hattush*, pr. n. m. a) 1 Chr. 3, 22. Ezra 8, 2. b) Neh. 3, 10. c) Neh. 10, 5. 12, 2.

* **חָטַט** obsol. root, Aram. ܚܛ *to dig*, to explore, Arab. خَطَّ to cut in, to write. —Hence pr. n. חֲטִיטָא.

חֲטִי Chald. m. *a sin*, c. suff. חֲטָיָךְ Dan. 4, 24. R. חֲטָא i. q. Heb. חָטָא.

חַטָּיָה Chald. i. q. Heb. חַטָּאָה, *a sin-offering*, Ezra 6, 17 Cheth. R. חָטָא.

חֲטִיטָא (a digging, exploring) *Hatita*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. חָטַט.

חַטִּיל (wavering) *Hattil*, pr. n. m. Ezra 2, 57. Neh. 7, 59. R. חָטַל.

חֲטִיפָא (seized, captive) *Hatipha*, pr. n. m. Ezra 2, 54. Neh. 7, 56. R. חָטַף.

* **חָטַל** obsol. root, Arab. خَطِلَ *to be pendulous, loose, to wave to and fro;* kindr. חָטַר. Hence pr. n. חַטִּיל.

* **חָטַם** *to muzzle* an animal; Arab. خطم, whence خِطَامٌ a muzzle. Kindr. are חָסַם, עָצַם, also חָתַם; comp. on the signif. of the syllables דם, טם, תם, what is said in the note under art. דָּמַם. Of a kindred power with this root are Lat. *domare*, Germ. *dämmen, zudämmen, zähmen*, Engl. *to tame*.—Metaph. Is. 48, 9 אֶחֱטָם־לָךְ pr. *I muzzle* (myself) *towards thee*, i. e. refrain myself.

* **חָטַף** fut. יַחֲטֹף, i. q. חָתַף, *to catch to seize*, to make captive, Judg. 21, 21. Ps.

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10, 9 bis. Aram. שְׁבַט, Arab. خَطِفَ id. —Hence pr. n. חֲטֻשָׁא.

* חָטַר obsol. root, *to wave, to brandish* a rod, spear, etc. *to wag* the tail; Arab. خطر. Kindr. are the roots חָבַל, خطل, عطل, and others, whose primary syllable is *dal, tal, sal*, implying the idea of being pendulous, or waving, or swinging to and fro; see under הָלַל p. 225. Hence

חֹטֶר m. *a rod*, i. e. slender and flexible, Prov. 14, 3; *a shoot, twig*, Is. 11, 1. Arab. خِطْر twig, branch, Syr. ܚܛܪܐ a staff, rod. Samar. 𐤇𐤕𐤓, Aleph and Heth being interchanged.

* חָטַשׁ obsol. root, perh. i. q. حتش *to gather together, to assemble*, as a people.—Hence pr. n. חֲטוּשׁ.

חַי constr. חֵי, fem. חַיָּה; plur. חַיִּים, fem. חַיּוֹת. R. חָיָה.

A) Adj. 1. *alive, living*, Gen. 43, 7 חַזֹּד אֲבִיכֶם חָי *is your father yet alive?* v. 27. 28. 45, 3. 20. 46, 30. כָּל־חַי *all living*, every living thing, Gen. 6, 19. 8, 21. Job 12, 10; espec. all men, every man, Gen. 3, 20. Ps. 143, 2. Plur. חַיִּים *living, alive*, Num. 16, 30. 33; and without subst. *the living*, Ecc. 4, 2. 15. 6, 8. Is. 8, 20. אֶרֶץ חַיִּים *the land of the living*, opp. Sheol. Ps. 27, 13. Is. 53, 8. Ez. 26, 20; c. art. הַחַיִּים Ps. 142, 6. Job 38, 13.—Very often of God, who is called אֵל חַי *the living God*, i. e. eternal, efficient, true, (opp. to *dead* idols Ps. 106, 28.) Josh. 3, 10. Hos. 2, 1; אֱלֹהִים חַי 2 K. 19, 4. 16; comp. 1 Thess. 1, 9. בְּחַי־ וְקַיָּם *by the living forever*, i. e. God, Dan. 12, 7. So in the usual formula of an oath: חַי יְהוָה *living is Jehovah*, i. e. as Jehovah liveth, Ruth 3, 13. 1 Sam. 14, 45. 2 Sam. 4, 9; חַי הָאֱלֹהִים 2 Sam. 2, 27; poet. חַי אֵל Job 27, 2; also חַי אֲנִי *as I live*, where Jehovah himself speaks, Num. 14, 21. 28. Is. 49, 18. Jer. 22, 24. Ez. 5, 11. 14, 16. 18; so Deut. 32, 40. Without oath, Ps. 18, 47. 2 Sam. 22, 47.

2. *lively, vigorous, strong*, 2 Sam. 23, 20 Cheth. in Keri אִישׁ חַיִל; comp. חַיִל. Also *flourishing, prosperous*, 1 Sam. 25, 6.

3. *living again, reviving*; whence metaph. בָּצַת חַיָּה Gen. 18, 10. 14. 2 K. 4, 16. 17, *with the reviving year*, i. e. *the coming spring*, when the winter shall be past and nature revives; *περιπλομένου ἐνιαυτοῦ* Od. 11. 247.

4. *live, fresh, raw*, of flesh, 1 Sam. 2, 15. Lev. 13, 14 sq.

5. *living, fresh*, e. g. of a plant, green, not dry, Ps. 58. 10; of flowing water as opp. to stagnant and putrid, which latter is called in Arab. الما الميت dead water, Gen. 26, 19. Lev. 14. 5. 20.

B) Subst. *life*, Lev. 25, 36. 1 Sam. 25, 6 וְאָמַרְתֶּם כֹּה לְחָי *and thus shall ye say: For life*, a form of salutation, Lat. *salve*; לְחָי in pause for לַחַי. Often in the formula of an oath by things other than God; in the accus. as חַי פַּרְעֹה *by the life of Pharaoh* Gen. 42, 15. 16; חַי נַפְשְׁךָ *by the life of thy soul*, by thy life, 1 Sam. 1, 26. 17, 55. Am. 8, 14. The name Jehovah in the like formula is preceded by חַי, see in A. no. 1; whence חַי יְהוָה וְחַי 1 Sam. 20, 3. 25, 26. —Far more usual in this sense is the

Plur. חַיִּים, once חַיִין Job 24, 22, *life*, Gen. 2, 7. 3, 14. 15. 7, 15. al. רוּחַ חַיִּים *breath of life* Gen. 6, 17; סֵפֶר חַיִּים *book of life*, Ps. 69. 29; עֵץ הַחַיִּים *tree of life*, i. e. of long life, *στοιχεῖος*, of immortality, Gen. 2, 9, comp. 3, 22. 24.—Hence a) *living, sustenance, βίος*, Prov. 27, 27. b) *refreshment, recreation*, Prov. 3, 22. 4, 22. c) *welfare, prosperity, happiness*, Ps. 34, 13. Prov. 4, 22. 23. 12, 28. 13, 14. 14, 27. אֹרַח חַיִּים *the way of life*, of happiness, Prov. 2, 19. 5, 6. Comp. Syr. ܚܝܐ Luke 3, 6. 19, 9, for Gr. *σωτηρία*.

חַי Chald. emph. חַיָּא, plur. חַיִין.

1. Adj. *alive, living*, Dan. 4, 31. 6, 21. 27. Plur. *the living*, Dan. 2, 30. 4, 14.

2. Subst. in plur. חַיִין, *life*, Ezra 6, 10. Dan. 7, 12.

חִיאֵל (perh. for יְחִיאֵל God liveth) *Hiel*, pr. n. m. 1 K. 16. 34.

חִידָה f. pr. something *entangled, intricate*; see r. חוּד, espec. no. 2; comp. Dan. 5, 12.—Hence

1. *trick, stratagem*, Dan. 8, 23.

2. *intricate speech, a riddle, enigma*, 1 K. 10, 1; comp. חִידֹת. *To propose a riddle* is expressed by חוּד q. v. *to solve a riddle* by חִוַּד Judg. 14, 14.

3. i. q. מָשָׁל, *a sententious saying*.

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maxim, Prov. 1, 6; *a parable* Ez. 17, 2; *a poem, song*, Ps. 49, 5. 78, 2, comp. Hab. 2, 6; *an oracle, vision*, Num. 12, 8.

* חָיָה, inf. absol. חָיֹה Ez. 18, 9 and חָיוֹ 3, 21. Ne. 28; inf. constr. c. suff. חֲיוֹתָם Josh. 5, 8. with pref. לִחְיוֹת Ez. 33, 12; Imp. with pref. וְחַיֵּה Gen. 20, 7, plur. וְחִיוּ 42, 18; Fut. יְחַיֶּה, apoc. יְחִי, יִחְיוּ.

1. *to live*, the usual and frequent word. Arab. حَيَّ, which form is also in Heb. see חָיַי; Eth. ሕየወ, Syr. ܚܝܐ id. The primary idea is that of *breathing*, as the manifestation of animal life, comp. נָפַשׁ; and its more ancient form is חָוָה q. v. The same origin belongs to the Gr. ζάω, ζώω, kindr. with ἄω, ἄημι, to breathe, and used by Æschylus also of the winds as breathing, blowing; comp. Passow in ζάω.—Construed: a) With acc. of time, Gen. 5, 3 *and Adam lived a hundred and thirty years*. 11, 11 sq. b) With בְּ of place Lam. 4, 20; also of that *on* or *from* which one lives 2 K. 4, 7; and of that *by* which one lives and prospers Hab. 2, 4. c) With עַל, to live *on* any thing, see עַל 1. a. *s*.—Further, חָיָה *to live* is also put: aa) i. q. *to live well, to prosper, to thrive*, Deut. 8, 1. 30, 16. Neh. 9, 29. יְחִי הַמֶּלֶךְ *let the king live*, prosper, flourish, 1 Sam. 10, 24. 2 Sam. 16, 16. יְחִי לְבַבְכֶם *let your heart live*, i. e. be lively, cheerful, joyful, Ps. 22, 27. 69, 33. bb) *to live, to be preserved alive*, Josh. 6, 17. Num. 14, 38. Espec. in the formula חָיְתָה נַפְשִׁי *my soul liveth*, I remain alive, Gen. 12, 13. 19, 20. Is. 55, 3. Jer. 38, 17. 20. Contra, לֹא יִחְיֶה *he shall not live*, he shall die, Gen. 31, 32. Ex. 19, 13. Zech. 13, 3. 2 K. 20, 1.

2. *to live again, to revive*, Job 14, 14. Ez. 37, 5 sq. 1 K. 17, 22. Hence a) *to become well, to recover* one's health, Gen. 20, 7. Josh. 5, 8; with מִן of disease, 2 K. 1. 2. 8, 8. b) *to recover, to revive*, spoken of one overcome with grief or fatigue, Gen. 45, 27. Judg. 15, 19.

Piel חִיָּה 1. *to make live, to give life to* any one, Job 33, 4. A woman is said *to make live* or *to quicken* the seed of a man, when she conceives by him, Gen. 19, 32. 34; and in like manner Hos. 14, 8 יְחַיּוּ דָגָן *they shall quicken the corn*, make it live and flourish, sc. in the deserted land, by tilling and sowing the fields anew. Metaph. Hab. 3, 2 *Jehovah, let thy work live*, i. e. accomplish it, complete it. Also *to make live prosperously, to make prosper*, to give life and prosperity to any one, Ecc. 7, 12. Job 36, 6. Ps. 119, 156.

2. i. q. *to preserve alive, to let live*, comp. Kal no. 1. bb. Gen. 12, 12. Ex. 1, 17. Ps. 40, 3. 138, 7; חִיָּה נֶפֶשׁ אִ id. 1 K. 20, 31. Ps. 22, 30. חִיָּה זֶרַע *to preserve seed* Gen. 7, 3. חִיָּה בָקָר *to keep cattle*, lit. to keep them alive, Is. 7, 21.

3. i. q. *to revive, to bring to life again, to restore to life*, 1 Sam. 2, 6. Ps. 30, 4. Deut. 32, 39. Hence *to revive, to comfort, to refresh*, Ps. 71, 20. 85, 7. Trop. *to revive* a city, i. e. *to rebuild, to repair*, 1 Chr. 11, 8. Neh. 3, 34 הֲיְחַיּוּ אֶת־הָאֲבָנִים *will they revive the stones again?* i. e. again build them up. So Syr. ܐܫܟ suscitare ruinas.

Hiph. הֶחֱיָה 1. i. q. Pi. no. 2, *to preserve alive, to let live*, Gen. 6, 19. 20; with נֶפֶשׁ Gen. 19, 19; *to save one's life*, i. e. to preserve from death, Gen. 47, 25. 50, 20; c. לְ 45, 7. Also, *to permit to live, to grant one's life*, Josh. 6, 25. 14, 10. 2 Sam. 8, 2.

2. i. q. Pi. no. 3, *to restore to life*, 2 K. 5, 7. 8, 1. 5.

Deriv. חַיָּה, מְחִיָּה, and pr. n. חִיאֵל, יְחִיאֵל.

חֱיֵה and חֱיָא Chald. id. Dan. 2, 4 מַלְכָּא לְעָלְמִין חֱיִי *O king, live for ever!* a form of salutation towards a king. 3, 9. 5, 10. 6, 7. 22. Comp. Neh. 2, 3 תִּתְפַּלָּךְ לְעוֹלָם יִחְיֶה. 1 K. 1, 31.

Aph. Part. מַחֲא *saving alive, preserving alive*, Dan. 5, 19. Comp. Syr. ܐܫܟ.

חָיָה adj. plur. f. חָיוֹת, *lively, vigorous, strong*, Ex. 1, 19. See חַי no. 2. R. חָיָה.

חַיָּה f. constr. חַיַּת and poet. חַיְתוֹ Vav parag. Gen. 1, 24. Ps. 50, 10. 79, 2. 104, 11, comp. Heb. Gram. § 88, 3. *b*; c. suff. חַיָּתוֹ Is. 40, 16; pr. fem. of adj. חַי, i. e. *living*, where see; then as subst. *living thing*. Hence

1. *an animal, beast*, e. g. חַיַּת טָרָף *a ravenous beast* Gen. 37, 20. 33. Plur. חַיּוֹת

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Ps. 104, 25. Is. 35, 8. Ez. 1, 5; חַיַּת קָנֶה *the beast of the reeds*, i. e. the crocodile, Ps. 68, 31. Oftener in the Sing. collect. כָּל־חַיָּה *every living thing*, all beasts, Gen. 8, 19. 9, 5. Lev. 11, 46. The word is thus used: a) In the widest sense, of all kinds of beasts, including also aquatic animals, Lev. l. c. b) Oftener of quadrupeds, as opp. to birds, Gen. 1, 30. 2, 19. 8, 19. 9, 2. Lev. 11, 2. 27. 17, 3. Is. 46, 1. c) Of wild animals, as opp. to tame cattle (בְּהֵמָה) Gen. 1, 25. 2, 20. 7, 14. 21. 8, 1. 9, 10; spec. of wild beasts, where it is sometimes more fully חַיַּת הַשָּׂדֶה Ex. 23, 11. Lev. 26, 22. Deut. 7, 22. Hos. 2, 14. 13, 8. Jer. 12, 9. Ez. 33, 27; also חַיַּת רָצָה collect. Ez. 14, 14. 34, 25. חַיְתוֹ־נוֹף gregarious animals, Zeph. 2, 14. Arab. حَيَّةٌ denotes spec. a serpent.

2. Collect. pr. *the living*; hence a *band of men, troop*, 2 Sam. 23, 11. 13. Poet. *a people* Ps. 68, 11; and so Ps. 74, 19 אַל־תִּתֵּן לְחַיַּת נֶפֶשׁ תּוֹרֶךָ *deliver not over to the bloody-minded troop thy turtle-dove*, where נֶפֶשׁ signifies a desire of slaughter and vengeance; see נֶפֶשׁ no. 3.

3. *life*, but only poetic, i. q. חַיִּים, Job 33, 18. 22. 28. Ps. 143, 3. So in נֶפֶשׁ חַיָּה, c. art. נֶפֶשׁ הַחַיָּה, *animal of life*, i. e. living animal, see נֶפֶשׁ no. 4.—*Life* is also put for *vigour, strength*, Is. 57, 10 חַיַּת יָדְךָ מָצָאתָ *thou findest yet strength in thy hand*.—Hence

4. i. q. נֶפֶשׁ no. 2, *life, vital spirit, anima*, to which is ascribed hunger, thirst, loathing. Job 33, 20. מְלֵא חַיָּה Job 38, 39 i. q. מְלֵא נֶפֶשׁ, *to fill the spirit*, i. e. *to satisfy*, to satiate.

חֵיוָה, חַיְוָה Dan. 7, 5. Chald. f. emph. חֵיוְתָא, חַיְוְתָא, *an animal, beast*. Dan. 4, 12 sq. 7, 3. 12. 17. It is for חַיְיָה, the double Yod being changed into יו.

חַיּוּת f. *life*, 2 Sam. 20, 3. R. חָיָה.

* חָיָה i. q. חָיָה, *to live*, a verb of the form נ״י, like Arab. حَيِيَ. Here belongs 3 Præt. חִי, Gen. 5, 5 כָּל־יְמֵי אָדָם אֲשֶׁר־חַי *all the days of Adam, which he lived*. 3, 22 וְאָכַל וְחַי לְעוֹלָם lest *he eat and live for ever*. Num. 21, 8.—From these are to be distinguished the passages in which חַי is an adjective, as חָעוֹד אֲבִיכֶם חַי is *your father yet alive?* Gen. 43, 7.

Deriv. חַי, חַיָּה, חַיּוּת.

חֵיל see חוּל.

חַיִל m. also חֵיל Is. 36, 2. Job 20, 18; constr. חֵיל, c. suff. חֵילִי, plur. חֲיָלִים. R. חוּל no. 5.

1. *strength, might, valour*, Prov. 31, 3. Zech. 4, 6; espec. in war, Ps. 18, 33. 40. 33, 16. עָשָׂה חַיִל to display valour, *to do valiantly*, Num. 24, 18. Ps. 60, 14. אַנְשֵׁי חַיִל *men of valour*, valiant men, Judg. 3, 29. 1 Sam. 31, 12; metaph. Is. 5, 22; בְּנֵי חַיִל id. 2 Sam. 2, 7. 13, 28.—Hence

2. *forces, a host, army*, Ex. 14, 28. 1 K. 20, 25. שַׂר הַחֵיל *captain* or *leader of the host*, 2 Sam. 24, 2. בְּנֵי חַיִל, אַנְשֵׁי ח׳, *men of the host*, men of war, soldiers, Deut. 3, 18. 1 Sam. 14, 52. Ps. 110, 3 בְּיוֹם חֵילֶךָ *in the day of thy warfare*, i. e. of thy warlike expedition, campaign.

3. *ability*, i. q. *substance, wealth, riches* Gen. 34, 29. Job 20, 15. Is. 8, 5. Jer. 15, 13. Zeph. 1, 13. al. עָשָׂה חַיִל *to get riches*, to acquire wealth, Deut. 8, 17. 18. Ruth 4, 11. Prov. 31, 29. גְּבִרֵי חַיִל 2 K. 15, 20.

4. Trop. moral strength, *good quality, integrity, virtue*. אַנְשֵׁי חַיִל *active, capable men* Gen. 47, 6. Ex. 18, 21. 25. אֵשֶׁת חַיִל *a capable woman*, well qualified for her station, Ruth 3, 11. Prov. 12, 4. 31, 10. בֶּן־חַיִל *an honest man* 1 K. 1, 52.

5. *strength* of a tree, poet. for its *fruit*, Joel 2, 22; comp. כֹּחַ Job 31, 39.

חַיִל Chald. m. 1. *strength, valour*, Dan. 3, 4.

2. *forces, a host, army*, Dan. 3, 20. 4, 32.

חַיִל and חַל m. strictly i. q. חֵיל. Spec.

1. *a host, army*, 2 K. 18, 17. Is. 36, 2. Once חַל Obad. 20; also Ps. 10, 10 Keri, where חַל־כְּאֵים may be rendered *the host of the afflicted*; but it is better to follow the Chethibh, see חֶלְכָּה.

2. *fortification, intrenchment*, espec. the exterior low wall or *rampart* which surrounds and covers the trench, 2 Sam. 20, 15. Is. 26, 1. Nah. 3, 8. Lam. 2, 8. Comp. 1 K. 21, 23. Ps. 48, 14. 122, 7. Sept. προτείχισμα, περίτειχος, Vulg. *antemurale*.—In the Talmud חֵיל is the exterior space surrounding the wall of the temple; see Lightfoot Opp. T. II. p. 193.

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חַיִל m. also once חֵילָה f. Job 6, 10.

1. *pain*, *pang*, espec. of childbirth, Ps. 48, 7. Jer. 6, 24. 22, 23. Mich. 4, 9. R. חוּל no. 3.

2. *trembling*, *terror*, Ex. 15, 14. R. חוּל no. 4.

חֵילָה Ps. 48, 14, according to the common reading i. q. חַיִל no. 2; but Sept. Vulg. Syr. Chald. Jerome, and 18 Mss. read with Mappik חֵילָהּ, from חַיִל q. v. no. 2, and this is to be preferred.

חֵילָם 2 Sam. 10, 16, and חֵלָאם v. 17, *Helam*, pr. n. of a city near the Euphrates, where David gained a victory over Hadadezer. R. חוּל, subst. חַיִל.

חֵילֶן *Hilen*, pr. n. of a city of the priests, in the tribe of Judah, 1 Chr. 6, 43 [58]. Written also חֹלֹן *Holon*, Josh. 21, 15. al.

חֵיִן m. (r. חָנַן) i. q. חֵן, *grace*, *beauty*; Job 41, 4 [12] חֵין עֶרְכּוֹ *the beauty of his trappings*, armature, i. e. of the crocodile. The form is contr. for חַנָּן, as אִישׁ for אֲנָשׁ, פִּיס for פַּנָּס.

חַיִץ m. (r. חוּץ) *a wall*, side of a house, Ez. 13, 10. Arab. حَائِطٌ id.

חִיצוֹן adj. (r. חוּץ) f. חִיצוֹנָה, *outer*, *exterior*, Ez. 10, 5. 40, 17. 31. Hence *civil*, as opp. to sacred, 1 Chr. 26, 29; comp. Neh. 11, 16. לַחִיצוֹן *without*, on the outside, 1 K. 6, 29, 30.

חֵיק m. rarely חֵק Prov. 17, 23, c. suff. חֵיקִי Ps. 35, 13, and חֵקִי Job 19, 27. R. חוּק q. v.

1. *bosom* of a garment, Ex. 4, 6. 7. Prov. 6, 27. 16, 33. שֹׁחַד בַּחֵק *a present in the bosom*, i. e. given secretly, Prov. 21, 14; comp. 17. 23. Comp. Lat. *sinum laxare* v. *expedire*, spoken of a person expecting a gift, see Senec. Epist. 119. Thyest. 430.

2. *bosom* of a person, as שָׁכַב בְּחֵיק *to lie in the bosom*, e. g. of a wife 1 K. 1, 2. Mic. 7, 5; of a mother 1 K. 3, 20, spoken of a child; comp. Ruth 4, 16. Hence of the tenderest conjugal affection, אֵשֶׁת חֵיקְךָ *the wife of thy bosom*, the object of thy love, Deut. 13, 7. 28, 54. comp. 56. שִׁלַּם חֵישִׁיב אֶל־חֵיק Jer. 32, 18, ס Ps. 79, 12, *to repay* or *restore into one's bosom*, i. q. requite, (as God the actions of men.) elsewhere חֵישִׁיב גְּמוּל Judg. 9, 57. 1 Sam. 25, 39. Joel 4, 7. Comp. the similar Arabic phrase رَدَّ فِي نَحْرِهِ 'redit in jugulum alicujus,' Hist. Tim. T. I. p. 30. Mang.—Spoken of the internal bosom, *the breast*, *mind*, Job 19, 27. Ecc. 7, 9.

3. Metaph. *the bosom* of a chariot, the inside, hollow part, 1 K. 22, 35; *the bosom* of an altar, the cavity or hollow in the hearth, where the fire is kept burning, Ez. 43, 13.

חִירָה (noble birth, r. חָוַר) *Hirah*, pr. n. m. Gen. 38, 1. 12.

חִירָם and חִירוֹם see חוּרָם.

* חִישׁ i. q. חוּשׁ, *to hasten*, *to make haste*, imper. חִישָׁה Ps. 71, 12. Cheth. Hence

חִישׁ adv. *hastily*, *soon*, Ps. 90, 10.

חֵךְ m. (r. חָנַךְ) c. suff. חִכִּי, *the palate*, together with the corresponding lower part of the mouth, *the inside mouth*, *the jaws*, like מִלְקוֹחַיִם. Arab. حَنَكٌ the palate and corresponding lower part of the mouth, beak, Syr. ܫܒܨܐ palate.—Hence Job 20, 13 בְּתוֹךְ חִכּוֹ *in the midst of his mouth*. 33, 2. Spec. a) As the organ of taste, Job 12, 11, comp. 6, 30. Ps. 119, 103. b) As an organ of speech, Prov. 8, 7 כִּי אֱמֶת יֶהְגֶּה חִכִּי *for my mouth* (palate) *speaketh truth*. Job 31, 30 *nor have I suffered my mouth* (palate) *to sin*; comp. Hos. 8, 1 *the trumpet to the mouth!* Comp. חָכָּה.—In Cant. 7, 11, *palate* seems put by way of delicacy for the moisture which accompanies a kiss, comp. 5, 16. Lette ad Amrulk. Moall. p. 180: See fully in adj. יָשָׁן no. 1.

* חָכָה *to look*, *to look out*; hence with לְ *to look for*, *to wait for*, *to desire*. In Kal once Part. constr. חוֹכֵי לוֹ *those who wait for him* Is. 30, 18.—More usual in

Piel חִכָּה id. 2 K. 7, 9; c. acc. et לְ Job 32, 4; espec. חִכָּה לַיהוָה *to wait* (full of hope and confidence) *for Jehovah*, Ps. 33, 20. Is. 8, 17. With infin. and לְ, Is. 30, 18 וְלָכֵן יְחַכֶּה יְיָ לַחֲנַנְכֶם *and therefore Jehovah waiteth, that he may be gracious unto you*, he desires nothing more than to favour you again, and therefore he delays punishment. In the parallel member is יָרוּם *he doth arise* sc. in order to do this or that, which thus comes near

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to the Arab. رام, i. q. ὀρέγεσθαι.—Inf. in the Chald. manner, חַכֵּי Hos. 6, 9.

חַכָּה f. (r. חָנָה) *a hook, angle*, so called as *contracting* the mouth of a fish, etc. Job 40, 25. Is. 19, 8.

חֲכִילָה (darksome) *Hachilah*, pr. n. of a hill near the desert of Ziph, 1 Sam. 23, 19. 26, 1. 3. R. חָכַל.

חַכִּים Chald. adj. *wise* Dan. 2. 21; spec. *a wise man, magus, magician*. Dan. 2, 12 sq. 4, 3. 5, 7. 8. R. חָכַם.

* חָכַל obsol. root, *to be dark, black*; kindr. with חָגַל, and spoken in the derivatives of the *dark flashing* eyes of a person excited with wine: a) In a good sense Gen. 49, 12; see חַכְלִילִי. b) In a bad sense and referring to the *fierceness* arising from intoxication, Prov. 23, 29; see חַכְלִילוּת. See Thesaur. App.

Deriv. the three following:

חַכַלְיָה (whose eyes Jehovah enlivens) pr. n. m. *Hachaliah*, Neh. 10, 2.

חַכְלִילִי adj. *dark, dark-flashing*, spoken of the eye. see r. חָכַל. Gen. 49, 12 חַכְלִילִי עֵינַיִם מִיָּיִן *his eyes darkly flashing from wine*, implying abundance of wine; *dark* eyes are here contrasted with *white* teeth. Aquila well *κατάχυροι* satiated with colour, dark; Sept. *χαροποιοί*.

חַכְלִלוּת f. Prov. 23, 29 חַכְלִילוּת עֵינַיִם *dark flashing of the eyes*, fierceness, as arising from intoxication. See r. חָכַל.

* חָכַם fut. יֶחְכַּם, *to be* or *become wise, to act wisely*, Prov. 6, 6. 23, 19. Ecc. 2, 19. 1 K. 4, 31. Job 32, 9. al. Arab. حَكَمَ to judge, to govern, حُكْم judgment, حَكَم and حَاكِم a judge; Aram. to know, rarely to be wise.

Piel *to make wise*, to teach wisdom, Job 35, 11. Ps. 105, 22.

Pual part. *made wise*, i. e. taught wisdom, wise, Prov. 30, 24; of a magician, Ps. 58, 6.

Hiph. i. q. Pi. Ps. 19, 8.

Hithp. 1. *to be wise in one's own eyes*, Ecc. 7, 16.

2. *to show oneself wise*, i. e. *cunning*; with ל *to outwit, to deceive*, Ex. 1, 10. Comp. Gr. *σοφός* cunning.

Deriv. the six following, and Chald. חַכִּים.

חָכָם adj. i. q. Gr. *σοφός, wise*.—Spec.

1. *knowing, skilful, skilled* in the arts, Is. 3, 3. 40, 20. 2 Chr. 2, 6. 12; more fully חֲכַם־לֵב Ex. 28, 3. 31, 6. 35, 10. 36, 1. 2. 8. Comp. Hom. *εἰδυῖαι πραπίδες*. Jer. 10, 9 מַעֲשֵׂה חֲכָמִים *the work of skilful artisans*. 9, 16 (קִינָה) חֲכָמוֹת i. e. mourning women *skilled* in lamentation.

2. *wise*, i. e. *intelligent, φρόνιμος*, sensible, judicious, endued with reason and using it, Deut. 4, 6. 32, 6. Prov. 10, 1. 13, 1. Hos. 14, 10. Often coupled with נָבוֹן Deut. ll. cc. and opp. נָבָל ibid. אֶוִיל, כְּסִיל Prov. 17, 28. Ecc. 6, 8. Also *sagacious, shrewd*, never at a loss, 2 Sam. 13, 3. Jer. 18, 18. Is. 19, 11. 29, 14; *wise* from the experience of life and human affairs Prov. 1, 6. Ecc. 12, 11; also *skilled* in divine things Gen. 41, 8; and hence spoken of magicians and enchanters Ex. 7, 11; comp. Chald. חַכִּים. Further, *skilful to judge*, wise in judging, 1 K. 2, 9; and hence *cunning, artful*, 2 Sam. 13, 3. Job 5, 13; firm and constant in mind, consistent, Is. 31, 2.—The wide circle of virtues and mental endowments which the Hebrews comprised under this word, is best gathered from the history and character of those whose wisdom became proverbial among the Hebrews, e. g. Solomon 1 K. 5, 9 sq. Daniel Ez. 28, 3; the Egyptians 1 K. l. c. Thus the wisdom of Solomon is manifested in his acute judgment 1 K. 3, 16 sq. 10, 1 sq. in his knowledge of very many objects, espec. of nature 5, 13; in the multitude of verses and sentences which he either composed himself or retained in his memory 5, 12. Prov. 1, 1; in a right judgment as to human affairs, etc. Elsewhere wisdom also includes skill in civil matters, Is. 19, 11; the faculty of prophesying, and interpreting dreams, Dan. 5, 11; and the art of enchantment and magic, Ex. 7, 11. A higher and more enlightened wisdom is ascribed to angels, 2 Sam. 14, 20; to God, Job 9, 4. 28, 1 sq.—The seat of wisdom is placed in the **heart**; hence

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often לֵב חָכָם Prov. 16, 23, and לֵב חֲכַם 11, 29. 16, 21.—Plur. חֲכָמִים *wise men, magi. magicians*, Ecc. 9, 17. Gen. 41, 8. Jer. 50, 35. Esth. 1, 13.

חָכְמָה f. (r. חָכָם) 1. *skill* in an art, *dexterity*, Ex. 28, 3. 31, 6. 36, 1. 2.

2. *wisdom*, for the notion and extent of which, see in חָכָם no. 2. Job 11, 6. 12, 2. 12. 15, 8. 26, 3. 20, 18. It comprises various learning Dan. 1, 17; also reverence and piety towards God Job 28, 28; is attributed to a leader Deut. 34, 9; to a king Is. 11, 2; and in a higher and more perfect sense to God, Job 12, 13. 28, 12 sq.

חָכְמָה Chald. id. Dan. 2, 20.

חַכְמֹנִי (wise) *Hachmoni*, pr. n. m. 1 Chr. 11, 11. 27, 32.

חָכְמֹת f. sing. (perh. for חָכְמוּת) *wisdom;* constr. with sing. Prov. 9, 1, comp. 14, 1; perh. Prov. 1, 20, where however תָּרוֹן can also be plural. With plur. Prov. 24, 7. Elsewhere only once, Ps. 49, 4. R. חָכַם.

חַכְמוֹת id. with sing. Prov. 14, 1.

חַל see חיל.

חֹל m. *unholy, profane, common*, opp. to holy, consecrated, Lev. 10, 10. 1 Sam. 21, 5. 6. R. חָלַל Pi. no. 3.

* חָלָא *to rub, to wear away;* then *to be sick*, i. q. חָלָה no. 2, 3. Once fut. וַיֶּחֱלָא 2 Chr. 16, 12.

Deriv. תַּחֲלוּאִים and

חֲלָאָה f. 1. *rust*, on a brazen pot, Ez. 24, 6. 11. 12.—Prob. pr. external *disease, scab*, leprosy of metal. Arab. حَلِأَ is spoken of pustules on the lips, an eruption.

2. *Helah*, pr. n. f. 1 Chr. 4, 5. 7.

חֲלָאִים see חֲלִי.

חַלְאָם see חִילָם.

* חָלַב obsol. root, *to be fat*. The primary idea lies in the smoothness and slipperiness of fat things; corresponding are Gr. *λιπά, λιπάω, λιπόω, ἀλείφω*, Lat. *lippus*.—Hence pr. n. אַחְלָב, and the five here following.

חֵלֶב m. c. art. הַחֵלֶב, constr. חֶלֶב (as if from חֶלֶב), c. suff. חֶלְבִּי, *milk*, i. e. new milk, different from חֶמְאָה, and so called from its fatness, Gen. 18, 8. 49, 12. Prov. 27, 27. Is. 7, 22. Yet in 1 Sam. 17, 18 it seems to be for curdled milk; see in חָרִיץ. For the phrase אֶרֶץ זָבַת חָלָב וּדְבַשׁ see under art. זוּב. Poet. *to suck the milk* of nations, i. q. to make their riches one's own, to get possession of their wealth, Is. 60, 16.—Arab. حَلَبٌ, حَلِيبٌ id. whence حَلَبَ to milk, Eth. ሐሊብ milk.

חֶלֶב m. also חֵלֶב Is. 34, 6. c. suff. חֶלְבּוֹ; plur. חֲלָבִים, constr. חֲלְבֵי Gen. 4, 4.

1. *fat, fatness*, of victims Lev. 3, 3. 4. 9. 10. 15 sq. Is. 1, 11; of persons Judg. 3, 22. 2 Sam. 1, 22. Job 15, 27. Plur. Gen. 4, 4. Lev. 8, 26. 10, 15.—Metaph. a) For *the best, richest* part of any thing, as חֶלֶב הָאָרֶץ *the fat of the land*, i. e. its best fruits, richest productions, Gen. 45, 18; חֶלֶב חִטָּה Ps. 81, 17, and חֲלֵב חִטִּים 147, 14, *the fat of wheat;* also חֲלֵב כִּלְיוֹת חִטָּה Deut. 32, 14 (comp. Is. 34, 6) *the kidney-fat of wheat*, i. e. the finest wheat, the finest flour. b) For *a fat heart*, i. e. covered thick with fat, and therefore torpid, dull, unfeeling, Ps. 17, 10; comp. Ps. 73, 7; also Gr. *παχύς*, Lat. *pinguis*, for dull, stupid. Some have here compared Arab. خِلْبٌ pericardium; but this seems rather to be so called from its fatness; although under the root خلب the Arabs comprise almost every thing.

2. *Heleb*, pr. n. of one of David's military chiefs, 2 Sam. 23, 29; for which 1 Chr. 11, 30 חֵלַי, and also 1 Chr. 27, 15 חֶלְדַי.

חֶלְבָּה (fatness, fertile region) *Helbah*, pr. n. of a city in the tribe of Asher, Judg. 1, 31. R. חָלַב.

חֶלְבּוֹן (fat, fertile) *Helbon*, pr. n. of a Syrian city, celebrated for its wine, Ez. 27, 18; Gr. *Χαλυβών*. On its excellent wine, see Strabo XV. p. 1068 (al. 735). The city is famous in Arabian history in the middle ages, under the name حَلَبٌ *Haleb*, now *Aleppo;* see Freytag Hist. Halebi. Bochart Hieroz. I. 543. Abul-

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feda Syria p. 118. Golius ad Alferganum p. 270 sq.—J. D. Michaelis, Supplem. p. 748 sq. conjectures without sufficient ground that the city *Kennesrin*, or Old Aleppo, is to be understood.

חֶלְבְּנָה f. *galbanum*, Gr. χαλβάνη, a gum of a strong odour, flowing from the *ferula galbanifera*, which grows in Syria and Arabia, *Bubon galbanum* Linn. Ex. 30, 34. Syr. ܚܠܒܐ gum. Comp. Celsii Hierob. T. I. p. 267.

* חָלַד a root not in use, pr. *to be smooth, slippery;* then also of smooth and swift motion, *to glide, to slip away, to fleet;* kindr. with חָלַב, חָלַט, חָלַף, יָלַד. See Thesaur. p. 474.

Deriv. the five following.

חֶלֶד m. in pause חֵלֶד 1. *life*, as fleeting and transient, Ps. 39, 6. 89, 48. Job 11, 17.

2. *this world*, as fleeting, transient, vain, Ps. 49, 2. 17, 14.

חֵלֶד pr. n. see חֵלֶב no. 2.

חֹלֶד m. *a weasel*, Lev. 11, 29. So called from its swift gliding motion, or from its gliding into holes; comp. Syr. ܚܠܕ insinuavit se. So Sept. Vulg. Targ. Jon. and so Talmud. חולדה a weasel.—Syr. ܚܘܠܕܐ and Arab. خُلْدٌ signify *a mole*.

חֻלְדָּה (weasel) *Huldah*, pr. n. of a prophetess, 2 K. 22, 14. 2 Chr. 34, 22.

חֶלְדַּי (worldly, see חֶלֶד no. 2) *Heldai*, pr. n. m. a) See חֵלֶב no. 2. b) Zech. 6, 10; and also to be read in v. 14 for חֵלֶם.

* חָלָה 1. *to rub smooth, to polish*, kindr. חָלָא; intrans. *to be polished;* pr. from the idea of smoothness, lubricity, so that חָלָה (חָלַי) is kindred to the verbs חָלַב, חָלַף, חָלַק, and also חָלַד q. v. Hence חֲלִי, חֶלְיָה, necklace, female ornaments, so called as being polished.—Syr. ܚܠܝ to be sweet, pleasant, (pr. smooth,) Pa. to adorn, ܚܠܝܐ sweet. So of sweet and pleasant sounds, as Eth. ፃለየ to sing, whence Heb. מַחֲלַת q. v.

2. *to be worn down* in strength, *to be weak*, Judg. 16, 7 sq. Is. 57, 10.

3. *to be sick, diseased*, Gen. 48, 1. חָלָה חֳלִי, as Gr. νοσεῖν νόσον, 2 K. 13. 14. חָלָה אֶת־רַגְלָיו *to be diseased in the feet*, lame, 1 K. 15, 23; of disease from a wound or hurt, 2 K. 1, 2. רָעָה חוֹלָה *a deadly evil*, sore evil, i. e. scarcely curable, Ecc. 5, 12. 15. חוֹלַת אַהֲבָה *sick with love* Cant. 2, 5. 5, 8.

4. *to be pained, hurt*, Prov. 23, 35. Jer. 5, 3.—Hence metaph. *to be concerned, anxious, grieved*, c. עַל 1 Sam. 22, 8. Comp. Eth. ሐለየ to be anxious, for Gr. μεριμνᾷν Matt. 6, 28; see Lud. de Dieu ad h. l.

Niph. נֶחֱלָה 1. *to be worn down* in strength, *to be wearied*, Jer. 12, 13.

2. *to be made sick, to be sick*, Dan. 8. 27. Part. fem. נַחְלָה, e. g. מַכָּה נַחְלָה *a deadly wound*, i. e. severe, scarcely curable, Jer. 14, 17. 30, 12; comp. 10, 19. Nah. 3, 19. So ellipt. נַחֲלָה id. Is. 17, 11.

3. *to be concerned, anxious, grieved*. c. עַל Am. 6, 6.

Piel חִלָּה, imperative חַל 1 K. 13, 6.

1. Pr. *to rub* or *stroke* the face of any one, from the primary force of the root; see in Kal no. 1, and comp. Gr. κηλέω to soothe, to caress. Always fully, חִלָּה פְּנֵי פ׳ *to stroke one's face*, i. q. to soothe, to caress; spoken: a) Of one who strives to please a king or noble, i. q. *to caress, to flatter, to court*, Job 11, 19. Prov. 19, 5. Ps. 45, 13 *the richest of the nations shall make court to thee with gifts*. b) Of one who entreats God's favour, i. q. *to beseech, to supplicate*, Ex. 32, 11. 1 Sam. 13, 12. 1 K. 13, 6. 2 K. 13, 4. Dan. 9, 13. al. Comp. Iliad 8. 371. ib. 10. 454 sq.

2. *to make sick, to afflict* with disease, Deut. 29, 21. Ps. 77, 11 חַלּוֹתִי הִיא *this maketh me sick*, ill.

Pual pass. *to be made weak*, so of a shade in Sheol, Is. 14, 10.

Hiph. præt. הֶחֱלִי, by Syriasm for הֶחֱלָה, Is. 53, 10.

1. *to make sick, diseased*, incurable, e. g. a wound Is. l. c. Mic. 6, 13. Also *to make oneself sick;* Hos. 7, 5 *in the day of our king* הֶחֱלוּ שָׂרִים חֲמַת מִיַּיִן *the princes make themselves sick with the glow of wine*.

2. Trop. *to afflict, to grieve*, Prov. 13, 12.

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Hoph. *to be hurt, wounded*, 1 K. 22, 34.

Hithp. 1. *to make oneself sick, to fall sick*, for grief, 2 Sam. 13, 2.

2. *to feign oneself sick*, 2 Sam. 13, 5. 6.

Deriv. from the signif. *to polish* etc. see in Kal no. 1; from the signif. *to be sick*, חֳלִי, מַחֲלָה, מַחֲלֶה, מַחֲלוּי.

חַלָּה f. *a cake* 2 Sam. 6, 19; espec. as offered in sacrifices, Lev. 8, 26. 24, 5. R. חָלַל no. 1, to bore, to pierce; since such cakes were perforated like biscuits, as among the Arabs and modern Jews.

חֲלוֹם and חֶלֶם m. plur. חֲלוֹמוֹת, *a dream*, Gen. 20, 3. 6. 31, 10. 11. 24. Dreams are put for *trifles, follies, nugæ*, Ecc. 5, 6; comp. v. 2. R. חָלַם.

חַלּוֹן comm. Josh. 2, 18. Ez. 41, 16; plur. חַלּוֹנִים Joel 2, 9, and חַלֹּנוֹת Ez. 40, 16; *a window*, hole for the light, from r. חָלַל to perforate. בְּצַד חַלּוֹן *through a window*, out of a window, Gen. 26, 8. Josh. 2, 15. Judg. 5, 28.

חֹלוֹן and חֹלֹן (sandy, comp. חוֹל) pr. n. *Holon*. a) A city of the priests in the tribe of Judah, Josh. 15, 51. 21, 15; the same called חִילֵן 1 Chr. 6, 43. b) A city of Moab, Jer. 48, 21.

חֲלוֹף m. (r. חָלַף) *a passing away, departure, decease*, as of parents. Prov. 31, 8 בְּנֵי חֲלוֹף *children of decease*, i. e. orphans. Symm. υἱοὶ τῶν ἀποιχομένων. Arab. خلف II, to leave children at death, Mark 12, 19. 20. Acts 18, 21.

חֲלוּפָה f. *overthrow, defeat*, Ex. 32, 18. R. חָלַף.

חֲלַח *Halah*, pr. n. of an Assyrian province, into which a part of the ten tribes were transported by Shalmaneser. Prob. *Calachene*, Καλαχηνή Strab. XVI. 1, Καλαχινή Ptol. VI. 1, the northernmost province of Assyria proper, on the eastern bank of the Tigris. 2 K. 17, 6. 18, 11. 1 Chr. 5, 26. Comp. כָּלַח no. 2.

חַלְחוּל *Halhul*, pr. n. of a town in the mountains of Judah, Josh. 15, 58. Jerome places it near Hebron; and its remains still bear the name *Hûlhûl*; Bibl. Res. in Palest. I. p. 319.

חַלְחָלָה f. (r. חוּל Pilp.) 1. *pain, pang*, of a woman in travail, Is. 21, 3.

2. *trembling, terror*, Nah. 2, 11. Ex. 30, 4. 9.

* חָלַט *ἅπαξ λεγόμ.* in Hiph. i. q. Arab. حَلِطَ, حَلَطَ, *to be quick and hasty* in any thing, *to press, to urge*; for the primary idea see in kindr. חָלַד. 1 K. 20, 33 וַיְמַהֲרוּ וַיַּחְלִטוּהוּ מֵהֶמֶּנּוּ *and they hasted and urged whether* it was *from* (or *of*) *him*. The form וַיַּחְלִטוּהוּ is for Hiph. וַיַּחְלִיטוּהוּ, as וַיַּדְבִּיקוּהוּ for וַיַּדְבְּקוּהוּ 1 Sam. 14, 22. 31, 2. Lehrg. p. 322.

חַלְיִ m. plur. חַלְאִים for חֲלָיִים Lehrg. p. 575. R. חָלָה no. 1.

1. *necklace, trinket*, so called as being polished, Prov. 25, 12. Cant. 7, 2. Arab. حَلْيٌ id.

2. *Hali*, pr. n. of a town in the tribe of Asher, Josh. 19, 25.

חֳלִי m. in pause חֹלִי, c. suff. חָלְיִי, plur. חֳלָיִים. R. חָלָה.

1. *sickness, disease*, both internal Deut. 7, 15. 28, 61; and external Is. 1, 5.

2. *anxiety, affliction, grief*, Ecc. 5, 16 חֳלִי לוֹ for חָלְיוֹ.

3. *an evil, calamity*, Ecc. 6, 2.

חֲלִיָּה fem. of חֲלִי, *a necklace, trinket*, Hos. 2, 15. R. חָלָה no. 1.

חָלִיל m. 1. Subst. *a pipe*, as an instrument of music; so called as being perforated, see r. חָלַל no. 1. Is. 5, 12. 30, 29. 1 K. 1, 40.

2. Adj. *unholy, profane*, see r. חָלַל Pi. no. 3; also as Neut. *something profane*, whence with He parag. חָלִילָה, חָלִלָה (Milêl), pr. *ad profana, profane be it*, i. q. *absit, far be it*, Talmud. חוּלִין לָךְ, an exclamation of abhorrence. So 1 Sam. 20, 2 חָלִילָה לֹא תָמוּת *far be it! thou shalt not die*. comp. 2, 30. Construed a) חָלִילָה לִי with מִן and inf. *far be it from me to do* so and so, Gen. 18. 25. 44. 7. 17. Josh. 24, 16; comp. Job 34, 10. b) With אֵת before a fut. Job 27, 5. 1 Sam. 14, 45 without לִי. 2 Sam. 20, 20.—To both these constructions there is sometimes added יְהוָה, 1 Sam. 24, 7. 26, 11. 1 K. 21, 3. so that the sense is: 'profane or accursed be it from Jehovah,' *God forbid*. Sept. μὴ γένοιτο, or, the primary signification being neglected: 'wo to me from Jehovah, if,

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etc.' Josh. 22, 29 חָלִילָה לָנוּ מִמֶּנּוּ לִמְרֹד בִּיהוָה *wo to us from him* (Jehovah), *if we rebel against Jehovah.*—A somewhat different turn is in 1 Sam. 20, 9 *far be it from thee* (for *me*), *that if I knew . . . I would not tell thee.*

חֲלִיפָה f. (r. חָלַף) 1. *a change*, sc. of morals, life, Ps. 55, 20. Espec. of garments, 2 K. 5, 5 עֶשֶׂר חֲלִיפוֹת בְּגָדִים *ten changes of raiment*, i. e. ten suits, so that one can change himself. v. 22. 23. Judg. 14, 12. 13. Gen. 45, 22; also without בְּגָדִים Judg. 14, 19.

2. *change, exchange, alternation*, espec. of soldiers keeping watch alternately and relieving each other; hence metaph. Job 14, 14 *all the days of my warfare will I wait* עַד־בּוֹא חֲלִיפָתִי *until my exchange come*, until I am relieved by others; the miserable state of the shades in Sheol being compared to the hard service of a soldier on guard. Also spoken of new troops succeeding in place of those fatigued; Job 10, 17 חֲלִיפוֹת וְצָבָא עִמִּי by Hendiadys, *changes and a host* are *against me*, i. e. hosts continually succeeding each other. So of similar changes or alternations of labourers, adv. *in alternate courses, alternately*, 1 K. 5, 28 [14].

חֲלִיצָה f. *spoil, booty*, stripped from the dead bodies of the slain, 2 Sam. 2, 21. Judg. 14, 19. R. חָלַץ.

* חָלַךְ obsol. root, Arab. حلك *to be black;* metaph. *to be dark, sad, wretched*, as عمر حالك a wretched life.—The primary idea is prob. to burn, to scorch; and then this root is a softened form from Chald. חֲרַךְ, Arab. حرق, to scorch; comp. חוּם black, from r. חוּם and חָמַם. Hence

חֵלְכָה or חַלְכָא m. adj. quadril. (for ה or א added at the end, see Lehrg. p. 865.) Ps. 10, 8; in pause חֵלָכָה v. 14; Plur. חַלְכָאִים v. 10 Cheth. *wretched, afflicted, the poor;* so the ancient versions correctly.—[The vowels belong to Keri, which takes חֵל as i. q. חֵיל *host;* hence חֵלְכָה *thy host;* also חֵל כָּאִים *the host of the afflicted*, see כָּאָה. Hengstenberg (ad v. 8) regards חֵלְכָה as compounded from the two roots חָלָה to be weak, ill, and כָּאָה to be afflicted.—R.

* חָלַל 1. *to bore through, to perforate, to pierce*, Arab. خَلَّ Conj. I and V; also reflex. or intrans. *to be pierced, wounded*, Ps. 109, 22.—Hence חָלָל, חָלִיל, חַלָּה, חַלּוֹן, מְחִלָּה. Comp. Pi. and Po.

2. *to lay open, to loose, to dissolve*, Arab. حَلَّ; similar are Gr. χαλάω, λύω. Comp. Pi. and Hiph.

3. Denom. from חָלִיל, *to play the pipe, to pipe*, comp. Piel no. 4. Part. חֹלְלִים Ps. 87, 7.

Piel 1. *to pierce, to wound*, Ez. 28, 9.

2. *to loose* a covenant, i. e. *to break, to violate*, Ps. 55, 21. 89, 35.

3. *to lay open*, to give access to; hence *to make common, to profane, to defile*, since holy things were not open to the people; e. g. a sanctuary Lev. 19, 8. 21, 9 sq. Mal. 2, 11; the sabbath Ex. 31, 14; the name of God 19, 22. Mal. 1, 12; priests Is. 43, 28; a father's bed by incest Gen. 49, 4; also splendour, i. q. to pollute, destroy, Is. 23, 9.—Prægn. Ps. 89, 40 חִלַּלְתָּ לָאָרֶץ נִזְרוֹ *thou hast profaned his crown* (casting it) *to the ground*, comp. 74, 7. Ez. 28, 16. חִלֵּל בִּתּוֹ *to make common* (*pollute*) *one's daughter*, to prostitute her, Lev. 19, 29; comp. 21, 7. 14. חִלֵּל הַכֶּרֶם *to make common a vineyard* (which had been consecrated for the first three years Lev. 19, 23), i. e. to gather its fruits for common use, Deut. 20, 6. 28, 30. Jer. 31, 5.—Hence חֹל, חָלִילָה.

4. Denom. from חָלִיל, *to play the pipe, to pipe*, 1 K. 1, 40.

Pual pass. of Pi. no. 1, Ez. 32, 26; pass. of no. 3, Ez. 36, 23.

Po. חוֹלֵל *to pierce, to wound.* Is. 51, 9 מְחוֹלֶלֶת תַּנִּין *who hath pierced the great dragon*, i. e. Egypt. Pass. part. מְחֹלָל *pierced, wounded*, Is. 53, 5. Sept. ἐτραυματίσθη.

Niph. נִחַל from נִחְלַל, inf. הֵחֵל (like הִמֵּס), fut. יֵחַל, תֵּחַל Lev. 21, 9, pass. of Piel no. 3, *to be profaned, defiled*, Ez. 7, 24. 20, 9. 14. 22. Lev. 21, 4.

Hiph. הֵחֵל 1. *to loose, to set free.* Hos. 8, 10 וַיָּחֵלּוּ מְעַט מִמַּשָּׂא מֶלֶךְ *and they* (the hostile nations) *shall presently set* them *free from the burden of the king*, i. e. from his oppressive rule.

2. *to loose*, i. e. *to break* one's word, faith, Num. 30, 3.

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3. i. q. Piel no. 3, *to profane, to defile*, Ez. 39, 7.

4. *to begin*, like Engl. *to open*, as also in many synonymous words, e. g. Arab. فتح to open, to begin; Syr. ܫܪܐ to loose, to open, to begin; Germ. eröffnen. —Constr. with לְ and inf. Gen. 6, 1. 10, 8; without לְ Deut. 2, 25, 31. 1 Sam. 3, 2. Rarely followed by a finite verb, as Deut. 2, 24 הָחֵל רָשׁ. 1 Sam. 3, 12 הָחֵל וְכַלֵּה *beginning and finishing*, i. e. from beginning to end. Gen. 9, 20 וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה *and Noah began* to be *a husbandman*, was the first husbandman. —Also *to have a beginning, to be begun*, Num. 17, 11 [16, 46]. 2 Chr. 29, 27.

Hoph. pass. *to be begun, cœptum est*, Gen. 4, 26.

Deriv. חֹל, חַלָּה, חָלִיל, חַלּוֹן, מְחִלָּה, תְּחִלָּה, and

חָלָל m. adj. 1. *pierced, wounded*, i. e. mortally, Job 24, 12. Ps. 69, 27. Jer. 51, 52. Often also *killed, slain*, in a private feud Deut. 21, 1. 2. 3. 6; oftener in battle Josh. 11, 6. Judg. 9, 40. al. Collect. Deut. 32, 42. Ez. 6, 7. חֲלַל חָרֶב *slain with the sword* Num. 19, 16. Ez. 31, 17. 18; and trop. on account of the antith. חַלְלֵי־רָעָב *slain of famine* Lam. 4, 9; comp. Is. 22, 2.—In respect to the active signif. of *slayer*, i. e. soldier, which some have unnecessarily proposed, see Comment. on Is. 22, 2. Thesaur. p. 478.

2. *profane, polluted*, Ez. 21, 30 [25]; see the root Pi. no. 3. Fem. חֲלָלָה (joined with זוֹנָה) one *profaned, polluted*, a prostitute, Lev. 21, 7. 14.

*חָלַם fut. יַחֲלֹם 1. i. q. Arab. حَلَمَ Conj. I. V, *to be fat, full, rounded*, kindr. with חָלַב; and as this takes place at puberty, hence *to arrive at puberty, to become ripe, manly*, like כָּלַם, غَلِمَ puber, coëundi cupidus fuit.—Job 39, 4 [7] *their young ones* יַחְלְמוּ *grow up ripe, puberes fiunt*, full of manly vigour; spoken of the ibex.

2. *to dream;* spoken primarily of the sensual dreams of puberty; comp. حُلْمٌ nocturnal pollution, a dream; حَلَمَ to suffer nocturnal pollution, to dream; VIII, to arrive at puberty; Syr. and Ethiop. to dream; see Thesaur. p. 479. —Gen. 37, 5 sq. 42, 9. Is. 29, 8. חוֹלֵם חֲלוֹם *a dreamer of dreams*, i. q. נָבִיא, since dreams were regarded as a medium of divine communication, Deut. 13, 2. 4. Comp. Joel 3, 1. Num. 12, 6.

Hiph. 1. Pr. to make fat, sound, well; hence *to heal, to let recover*, Is. 38, 16. Syr. Pe. Ethpe. to be sound, strong, robust.

2. *to cause to dream*, Jer. 29, 8.

Deriv. חֲלוֹם, חַלָּמוּת, אַחְלָמָה.

חֵלֶם m. 1. Chald. emph. חֶלְמָא, *a dream*, Dan. 2, 4 sq. 4, 2 sq.

2. *Helem*, pr. n. m. see חֶלְדַּי b.

חֲלֹם see חֲלוֹם.

חַלָּמוּת f. ἅπαξ λεγόμ. Job 6, 6, a much vexed passage, where however all agree that the context requires this word to mean some kind of *insipid, tasteless food*. The exact signification can be determined only by the etymology. The form חַלָּמוּת then (from r. חָלַם, after the form פַּלָּצוּת) denotes pr. *somnolency, dreaminess*, and hence *fatuity, simplicity, folly* (comp. Ecc. 5, 2. 6), any thing *simple, foolish;* which may then be trop. referred to tasteless food, just as vice versa the notion of *insipidness* is transferred from food to discourse; comp. μωρός in Dioscorides, spoken of tasteless roots. What this food was, is clearly shown by the Syriac translator, who renders it ܚܠܡܬܐ, a word similar to the Heb. name, and denoting *portulaca, purslain*, an herb formerly eaten as salad, and proverbial for its insipidity among the Arabs, Greeks, and Romans; comp. أَحْمَقُ مِنْ رِجْلَةٍ portulaca stultior, see Meidanii Prov. no. 344, p. 219 ed. H. A. Schultens; Golius ad Sententias Arab. no. 81. So Greek μωρὸν λάχανον, βλίτον, whence βλίτων, βλιτάς, βλιτομάμας Aristoph. Nub. 997. of a silly person; and so Lat. *bliteus* Plaut. Trucul. 4. 4. 1. Hence called البَقْلَةُ الحَمْقَاءُ *olus fatuum, silly herb*, which very word the Arabic translator of Job puts for the Syr. ܚܠܡܬܐ. Hence in Job l. c. יִיר חַלָּמוּת *purslain-slime*, prob. spoken contemptuously for *purslain-broth*, as in

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German any long and tedious discourse is jestingly called *Kohl-Brühe*, cabbage-broth. See Thesaur. p. 480.—The Rabbins and Targums regard חֲלָמוּת as the same with Chald. חֲלָבוֹן and חֲלָבוֹן yolk of an egg, from r. חָלַם i. q. חָלַב no. 1; and *slime of a yolk* they explain by the white of an egg, as a tasteless, insipid food. This in itself is not ill; but the former interpretation is to be preferred, on account of the analogy of so many languages.

חַלְמִישׁ m. quadrilit. *flint, silex*, any hard stone, Job 28, 9. Ps. 114, 8; more fully צוּר חַלְמִישׁ Deut. 8, 15. 32, 13. The Arabic has خَلَنْبُوس, according to others خَلَنْبُوس, pyrites. The primary idea seems to be that of *smoothness*, which is found in several roots beginning with חל, e. g. חָלַב, חָלָה, חָלַק; comp. Lat. *glaber, gladius*, Germ. *glatt*. Comp. also Gr. χάλιξ silex.

חֵלֶן (strong, r. הוּל) *Helon*, pr. n. m. Num. 1, 9. 2, 7.

חֹלֶן see חוֹלֹן.

* חָלַךְ fut. יַחֲלֹךְ, *to slip, to glide*, spoken of the swift motion of any thing smooth; the primary idea being that of *smoothness* and *slipperiness*, as of fat things; comp. חָלַב, also חָלַד, חָלַם, Gr. ἁλείφω; and so Germ. *schlüpfen*, Engl. *to slip*, with the sibilant prefixed.—Hence

1. *to glide along, to pass by*, Job 4, 15. 9, 11. 26. Cant. 2, 11. Also, *to pass on* 1 Sam. 10, 3; *to pass away*, to perish, Is. 2, 18; *to pass beyond* sc. a law, to transgress. Is. 24, 5. [Here too may be referred: Ps. 90, 5. 6, of herbage, *to pass away*, to wither and die; also Hab. 1, 11 אָז חָלַף רוּחַ וַיַּעֲבֹר וְאָשֵׁם *then his spirit passes over and he transgresses and is guilty*, i. e. his spirit overflows, becomes proud and arrogant. The signif. *to flourish, to revive*, given in no. 2. b, is doubtful in Kal.—R.

2. *to pass through*; hence causat. a) *to pierce, to transfix*, Judg. 5, 26. Job 20, 24. b) *to let spring up*, as new shoots pierce the ground, i. e. *to grow green, to flourish*, as a plant Ps. 90, 5. 6. Trop. of the mind, *to revive, to be renovated*, Hab. 1, 11. But see in no. 1.

3. Intens. *to pass on against* any one, *to assail*, Job 11, 10; *to rush on*, as the wind Is. 21, 1; a stream Is. 8, 8.

4. *to change*, intrans. i. q. *to be changed*, pass. of Pi. and Hiph. Ps. 102, 27.

Piel *to let pass away, to change*, e. g. garments Gen. 41, 14. 2 Sam. 12, 20. Syr. Pa. id.

Hiph. 1. *to change*, i. q. Piel, Gen. 35, 2. Lev. 27, 10. Ps. 102, 27; *to alter* Gen. 31, 7. 41.

2. *to change* for new, *to renew, to revive, to make flourish again*, e. g. a tree Is. 9, 9. Also intrans. *to revive, to flourish again*, pr. to produce new sprouts, foliage, Job 14, 7. Hence with כֹּחַ, *to renew one's strength*, to gain new strength, Is. 40, 31. 41, 1; and so ellipt. without כֹּחַ, Job 29. 20.

Deriv. חֲלָה, חֲלוֹף, חֲלִיפָה, מַחֲלָה, מַחֲלֻפוֹת.

חֲלַךְ Chald. *to pass*, spoken of time, Dan. 4, 13. 20. 29.

חֵלֶף 1. pr. subst. exchange; hence as Prep. *in exchange for, instead of, for*, Num. 18, 21. 31.

2. *Heleph*, pr. n. of a place in Naphtali, Josh. 19, 33.

* חָלַץ fut. יַחֲלֹץ 1. *to draw out* e. g. the breast to suckle Lam. 4, 3. Also *to draw off, to pull off*, sc. the shoe, Deut. 25, 10. Arab. خلع id. ץ and ע being interchanged.

2. *to withdraw oneself, to depart*, with מִן, Hos. 5, 6. Arab. خلع discessit e loco.

3. Part. pass. חָלוּץ *expeditus, stripped*, spoken of a warrior disencumbered from all impediments *expedite* for war or battle, i. q. *armed, ready, alert* for conflict, comp. Lat. 'expedire se ad pugnam' Liv. 38. 21. Tac. Hist. 2. 99. So Josh. 6, 7. 9. 13. Num. 32, 21. 27. Deut. 3, 18. More fully חָלוּץ לַמִּלְחָמָה Num. 32. 29; לַצָּבָא 1 Chr. 12, 23; plur. חֲלוּצֵי צָבָא Num. 31, 5. Josh. 4, 13. חֲלוּצֵי מִלְחָמָה Is. 15, 4. i. q. גִּבּוֹרֵי כֹחַ Jer. 48, 41.

Piel intens. 1. *to pull off* garments by force, i. e. *to strip, to spoil*, with acc. of pers. Ps. 7, 5 *and if I have spoiled him that without cause is mine enemy*. Syr. Pe. and Pa. id.

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2. *to draw out, to take away*, e. g. stones from a wall, Lev. 14, 40. 43.

3. *to deliver* sc. from danger, 2 Sam. 22, 20. Ps. 6, 5. 50, 15. 81, 8.

Niph. 1. Pass. of Kal no. 3, *to expedite oneself* for war or battle, *to arm oneself*, Num. 31, 3. 32, 17.

2. Pass. of Piel no. 3, *to be delivered* sc. from danger, Ps. 60, 7. 108, 7.

Hiph. *to make alert, strong, vigorous*, e. g. the bones, Is. 58, 11.

Deriv. חֲלִיצָה, מַחֲלֻצוֹת, and the two here following.

חָלָץ only Dual חֲלָצַיִם *the loins*, where one girds himself for strength, vigour, activity; see r. חָלַץ Kal no. 3. Hence *to gird up the loins*, to prepare for an encounter, Job 38, 3. 40, 7; *to come forth out of one's loins*, i. e. to be begotten of him, Gen. 35, 11.—Chald. חַרְצִין, Syr. ܚܨܐ, ל or ר being dropped.

חֶלֶץ in pause חֶלֶץ (perh. loin, i. q. חָלָץ) *Helez*, pr. n. m. a) 1 Chr. 2, 39. b) 2 Sam. 23, 26; for which חֶלַי 1 Chr. 11, 27. 27, 10.

חָלַק * fut. יַחֲלֹק 1. *to be smooth*. Arab. خَلِقَ and خَلُقَ id. but خَلَقَ act. to form, to make, pr. to smooth off; to which is kindr. حَلَقَ to cut off the hair, pr. to make smooth the head or chin. This signif. of smoothness is found in several families of roots beginning with *gl*, and espec. *glc*, in the occidental languages also; as Gr. *χαλκός, χάλιξ* smooth silex, *calculus; κόλαξ* a smooth man, flatterer, i. q. חָלָק no. 2; *γλυκύς* of which the primary idea lies in touch; *γλοῖος, γλίσχρος*, Lat. *glacies, glaber, gladius, glisco, gluten;* Germ. *glatt, gleiten, Glas, gleissen* i. q. glänzen; Engl. *to glide, glass, glue*, etc. comp. Heb. גָּלַח, جلا, to polish.—Metaph. *to be smooth, bland, flattering*, e. g. the heart Hos. 10, 2; the lips, words, Ps. 55, 22.

2. *to divide, to distribute, to appropriate*, espec. by lot, Josh. 14, 5. 18, 2. 22, 8. This signif. is derived from the noun חֵלֶק, which denotes pr. a smooth stone used as *a lot*, comp. Chald. חֵלָק a reckoning-stone, lot, חֲלָקָּה[6] id. Secondary forms are Arab. حَلَقَ to destine, to predestine, Eth. ሐለቀ to number, to reckon among, ሕልቅ number, lot; comp. Aram. חוּלָקָא, חֻלְקָא lot, חֲלָקָא land divided by lot, an inheritance —2 Sam. 19, 30. 1 Sam. 30, 24 יַחֲלֹקוּ *they shall divide* (*share*) *together*, i. e. alike, in equal portions. Prov. 17, 2 *he shall share the inheritance along with the brethren*, i. e. shall have an equal portion, comp. Job 27, 17. With עִם *to divide with* any one, to be partner with him, Prov. 29, 24; with לְ *to divide out to* any one, *to impart to* him, Deut. 4, 19. 29, 25. Neh. 13, 13; with בְּ of thing, Job 39, 17 וְלֹא חָלַק לָהּ בַּבִּינָה *nor hath he imparted to her with* (of) *understanding*. Comp. חֵלֶק no. 2.

3. *to divide out as spoil*, i. q. *to spoil*, from חֵלֶק no. 2. 2 Chr. 28, 21 *Ahaz spoiled the house of the Lord and the house of the king and the princes*. Sept. well ἔλαβεν τὰ ἐν τῷ οἴκῳ, the *house* being put for what is therein contained, see בַּיִת no. 10.

Niph. 1. *to be divided out, distributed*, Num. 26, 53. 55.

2. *to divide* or *distribute oneself*. Job 38, 24. Prægn. Gen. 14, 15 וַיֶּחָלֶק עֲלֵיהֶם *and he divided himself against them*, i. e. divided his forces and attacked them. Job 38, 24.

3. *to divide among themselves*, like Hithp. 1 Chr. 23, 6 וַיְחַלְּקֵם *and he divided them* into courses. 24, 3. But the better reading is וַיֶּחָלְקֵם, see Lehrg. p. 462.

Piel 1. Like Kal no. 2, *to divide out, to distribute*, e. g. spoil, prey, Gen. 49, 27. Ps. 68, 13; with לְ *to distribute among*, 2 Sam. 6, 19. Is. 34, 17. 1 K. 18, 6 וַיְחַלְּקוּ לָהֶם אֶת־הָאָרֶץ *they divided the land between them*. Also c. לְ i. q. *to apportion, to assign*, Job 21, 17. Is. 53, 12 אֲחַלֶּק־לוֹ בָרַבִּים *I will assign him* a portion *among the great*.

2. *to disperse*, Gen. 49, 7. Lam. 4, 16.

Pual *to be divided out, distributed*, Is. 33, 23. Am. 7, 17. Zech. 14, 1.

Hiph. 1. Trans. of Kal no. 1, *to make smooth, to shape*, as an artisan Is. 41, 7. Metaph. *to make smooth the tongue*, i. q. *to flatter*, Ps. 5, 10. Prov. 28, 23; and so *to make smooth one's words*, id. Prov.

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2, 16. 7, 5; also without accus. Prov. 29, 5 גֶּבֶר מַחֲלִיק עַל־רֵעֵהוּ *a man who flattereth another.* Ps. 36, 3.

2. Causat. of Kal no. 2. Jer. 37, 12 לַחֲלֹק מִשָּׁם *to obtain from thence his portion*, his inheritance; so Vulg. Targ. But Kimchi: *that he might slip away from thence*, a signif. which might easily come from that of smoothness.

Hithp. *to divide among themselves*, Josh. 18, 5.

Deriv. חֶלֶק — חֲלַקְלַקּוֹת, מַחֲלָקֹת.

חָלָק m. adj. 1. *smooth*, opp. to hairy, rough, Gen. 27, 11; hence *bare, bald*, of a mountain Josh. 11, 17. 12, 7. Trop. *smooth*, i. e. *bland, flattering*, of the palate (i. e. mouth, words) of a harlot, Prov. 5, 3; comp. 26, 26.

2. *slippery, deceitful, false*, Ez. 12, 24; comp. 13, 7.

חֲלָק Chald. *lot, portion, part*, Ezra 4, 16. Dan. 4, 12. 20. Comp. Heb. חֵלֶק.

חֵלֶק m. c. suff. חֶלְקִי; plur. חֲלָקִים, constr. חַלְקֵי, once חַלְקֵי Dag. euph. Is. 57, 6.

1. *smoothness, polish*, Is. 57, 6 spoken of idol-worshippers: בְּחַלְקֵי נַחַל חֶלְקֵךְ הֵם גּוֹרָלֵךְ *with the smooth* (stones) *of the torrent* is *thy portion; these, these are thy lot.* i. e. with idols formed of smooth stones set up (comp. 1 Sam. 17, 40) is thy intercourse, these are thy gods; as immediately follows: *even to them hast thou poured out a drink-offering*, etc. So Targ. and most intpp. Others: *in the bare* (smooth) *places of the valley is thy lot*, i. e. in the open (not wooded) places dost thou worship idols. In either case there is a play upon the double meaning of חֵלֶק i. e. smoothness also portion.—Metaph. *smoothness, flattery*, Prov. 7, 21.

2. *part. portion, share, lot*, Job 32. 17. Josh. 18. 5. 6. 9. חֵלֶק כְּחֵלֶק *portion as portion*, like portions, Deut. 18, 8. Spoken of the portion of the sacrifices allotted to the Levites Lev. 6. 10; of a portion of spoil Gen. 14, 24. Num. 31, 36. 1 Sam. 30, 24. Hence for *spoil* itself Job 17, 5 לַחֵלֶק יַגִּיד רֵעִים *who betrayeth friends to the spoil*, i. e. concr. spoilers. Hab. 1, 16. Especially of a lot or portion by inheritance. Josh. 14, 4. 15, 13. 18, 7 *the Levites shall have no portion* (חֵלֶק) *among you.* חֵלֶק עַמִּי *the portion of my people* i. e. the land of Israel, Mic. 2, 4; comp. Is. 61, 7.—In phrases: a) לוֹ חֵלֶק (אֶרֶץ) יֵשׁ וְנַחֲלָה עִם פ׳ *he has* (or *has not*) *lot and possession with* any one, i. e. receives a like portion, partakes with him (*κοινωνεῖν τινι*) Deut. 10, 9. 14, 27. 29. 18, 1; אֶת פ׳ ib. 12, 12. Metaph. *to participate with, to consort with*, Ps. 50, 18; comp. Dan. 4, 12. b) חֵלֶק לוֹ בְּ (אֶרֶץ) יֵשׁ *he has* (or *has not*) *part in* any thing, partakes in it (*κοινωνεῖν τινος*) Num. 18, 20. Ecc. 9, 6. Hence אֵין חֵלֶק לוֹ בְּפ׳ *to have no part in* any one, i. q. to have nothing to do with him. 2 Sam. 20. 1. 1 K. 12, 16. Gen. 31, 14. Josh. 22, 25. 27; also Neh. 2, 20. c) חֵלֶק יַעֲקֹב *the portion of Jacob*, i. e. Jehovah, whom it is allotted to Israel to worship, Jer. 10, 16. 51, 19; comp. Deut. 4, 19. Ps. 16. 5. 142. 6. Vice versa, חֵלֶק יְהוָה *the portion of Jehovah*, i. e. the people of Israel, whom God has allotted to himself to protect and cherish, Deut. 32, 9. d) *lot, portion* in this life. *μοῖρα*, Ecc. 2, 10. 3, 22. 5, 17. Job 20, 29. 31, 2 חֵלֶק אֱלוֹהַּ *lot appointed of God.*

3. *a portion* of land, q. d. *fields, territory*, 2 K. 9, 10. 36. 37. So by transpos. Chald. חֶקְלָא and Ethiop. ħΦA field. Hence *the land, terra firma*, as opp. to the sea, Am. 7, 4.

4. *Helek*, pr. n. of a son of Gilead, Num. 26, 30. Josh. 17, 2.—Patronym. חֶלְקִי *Helekite* Num. l. c.

חַלָּק adj. (r. חָלַק) *smooth;* 1 Sam. 17, 40 חֲמִשָּׁה חַלְּקֵי אֲבָנִים *five smooth ones of the stones*, i. e. five smooth stones. For this idiom comp. Is. 29, 19. Hos. 13, 2; see Lehrg. p. 678.

חֶלְקָה f. i. q. חַלָּק 1. *smoothness, smooth part*, Gen. 27. 16. Plur. *smooth* i. e. *slippery places* Ps. 73, 18. Metaph. *flattery* Prov. 6, 24. Plur. חֲלָקוֹת *smooth things, flatteries.* Is. 30, 10. שְׂפַת חֲלָקוֹת *flattering lips* Ps. 12, 3. 4.

2. *portion, part;* with שָׂדֶה added, *portion of a field* Gen. 33, 19. Ruth 2, 3; so without שָׂדֶה id. 2 Sam. 14, 30. 31. 23, 12.

3. Constr. חֶלְקַת as pr. n. *Helkath.* a) A city of the Levites in Asher, Josh. 19, 25; written חֶלְקָת 21. 31. b) חֶלְקַת הַצֻּרִים *Helkath-hazzurim* (field of swords) a place near Gibeon, 2 Sam. 2, 16.

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חֲלַקָּה f. plur. חֲלַקּוֹת *flatteries*, Dan. 11, 32. R. חָלַק Hiph.

חֶלְקָה f. *partition, division*, 2 Chr. 35, 5. R. חָלַק.

חֶלְקַי (for חֶלְקְיָה Jehovah his portion) *Helkai*, pr. n. m. Neh. 12, 15.

חִלְקִיָּה and חִלְקִיָּהוּ (portion of Jehovah, i. e. specially assigned to God,) pr. n. *Hilkiah*. a) A high priest in the reign of Josiah, 2 K. 22, 8. 12. b) The father of Jeremiah, Jer. 1, 1. c) The father of Eliakim, 2 K. 18, 18. 26. Is. 22, 20. 36, 3. d) 1 Chr. 26, 11. e) Jer. 29, 3. f) 1 Chr. 6, 30. g) Neh. 8, 4.

חֲלַקְלַקּוֹת plur. f. (r. חָלַק) 1. *slipperiness*, q. d. *smooth* or *slippery places*, Ps. 35, 6. Jer. 23, 12.

2. *flatteries, blandishments*, Dan. 11, 21. 34.

* חָלַשׁ 1. Fut. יַחְלֹשׁ, *to prostrate, to overthrow, to discomfit*, Ex. 17, 13; with בְּ Is. 14, 12, like Engl. *to triumph over*. Arab. حَلَسَ to prostrate, حَلِسٌ manful, brave.—Hence חֲלוּשָׁה.

2. Fut. יֶחֱלַשׁ intrans. pr. *to be prostrate*, i. e. *to be weak, frail, to waste away*, Job 14, 10. Syr. Ethpa. to be weakened, ܐܬܚܫܡ weak.—Hence

חַלָּשׁ m. *weak*, Joel 4, 10.

I. חָם m. (r. חָמָה) only c. suff. חֲמִיךָ, חֲמִיהָ; *a father-in-law*, Gen. 38, 13. 25. 1 Sam. 4, 19. 21. Fem. is חָמוֹת q. v. It follows the analogy of the irregular nouns אָב, אָח, Lehrg. p. 479. 605. 606. Arab. حَمٌ, حَمْوٌ, father-in-law, a relative of husband or wife, Eth. ሐሞ father-in-law, ተሐመወ to contract affinity, to become a son-in-law, Samar. אחם father-in-law, also one betrothed. Corresponding is the Greek γαμβρός for γαμιρός father-in-law, son-in-law, bridegroom, kinsman, from γάμος, γαμέω. See r. חָמָה, also חָמַם.

II. חָם (r. חָמַם) 1. Adj. *warm, hot*, e. g. of bread just baked Josh. 9, 12. Plur. חַמִּים Job 37, 17.

2. *Ham*, pr. n. a) A son of Noah, whose posterity are described in Gen. 10, 6–20 as occupying the southernmost regions of the known earth. thus according aptly with his name, i. e. warm, hot.

b) A name of Egypt, prob. its domestic name among the Egyptians themselves; but so inflected by the Hebrews as to refer it to Ham the son of Noah, as the progenitor of the Egyptians as well as other southern nations. Ps. 78, 51. 105, 23. 27. 106, 22.—In the Coptic language, the name of Egypt is written ⲭⲏⲙⲓ, in the Sahidic dialect ϩⲏⲙⲉ; which words, according to Plutarch, have the signification of blackness and heat; de Iside et Osir. VII. p. 437. Reisk. So also according to their Coptic etymology; see Peyron Lex. p. 66. In the hieroglyphic language it is written with two letters, KM. The same name for Egypt is likewise found in the Rosetta Inscription, in which this word occurs more than ten times, (line 1, 6. 7, 8, 11, 12, 13,) and is read by Champollion *Chmé*. See Jablonski Opusc. ed te Water I. p. 404 sq. Champollion l'Egypte sous les Phar. I. p. 104 sq. Gramm. p. 152. Åkerblad Lettre à Silv. de Sacy sur l'inscription de Rosette p. 33–37.

חֹם m. 1. pr. inf. of r. חָמַם *to be warm*, e. g. בְּהֻמָּם Jer. 51, 39.

2. Subst. *warmth, heat*, Hos. 1, 6; of the day Gen. 18, 1. 2 Sam. 15, 5; of the sun 1 Sam. 11, 9. Neh. 7, 3; comp. Gen. 8, 22. Is. 18, 4.

* חָמָא obsol. root, Arab. خَمَّا *to become thick, to curdle, to coagulate*, as milk. The primary idea seems to be that of *growing together, coalescing*; see חָמָה, and the remarks on the syllables חם, עם, גם, under עָמַם.—Hence חֲמָאָה, מַחֲמָאֶת, and חֵמָה no. II.

חֲמָא. by Chaldaism for חֵמָה, *anger, wrath*, Dan. 11, 44.

חֲמָא, חֶמְאָא, Chald. f. i. q. Hebr. חֵמָה, *heat, anger, wrath*, Dan. 3, 13. 19.

חֶמְאָה f. (r. חָמָא) 1. *curdled milk, curds*, Gen. 18, 8. Judg. 5, 25 where comp. Jos. Ant. 5. 5. 4 γάλα διεφθορὸς ἤδη, milk in this state having an inebriating power. Is. 7, 22. 2 Sam. 17, 29. Poet. also for *milk* in general, Job 20. 17. Is. 7, 15. Deut. 32. 14. *To eat curdled milk and honey* Is. 7, 22, i. e. by those

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who remain in the land after it is desolated by the enemy, without fruits and grain; see in בָּי B. 2. a.—Sept. *βούτυρον*, Vulg. *butyrum*, which in most places is inept; see Thesaur. p. 486.—Plur. חֲמָאוֹת, see מַחֲמָאוֹת.

2. *cheese*, Prov. 30, 33.

Deriv. by syncope חֶמְאָה II. q. v.

חָמַד * fut. יַחְמֹד and יֶחְמַד, whence plur. 1 pers. נֶחְמָדֵהוּ Is. 53, 2.

1. *to desire, to covet*, Ex. 20, 17. 34, 24. Mic. 2, 2.

2. *to delight in* any thing, *to take pleasure in*, Ps. 68, 17. Is. 1, 29. Prov. 12, 12; also with dat. pleon. לוֹ, Prov. 1, 22.—Part. pass. חָמוּד pr. *desired, delighted in*; hence *something desirable, pleasant, a delight*, what is dearest to any one, Job 20, 20. Ps. 39, 12. חֲמוּדֵיהֶם Is. 44, 9 *their delights*, i. e. idols, comp. Dan. 11, 37.

Niph. part. נֶחְמָד *desired*, i. e.

1. *desirable, pleasant, grateful*, Gen. 2, 9. 3, 6.

2. *precious*, Ps. 19, 11. Prov. 21, 20.

Piel i. q. Kal no. 1. Cant. 2, 3 בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי *in his shade I desire to sit down*. Heb. Gr. § 139. 3.

Deriv. חֶמְדָּה, מַחְמָד, and the four here following.

חֶמֶד m. *desirableness, pleasantness, beauty*; Ez. 23, 6 בַּחוּרֵי חֶמֶד *comely young men*. Is. 32, 12 כְּדֵי חֶמֶד *pleasant fields*, comp. Am. 5, 11. Is. 27, 2 in some copies; others חֶמֶר.

חֶמְדָּה f. (r. חָמַד) 1. *desire*, 2 Chr. 21, 20 *he departed* בְּלֹא חֶמְדָּה *undesired*, i. e. regretted by none.

2. *object of desire, a delight*, 1 Sam. 9. 20. Dan. 11, 37 חֶמְדַּת נָשִׁים *the delight of women*, where the context requires us to understand some idol specially worshipped by the Syrian women, as Astarte, Anaïtis.

3. *pleasantness*, excellence. Jer. 3, 19. אֶרֶץ חֶמְדָּה *a pleasant land*. Ez. 26, 12. כְּלֵי חֶמְדָּה *precious vessels* 2 Chr. 32, 27. 36, 10. Nah. 2, 10.

חֲמֻדוֹת and חֲמוּדוֹת f. plur. *precious things*, Dan. 11, 38. 43. בִּגְדֵי ח׳, כְּלֵי חֲמוּדוֹת *goodly raiment, precious vessels*, Gen. 27, 15. 2 Chr. 20, 25. לֶחֶם חֲמוּדוֹת *savoury food*, delicacies, from which a person fasting was wont to abstain, Dan. 10, 3. אִישׁ חֲמוּדוֹת Dan. 10, 11. 19, and without אִישׁ 9, 23, *man of* God's *delight*, i. e. *beloved* of God. R. חָמַד.

חֶמְדָּן (pleasant) *Hemdan*, pr. n. m. Gen. 36, 26. In 1 Chr. 1, 41 it is written חַמְרָן, by an error of the transcribers.

חָמָה * obsol. root. 1. *to join together*, spec. *to join in affinity*; hence חָם father-in-law, חֲמוֹת. Comp. אָמָה, and also the force of the syllables חם, עם, גם, under עָמַם.

2. *to surround with a wall*; pr. to keep or hold together things conjoined. Arab. حما. Hence חוֹמָה, and pr. names רַחְמַי, חָמָה.

חַמָּה f. (r. חָמַם) 1. *warmth, heat* of the sun, Ps. 19, 7.

2. Poet. for *the sun* itself, Job 30, 28. Cant. 6, 10. Is. 30, 26. So often in the Mishna.

I. חֵמָה f. once חֵמָא Dan. 11, 44, constr. חֲמַת; for יְחֻמָּה from r. יָחַם.

1. *heat*, sc. from wine, Hos. 7, 5; hence meton. for *wine* itself as heating, Hab. 2, 15.

2. *heat* of anger, i. q. *anger, wrath*, often coupled with synon. אַף, espec. in the later books and in poetry, Gen. 27, 44. Deut. 29, 27. Jer. 7, 20. Esth. 2, 1. 3, 5. Ps. 37, 8. Prov. 15, 1. 21, 14. al. אִישׁ חֵמָה, בַּעַל חֵמָה, *a man of wrath*, an angry man, Prov. 15, 18. 29, 22. Often of *the wrath of God*, Is. 27, 4. 34, 2. Ez. 7, 8. Nah. 1, 6. al. כּוֹס חֵמַת הַחֵמָה Jer. 25, 15, and כּוֹס חֲמָתָה Is. 51, 17, *the cup of wrath*, of which Jehovah causes the nations to drink; see in כּוֹס no. 1, comp. Rev. 16, 19 and Job 21, 20 *he shall drink of the wrath of the Almighty*.—Plur. חֵמוֹת Prov. 22, 24. Ps. 76, 11.

3. *poison*, so called as causing inflammation, Deut. 32, 24. 33. Ps. 58, 5. Job 6, 4. Arab. حُمَةٌ id.

II. חֲמָה f. i. q. חֲמָאָה, the radical א being dropped, *milk*, Job 29, 6.

חַמּוּאֵל (wrath of God) *Hammuel*, pr. n. m. 1 Chr. 4, 26. R. חָמַם.

חֲמוּדוֹת see חֲמֻדוֹת.

חֲמוּטַל (father-in-law or kinsman of the dew, or perh. for חֲמוֹת טַל) *Hamutal*, pr. n. of the wife of king Josiah, 2 K.

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23, 31. 24, 18. Jer. 52, 1. In these latter passages the Chethibh is חֲמִידַ֫לְ.

חָמוּל (pitied, spared) *Hamul*, pr. n. m. Gen. 46, 12. 1 Chr. 2, 5.—Patron. חֲמוּלִי *Hamulite* Num. 26, 21. R. חָמַל.

חַמּוֹן (warm, sunny, r. חָמַם) *Hammon*, pr. n. a) A place in Asher Josh. 19, 28. b) A town in Naphtali, 1 Chr. 6, 61.

חָמוֹץ m. (r. חָמַץ no. 3) *a violent man, oppressor*, i. q. חוֹמֵץ, Is. 1, 17.—According to others, pass. *one who suffers violence, oppressed*, Sept. *ἀδικούμενος*, Vulg. *oppressus*; nor would I object, since an intransitive form (חָמוּץ) may assume a passive sense.

חֲמוּק m. *circuit, compass*. Cant. 7, 2 חֲמוּקֵי יְרֵכַיִךְ כָּמוֹ חֲלָאִים *the roundings of thy hips are like neck ornaments*, i. e. like the knobs or bosses of a necklace. The maiden is here painted as *καλλίπυγος*. R. חָמַק.

חֲמוֹר, חֲמֹר m. 1. *an ass*, so called from the reddish colour, which belongs not only to the wild ass, but also often to the common ass in southern countries; hence called in Spanish *burro, burrico*. Gen. 12, 16. 24, 35. Ex. 13, 13. Judg. 10. 4. 2 Sam. 17, 23. al. R. חָמַר no. 2.

2. *a heap*, i. q. חֹמֶר; and this rarer form is chosen perhaps on account of the paronomasia in Judg. 15, 16 בְּלֶחִי חֲמוֹר חֲמֹרָתַיִם *with the jaw-bone of an ass, a heap, two heaps*, sc. have I slain. R. חָמַר no. 3.

3. *Hamor*, pr. n. of a Hivite, contemporary with Jacob and his sons. Gen. 33, 19. 34, 2. Josh. 24, 32. Judg. 9, 28.

חֲמוֹרָה f. *a heap*, i. q. חֲמוֹר no. 2, q. v.

חָמוֹת f. (r. חָמָה, after the form אָחוֹת q. v.) *a mother-in-law*, Ruth 1, 14. 2, 11. See חֵם I.

חַמּוֹת דֹּאר pr. n. see חַמַּת.

* חָמַם obsol. root, Chald. *to bow down, to lie upon the ground*, in the Targums for Heb. כָּרַע.—Hence

חֹמֶט m. Lev. 11, 30, prob. a species of *lizard*. Sept. *σαῦρα*, Vulg. *lacerta*.

חֲמָטָה (place of lizards, or i. q. Syr. ܚܡܛܐ bulwark.) *Humtah*, pr. n. of a city in Judah, Josh. 15, 54.

חֲמִיטַל see חֲמוּטַל.

חָמִיץ m. adj. *salted, seasoned*. Is. 30, 24 בָּלִיל חָמִיץ *salted provender*, i. e. sprinkled with salt, which is eaten so greedily by flocks and herds as to have occasioned the Arabic proverb: 'sweet fodder (خلة) is the camels' bread; salted, it is their sweet-meats.' See Bochart Hieroz. T. I. p. 113.

חֲמִישִׁי and חֲמִשִּׁי m. (fr. card. חָמֵשׁ) fem. ית־, Adj. ordinal, *fifth*, Gen. 1, 33. 30, 17. Lev. 19, 25. Num. 6, 36. al. Fem. ellipt. *the fifth*, the fifth part, Gen. 47, 24. Lev. 5, 16. 17, 15. Plur. irreg. חֲמִשָּׁתָיו Lev. 5, 24; comp. חֲנִיתִים.

* חָמַל fut. יַחְמֹל, inf. חֶמְלָה Ez. 16, 5, *to be mild, gentle, clement*. Arab. by transpos. حَلُمَ to be mild, clement, حِلْمٌ *μακροθυμία*, حَلِيمٌ mild, gentle. The primary idea is that of *softness*; and this is preserved in Gr. *ἁμαλός, ἀμαλός, ἁπαλός*.—Hence

1. *to pity, to have sympathy, compassion*, with עַל of pers. Ex. 2, 6. 1 Sam. 23, 21.

2. *to spare, to treat with pity*, c. עַל 1 Sam. 15, 3. 15. 2 Sam. 21, 7. 2 Chr. 36, 15. 17; אֶל Is. 9, 18 [19]. Also of things, *to spare*, to use sparingly, c. אֶל Jer. 50, 14; לְ c. inf. 2 Sam. 12, 4; עַל Job 20, 13.—Ez. 36, 21 *and I will spare my holy name*, i. e. have regard for its honour.

Deriv. בַּחֻמָל, unless this is from Arab. حمل; also pr. n. חֲמוּל and

חֶמְלָה f. *pity, mercy*, Gen. 19, 16. Is. 63, 9.

* חָמַם, præt. חַם, fut. *O* יָחֹם, conv. וַיֶּחַם Is. 44, 15. 16. Also fut. *A* יַחַם Deut. 19, 6; תֶּחַם Ez. 24, 11; plur. יַחֲמוּ Hos. 7, 7; fut. impers. לְ יֵחָם 1 K. 1, 1; לְ יֵחַם Ecc. 4, 11; see below. These forms of the fut. are by some referred to יָחַם, but they belong rather here; comp. præt. רַץ, fut. יָרֻץ. Inf. חֹם, חֲמֹם, see below.—*To be* or *become warm*, kindr. with יָחַם. Arab. حَمَّ to make warm, mid. Kesr. to be warm; حَمِيَ to be hot, e. g. the day.—Ex. 16, 21. Is. 44,

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16. Impers. חַם לוֹ, fut. יֵחַם לוֹ, *it is warm to him*, he is made warm, gets warmth, 1 K. 1, 1. Ecc. 4, 11.—Trop. of the mind as heated, excited, Ps. 39, 4; and so of heat from wine Jer. 51, 39; from lust Hos. 7, 7. Also of cattle, *to be in heat*, to conceive, Gen. 30, 38. 39; see in יָחַם.—Inf. חֹם, c. suff. בְּחֻמָּם Jer. 51, 39. Once חֻמָּם, with pref. in pause לַחֻמָּם *for warming* sc. oneself, Is. 47, 14.

Niph. part. plur. נֶחֱמִים, *burning, inflamed*, sc. with lust, c. בְּ Is. 57, 5.

Piel *to warm, to make warm*, Job 39, 14.

Hithp. *to warm oneself*, Job 31, 20.

Deriv. חֹם II, חַמָּה, חַמָּן, and the proper names חַמְדָּאֵל, חַמּוֹן, חַמַּת.

חַמָּן, only in plur. חַמָּנִים, *images, idols* of some kind for idolatrous worship, Lev. 26, 30. Is. 17, 8. 27, 9. Ez. 6, 4. 6. 2 Chr. 14, 4. 34, 7; in which passages it is several times joined with statues of Astarte, אֲשֵׁרִים; while from 2 Chr. 34, 4 it appears further that the חַמָּנִים stood upon the altars of Baal. Arabs Erpen. and Kimchi long ago explained the word by *suns, images of the sun;* and both this interpretation and the thing itself are now clearly illustrated by ten Punic cippi with inscriptions, consecrated to בַּעַל חַמָּן (בעל כמן) i. e. to *Baal the solar, Baal the sun.* See the subject fully treated in Thesaur. p. 489. Monumm. Phœnic. p. 170 sq.—The form חַמָּן *solar* is from חַמָּה the sun; and the plur. חַמָּנִים in the O. T. is put ellipt. for בְּעָלִים חַמָּנִים, and is found in the same context as elsewhere בְּעָלִים.

* חָמַס fut. יַחְמֹס 1. *to do violence* to any one, *to oppress, to wrong;* pr. to be eager, vehement, and hence violent, i. q. חָמַץ no. 3. a. Arab. حَمِسَ in a good sense, to be active, brave, constant, حَمَاسَةٌ warlike valour; comp. עָזַד. Jer. 22, 3. Prov. 8, 36 *he that sinneth against me,* חֹטְאִי חֹמֵס נַפְשׁוֹ *wrongeth his own soul,* injures himself. Job 21, 27 מְזִמּוֹת עָלַי תַּחְמֹסוּ *the plans wherewith ye think to oppress me,* how ye may overcome me. חָמַס תּוֹרָה *to violate a law* Ez. 22, 26. Zeph. 3, 4.

2. *to tear away with violence,* e. g. a hedge, Lam. 2, 6. Also *to tear off from oneself,* i. q. *to shake off;* Job 15, 33 יַחְמֹס כַּגֶּפֶן בִּסְרוֹ *like a vine he shall shake off his unripe grapes.*

Niph. *to be treated with violence,* Jer. 13, 22; i. e. by impl. *to be violently made bare,* as the other clause shows.

Deriv. תַּחְמָס, and

חָמָס m. 1. *violence, oppression, wrong,* Gen. 6, 11. 13. 49, 5. אִישׁ חָמָס Ps. 18, 49. Prov. 3, 31, and אִישׁ חֲמָסִים 2 Sam. 22, 49. Ps. 140, 2. 5, *a violent man, oppressor.* עֵד חָמָס *a wrongful witness,* i. e. false, Ex. 23, 1.—A genitive or suffix after this word may refer either to him who does the wrong, or to him who suffers it. Of the former kind are חֲמָסוֹ *his wrong* i. e. which he does, Ps. 7, 17, חֲמַס יְדֵיכֶם 58, 3, comp. Ez. 12, 19. Of the latter, חֲמָסִי *my wrong* i. e. done to me Gen. 16, 5, חֲמַס בְּנֵי יְהוּדָה Joel 4, 19; also Judg. 9, 24. Obad. 10. Hab. 2, 8. 17. Jer. 51, 35. So Lat. *injuria,* e. g. Cæs. Bell. Gall. 1. 30 'pro veteribus Helvetiorum injuriis populi Romani,' i. e. done to the Roman people; see the Commentators, and comp. Heinrich ad Cic. part. inedit. p. 21.

2. Meton. *what is got by wrong, ill-gotten wealth,* Am. 3, 10. Plur. id. Prov. 4, 17.

* חָמֵיץ fut. יֶחְמַץ, inf. חָמְצָה Hos. 7, 4, *to be sharp, pungent.*

1. As to taste, *to be sour, acid, leavened,* e. g. fermented or leavened bread Ex. 12, 39. Hos. 7, 4; or vinegar, see חֹמֶץ. Also *to be salted, seasoned,* see חָמִיר.—Arab. حَمُضَ, Syr. ܚܡܝ.

2. As to sight, colour, *to be bright, splendid,* so as to dazzle the eyes; spoken espec. of a bright red or scarlet colour. Part. pass. חָמוּץ *splendid, gorgeous,* spoken of the scarlet mantle or pallium of a prince, Is. 63, 1; comp. אָדֹם v. 2, and Sept. Syr.—In the same manner the Greeks say χρῶμα ὀξύ i. e. *κόκκινον, πορφύρα ὀξύταται, ὀξυφεγγῆ φύδα,* see Bochart Hieroz. I. p. 114. Simonis Arc. Formarum p. 66. 102.

3. Trop. of the mind: a) *to be eager, vehement; to do violence,* like kindr. חָמַס; whence part. חוֹמֵץ *a violent man,* oppressor, Ps. 71, 4. Comp. חָמוּץ and

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חָמֵץ no. 2. Eth. ሐመጸ to be unjust, violent, to wrong. b) *to be sharp, bitter*, spoken of pain, see Hithpa.

Hiph. part. intrans. מְיַחְמֶצֶת *soured, leavened*, pr. what has contracted sourness, Ex. 12, 19. 20.

Hithpa. *to be embittered, pained*, i. e. moved with anger, pain, Ps. 73, 21. Chald. Pa. id.

Deriv. חָמוּץ, חֲמִיץ, and the two here following.

חָמֵץ m. 1. *any thing soured, leavened*, Ex. 12, 15. 13, 3. 7. al.

2. Prob. i. q. חָמָס, *what is got by wrong, ill-gotten wealth*, Am. 4, 5; see r. חָמַץ no. 3. So Chald.—The common signification of something *leavened* might also serve; but the other is preferable.

חֹמֶץ m. *vinegar* Num. 6, 3. Ruth 2, 14. Ps. 69, 22. Sept. and Syr. render it ὄμφαξ, *sour grapes*, in Ps. l. c. and Prov. 10, 26; and this Michaelis also endeavours to vindicate, Suppl. p. 828. But the common signification is not unapt.

חָמַק * 1. *to go round*, kindr. with חָבַק. See Hithpa.

2. *to turn about, to go away*, to depart, Cant. 5, 6.

Hithpa. *to go* or *wander about*, Jer. 31, 22.

Deriv. חֲמוּק.

חָמַר * 1. *to boil up, to ferment, to foam.* Arab. حمر Conj. I, II, VIII. to ferment, to rise, as leaven; Conj. VIII, to ferment, as wine.—Spoken of the sea Ps. 46, 4; of wine Ps. 75, 9, where others assign to it the sense of redness, see no. 2. Comp. Poalal, חֶמֶר wine, חֹמֶר no. 1.

2. *to be red*, from the idea of boiling, foaming, becoming heated or inflamed. Arab. حَمَرَ Conj. IX, XI, to be red; Conj. I mid. *E*, to burn with anger; Conj. II to write with red ink; أَحْمَرُ red, حُمْرَةٌ redness, حَمْرَاءُ vehement ardour; حمر to blush, to feel shame.—Spoken of wine according to some Ps. 75, 9; but see in no. 1. Hence חֹמֶר, חָמוּר no. 1, חֹמֶר no. 2, רְחַמּוּר.

3. *to swell, to rise in bubbles* or *heaps*, from the idea of boiling up, foaming, as the sea, leaven, etc. Hence חֹמֶר no. 3, חָמוּר no. 2, חֲמוֹרָה heap.

4. Denom. from חֵמָר bitumen, *to daub with bitumen, to pitch*, Ex. 2, 3.

Poalal, pass. חָמְרָמַר, doubling the last two radicals.

1. *to be made to boil, to be in a ferment*, to be troubled, Lam. 1, 20. 2, 11. Comp. חָמָה no. 3, רָתַח.

2. *to become red*, e. g. the countenance as inflamed by weeping, Job 16, 16.

Note. Forms of this kind, with the radical letters doubled, are chiefly employed where rapid motion is to be expressed; as has been abundantly shown by Hupfeld in his Exercitatt. Æthiop. p. 27, 28.

Deriv. see in Kal no. 1, 2, 3.

חֵמָר m. ἄσφαλτος, *asphaltus, bitumen*, which *boils up* in the manner of boiling oil or pitch, from subterranean fountains not far from Babylon, also from the bottom of the Dead Sea; afterwards it hardens in the sun, and is collected even on the surface of the Dead Sea, which is thence called *Lacus Asphaltites*; see Tac. Hist. 5. 6. Strabo XVI. p. 763. Diod. Sic. 2. 48. ib. 19. 98, 99. Q. Curt. 5. 16. Comp. also Bibl. Res. in Palest. II. p. 228 sq.—Gen. 11, 3. 14, 10. Ex. 2, 3.

Arab. الحمّر *el-Hummar*. It is so called either from its *boiling up* from fountains (Gen. 14, 10) from r. חָמַר no. 1; or from its redness, the best kind being of that colour, Dioscor. 1. 99 ἄσφαλτος διαφέρει ἡ Ἰουδαϊκὴ τῆς λοιπῆς· ἐστὶ δὲ καλὴ ἡ πορφυροειδῶς στίλβουσα. . . Γίνεται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

חֶמֶר m. (r. חָמַר no. 1) *wine*, so called as being fermented, Deut. 32, 14. Is. 27, 2 in most editions; others חֲמַר. Arab. خَمْرٌ, Syr. ܚܡܪܐ id.

חֲמַר Chald. m. emph. חֲמָרָא, id. Ezra 6, 9. 7, 22. Dan. 5, 1. 2. 4. 23.

חֲמוֹר *an ass*, see חֲמוֹר.

חֹמֶר m. 1. *a boiling, foaming*, e. g. of waters, waves, Hab. 3, 15. R. חָמַר no. 1.

2. *clay, loam*, sc. of a reddish colour; see r. חָמַר no. 2. E. g. potter's clay Is. 45, 9. 64, 7; as used for *sealing* Job 38

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14; *mortar, cement*, Gen. 11, 3; *mire*, Is. 10, 6. Job 10, 9. 30, 19.

3. *a heap*, Ez. 8, 10 [14]; see r. חֲמַר no. 3.—Hence *homer, chomer*, a measure for things dry, containing ten ephahs, or 11½ bushels; Lev. 27, 16. Num. 11, 32. Ez. 45, 11. 13. 14. Called elsewhere כֹּר, q. v.

חַמְרָן *Hamran*, pr. n. see in חָמְדָן.

* I. חָמַשׁ obsol. root, *to be fat*, whence חֹמֶשׁ II, belly, abdomen. Arab. is حَمِيشٌ fat, fatness, Camoos p. 826; but, far more usual is by transpos. شَحْمٌ fat, fatness, شَحُمَ to be fat, corpulent; also حشم to become fat after leanness.

* II. חָמַשׁ a root having affinity with חָמַס and חָמַץ, i. q. Arab. حَمِسَ *to be fierce, active, brave in battle;* II, IV, to provoke to anger; XII to be angry; V to show oneself stern and obstinate in (religion and) war; حَمِيسٌ, أَحْمَسُ brave, warlike, حَمَاسَةٌ bravery, valour; comp. حَمِشَ to be angry, حَمَشَ to kindle with anger; all which senses come from the primary idea of *sharpness, pungency;* see r. חָמַץ init.—Hence

Part. pass. plur. חֲמֻשִׁים, a word of which the etymology was long sought in vain, i. e. *fierce, active, eager, brave* in battle, Ex. 13, 18. Josh. 1, 14. 4, 12. Judg. 7, 11. (Comp. also the use of חֲלָצִים in the same connection Josh. 4, 13 comp. v. 12. Num. 32, 30. 32.) Aquil. *ἐνοπλισμένοι*, Symm. *καθωπλισμένοι*, Vulg. *armati;* and so Onk. Syr.—Some have referred this form to חָמַשׁ III, comp. حَمِيسٌ, i. e. in battle-array, pr. *quinquepartitum*, q. d. *quinquefied*, as consisting of five parts, the centre, the two wings, and the front and rear guard, Theod. *πεμπταΐζοντες*. Other solutions have also been given; but the one above presented is best suited to the context and to the genius of the language.

* III. חָמֵשׁ f. constr. חֲמֵשׁ; חֲמִשָּׁה m. constr. חֲמֵשֶׁת, card. numeral *five;* Arab. خَمْسٌ, خَمْسَةٌ, in the other kindred dialects חמשׁ. In the Indo-european family, this numeral is Sanscr. *panthan*, Zend. and Pehlv. *peantshe, pandj*, Pers. پنج, Gr. *πέντε* (Æol. *πέμπε*), all of which have affinity with the Semitic form in the last two radicals; and with a palatal instead of the labial we have also Lat. *quinque* (*κένκε*), like *πῶς κῶς, λύκος lupus, ἵππος equus, ἕπομαι sequor*, etc.—Like the number seven, so also *five* is sometimes put as a round number, Is. 17, 6. 30, 17; especially, it would seem, in what has reference to Egypt, Gen. 43, 34. 45, 22. 47, 2. Is. 19, 18. This usage perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other oriental nations; among whom *five* minor planets, and *five* elements and elementary powers, were accounted sacred. Comp. the sacred *πενταΐς* of the Basilidiani, Iren. adv. Hæres. 1. 23. Epiphan. I. p. 68. Colon.

Plur. חֲמִשִּׁים *fifty*, c. suff. חֲמִשָּׁיִךְ, חֲמִשָּׁיו. *thy fifty, his fifty*. 2 K. 1, 9–12. שַׂר חֲמִשִּׁים *a captain of fifty* sc. soldiers, *πεντηκόνταρχος*, 2 K. 1, 9–14. Is. 3, 3.

Denom. חֲמֵשׁ, חֹמֶשׁ I.

חִמֵּשׁ Piel denom. from חֲמֵשׁ, q. d. *to fifth* land, i. e. *to exact the fifth part*, e. g. of all the produce as a tax, Gen. 41, 34.

I. חֹמֶשׁ m. *a fifth*, fifth part, from חָמֵשׁ five; as רֹבַע a fourth, from רֶבַע, רְבַע, אַרְבַּע. Spec. *the fifth* of all produce, paid by the Egyptians to the king as tribute, Gen. 47, 26.

II. חֹמֶשׁ m. (r. חָמַשׁ I) *the belly, abdomen*, 2 Sam. 2, 23. 3, 27. 4, 6. 20, 10. Syr. ܚܡܫܐ id. 2 Sam. 3, 27. 4, 6. Eth. ሐምሻ womb, Talmud. חִימְצָא abdomen, ש and צ being interchanged.—From this Semitic word seems to have come Lat. *omasum*.

חֲמֻשִׁי see חֲמִישִׁי.

* חָמַת obsol. root, Arab. حَمِيَتَ *to be warm, hot*, as the day; mid. *E*, to be spoiled, foul, rancid, as water, butter, etc. whence حَمِيتٌ and حُمُوتٌ *a bottle* or *skin*, and any thing becoming rancid

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within it. Or perhaps this root is secondary, and derived from these very nouns; while the primary root may be حَمِيَ to be warm, hot, whence حميت for حمية. Hence perhaps

חֲמַת m. Gen. 21, 15. 19, constr. חֲמַת v. 14, *a leathern-bottle, water-skin.* R. חָמָה or חָמַת. But constr. חֲמַת Job 21, 20. Hos. 7, 5, is from חֵמָה heat, anger.

חֲמָת (fortress, citadel, from r. חָמָה, kindr. חוֹמָה wall,) pr. n. *Hamath*, a large and important city of Syria, situated on the Orontes near the northern boundary of the Holy Land, Num. 13. 21. 34, 8. It was anciently the seat of a powerful king, the ally of David; and was called by the Greeks *Epiphania*, while the Arabs retain the ancient name, حَمَاة *Hamah*. Fully Am. 6, 2 חֲמַת רַבָּה *Hamath the great;* also חֲמַת צוֹבָה 2 Chr. 8, 3. The gentile name is חֲמָתִי *Hamathite* Gen. 10, 18. אֶרֶץ חֲמָת 2 K. 25, 21 *land of Hamath*, i. e. the country or district around. See Abulfeda, who was a prince of this still noble city, Tab. Syriæ p. 108, 109. Relandi Palæstina p. 119 sq. Burckhardt's Travels in Syria, etc. p. 146.

חַמַּת (warm springs, r. חָמַם) *Hammath*. pr. n. of a town of Naphtali near Tiberias, Josh. 19, 35. Josephus calls it Ἀμμαοῦς, which he interprets by θερμά, B. J. 4. 1. 3. Bibl. Res. in Palest. III. p. 260. The same prob. is חמות דאר Josh. 21, 32.

חֵן m. (r. חָנַן) c. suff. חִנִּי 1. *grace, favour, kindness.* Ecc. 9, 11. a) מָצָא חֵן בְּעֵינֵי מָלְכִּי *to find favour in the eyes of any one*, i. e. with him. Gen. 6, 8. 19, 19. 32, 6. 18, 3 אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ *if now I have found favour in thy sight*, if thou favourest me. Gen. 30, 27. 47, 29. 50, 4. In the same sense, נָשָׂא חֵן וגו׳ Esth. 2, 15. 17. b) נָתַן חֵן מ׳ בְּעֵינֵי מ׳ *to give one favour in the eyes of* any one, with any one. Ex. 3. 21 וְנָתַתִּי אֶת־חֵן הָעָם הַזֶּה בְּעֵינֵי מִצְרַיִם *and I will give this people favour in the sight of the Egyptians.* 11, 3. 12, 36. Gen. 39, 21.—Spec. *compassion* Zech. 12, 10.

2. *grace*, i. q. *gracefulness, beauty, elegance*, Prov. 22, 11. 31, 30. 5, 19 אַיֶּלֶת חֵן *the graceful chamois.* Ps. 45, 3. Ecc. 10, 12. אֶבֶן חֵן *stone of beauty*, i. e. precious stone, Prov. 17, 8.

3. *Hen*, pr. n. m. Zech. 6, 14. But comp. v. 10.

חַנְדָּד (for חֵן הֲדַד favour of Hadad, see חֲדַד) *Henadad*, pr. n. m. Ezra 3, 9. Neh. 3, 18.

חָנָה * fut. יַחֲנֶה, apoc. וַיִּחַן 1. *to bend, to bow down, to incline;* kindr. חָנַן, עָנָה. Arab. حنا to bend, to incline; metaph. to incline, to be favourably disposed, comp. חָפֵץ.—Judg. 19, 9 הִנֵּה נָא חָנוֹת הַיּוֹם *lo! the declining of the day*, i. e. the day is declining.—Hence חֲנִית a spear, lance, so called as being flexible.

2. *to set oneself down* in any place, to sit down, i. e. *to pitch one's tent*, Gen. 26, 17; *to pitch a camp, to encamp*, Ex. 13, 20. 17, 1. 19, 2. Num. 1, 51 בְּהַנְחוֹת הַמִּשְׁכָּן *where the tabernacle is set down*, i. e. pitched. Poet. of locusts, Neh. 3, 17. Spec. a) With עַל, *to encamp against* a city, i. q. *to besiege*, Ps. 27, 3. 2 Sam. 12, 28. Is. 29, 3; with גַּ id. Judg. 9, 50; also c. acc. id. Ps. 53, 6. b) With לְ, *to encamp for* or *around* any one, i. q. *to defend*, Zech. 9, 8; comp. Ps. 34, 8.

3. Poet. i. q. *to dwell*, Is. 29, 1; comp. אֹהֶל i. q. house.

Deriv. חֲנִית, חֲנִנִית, חֲנָנָה, מַחֲנֶה, מַחֲנוֹת, pr. n. חַחַן.

חַנָּה f. (r. חָנַן) 1. Plur. חַנּוֹת, *grace, favour*, compassion, Ps. 77, 10.

2. Perh. *entreaty, supplication, prayer*, see the root in Hithp. Job 19, 17 וְחַנּוֹתִי לִבְנֵי בִטְנִי *and my prayers* (are loathsome) *to the sons of my womb*, i. e. to my brethren. The form חַנּוֹתִי is then for חַנּוֹתַי, see Heb. Gram. § 89. 3. n; not 1 pers. Præt. from חָנַן, contrary to the accent.

3. *Hannah*, pr. n. the mother of Samuel, 1 Sam. 1, 2 sq.

חֲנוֹךְ (initiated or initiating, r. חָנַךְ) pr. n. *Henoch, Enoch.* a) The first-born son of Cain, whose name was also given to a city founded by his father, Gen. 4, 17. b) The father of Methuselah, translated to heaven on account of his piety, Gen. 5, 18–24. The later

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Jews, founding a conjecture on the etymology of the name, make him out to have been not only the most distinguished of the antediluvian prophets, but also the inventor of letters and learning; and have forged in his name a spurious book, comp. Jude v. 12. These fables are current also among the Arabs; by whom he is called ادريس *Idris*, i. e. the learned. c) The eldest son of Reuben, Gen. 46, 9. Ex. 6, 14. Patronym. חֲנֹכִי *Henochite* Num. 26, 5. d) A son of Midian Gen. 25, 4.

חָנוּן (graciously regarded, favoured, r. חָנַן) *Hanun*, pr. n. a) A king of the Ammonites, 2 Sam. 10, 1. 1 Chr. 19, 2. b) Neh. 3, 30. c) Neh. 3, 13.

חַנּוּן m. adj. *gracious*, *merciful*, *compassionate*, Ps. 111, 4. 112, 4. R. חָנַן.

חֲנוּת f. (r. חָנָה) plur. חֲנֻיּוֹת, *a vault*, *cell*, so called from its *curved* or arched form. Chald. and Syr. חֲנוּתָא, סְנַאכָּא, a tradesman's cell, stall, Arab. حَانُوت, حَانَاة. Hence in Jer. 37, 16 the prophet is said to be cast אֶל־בֵּית הַבּוֹר וְאֶל־הַחֲנִיּוֹת *into the dungeon and into the vaults*, i. e. under ground. So commonly, and not unaptly.—An exposition perhaps more suitable to the context is given by E. Scheid in Diss. Lugdun. p. 988, who understands *curved blocks* or *stocks*, *nervi curvi et obtorti*, in which a prisoner sat bent and distorted, elsewhere called סַד, דָּהַסָּבָא, q. v. comp. Jer. 20, 2. 3. 29, 26; Gr. κύφων from κύπτω. Comp. Arab. حِنْو a saddle-bow, saddle-tree, i. e. the curved wood which constitutes the frame.

* חָנַךְ not in use, i. q. חָנַק and חָנַק (comp. Gr. ἄγχω, Lat. *ango*), *to straiten*, *to choke*, *to suffocate*; intrans. *to be narrow*, *strait*, *close*. Hence deriv. חַךְ for חָנָךְ, and חוֹר for חָנָה.

* חָנַם *to spice*, to season with spices. Hence

1. *to embalm* dead bodies Gen. 50, 2. 3. 26. Arab. حنط I, II, id.

2. Poet. the fig-tree is said *to spice* its fruit, i. e. to fill it with aromatic juice, *to ripen*, Cant. 2, 13. Arab. حنط to ripen fodder; IV to be ripe, of the harvest, grain.

3. *to be reddish*; Arab. حنط to be red, e. g. leather; see חִטָּה wheat.

Deriv. חִטָּה, also

חֲנָטִים m. plur. *the embalming* of dead bodies, and hence time of embalming, Gen. 50, 3. It follows the analogy of other nouns designating time, as נְעָרִים, זְקָנִים.

חִנְטִין Chald. m. plur. *wheat*, Ezra 6, 9. 7, 22, i. q. Heb. חִטִּים q. v. in חִטָּה.

חַנִּיאֵל (grace of God) *Hanniel*, pr. n. a) A phylarch or chief of the tribe of Manasseh. Num. 34, 23. b) 1 Chr. 7, 39.

חָנִיךְ m. (r. חָנַךְ no. 2) pr. *initiated*, hence *trained*, *proved*, of tried fidelity, Gen. 14, 14. Arab. مُحَنَّك tried, proved, حُنْكَة experience.

חֲנִינָה f. *grace*, *favour*, *mercy*, Jer. 16, 13. R. חָנַן.

חֲנִית f. plur. חֲנִיתִים 2 Chr. 23, 9, חֲנִיתוֹת Is. 2, 4. Mic. 4, 3; *a spear*, *lance*, so called as being flexible, 1 Sam. 18, 11. 19, 10. 20, 33. R. חָנָה no. 1.

* חָנַךְ 1. *to straiten*, *to choke*, Lat. *angere*; also intrans. *to be narrow*, *strait*, *close*, i. q. חָנַק, עָנַק, q. v. Hence חַךְ for חַנָּךְ, Arab. حَنَك, the jaws, palate. Comp. עָנָק neck, from kindr. עָנַק, and חָנַק to choke.

2. Denom. from חַךְ, حَنَك, the palate, jaws, fauces, pr. ἐμβύειν, Lat. *imbuere*, i. e. *to stuff into one's mouth* or *jaws*, *to give to taste*, and then by a common metaphor transferred to the intellect; comp. טָעַם and Job 12, 11. Hence a) *to imbue one with* any thing, *to initiate*, *to train*; (comp. نشع to put into one's mouth, also to teach, to train;) Prov. 22, 6 *train up a child according to his way*, according to his disposition and habits. b) Of things, *to initiate*, i. e. *to dedicate*, *to consecrate*, e. g. a house before taking possession, Deut. 20, 5; the temple 1 K. 8, 63. 2 Chr. 7, 5.—Arab. حَنَك to understand.

Deriv. חֵךְ, חַכָּה, חָנִיךְ, pr. name חֲנוֹךְ, also

חֲנֻכָּה f. *dedication, consecration*, e. g. of a house, altar, Num. 7, 11. Ps. 30, 1. Also *sacrifice of dedication* Num. 7, 10.

חֲנֻכָּה Chald. f. id. Dan. 3, 2. 3. Ezra 6, 16. 17.

חִנָּם adv. from חֵן with the adverbial ending ־ָם.

1. *gratis, gratuitously*, for nothing, i. e. without reward, Gen. 29, 15. Job 1, 9; without price or payment, Ex. 21, 2. 11.

2. *frustra, to no purpose, in vain*, Prov. 1, 17; more fully אֶל־חִנָּם q. d. *for in vain* Ez. 6, 10. Comp. δωρεάν in N. T. gratis, frustra; and *frustra* in Plautus for *gratis*.

3. *without cause, undeservedly*, Job 2, 3. 9, 17. Ps. 35, 7. 69, 5. al. As genit. 1 K. 2, 31 דְּמֵי־חִנָּם *blood without cause*, i. e. innocent blood. Prov. 26, 2.

חֲנַמְאֵל (perh. i. q. חֲנַנְאֵל) *Hanameel* pr. n. m. Jer. 32, 7. 9.

חָנְמַל quadril. found once Ps. 78, 47, where it is parall. with בָּרָד hail, in the other member, and the context implies that it is something destructive to trees. Sept. Vulg. Saad. Abulwalid render it *frost*, which however cannot be supported on etymological grounds. Michaelis more prob. *ants*, i. q. נְמָלָה, comp. Arab. نَمْلٌ ants, نَمْلَةٌ an ant, the letter ח being prefixed as in חֲבַצֶּלֶת, חַרְבֹּנָא; Suppl. 846. See more in Bochart Hieroz. III. p. 255 ed. Lips.

חָנַן * fut. יָחֹן, also יְחַנֵּן Am. 5, 15; the former c. suff. יְחָנֵנִי Ps. 67, 2. 123, 2, יְחָנְנִי Is. 27, 11; c. suff. 2 pers. יְחָנְךָ for יְרָחֲמֶךָּ Gen. 43, 29. Is. 30, 19; inf. absol. חָנוֹן Is. l. c. constr. c. suff. חָנֵנְכֶם Is. 30, 18, חָנְנָהּ Ps. 102, 14.

1. *to incline, to be favourably disposed*, comp. kindr. חָנָה; hence *to regard with favour, to be gracious, merciful, to compassionate*. Arab. حَنَّ to feel desire, compassion towards any one, c. إلى, على. —With acc. Ex. 33, 19. Lam. 4, 16. Prov. 14, 31. al. חָנַנִי, חָנְנִי, (once חָנְנֵנִי Ps. 9, 14,) *be gracious unto me, have mercy upon me, upon us*, Ps. 4, 2. 6, 3. 31, 10.

2. *to give graciously, to bestow* in mercy and kindness, with two acc. of pers. and thing, Gen. 33, 5. Ps. 119, 29. Judg. 21, 22. Also *to give in charity, to be charitable*, with accus. of pers. Prov. 19, 17; absol. Ps. 37, 21. 26.—For Job 19, 17 see חַנָּה no. 2.

Niph. נִחַן (after the form נֵאַר from r. אָרַר, נֵחַם from r. חָמַם, see Lehrg. p. 371) *to be compassionated, pitied*, to be an object of pity, pass. of Poel, Jer. 22, 23.

Piel *to make gracious, pleasant, fair*, e. g. words Prov. 26, 25. Comp. חֵן, חַן.

Poel i. q. Kal no. 1, Prov. 14, 21; *to pity, to grieve for*, Ps. 102, 15.

Hoph. *to be shown favour, mercy*, i. q. מָצָא חֵן to find favour, mercy, Prov. 21, 10. Is. 26, 10.

Hithp. *to implore favour, mercy*, i. e. *to entreat, to make supplication*, with לְ of pers. Esth. 4, 8. Job 19, 16; אֶל 1 K. 8, 33. 47. Job 8, 5. Ps. 30, 9; לִפְנֵי 1 K. 8, 59. 9, 3. 2 Chr. 6, 24.

Deriv. besides those here following, are חִנָּם, חֲנִינָה, חַנּוּן, חִנָּה, חֵן, חִנָּן, חַנָּה, תְּחִנָּה, תַּחֲנוּנִים, and pr. names חָנוּן, חַנְיָאֵל, חַנָּתוֹן, רְחוּחָנָן.

חֲנַן Chald. *to show mercy, to compassionate*, inf. מְחַן Dan. 4, 24.

Ithpa. *to entreat, to make supplication*, Dan. 6, 12.

חָנָן (merciful) *Hanan*, pr. n. a) One of David's officers 1 Chr. 11, 43. b) 1 Chr. 8, 39. 8, 44. c) 1 Chr. 8, 23. d) Jer. 35, 4. e) Others less known, Ezra 2, 46. Neh. 7, 49. 8, 7. 10, 11. 23. 27. 13, 13.

חֲנַנְאֵל (God has graciously given) *Hananeel*, pr. n. of a tower in Jerusalem Jer. 31, 38; comp. Zech. 14, 10. Neh. 3, 1. 12, 39.

חֲנָנִי (gracious) *Hanani*, pr. n. m. a) A prophet, the father of Jehu, 1 K. 16, 1. 2 Chr. 16, 7. b) A brother of Nehemiah Neh. 1, 2. 7, 2. c) 1 Chr. 25, 4. 25. d) Ezra 10, 20. Neh. 12, 36.

חֲנַנְיָה (whom Jehovah has graciously given) pr. n. *Hananiah*, Gr. Ἀνανίας, *Ananias*. a) A false prophet in the time of Jeremiah, Jer. 28, 1 sq. b) A companion of Daniel, afterwards called Shadrach, Dan. 1, 6. 7. 2, 17. c) Others less known, 1 Chr. 3, 19. 8, 24. Ezra 10, 28. Neh. 3, 8. 30. 7, 2. 10, 24. 12, 12. 41 Jer. 37, 13.

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חֲנַנְיָהוּ (id.) *Hananiah*, pr. n. m. a) A military leader under Uzziah 2 Chr. 26, 11. b) 1 Chr. 25, 23; comp. חֲנַנְיָה v. 4. c) Jer. 36, 12.

חָנֵס once Is. 30, 4, *Hanes*, pr. n. of a city of middle Egypt on the west side of the Nile, called by the Greeks *Heracleopolis*, Ἡρακλέους πόλις, Arab. اهناس, Egypt. ϩⲛⲉⲥ, ϩⲛⲏⲥ, ⲉϩⲛⲏⲥ, anciently a royal residence. See Etienne Quatremère Mémoires sur l'Egypte T. I. p. 500, 501. Champollion l'Egypte sous les Pharaons I. p. 309. Comment. on Is. l. c.

* חָנֵף fut. יֶחֱנַף 1. *to pollute, to defile*, i. q. טָנַף. Jer. 3, 9.

2. Intrans. *to be polluted, defiled*, as a land with blood Ps. 106, 38. Is. 24, 5. Jer. 3, 1; or persons with crimes Jer. 23, 11.

Hiph. *to pollute, to profane*, e. g. a land Num. 35, 33. Jer. 3, 2; so of persons, *to make profane*, i. e. to seduce to impiety and apostasy, Dan. 11, 32.—Syr. ܚܢܦܐ one unclean, a heathen, ܐܚܢܦ to apostatize from the faith. Sept. well μιαίνεσθαι, μολύνεσθαι; but Vulg. wrongly renders חָנֵף by *hypocrita*, a meaning drawn from the Talmudic and Rabbinic usage.

Deriv. the three following:

חָנֵף *one profane, impious, godless*, pr. polluted; Job 8, 13. 13, 16. 15, 34. 17, 8. al. Sept. ἀσεβής, ἄνομος, παράνομος, twice ὑποκριτής, see in r. חָנֵף Hiph.

חֹנֶף m. *profaneness, impiety, wickedness*, Is. 32, 6.

חֲנֻפָּה f. id. Jer. 23, 15. R. חָנַף.

* חָנַק in Kal not used, pr. *to be strait, close, to choke*, of the same family with אָנַק, חָנַךְ, עָנַק (עוּק), and in the occidental languages ἄγχω, ἀνάγκη, *ango, angustus, enge* (*Zange, Zwang*), *anxious*.—Hence

Piel *to strangle, to throttle*, Gr. ἄγχω, πνίγω, as a lion his prey, Nah. 2, 13. Arab. خنق, Ethiop. ፈነቀ, Syr. ܚܢܩ, id.

Niph. *to strangle oneself*, to hang oneself, 2 Sam. 17, 23.

Deriv. מַחֲנָק.

חַנָּתֹן (graciously regarded, r. חָנַן) *Hannathon*, pr. n. of a place in Zebulun Josh. 19, 14.

* חָסַד not used in Kal, but commonly said to have the signif. of *kindness, benignity*, and by antiphrasis that of *reproach, disgrace*. The primary idea seems to be that of *eager and earnest desire, ardour, zeal*, by which one is actuated, i. q. קָנָא, and then like קָנָא transferred to the trop. senses:

1. *to be zealous towards* any one, i. e. *to feel desire, kindness, love* towards him; see Hithpa. and חֶסֶד no. 1.

2. *to be jealous, envious* towards any one, *to envy*, Arab. حَسَدَ to envy, حَسَدٌ envy; and hence i. q. *to hate, to reproach*, to treat with reproach and contumely; see Piel, and חֶסֶד no. 2.

Piel *to reproach, to disgrace*, to treat with reproach and contumely, Prov. 25, 10. Syr. ܚܣܕ id. in Targ. חַסֵּד for Heb. חֵרֵף to reproach. Syr. ܚܣܝܕܐ oppressed with envy, also beloved, see in Kal.

Hithp. *to show oneself kind, benign, merciful*, Ps. 18, 26. Comp. Kal no. 1.

Deriv. חֶסֶד, חָסִיד, חֲסִידָה, and pr. n. חֲסַדְיָה.

חֶסֶד in pause חָסֶד, c. suff. חַסְדִּי; plur. חֲסָדִים, constr. חַסְדֵּי, pr. *desire, ardour, zeal*, see r. חָסַד Kal.—Hence

1. In a good sense, *zeal towards* any one, *kindness, love*. Spec. a) Of men towards one another, *kindness, good-will*, as shown in doing mutual favours, benefits, Gen. 21, 23. 2 Sam. 10, 2. As referring to the afflicted, *pity, compassion*, Sept. freq. ἔλεος, Job 6, 14. Frequent in the formula, עָשָׂה חֶסֶד עִם *to do* or *show kindness with* or *to* any one, Gen. l. c. 2 Sam. 3, 8. 9, 1. 7; also with אֵת Zech. 7, 9; עַל 1 Sam. 20, 8; more fully עָשָׂה חֶסֶד וֶאֱמֶת עִם Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 9, 3 אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים *I will show him kindness like that of God*. Also נָטָה חֶסֶד לְ *to turn kindness upon* any one, to procure favour for him, Gen. 39, 21; more fully Ezra 7, 28 וְעָלַי הִטָּה חֶסֶד לִפְנֵי הַמֶּלֶךְ *and God turned kindness upon me before the king*, i. e. gave me favour with him; also Dan. 1, 9 וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד *and God gave Daniel good-will*, favour

etc. b) Of men towards God, *piety*, *goodness*, *love* of God. אַנְשֵׁי חֶסֶד i. q. חֲסִידִים *the pious*, Is. 57, 1. Plur. חֲסָדִים *good deeds*, *goodness*, 2 Chr. 6, 42. 32, 32. 35, 26. Neh. 13, 14. c) Of God towards men, *goodness*, *mercy*, *grace*, Ps. 5, 8. 36, 6. 48, 10. al. Very often coupled with אֱמֶת truth, fidelity, (q. v. no. 2,) i. e. *faithful mercy*, *constant goodness*. Here also occur the same formulas as above in lett. a, as עָשָׂה חֶסֶד עִם Gen. 24, 12. 14; c. לְ Ex. 20, 6. Deut. 5, 10; עָשָׂה חֶסֶד וֶאֱמֶת עִם 2 Sam. 2, 6. 15, 20. Trop. of God himself as a merciful benefactor, Ps. 144, 2. Jon. 2, 9.—Plur. חֲסָדִים *mercies*, *benefits* from God, Ps. 89, 2. 50. 107, 43. Is. 55, 3 חַסְדֵי דָוִד נֶאֱמָנִים *the sure mercies of David*, i. e. the perpetual benefits bestowed on David. d) Once, like synon. חֵן, it seems to denote *grace*, *favour*, i. q. *elegance*, *beauty*, Is. 40, 6. Sept. δόξα, and so 1 Pet. 1, 24.

2. In a bad sense, *zeal against* any one, *envy*; hence *reproach*, *disgrace*, see the root in Kal no. 2. Prov. 14, 34. Lev. 20, 17. Some also refer hither Job 6, 14.

3. *Hesed*, pr. n. m. 1 K. 4, 10.

חֲסַדְיָה (whom God loveth) *Hasadiah*, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

* חָסָה fut. יֶחֱסֶה, Præt. 3 pers. fem. before pause חָסָיָה Ps. 57, 2, see Lehrg. p. 429. Heb. Gr. § 74. I. 4; pr. *to flee*; see under r. חוּשׁ no. 1. Spec.

1. *to flee to* a place, *to take refuge* or *shelter*, with בְּ of place, as בְּצֵל פ׳ *in the shadow* (*protection*) *of* any one, Judg. 9, 15. Is. 30, 2; בְּצֵל כַּנְפֵי יְיָ *in the shadow of Jehovah's wings* Ps. 57, 2. 61, 5.—Hence

2. *to put trust in* any one, *to trust*, *to confide*, espec. in God, c. בְּ Ps. 2, 12. 5, 12. 7, 2. 25, 20. 31, 2. 37, 40. al. Absol. Ps. 17, 7. Prov. 14, 32 חֹסֶה בְמוֹתוֹ צַדִּיק *the righteous in his death trusteth* sc. in God.

Deriv. חָסוּת, מַחֲסֶה, מַחֲסֵיָה, and

חֹסָה (taking refuge, or a refuge) *Hosah*, pr. n. m. 1 Chr. 16, 38. 26, 10.

חָסוֹן adj. *strong*, Am. 2, 9; collect. *the mighty*, the powerful in a state, Is. 1, 31. R. חָסַן.

חָסוּת f. *refuge*, Is. 30, 3. R. חָסָה.

חָסִיד adj. (r. חָסַד) 1. *kind*, *merciful*, *benevolent*, Ps. 12, 2. 18, 26. 43, 1. לֹא חָסִיד *malevolent*, *wicked*, Ps. 43, 1.—Spoken in allusion to the stork, Job 39, 13; see in next art.

2. *pious* towards God, *godly*, e. g. חֲסִידֵי יְהוָה *the pious of Jehovah*, i. e. his pious worshippers, saints, Ps. 30, 5. 31, 24. 37, 28; חָסִיד לוֹ Ps. 4, 4.

3. Of God, *kind*, *merciful*, *gracious*, Jer. 3, 12. Ps. 145, 17.

חֲסִידָה f. (r. חָסַד) *the stork*, pr. *the pious*, *avis pia*, so called from the affection and tenderness it manifests towards its parents and its young, for which it was celebrated in antiquity; see Plin. H. N. X. 23. Ælian. Hist. An. 3. 23. ib. 10. 16. On the contrary, the Arabs call the male ostrich ظَلِيمٌ *the impious*, on account of its neglect and cruelty towards its young; comp. Job 39, 13 sq.—Lev. 11, 19. Deut. 14, 18. Ps. 104. 17. Jer. 8, 7. Zech. 5, 9. See Bochart Hieroz. II. 327 sq.—In Job 39, 13 חֲסִידָה does not stand for *the stork*, but as an adj. fem. *pia*, pious, affectionate, in allusion however to the stork, thus: *the wing of the ostrich exults*, אִם אֶבְרָה חֲסִידָה וְנוֹצָה *but are her pinions and feathers pious?* i. e. she is not, like the stork, affectionate towards her young, but treats them with cruelty, v. 14. 15. 16.

חָסִיל m. (r. חָסַל) pr. *devourer*, put for a species of *locust*, 1 K. 8, 37. 2 Chr. 6, 28. Ps. 78, 46. Is. 33, 4. Joel 1. 4.—Sept. ἀκρίς and in 2 Chr. βροῦχος, which however is rather the גָּזָם.

חֲסִין adj. *strong*, *mighty*, Ps. 89, 9. R. חָסַן.

חַסִּיר Chald. adj. *wanting*, *deficient*, sc. in weight, *light*, Dan. 5, 27. R. חָסַר.

* חָסַל *to eat off*, *to devour*, Deut. 28, 38. Chald. id. Kindr. are the roots קָצַר, גָּזַר, חָסֵר. q. v.—Hence חָסִיל.

* חָסַם *to muzzle* an ox Deut. 25, 4; *to stop* the nostrils, Ez. 39, 11 וְחֹסֶמֶת הִיא אֶת־הָעֹבְרִים (the valley) *shall stop* the nostrils of *them that pass by*, i. e. by

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its stench. Others render with the Syriac: *it shall stop* the way *to them that pass by*, sc. from the multitude of the slain. Kindr. חָטַם where see; comp. also חָתַם.—Hence מַחְסוֹם.

חָסַן * 1. *to be strong, mighty*, like Syr. and Chald. חֲסַן, חָסַן. The primary idea lies in *binding together*; comp. in חָזַק no. 3.—Hence חֹסֶן, חֲסִין, חָסַן.

2. Trop. *to be rich, wealthy*, see חָסַן; hence *to heap together, to lay up, to hoard*, Arab. خزن, whence מַחְסָן storehouse, magazine.

Niph. *to be laid up, hoarded*, Is. 23, 18.

Deriv. see in Kal no. 1, 2.

חַסֵּן Chald. Aph. or rather Hiph. after the Hebrew manner, *to possess, to have in possession*, Dan. 7, 18. 22.—Hence

חַסֶן Chald. m. emphat. חֲסָנָא, *strength, might, power*, Dan. 2, 37. 4, 27.

חֹסֶן m. (r. חָסַן no. 2) *riches, wealth*, Prov. 15, 6. 27, 24. Jer. 20, 5. Ez. 22, 25; *treasure, abundance*, Is. 33, 6 חֹסֶן יְשׁוּעוֹת *abundance of deliverance*, parall. אוֹצָר treasure.—Chald. אֲחְסַן to possess.

חָסַס * in Kal not used, i. q. חָשַׂה, *to strip off* bark, *to peel, to scale, to scrape*. Arab. حسف to peel dates, and transp. كحف to scrape off; hence Chald. חַסָּה, Arab. خَزَف and حرشف, a scale, sherd, fragment of an earthen vessel, Syr. ܚܰܣܦܳܐ id. In the occidental tongues words of the same stock are Gr. σκάπτω, Lat. *scabo, squama*; Germ. *schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln*; Engl. *scab, scale, shell, sherd*; in all which a sibilant precedes, as also in Heb. and Arab. סָחַה, كحف.—Hence quadrilit. חִסְפֵּס, part. pass. מְחֻסְפָּס; Ex. 16, 14 דַּק מְחֻסְפָּס *something small scaled off*, like scales.—Hence

חַסָּה Chald. m. *sherds, burnt clay*, earthen-ware, Dan. 2, 33 sq.

חַסְפַּס quadril. see in r. חָסַס.

חָסַר * fut. יֶחְסַר, plur. יַחְסְרוּ, pr. *to diminish, to be cut short*, intrans.—Kindr. are גָּזַר, גָּזַר, קָצַר; comp. חָסַל, גָּזַל.—Hence

1. *to be diminished, to fail*, Gen. 8, 3. 5. 1 K. 17, 14.—Also *to fail, to be wanting*, Ecc. 9, 8; with לְ of pers. Deut. 15, 8.

2. *to want, to lack, to be without* any thing, with acc. like other verbs of plenty and want, Deut. 2, 7. 8, 9. Ps. 34, 11. Prov. 31, 11. Gen. 18, 28 אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה *perhaps there shall lack five to the fifty righteous*, lit. perhaps the fifty righteous shall lack five. Absol. *to want*, i. e. *to be in want*, to suffer need, Ps. 23, 1. Prov. 13, 25. Neh. 9, 21. Comp. Arab. خَسَرَ and خَسِرَ to suffer harm or loss.

Piel *to cause to want* or *lack*. Ps. 8, 6 וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים *thou hast caused him to lack but little of a god*; see in אֱלֹהִים B. 1. p. 54. With מִן of thing, Ecc. 4, 8.

Hiph. 1. Causat. *to cause to fail*, with accus. Is. 32, 6.

2. Intrans. *to want, to lack*, i. e. to suffer want, Ex. 16, 18.

Deriv. חֲסִיר, מַחְסוֹר, and the five here following.

חָסֵר verbal adj. *wanting, lacking*, with acc. 1 K. 11, 52; with מִן Ecc. 6, 2. חֲסַר לֶחֶם *lacking bread* 2 Sam. 3, 29. חֲסַר לֵב *lacking understanding* Prov. 6, 32. 7, 7. 9, 4. Subst. *want* of understanding, Prov. 10, 21.

חֶסֶר m. *want, poverty*, Prov. 28, 22. Job 30, 3.

חֹסֶר m. *want, poverty*, Am. 4, 6. Deut. 28, 48. 57.

חַסְרָה *Hasrah*, pr. n. m. 2 Chr. 34, 22; for which in the parall. passage 2 K. 22, 14 is חַרְחַס.

חֶסְרוֹן m. (r. חָסֵר) *deficiency, defect*, Ecc. 1, 15.

חַף adj. m. *clean, pure*, morally, Job 33, 9. R. חָפַף II.

חֹף see חוֹף.

חָפָא * prob. i. q. חָפָה and חָפַף I, *to cover*; whence Piel, *to do covertly, secretly*, 2 K. 17, 9.

חָפָה * *to cover, to veil*, e. g. the head 2 Sam. 15, 30. Jer. 14, 4; the face Esth.

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6, 12. 7, 8. Syr. ܚܦܐ, Arab. خفا id. Comp. חָפַף I.

PIEL *to overlay* with gold, silver, etc. with two acc. 2 Chr. 3, 5. 7. 8. 9.

PUAL *to be covered*, Is. 4, 5; see in חֻפָּה no. 1.

NIPH. pass. of Pi. Ps. 68, 14.

חֻפָּה f. (r. חָפַה I) 1. *a covering, protection*, Is. 4, 5 עַל־כָּל־כָּבוֹד חֻפָּה *over all the glory* shall be *a covering*, i. e. protection. Others here take חֻפָּה as Pual of חָפָה.

2. *a canopy;* hence a bed with a canopy, curtains, *bridal-bed, nuptial-couch*, comp. עֶרֶשׂ. Ps. 19, 6. Joel 2, 16.

3. *Huppah*, pr. n. m. 1 Chr. 24, 13.

* חָפַז fut. יַחְפֹּז *to leap* or *start up;* kindr. with חָמַז, קפז, comp. פָּזַז, אפז, נפז, ופז.—Spec.

1. *to start up, to rise up suddenly*, in order to flee, 2 Sam. 4, 4. Job 40, 23. 2 K. 7, 15 Cheth.—Hence

3. *to be startled, alarmed*, Deut. 20, 3. Ps. 31, 23. 116, 11.

NIPH. *to flee away* sc. in terror, *to shrink away*, 1 Sam. 23, 26. Ps. 48, 6. 104, 7.—Hence

חִפָּזוֹן m. *haste, hasty flight*, Ex. 12, 11. Deut. 16, 3.

חֻפִּים (coverings) *Huppim*, pr. n. m. a) Gen. 46, 21, elsewhere חוּפָם q. v. b) 1 Chr. 7, 12. 15.—R. חָפַה I.

* חָפַן obsol. root, Arab. حَفَنَ *to take with both hands, to fill both hands.*—Hence, unless the verb itself be a denominative,

חֹפֶן only in dual חָפְנַיִם, *the two fists*, Ex. 9, 8. Lev. 16, 12. Prov. 30, 4. Ez. 10, 2. 7. Ecc. 4, 6. Aram. חָפְנָא, Arab. حَفْنَة. By transpos. πυγμή, *pugnus.*

חָפְנִי (perh. fister, fighter, from חָפַן) pr. n. *Hophni*, one of the sons of Eli, 1 Sam. 1, 3. 2, 34. 4, 4.

* I. חָפַף i. q. חָפָה, *to cover*, with עַל, comp. כָּסָה; hence *to protect*, Deut. 33, 12. Arab. حَفَّ to cover with a garment. The idea of covering lies in the syllable חַף, as also in the kindr. חב, חת, קת, עב, צת; comp. besides חָפָה and חָפָא, the roots חָבָא and חָבָה *to hide;* גָּפָה, כָּפָה, غفر, and כבשׁ, to cover; כּוּף Is. 31, 5, גָּבַב, גָּבָה, etc. also גָּנַם, גָּלַם, in which Nun and Lamed are inserted in the primary syllable, as in אָלַץ, אוץ, etc.

Deriv. חֻפִּים, חֻפָּה.

* II. חָפַף obsol. root. 1. *to rub, scrape, wipe off.* Arab. حَفَّ rasit, fricuit.

2. *to wash off* or *away, to lave;* hence deriv. חַף, חוּף.

* חָפֵץ fut. יַחְפֹּץ and יֶחְפַּץ Ps. 37, 23. al.

1. *to bend, to curve;* Job 40, 17 יַחְפֹּץ, זְנָבוֹ *he bendeth his tail*, etc. Arab. حَفَصَ to bend wood.

2. Intrans. and metaph. *to incline, to be favourably disposed:* a) Towards any one, *to delight in, to favour, to love*, e. g. a person, c. בְּ Gen. 34, 19. 2 Sam. 20, 11; God towards man, Num. 14, 8. 2 Sam. 15, 26. Ps. 18, 20. al. Also of things, c. בְּ 2 Sam. 24, 3. Is. 56, 4. Ps. 112, 1; acc. Ps. 40, 7. Mic. 7, 18. b) To doing any thing, i. q. *to will, to desire, to please;* absol. Cant. 2, 7. 3, 5; with a finite verb Is. 42, 21. 53, 10; infin. c. לְ Deut. 25, 8. Ps. 40, 9. Job 9, 3. 1 Sam. 2, 25; inf. simpl. Job 13, 3. 33, 32 חָפַצְתִּי צַדְּקֶךָּ *I desire to justify thee*, i. e. thy justification.

Deriv. the three following:

חֵפֶץ m. plur. constr. חֲפְצֵי Ps. 35, 27. 40, 15; but חֲפָצֶיהָם Ps. 111, 2; fem. חֲפֵצָה; verbal adj. from r. חָפֵץ.

1. *delighting in, loving* any thing. Ps. 5, 8 לֹא אֵל חֵפֶץ רֶשַׁע אָתָּה. 34, 13 חֵפֵץ חַיִּים *loving life.* 35, 27. 111, 2. With infin. and לְ Nah. 1, 11. Also *desiring*, Ps. 40, 15 חֲפֵצֵי רָעָתִי. 35, 27. Mal. 3, 1.

2. *willing.* 1 K. 21, 6 אִם־חֵפֶץ אַתָּה *if thou* art *willing*, if it please thee. 30. 33. 1 Chr. 28, 9 נֶפֶשׁ חֲפֵצָה *a willing mind.*

חֶפְצִי m. c. suff. חֲפָצִי 1. *inclination* to any thing, and hence *favour, love, delight* in any thing, Prov. 31, 13. יֵשׁ לוֹ חֵפֶץ בְּ *one delights in* any thing 1 Sam. 15, 22. 18, 25. Ecc. 5, 3. 12. 1. Ps. 1. 2.—Concrete. *that which delights, pleases* any one, 1 K. 10, 13. עָשָׂה חֵפֶץ יְיָ *to do the pleasure of God*, etc. Is. 44, 28. 46,

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10, 48, 14. 1 K. 5, 8. 9.—Spec. *desire*, Ps. 107, 30. Job 31, 16.

2. *beauty, elegance*, as causing delight; so אַבְנֵי חֵפֶץ *beautiful stones*, i. e. precious, Is. 54, 12. אֶרֶץ חֵפֶץ *a pleasant land* Mal. 3, 12. Plur. חֲפָצִים *precious things* Prov. 3, 15. 8, 11.

3. Any application or purpose of mind, *purpose, studium;* hence *a business, a matter, affair*, Sept. πρᾶγμα.—Ecc. 3, 1 וְעֵת לְכָל־חֵפֶץ *and a time to every matter*, i. e. all things are frail and fleeting, nothing is stable and enduring. 5, 7 אַל־תִּתְמַהּ עַל הַחֵפֶץ *marvel not at the matter*. 8, 6. The transition to this signification is manifest in passages like these: Is. 53, 10 חֵפֶץ יְהוָֹה בְּיָדוֹ יִצְלַח *the pleasure of Jehovah* (i. e. his cause, affair) *shall prosper in his hand*. 44, 28. 58, 3. 13. Job 21, 21. 22, 3.—Similar is Syr. ܨܒܘ a matter, business, affair, from ܨܒܐ i. q. חָפֵץ to will.

חֶפְצִי־בָהּ (my delight is in her) *Hephzibah* pr. n. of the mother of king Manasseh, 2 K. 21, 1. Also as a symbolic name of Zion, Is. 62, 4.

* I. חָפַר fut. יַחְפֹּר 1. *to dig, to excavate;* Arab. حفر I, VIII, X, to dig the ground, حَفَرٌ, حَفْرٌ, a well, pit; Syr. ܚܦܪ to dig, ܚܦܪܐ a pit, ditch. Hence with mid. rad. softened חוּר q. v. In the Indo-European tongues the idea of *digging* is expressed by transpos. in γράφω, χρίμπτω, Germ. *graben*, Engl. *grave;* and with a sibilant prefixed Lat. *sCRiBo;* with *r* softened γλάφω, γλύφω, *sCaLPo, sCuLPo*.—Absol. Jer. 13, 7; with acc. e. g. a pit, well, Ecc. 8, 8. Ps. 7, 16. Gen. 21, 30. Num. 21, 18. So *to dig for* any thing, Ex. 7, 24. Job 3, 21. Poet. of the war-horse pawing the ground, Job 39, 21 יַחְפְּרוּ בָעֵמֶק *they paw in the valley;* comp. Virg. Georg. 3. 87, 98 *cavat tellurem*.—Metaph. *to dig a pit for* any one, i. e. to plot against him, c. לְ Ps. 35, 7.

2. *to dig out*, i. e. *to search* or *spy out, to explore;* Job 39, 29 *from thence he spieth out the prey*. With acc. *to explore* a land, *to spy out*, Deut. 1, 22. Josh. 2, 2. 3.—For Is. 2, 20 see חֲפַרְפֵּרָה.

Deriv. חֲפַרְפֵּרָה, pr. n. חֵפֶר, חֲפָרַיִם.

* II. חָפֵר fut. יֶחְפַּר, plur. יַחְפְּרוּ, in pause יֶחְפָּרוּ, Arab. خَفِرَ, *to become red, to blush*, kindr. perhaps with חָמַר no. 2 to be red. Hence *to be ashamed, to be put to shame*, espec. as being frustrated or disappointed in one's plans and expectations, Ps. 35, 4. 26. 40, 15. 70, 3. 83, 18. Is. 24, 23. Jer. 15, 9; with פָּנִים Ps. 34, 6. Job 11, 18 וְחָפַרְתָּ לָבֶטַח תִּשְׁכָּב now *thou art ashamed*, then *shalt thou lie down in quiet*. With מִן of that in which one is disappointed, ashamed, Is. 1, 29; comp. בּוֹשׁ.

Hiph. *to bring to shame, to cause disgrace*, Prov. 19, 26.

2. Intrans. like Kal; comp. verbs of colour, Heb. Gram. § 52. 2. n; *to be ashamed, to be put to shame*, Is. 54, 4. Trop. of Mount Lebanon, as grieving for the loss of its beauty, Is. 33, 9. Also *to act shamefully, to come to shame*, Prov. 13, 5.

חְפֹר see חֲפַרְפֵּרָה.

חֵפֶר (a pit, well, r. חָפַר I) *Hepher*, pr. n.

1. A royal city of the Canaanites, Josh. 12, 17; comp. 1 K. 4, 10.

2. Of several men: a) A son of Gilead Num. 26, 32. 27, 1. Josh. 17, 2. Patronym. חֶפְרִי *Hepherite* Num. 26, 32. b) An officer of David 1 Chr. 11, 36. c) 1 Chr. 4, 6.

חֲפָרַיִם (two pits) *Hapharaim*, pr. n. of a place in Issachar, Josh. 19, 19.

חָפְרַע pr. n. *Hophra*, a king of Egypt, contemporary with Nebuchadnezzar, Jer. 44, 30. Sept. Οὐαφρῆ, in Manetho Οὔαφρις, the eighth king of the second Saïtic dynasty; the same who is called by the Greeks Ἀπρίης, Hdot. 2. 161, 162, 169. ib. 4. 159. Diod. Sic. 1. 68. See Rosellini Monum. Storici II. 143.

חֲפַרְפֵּרָה f. (r. חָפַר I) an animal which frequents houses, so called from its digging or burrowing; Jerome, *a mole;* better perhaps, *a rat*. In Is. 2, 20, where we now read divided לַחְפֹּר פֵּרוֹת i. e. *into the digging of rats*, q. d. rats' holes, the plural form of this noun ought prob. to be restored, as better suited to the context, viz. לַחֲפַרְפֵּרוֹת *to the rats*, or *moles*. Comp. פֵּרָה.

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* חָפַשׂ fut. plur. יַחְפְּשׂוּ, pr. *to dig*, Sept. *σκάλλω* Ps. 76, 7; Chald. and Samar. חְפַס id. Kindred perhaps with חָקַר I, the ר and שׂ being interchanged. In Heb. only trop. *to seek, to search after, to find out*, e. g. wisdom Prov. 2, 4; secret things Prov. 20, 27; one's conduct Lam. 3, 40. Also *to devise, to contrive;* Ps. 64, 7 יַחְפְּשׂוּ עוֹלוֹת *they devise wickedness.*

Niph. pass. *to be searched out*, Obad. 6.

Piel *to seek, to search*, absol. Gen. 31, 35. 44, 12. With acc. *to search out*, 1 Sam. 23, 23; *to search through* 1 K. 20, 6. Zeph. 1, 12. Metaph. once Ps. 77, 7 וַיְחַפֵּשׂ רוּחִי *my spirit maketh search*, inquiry.

Pual 1. *to be sought*, and so 'to let oneself be sought,' i. e. *to hide oneself*, Prov. 28, 12; comp. v. 28. and Hithpa.

2. *to be searched out, devised*, Ps. 64, 7.

Hithpa. pr. to let oneself be sought, i. e. *to hide oneself*, see Pu. no. 1; hence *to disguise oneself*, 1 Sam. 28, 8. 1 K. 20, 38 וַיִּתְחַפֵּשׂ בָּאֵפֶר עַל־עֵינָיו *and disguised himself with a bandage over his eyes.* 22, 30. Job 30, 18 בְּרַב־כֹּחַ יִתְחַפַּשׂ לְבוּשִׁי *through the violence* (of disease) *my garment is disguised*, i. e. my skin or external appearance is changed; comp. v. 19. —Hence

חֹפֶשׂ m. *a device, purpose*, Ps. 64, 7. See r. חָפַשׂ Pu. no. 2.

* חָפַשׂ pr. *to be loose, free*, opp. to what is bound, restrained. Hence

1. *to spread out loose things, to spread loosely*, see חֹפֶשׂ. Arab. خفش II, to stretch out, to prostrate.

2. *to lie prostrate*, and hence *to be weak, feeble*, exhausted. Comp. חָלַשׁ. Arab. خفش mid. *E.* Hence חָפְשִׁית.

3. *to set free*, e. g. a slave. Arab. خفش to be poured out freely. Hence חָפְשִׁי, חָפְשָׁה.

Pual *to be set free, to be freed*, as a slave, Lev. 19, 20.

Deriv. the four following.

חֹפֶשׂ m. *a spreading out, stratio;* once Ez. 27, 20 בִּגְדֵי־חֹפֶשׂ לִרְכָבָה *tapetes stratæ ad equitandum*, i. e. *cloths spread out*, carpets, for riding and driving.

חָפְשָׁה f. *freedom*, Lev. 19, 20. R. חָפַשׂ no. 3.

חָפְשׁוּת and חָפְשִׁית f. *weakness, infirmity, disease*, whence בֵּית הַחָפְשִׁית *the sick-house*, infirmary, hospital. 2 K. 15, 5. 2 Chr. 26, 21. R. חָפַשׂ no. 2.

חָפְשִׁי adj. (pr. from a subst. חֹפֶשׂ i. q. חָפְשָׁה, with the adj. ending ־ִי) plur. חָפְשִׁים.

1. *prostrate, weak, feeble*, Ps. 88, 6. But see in no. 2.

2. *free*, opp. to a slave or captive, Job 3, 19. שָׁלַח חָפְשִׁי *to let go free*, e. g. a slave, Deut. 15, 12. 13. 18; שִׁלַּח לַחָפְשִׁי id. Ex. 21, 26. 27. יָצָא חָפְשִׁי, יָצָא לַחָפְשִׁי *to go out free*, to be set free, see under יָצָא. [Ps. 88, 6 בַּמֵּתִים חָפְשִׁי *free among the dead*, sc. from the cares and oppression of life; comp. Job 3, 19.—R.

3. *free* from public taxes and burdens, 1 Sam. 17, 25.

חָפְשִׁית see חָפְשׁוּת.

חֵץ m. (r. חָצַץ) c. suff. חִצּי, plur. חִצִּים; also חִצָּי (Milêl) with Yod parag. 1 Sam. 20, 36. 37. 38 Cheth. 2 K. 9, 24.

1. *an arrow*, 2 K. 13, 17. 1 Sam. 20, 20. בַּעֲלֵי־חִצִּים *arrow-men, archers*, Gen. 49, 23. Trop. *the arrows of God* are lightnings, Hab. 3, 11; also poet. evils, calamities, inflicted upon men, Deut. 32. 23 comp. v. 42. Job 6, 4. Ps. 38, 3. 91, 5; espec. famine Ez. 5, 16.—Num. 24, 8 חִצָּיו יִרְחָץ *he doth shake his arrows* in blood; comp. Ps. 68, 24, and חָחַץ no. 2.

2. *an arrow-wound, wound*, Job 34, 6. —Vice versa, in Eurip. Iphig. Taur. 314, missile weapons are called *τραύματα ἰπτύνια*, flying wounds.

3. חֵץ חֲנִית 1 Sam. 17, 7 Cheth. *the iron point of a spear.* But in Keri and the similar passages 2 Sam. 21, 19. 1 Chr. 20, 5, the reading is עֵץ *wood*, i. e. the handle or shaft of a spear; and this alone is suited to the context.

* חָצַב and חָצָב Is. 5, 2. fut. יַחְצֹב.

1. *to cut, to hew, to hew out*, espec. stones; kindr. חָטַב. For the primary idea of *cutting*, which lies in the syllable חץ, see in חָצַץ.—Deut. 6, 11. 8, 9. Is. 5, 2. 10, 15. 22, 16. Prov. 9, 1. Part. חוֹצְבִים *hewers of stone*, stone-cutters. 2 K. 12, 13. 1 Chr. 22. 2. 15. 2 Chr. 24, 12; also *hewers of wood*, wood-cutters, 1 K. 5, 29 [15]. 2 Chr. 2 1. 17. Metaph. Ps. 29, 7 *the voice of Jehovah cleaveth out*

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flames of fire, i. e. sends forth forked lightnings; comp. Pu.

2. Trop. *to cut off, to destroy;* Hos. 6, 5 חָצַבְתִּי בַּנְּבִיאִים *I cut* them *off by prophets*, i. e. I announce to them death and destruction. The other member has הֲרַגְתִּים.

Niph. *to be cut in, to be graven*, on stones, Job 19, 24.

Pual *to be hewn out*, formed, Is. 51, 1.

Hiph. i. q. Kal. no. 2. Is. 51, 9.

Deriv. מַחְצֵב.

* חָצָה fut. יֶחֱצֶה, with Vav conv. וַיַּחַץ.

1. *to cut in two, to halve*, like kindr. חָצַץ q. v. Chald. and Syr. חֲצָא, ܚܨܐ, to cut or dig out.

2. *to divide*, espec. a) Into two parts, *to halve*, Gen. 32, 8. Ps. 55, 24 לֹא יֶחֱצוּ יְמֵיהֶם *they do not halve their days*, i. e. do not live out half their lives. With בֵּין...וּבֵין prægn. *to divide and distribute between*, among, Num. 31, 27. 42. Is. 30, 28 עַד צַוָּאר יֶחֱצֶה the stream *divides* him *even to the neck*, i. e. rises to the neck and there divides him as it were into two parts. b) Also into several parts, Gen. 23, 1. Judg. 7, 16. 9, 43. Job 40, 30 [41, 6].

Niph. *to divide oneself, to be divided*, 2 K. 2. 8. 14. Dan. 11, 4. Spec. into two parts, Ez. 37, 22.

Deriv. חֲצִי, חֲצוֹת, מֶחֱצָה, מַחֲצִית, and pr. names יַחְצִיאֵל, יַחְצְאֵל.

חָצוֹר (enclosure, castle) *Hazor*, pr. n. a) A city in Naphtali, fortified by Solomon, Josh. 11, 1. 12, 19. 19, 36. Judg. 4, 2. 1 K. 9, 15. 2 K. 15, 29. [It appears to have been situated on the high ground somewhere to the south of Kedesh; see Biblioth. Sacra, 1846, p. 212 sq.—R.] b) Another in Benjamin, Neh. 11, 33. c) Two cities in the south of Judah, Josh. 15, 23. 25. One is called also חֶצְרוֹן v. 25. d) A region of Arabia, Jer. 49, 28.

חֲצוֹצְרָה see חֲצֹצְרָה, *a trumpet*.

חָצוֹת f. sing. only in constr. חֲצוֹת, *the middle, midst*, as חֲצוֹת לַיְלָה *midnight* Job 34, 20. Ps. 119, 62. Ex. 11, 4. R. חָצָה.

חֲצִי m. (r. חָצָה) constr. חֲצִי, c. suff. חֶצְיִי.

1. *half, the half part*, Ex. 24, 6. Num. 15, 9. 10. Josh. 22, 23. חֶצְיֵנוּ *the half of us* 2 Sam. 18, 3; חֶצְיוֹ Is. 44, 16. 19.

2. *the middle, midst*, 2 Sam. 10, 4. חֲצִי הַלַּיְלָה *midnight* Judg. 16, 3. Ruth 3, 8.

Note. For חֵצִי signifying *arrow*, see in חֵץ.

חֲצִי הַמְּנֻחוֹת (midst of resting-places) *Hatsi-hammenuchoth*, pr. n. m. 1 Chr. 2, 52. Hence patronym. חֲצִי הַמְּנֻחֹתִי v. 54.

חָצִיר m. 1. i. q. חָצֵר, pr. *an enclosure, court;* then poet. *a dwelling-place, habitation*, i. q. בַּיִת. Is. 34, 13 חָצִיר לִבְנוֹת יַעֲנָה *a dwelling-place for ostriches*. 35, 7 *a court for reeds and rushes*. R. חָצַר no. 1.

2. *grass, herbage*, Job 8, 12. 40, 15. Ps. 104, 14. al. Spec. *a leek*, collect. *leeks*, Num. 11, 5. R. חָצַר no. 2.

* חָצַן a root not in use, having the primary force of *strength, firmness*, like the kindr. חָצַן, חָסַן, and Arab. حَصَنَ *to be firm, fortified*, whence حِصْنٌ fortress.—Hence the two following:

חֵצֶן m. *the arm, fore-arm*, as the seat and symbol of strength. Ps. 129, 7, see in עָמַר Piel.

חֹצֶן m. (r. חָצַן) *the arm*, on which children are carried, *the bosom*, Is. 49, 22. Hence also *bosom* of a garment, Sept. ἀναβολή, Neh. 5, 13. Arab. حِضْنٌ arm, bosom; denom. حَضَنَ to carry in the arms or bosom. Eth. ሕፅን bosom.

* חֲצַף Chald. *to be hard, rough;* hence *to be harsh, severe;* see Thesaur. p. 510.

Aph. part. מְהַחְצְפָה *strict, severe*, of a royal edict, Dan. 2, 15. 3, 22.

* חָצַץ *to divide*, and intrans. *to be divided*. Arab. حَصَّ III, IV, to divide one's portion with another, حِصَّةٌ part, portion. Talmud. to cut or hew in pieces, whence חֲצִיצָה an axe or adze; trop. to distinguish. Kindred roots are חָצַב, חָצָה, Chald. חֲצַד. The primary

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force of cutting, hewing, sharpening to a point, is possessed by the syllable חץ in common with the kindred חז, חד, see חָזַז, חָדַד, חָדַשׁ; also קץ, כס, גז, גד, see under גָּדַד, גָּזַז, קָצַץ.—Prov. 30, 27 *the locusts have no king*, וַיֵּצֵא חֹצֵץ כֻּלּוֹ *yet go they forth all of them divided*, i. e. in divisions, bands; comp. Gen. 14, 15. Jerome: *per turmas suas.*

Piel part. מְחַצְצִים Judg. 5, 11, either: *those dividing* sc. the booty, spoil; comp. Is. 9, 2. 33, 23. Ps. 68, 13; or, with the Targg. and Rabbins, *sagittarii, archers*, as denom. from חֵץ an arrow; comp. Targ. Judg. 5, 8.

Pual *to be divided out, to be allotted*, e. g. the months of one's life, Job 21, 21.

Deriv. חֵץ, and the two following.

חָצָץ m. 1. i. q. חֵץ, *an arrow*, poet. for lightnings, Ps. 77, 18.

2. *a small stone, gravel-stone*, as cut or broken small; collect. *gravel, grit*, Prov. 20, 17. Lam. 3, 16.—Syr. ܚܨܳܐ, Arab. حَصًى, Eth. ፍጸ.

חַצְצוֹן־תָּמָר, חַצְצֹן־תָּמָר (pruning of the palm) Gen. 14, 7. 2 Chr. 20, 2, *Hazezon-tamar*, pr. n. of a city on the western shore of the Dead Sea, renowned for its palm-trees; afterwards called עֵין גְּדִי En-gedi. On the palms of En-gedi, see Plin. H. N. V. 7. Celsii Hierob. II. 491.

חֲצֹצְרָה and **חֲצוֹצְרָה** f. *a trumpet*, Num. 10, 2 sq. 31, 6. Hos. 5, 8. 2 K. 12, 14. This was the *straight* trumpet, different from the שׁוֹפָר *buccina* or *horn*, which was crooked like a horn; see Joseph. Ant. 3. 12. 6. Jerome ad Hos. 5, 8. Buxtorf Lex. p. 816.—The etymology has occasioned various conjectures. With most interpreters, I have formerly referred it to חָצַר, Arab. حضر to be present, Conj. X to call together, to convoke; whence then the form חֲצוֹצֵר after the analogy of Arab. Conj. XII. i. q. to convoke sc. with the trumpet; and hence חֲצֹצְרָה trumpet, so called as used for convoking an assembly. Others, as recently, Ewald, Heb. Gram. p. 242, suppose the trumpet to be so called as being *narrow and slender;* a meaning which is not found in the root either in Hebrew or Arabic. But there can be little doubt, that this is an onomatopoetic word, imitating the broken pulse-like sound of the trumpet, like the Lat. *taratantara* in the verse of Ennius ap. Serv. ad Virg. Æn. 9. 503. Germ. *trarara.* Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, حضاضرة *hadâderah.*—Hence the denom. verb:

חֲצֹצֵר *to trumpet, to blow the trumpet*, found only in part. מחצצרים (מְחַצְצְרִים) 1 Chr. 15, 24. 2 Chr. 5, 13. 7, 6. 13, 14. 29, 28 Chethibh. In Keri, one צ being dropped, it is every where מחצרים i. e. מְחַצְּרִים Part. Pi. by a needless correction of what was an unusual form.—In 2 Chr. 5, 12 is מחצררים, which seems to be an error of the transcriber.

חָצַר * obsol. root. 1. *to surround, to enclose* with a wall, hedge, etc. Arab. حصر to surround, to besiege, Eth. ሐጸረ to wall in. Comp. in חָדַר.—Hence חָצֵר, חָצִיר no. 1, and pr. n. חָצוֹר, חֶצְרוֹן, חֶצְרַי.

2. *to be green, verdant.* Arab. خَضِرَ to be green, sc. a field, grain, etc.—Hence חָצִיר no. 2, grass.

Note. Etymologists have usually assumed here two different roots. But the connection of the ideas is shown in the Greek χόρτος, which like חָצִיר signifies first *an enclosure, court*, especially for cattle; and then *a pasture*, and by meton. *pasturage*, i. e. *grass, green herbage*, etc. See Passow and other Gr. Lex. art. χόρτος.

חָצֵר constr. חֲצַר, c. suff. חֲצֵרִי; plur. חֲצֵרִים constr. חַצְרֵי, also חֲצֵרוֹת constr. חַצְרוֹת, comm. gend. *an enclosure*, i. e. an open place surrounded by a fence, paling, wall, etc.—Spec.

1. *a court*, before or surrounded by a building; e. g. a private dwelling, Ex. 8, 9. 2 Sam. 17, 18. Neh. 8, 16. חֲצַר הַמַּטָּרָה *court of the guard* or *prison* Jer. 32, 2. 12. 33, 1. Neh. 3, 25. Of a palace, 1 K. 7, 8. 9. 12. Esth. 2, 11. Before the tabernacle Ex. 27, 12 sq. 35, 17. 18. 40, 8. Also of the temple, which had two courts; one *inner*, הַחֲצֵר הַפְּנִימִי Ez. 40, 28. 32, and ־ִית 1 K. 6, 36. Ez. 10, 3;

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called also *the court of the priests* 2 Chr. 4, 9; the other *the outer*, חָצֵר הַחִיצוֹנָה Ez. 10, 5. 40, 17. 31. Plur. Is. 1, 12. Ps. 65, 5.

2. *a village, hamlet*, Lat. *villa, pagus*, i. e. farm-buildings, farm-hamlets, usually erected around an open space or court, often in the neighbourhood of cities, Josh. 13, 23. 28. 15, 32 sq. 1 Chr. 4, 33. Neh. 11, 25. Diff. from גְּנוֹת חָצִיר, Josh. 15, 47. Spoken also of the movable villages or encampments of nomadic tribes, who usually pitch their tents in a circle, or so as to form an enclosure, Gen. 25, 16. Deut. 2, 23. Is. 42, 11; comp. Ps. 10, 8.—Hence

3. As the name of several cities and villages:

a) חֲצַר־אַדָּר *Hazar-Addar* (village of Addar) a place on the border of the tribe of Judah Num. 34, 4; called shortly אַדָּר Josh. 15, 3.

b) חֲצַר סוּסָה Josh. 19, 5, and חֲצַר סוּסִים 1 Chr. 4, 31, *Hazar-susah* or *Hazar-susim* (village of horses) in the tribe of Simeon.

c) חֲצַר עֵינָן Ez. 47, 17, and חֲצַר עֵינוֹן 48, 1. Num. 34, 9. 10, *Hazar-enan* (village of fountains) on the northern border of Palestine.

d) חֲצַר שׁוּעָל *Hazar-shual* (village of jackals) Josh. 15, 28. 19, 3. 1 Chr. 4, 28. Neh. 11, 27, in the tribe of Simeon.

e) חֲצַר הַתִּיכוֹן *Hazer-hatticon* (middle village) Ez. 47, 16, on the borders of Hauran, Auranitis.

f) Plur. חֲצֵרוֹת *Hazeroth*, a station of the Israelites after leaving Sinai, prob. the fountain now called *'Ain el-Hûdhera*, الحضرا; see Bibl. Res. in Palest. I. p. 223. —Num. 11, 35. 12, 16. 33, 17. Deut. 1, 1.

חֲצְרוֹ *Hezro*, see in חֲצְרַי.

חֶצְרוֹן (enclosed, walled in, r. חָצַר) *Hezron*, pr. n. a) A son of Reuben Gen. 46, 9. Ex. 6, 14. Patronym. is חֶצְרֹנִי Num. 26, 6. b) A son of Perez Gen. 46, 12. Ruth 4, 18. Gr. Ἑσρώμ Matt. 1, 3. c) A city in the south of Judah, called also חֲצוֹר Josh. 15, 25.

חֶצְרַי (id.) *Hezrai*, pr. n. of one of David's military chiefs, 2 Sam. 23, 35 Chethîbh. In Keri and 1 Chr. 11, 37, חֲצְרוֹ *Hezro*.

חֲצַרְמָוֶת (court of death) *Hazarmaveth*, pr. n. of a district in Arabia Felix, situated on the Indian ocean and abounding in frankincense, myrrh, and aloe; but noted for the insalubrity of the climate, whence the name; still called by the Arabs حَضْرَمَوْت, *Hadramaut*. Gen. 10, 26. 1 Chr. 1, 20. See Abulfedæ Arabia ed. Gagn. p. 45. Niebuhr's Descr. of Arabia p. 283–294. Germ.

חֵיק see חיק.

חֹק m. (r. חָקַק no. 3) c. Makk. חָק, c. suff. חֻקִּי, but חֻקָּה Lev. 10, 13, חֻקְכֶם Ex. 5, 14; plur. חֻקִּים constr. חֻקֵּי and חוּקֵי Ez. 20, 18; pr. something *decreed, prescribed, appointed*; e. g. חֻקִּי that which is decreed or appointed for me, Job 23, 14. —Spec.

1. An appointed *portion*, e. g. of labour, *a task*, Ex. 5, 14. Prov. 31, 15; of food, *an allowance*, Prov. 30, 8. Gen. 47, 22.

2. An appointed *bound, limit*, Job 26, 10. Prov. 8, 29. Jer. 5, 22. לִבְלִי חֹק *without bound*, without measure, immeasurably, Is. 5, 14.

3. An *appointed time, set time*, Job 14, 13. Mic. 7, 11.

4. A prescribed *statute, ordinance, law*, Gen. 47, 26. 1 Sam. 30, 25. Ps. 81, 5. In Sing. also collect. of a body of laws (comp. תּוֹרָה) Ex. 15, 25. Is. 24, 5. Plur. *statutes, laws*, espec. laws prescribed from God to men, Deut. 4, 5. 8. 14. 6, 24. 11, 32. 12, 1; of the laws of nature Job 28, 26. Ps. 148, 6. Also: a) *a decree* of God Ps. 2, 7; comp. Job 23, 14. b) *a statutory portion, appointed portion*, as fixed by law, Ex. 29, 28. Lev. 7, 34. 10, 15. Num. 18, 8. c) *a custom*, having the authority of law, Judg. 11, 39. 2 Chr. 35, 25.

* חָקָה in Kal not used, i. q. חָקַק, pr. *to cut in, to hew*, i. q. *to hack*; hence *to engrave, to carve*, see Pual no. 1; *to delineate, to portray*, see Pual no. 2, comp. חָקַק no. 2; also *to hack up* the ground, *to dig*, see Hithpa.

Pual part. מְחֻקֶּה 1. *engraved, carved*, 1 K. 6, 35.

2. *delineated, portrayed, painted*, Ez. 8, 10; comp. 23, 14.

Hithp. *to hack up* the ground with a

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hoe or pickaxe, *to dig* a trench, etc. So from the primary signification I would explain Job 13. 27 עַל־שָׁרְשֵׁי רַגְלַי תְּחַקֶּה *around the roots* (soles) *of my feet hast thou digged*, i. e. hast made a trench, so that I can go no further, thou hast stopped my way; comp. 19, 8. Lam. 3, 7. Usually, *around the roots of my feet hast thou drawn lines*, i. e. made marks how far I may go.

חֻקָּה fem. of חֹק no. 4, *a statute, law, ordinance.* Sing. spoken always of a single law; e. g. חֻקַּת הַפָּסַח *the law of the passover* Ex. 12, 43. Num. 9, 14. 19, 2. Lev. 3, 17. al.—Plur. *statutes, laws*, Lev. 18, 5. 26. 20, 13. Ez. 5, 6. 43, 18. Deut. 8, 11. 2 Sam. 7, 19. al. Of the laws of the heavens, of nature, Job 38, 33. Jer. 31, 35. 33, 25. Also *customs*, 1 K. 3, 3. Mic. 6, 16; of the heathen i. e. idolatry 2 K. 17, 8. Lev. 20, 23.

חֲקוּפָא (bent, crooked) *Hakupha*, pr. n. m. Ezra 2, 51. Neh. 7, 53. R. חָקַם.

* חָקַם i. q. Arab. حقف *to bend oneself, to be crooked.* Hence pr. n. חֲקוּפָא.

* חָקַק pr. *to cut in, to hew, to hew in;* comp. the kindred verbs (all of which also are onomatopoetic) חָקָה, هَقَّ and هقهق to cut or hew with the sword, and then also to stamp violently, to encounter violently; هَكَّ and هكهك id. Germ. *hacken*, Engl. *to hack.* We may remark in passing, that espec. in verbs ע״ע, which double the middle radical, there are many which are onomatopoetic, and therefore common to several languages, as לָקַק *to lick*, דָּבַב, טָפַף, *to tap*, to grope, חָלַל *hallen*, צָלַל *tinnio, schallen*, דָּקַק to beat, to pound, etc. and also in doubled forms, as גָּרְגַּר *gargarizavit*, צִפְצֵף *pipivit*, צלצל *tintinnum edidit*, etc. Spec.

1. *to cut in*, e. g. a sepulchre in a rock, *to hew in*, Is. 22, 16; letters and figures on a tablet. *to grave in, to inscribe*, γράφω, Is. 30, 8. Ez. 4, 1.

2. i. q. γράφω, *to grave, to trace, to portray*, Is. 49, 16. Ez. 23, 14.

3. *to ordain, to appoint*, Prov. 8, 27. 29; *to decree*, as a judge Is. 10, 1. Part. חֹקֵק poet. for שֹׁפֵט, *judge, leader, ruler*, Judg. 5, 9.

Pual part. מְחֻקָּק pr. *what is prescribed*, i. e. *a law, statute*, Prov. 31, 5.

Hoph. fut. יָחֻקּוּ (for יָחְקּוּ Dag. f. being dropped) *to be graved in, inscribed*, Job 19, 23.

Po. i. q. Kal no. 3, *to decree* Prov. 8, 15. Part. מְחֹקֵק a) *a lawgiver*, Deut. 33, 21. Is. 33, 22; *a judge, leader, ruler*, i. q. שֹׁפֵט, Judg. 5, 14. b) *a sceptre*, as the badge of power, Num. 21, 18. Ps. 60, 9. Gen. 49, 10.

Deriv. חֹק, חֻקָּה, pr. n. חֻקֹּק, and

חֻקָּק m. only in plur. constr. חֻקְקֵי *decrees* Is. 10, 1; *resolves*, determinations, Judg. 5, 15, where it corresponds to the similar word חִקְּרֵי in v. 16.

חֻקֹּק *Hukkok*, pr. n. of a town on the confines of Asher and Naphtali, Josh. 19, 34; for which חוּקֹק 1 Chr. 6, 60. Perh. mod. *Yâkûk*, Bibl. Res. in Palest. III. App. p. 133. Biblioth. Sacr. 1843, p. 80.

* חָקַר fut. יַחְקֹר Job 13, 9, *to search, to search out, to examine*, pr. the interior of the earth, spoken of mining, Job 28, 3. The primary idea lies in *boring* and *digging;* kindred with נָקַר, כָּרָה.—Constr. absol. Deut. 13, 15. Ez. 39, 14; with acc. of pers. or thing, *to search out, to explore*, e. g. a land Judg. 18, 2; food and drink, i. q. to taste, to try, Prov. 23, 30; wisdom Job 28, 27; the mind or heart of any one 1 Sam. 20, 12. Ps. 139, 1. Prov. 28, 11 *the rich man is wise in his own eyes,* וְדַל מֵבִין יַחְקְרֶנּוּ *but the poor man who hath understanding searcheth him through;* Sept. καταγνώσεται, Aqu. Theod. ἐξιχνιάσει.

Piel i. q. Kal, Ecc. 12, 9.

Niph. pass. of Kal, Jer. 31, 37. 1 K. 7, 47 לֹא נֶחְקַר מִשְׁקַל נְחֹשֶׁת *the weight of the brass was not to be searched out*, ascertained; comp. אֵין חֵקֶר.

Deriv. מָחְקָר and

חֵקֶר 1. *a searching out, examination*, Job 34, 24; Prov. 25, 27 see in כָּבוֹד no. 2; hence אֵין חֵקֶר *no searching out*, past finding out, *unsearchable*, Prov. 25, 3; so of what is innumerable. Job 5, 9. 9, 10. 36, 26. Also חִקְרֵי לֵב *searchings of mind, queries, deliberations*, Judg. 5, 16.

2. What is known only by searching out, *a secret, the inmost part*, Job 38, 16 חֵקֶר תְּהוֹם *the secret recesses of the deep.*

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Metaph. חֲמַר אֱלֹהַּ Job 11, 7, i. q. τὰ βάθη τοῦ θεοῦ 1 Cor. 2, 10.

I. חֹר m. only in plur. חֹרִים, *nobles, free-born*, 1 K. 21, 8. 11. Neh. 2, 16. 4, 13; once fully written חוֹרִים Ecc. 10, 17. R. חָרַר no. 3, q. v.—But חֹרִים *Horites* see in חֹרִי II.

II. חֹר *a hole*, see חוֹר.

חָר see חוֹר.

חֹר הַגִּדְגָּד pr. n. see in גִּדְגָּד.

* חָרָא or חָרֵא obsol. root, Arab. حَرِئَ *to ease oneself*, the vulgar word for this act. Hence, wherever a derivative from it occurs in the text, the Hebrew critics have placed in the margin or Keri a less offensive expression. See the deriv. מַחֲרָאוֹת, and

חֲרָאִים m. plur. constr. חֲרֵי for חֲרָאֵי 2 K. 6, 25; c. suff. חֲרָאֵיהֶם Is. 36, 12, and contr. חֳרֵיהֶם 2 K. 18, 27; *excrements, dung*. In Is. l. c. and 2 K. 18, 27 is read in Keri the less vulgar צוֹאָה, the vowels of which are written under this word in the text.—2 K. 6, 25 חֲרֵי יוֹנִים *doves' dung*, which may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. II. p. 32. Rosenmüller ad Bocharti Hieroz. II. p. 573. Still, it is not improbable, that some kind of *vegetable* food is to be here understood; just as the Arabs call the herb Kali, *sparrows' dung*, خرء العصافر; and as in Germ. asafœtida is called *devil's dung*. See Bochart Hieroz. II. p. 580 sq. But comp. Celsius l. c. p. 233, who clearly shows that Bochart was mistaken in affirming that among the Arabs doves' or sparrows' dung is a common epithet for chickpeas or vetches fried. In Keri 2 K. l. c. is הֲבִיוֹנִים q. v.

* חָרַב and חָרֵב fut. יֶחֱרַב, once יָחְרַב Jer. 26, 9 in some copies; imperative חֲרַב.

1. *to be dried up, to be dry*, spoken of water, streams, Gen. 8, 13. Hos. 13, 15. Ps. 106, 9.—It seems to denote merely the absence or failure of water, and thus differs from יָבֵשׁ to be fully dry, dried; see Gen. 8, 13 comp. 14; also Job 14, 11. Is. 19, 5, where יָחֹרַב וְיִבֵּשׁ expresses gradation. Of the same family is Gr. χάρφω.

2. *to be laid waste, to lie desert*, e. g. lands, cities; since dry places quickly become waste and desert (comp. Is. 42, 15. 48, 21); Is. 34, 10. Jer. 26, 9.; of sanctuaries Am. 7, 9. Also *to be wasted, destroyed*, of a people, Is. 60, 12; and trans. *to waste, to destroy*, Jer. 50, 21. 27.

—Arab. خَرِبَ to be laid waste, Conj. II, to waste to destroy; kindr. with which is حَرَبَ I, III, IV, to wage war.

3. *to be amazed, astonished*, Jer. 2, 12; since the silence and solitude of the desert overpower the mind. See the synon. שָׁמַם.

Niph. 1. Pass. of Kal no. 2, *to be desolated, to be laid waste*, Ez. 26, 19. 30, 7.

2. Recipr. *to waste one another*, to fight together, 2 K. 3, 23.

Pual pass. of Kal no. 1, *to be dried*, Judg. 16, 7. 8.

Hiph. 1. *to dry up* water 2 K. 19, 24. Is. 50, 2. Jer. 51, 36.

2. *to desolate, to lay waste* cities, lands, Ez. 19, 7. Judg. 16, 24; *to destroy* a people 2 K. 19, 17. Is. 49, 17.

Hoph. pass. of Hiph. no. 2. Ez. 26, 2. 29, 12.

The deriv. all follow.

חֲרַב Chald. i. q. Heb.

Hoph. *to be laid waste, destroyed*, Ezra 4, 15.

חָרֵב adj. fem. חֲרֵבָה 1. *dry*, Lev. 7, 10. Prov. 17, 1.

2. *waste, desolate*, Jer. 33, 10. 12. Neh. 2, 3. 17. Ez. 36, 36.

חֶרֶב f. in pause חָרֶב, c. suff. חַרְבִּי, plur. חֲרָבוֹת. constr. חַרְבוֹת.

1. *a sword*, as laying waste, destroying; Arab. حَرْبٌ, Syr. ܚܪܒܐ, whence Gr. ἄρπη, see Bochart Hieroz. II. p. 760. So הִכָּה לְפִי חָרֶב *to smite with the edge of the sword*, i. e. to slay with the sword, Deut. 13, 16. 20, 13. Josh. 6, 21. 8, 24. 10, 28. הָרַג בֶּחָרֶב *to slay with the sword* Josh. 13, 22. נָפַל בֶּחָ *to fall by the sword*, Num. 14, 3. Is. 3, 25. Jer. 11, 22. עֲוֹנוֹת חֶרֶב *iniquities* (worthy) *of the sword* i. e.

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of death, Job 19, 29. Metaph. of a false and slanderous tongue, Ps. 57, 5.

2. Trop. of other cutting instruments, e. g. *a knife* for circumcising Josh. 5, 2. 3; a knife or *razor* Ez. 5, 1; *a graver* or *chisel* Ex. 20, 25; *an axe* Ez. 26, 9. Poet. of the curved tusks of the hippopotamus, Job 40, 19.

3. *dryness, drought*, Deut. 28, 22; unless perhaps it should be written חֹרֶב.

חוֹרֵב and חוֹרֵב (dry, desert) pr. n. *Horeb*, a lower part or peak of Mount Sinai, so called at the present day, from which one ascends towards the south the summit of Sinai properly so called, or جبل موسى Jebel Mûsa. Ex. 3, 1. 17, 6. Deut. 1, 2. 6. 4, 10. 15. 5, 2. 18, 16. 1 K. 8, 9. 19, 8. Mal. 4, 4. Comp. Burckhardt's Travels in Syria, etc. p. 566 sq. [But Horeb seems rather to have been a general name for the whole mountain, of which Sinai was a particular summit; see Hengstenberg Auth. des Pentat. II. p. 396. Bibl. Res. in Palest. I. pp. 177, 551.—R.

חֹרֶב m. 1. *dryness* Judg. 6, 37. 39. Hence, *drought, heat*, Gen. 31, 40. Hagg. 1, 11. Is. 4, 6. 25, 4. 5. Also of the dryness and heat of fever, Job 30, 30.

2. *waste, desolation*, Ez. 29, 10. Zeph. 2, 14. עָרֵי חֹרֶב *waste cities* Is. 61, 4.

חָרְבָּה f. plur. חָרְבוֹת, with art. הַחָרְבוֹת, constr. חָרְבוֹת. R. חָרַב.

1. *dryness*, plur. *dry places, deserts*, Is. 48, 22.

2. *wasteness, desolation*; concr. *waste, desolate*. Lev. 26, 31 נָתַתִּי אֶת־עָרֵיכֶם חָרְבָּה *I will make your cities desolate*. Ez. 25, 19. 35, 4. Plur. *waste places, ruins*. Ps. 102, 7. Ez. 13, 4. 33, 24. 27. בָּנָה חָרְבוֹת *to build up waste places, to rebuild ruins*, Ez. 36, 10. 33. 38, 12. Mal. 1, 4. Is. 58, 12. 61, 4; also קוֹמֵם חָרְבוֹת id. Is. 44, 26. Somewhat different is: Job 3, 14 *kings and counsellors of the earth* הַבֹּנִים חָרְבוֹת לָמוֹ *who build up ruins for themselves*, i. e. who build up splendid palaces which will soon be ruins. חָרְבוֹת מַחִים *ruins of the rich*, i. e. their ruined houses, etc. Is. 5, 17.

חָרְבָּה f. (for חַרְבָּה) only with art. הַחָרְבָה, *the dry, the dry land*, Gen. 7, 22. Ex. 14, 21. 2 K. 2, 8; comp. in חֶרֶב. R. חָרַב.

חַרְבוֹן m. (r. חָרַב) plur. constr. חַרְבֹנֵי, *dryness, drought, heat* of summer, Ps. 32, 4.

חַרְבוֹנָא (prob. Pers. خربان ass-driver) *Harbona*, pr. n. of a eunuch of Xerxes, Esth. 1, 10; for which in 7, 9 חַרְבוֹנָה.

* חָרַג *ἅπαξ λεγόμ. to tremble, to be in trepidation, to fear.* Chald. חֲרָגָא fear, trepidation. The primary syllable is רג, which like רצ denotes tremulous motion, see רָגַז, רָגַשׁ, רָצַץ.—Ps. 18, 46 וַיַּחְרְגוּ מִמִּסְגְּרוֹתֵיהֶם *and they were dismayed out of their strong-holds*, they came out trembling from their strong-holds and delivered them up; comp. Mic. 7, 17. Hos. 11, 11. Others here compare Arab. خرج to go forth, i. e. *they came forth from their strong-holds*, but this is languid. In the parall. passage 2 Sam. 22, 46 is וַיַּחְגְּרוּ; see in חָגַר.

* חַרְגֹּל obsol. quadril. i. q. Arab. حَرْجَلَ *to leap, to gallop*, as a horse, locust. It comes from the triliteral חָרַג to tremble, to be in trepidation, which is also referred to leaping, comp. גּוּל. By dropping the ר from this root, there remains the triliteral חָגַל q. v.—Hence

חַרְגֹּל m. *a locust*, so called from its leaping; see r. חָרַג, and comp. ἀττακός, ἀττέλαβος, from ἅττειν. Spoken of a winged and edible species of locust. Lev. 11, 22.—Arab. حَرْجَلَةٌ a troop of horses, a flight of locusts, حَرْجُوَانٌ a kind of locusts without wings, *l* and *n* being interchanged.

* חָרַד fut. יַחֲרַד 1. *to tremble*, e. g. a mountain, Ex. 19, 18. Elsewhere only of persons, *to be in trepidation, to be terrified*, Ex. 19, 16. Gen. 27, 33. Ruth 3, 8. Is. 10, 29. al. Ascribed to the heart, 1 Sam. 28, 5; with לְ of cause, Job 37, 1. Prægn. a) Gen. 42, 28 וַיֶּחֶרְדוּ אִישׁ אֶל־אָחִיו לֵאמֹר *they trembled one towards another* i. e. they turned trembling one to another, *saying*. b) With אַחֲרֵי, *to follow* any one *trembling*, 1 Sam. 13, 7. c) With לִקְרָאת, *to trem-*

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ble at meeting any one, to meet him trembling, 1 Sam. 16, 4. 21, 2.

2. Trop. a) i. q. *to come trembling, to hasten*, (comp. Lat. *trepidare*, Virg. Æn. 9. 14.) with מִן *from* a place, Hos. 11, 10. 11. b) With אֶל, *to tremble for* any one, i. q. *to care for*, 2 K. 4, 13.

Hiph. *to terrify, to make afraid*, Judg. 8, 12. 2 Sam. 17, 2. Lev. 26, 6. Job 11, 19. Is. 17, 2. al.

Deriv. pr. n. חָרוֹד and those here following.

חָרֵד adj. 1. *trembling, fearful*, Judg. 7, 3; with עַל of that *for* which one trembles 1 Sam. 4, 13.

2. Trop. of reverence towards God, piety, i. e. *fearing, revering*. Ezra 10, 3 חֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ *fearing, revering the commandment of our God*, comp. 9, 4. Is. 66, 2 חָרֵד עַל דְּבָרִי *who trembleth at my word*; with אֶל v. 5.

חֲרָדָה f. constr. חֶרְדַּת, plur. חֲרָדוֹת Ez. 26, 16. R. חָרַד.

1. *a trembling, terror, fear*. Gen. 27, 33 *and Isaac trembled* חָרְדָה גְדֹלָה *a great trembling*, i. e. was in great trepidation and alarm. 1 Sam. 14, 13. Is. 21, 4. al. The genit. following refers to the person feared, as חֶרְדַּת אָדָם *fear of man* Prov. 29, 25; חֶרְדַּת אֱלֹהִים *a terror of God*, a great or panic terror, 1 Sam. 14, 15; comp. θεσπέσιος φύζα Il. 9. 2.

2. *care, concern*, 2 K. 4, 13; see the root no. 2. b.

3. *Haradah*, pr. n. of a station of the Israelites in the desert, Num. 33, 24.

חָרָה * fut. יֶחֱרֶה, apoc. יִחַר, וַיִּחַר. But חָרוּ Is. 24, 6 is from חָרַר.

1. *to burn, to be kindled, to glow*, kindr. חָרַר; spoken only of anger, espec. in the following phrases: a) חָרָה אַף פ׳ Ex. 22, 23. 32, 22. Num. 11, 10; with בְּ *against* any one Gen. 30, 2. 44, 18. Job 32, 2. 3; often of God, Ex. 4, 14. Num. 11, 33. Josh. 23, 16. Is. 5, 25. Hos. 8, 5; rarely with אֶל Num. 24, 10; עַל Zech. 10, 3. b) Impers. חָרָה לוֹ *it was kindled to him*, i. e. *he was angry, wroth*, where אַף *anger* is usually supplied, Gen. 31, 36. 34, 7. 1 Sam. 15, 11. 2 Sam. 19, 43. al. c) חָרָה בְּעֵינָיו (anger) *is kindled in his eyes*, anger being chiefly visible in the kindling eyes and inflamed countenance. Gen. 31, 35. 45, 5.—Sometimes these formulas express the feeling of grief, sadness, rather than anger; and hence are rendered in Sept. by the verb λυπέομαι, as Gen. 4, 5. Jon. 4, 4. 9. Neh. 5, 6. On the affinity of these ideas, see in צָצַב.

2. *to be angry, wroth*, c. בְּ Hab. 3, 8.

Niph. Part. plur. נֶחֱרִים, i. q. Kal no. 2, *to be angry, wroth*, with בְּ of pers. Is. 41, 11. 45, 24. The form נֶחֱרוּ Cant. 1, 6 is from r. חָרַר.

Hiph. הֶחֱרָה, fut. וַיַּחַר 1. *to let burn, to kindle* sc. anger, c. עַל Job 19, 11.

2. *to be ardent, zealous, to do with ardour, zeal*, followed by a finite verb. Neh. 3, 20 אַחֲרָיו חִזֵּק בָּרוּךְ *after him Baruch zealously repaired*, etc. or, emulating him repaired, etc.

Tiph. fut. יְהַחֲרֶה (after the form יִתְגַּבֵּל) *to emulate, to rival*, Jer. 22, 15; c. אֶת *to contend with* any one, Jer. 12, 5.

Hithpa. fut. apoc. תִּתְחַר, *to fret oneself, to be angry, indignant*, Ps. 37, 1. 7. 8. Prov. 24, 19.

Deriv. חֲרוֹן, חֲרִי, חֲרָרָה.

חֲרְהָיָה (he was dry) *Harhaiah*, pr. n. m. Neh. 3, 8. R. חָרַר.

חֲרוֹד (trembling, terror, r. חָרַד) *Harod*, pr. n. of a fountain, or of a place near by it, עֵין חֲרוֹד Judg. 7, 1.—Hence gentile n. חֲרֹדִי *Harodite*, 2 Sam. 23, 25.

חֲרוּזִים m. plur. (r. חָרַז) *strings of pearls*, gems, corals, or the like, *necklaces*, Cant. 1, 10. Syr. ܚܘܪܙܐ and Arab. حَرَز a necklace of gems or pearls.

חָרוּל m. Job 30, 7. Zeph. 2, 9; Plur. חֲרִלִּים Prov. 24, 31, *a thorn-bush, bramble*, so called from its pricking, burning; from a root חָרַל i. q. חָרַר. Comp. Eth. ሐሐለለ to burn, for ሐሐረረ. See Celsii Hierobot. T. II. p. 166.

חֲרוּמָף (i. q. חָרוּם אַף snub-nosed) *Harumaph*, pr. n. m. Neh. 3, 10.

חָרוֹן m. (r. חָרָה) *a burning*, something *burning*, Ps. 58, 10. Of anger, חֲרוֹן אַף *glow of anger, burning anger*, fierce wrath, Num. 25, 4. 32, 14. 1 Sam. 28, 18. Hos. 11, 9. Job 20, 23. Jer. 25, 37.—Hence

2. Trop. *anger, wrath*, Neh. 13, 18.

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Ps. 2, 5. Ez. 7, 12. 14. Plur. חֲרוֹנִים *bursts of anger* Ps. 88, 17.

I. חָרוּץ m. plur. constr. חִרְצוֹת Am. 1, 3; part. pass. from r. חָרַץ to cut in, etc.

1. Pr. something *cut in, dug out;* hence a) *a ditch, trench* of a fortified city, Dan. 9, 25; where the verb נִבְנְתָה can be referred to חָרוּץ only by Zeugma. Chald. חֲרִיצָא. b) Poet. for *gold*, pr. something dug out, fossil, Ps. 68, 14. Prov. 3, 14. 8, 10. 16, 16. Zech. 9, 3.

2. *sharpened, pointed*, see the root no. 2; hence as a poetical epithet for the *threshing-sledge, tribulum;* fully מוֹרַג חָרוּץ *a sharp threshing-sledge* Is. 41, 15; and then without the subst. in the same sense, Is. 28, 27. Job 41, 22. Plur. חִרְצוֹת Am. 1, 3. On the form of this instrument see in מוֹרַג.

3. Trop. *decided*, see the root no. 3; and hence *decision, judgment*. Joel 4, 14 בְּעֵמֶק הֶחָרוּץ *in the valley of judgment*, i. e. of punishment. Sept. *ἐν τῇ κοιλάδι τῆς δίκης.*

II. חָרוּץ, Kamets impure, for חֲרוּץ, r. חָרַץ.

1. Adj. *eager*, see the root no. 5; hence *active, diligent, strenuous*, Prov. 12, 27. 21, 5. Plur. חָרוּצִים Prov. 10, 4. 12, 24. 13, 4.

2. *Haruz*, pr. n. of the father-in-law of king Manasseh, 2 K. 21, 19.

* חָרַז obsol. root, kindr. with חָרַץ, *to cut in, to puncture;* hence *to bore through, to perforate*. Arab. خَرَزَ to bore through, e. g. pearls or gems, in order to string them. Hence חֲרוּזִים.

חַרְחַס pr. n. m. *Harhas*, 2 K. 22, 14; in 2 Chr. 34, 22 written חַסְרָה q. v.

חַרְחֻר m. (r. חָרַר) 1. *inflammation, burning fever*, Deut. 28, 22. Sept. *ἐρεθισμός*, Vulg. *ardor*.

2. *Harhur*, pr. n. m. Ezra 2, 51. Neh. 7, 53.

* חָרַט obsol. root, Syr. ܚܪܛ, pr. *to scrape, to scratch;* hence *to cut in, to grave, to insculp*, like kindr. חָרַס, חָרַץ, חָרַשׂ, חָרַשׁ, *χαράσσω, χαράττω*. See more under r. גָּרַר.—Hence חֶרֶט a graver, חָרִיט.

חֶרֶט m. 1. *a graver*, graving-tool, chisel Ex. 32, 4.

2. *a stylus, style*, with which letters were written or inscribed on wood or stone; hence poet. of a manner of writing, Is. 8, 1 בְּחֶרֶט אֱנוֹשׁ *with a man's style*, i. e. with the common letters, so as to be read without difficulty by the common people.

חַרְטֹם m. only in plur. חַרְטֻמִּים, *sacred scribes*, skilled in the sacred writing or hieroglyphics. *ἱερογραμματεῖς*, a class of Egyptian priests; see Jablonski Proleg. in Panth. Ægypt. p. 91 sq. Creuzer Symbolik und Mythologie, I. p. 245.—Gen. 41, 8. 24. Ex. 7, 11. 22. 8, 3. 14. 15. 9, 11. The same name is applied also to the *Magi* of Babylon, Dan. 1, 20. 2, 2. —The word seems to be of Hebrew origin, and derived either from חֶרֶט style, and ם- formative, comp. פְּרִזּוֹם from פָּרָה, דְּרוֹם from דָּרַר; or else a quadriliteral made up from the triliterals חֶרֶט to grave, and חָרַם to be sacred. See Michaelis Suppl. 923.

חַרְטֹם Chald. id. Dan. 1, 20. 2, 10. Plur. חַרְטֻמִּים Dan. 2, 27. 4, 4. 6. 5, 11.

חָרִי m. (r. חָרָה) *heat, glow*, sc. of anger, with אַף Ex. 11, 8. Deut. 29, 23. Is. 7, 4. al. With the idea of *grief*, 1 Sam. 20, 34.

I. חֹרִי m. (r. חָוַר) *white bread*, made of fine flour; once Gen. 40, 16 סַלֵּי חֹרִי, Vulg. *canistra farinæ*, Sept. *κατὰ χονδριτῶν*.—In the Mishna, Tract. Edaioth 3. § 10, חורי is a species of bread or cake; Arab. حُوَّارَى white bread, white flour.

II. חֹרִי (a dweller in caverns, troglodyte, from חוֹר II, a hole, cavern, and the ending יִ-) pr. n.

1. *Horite, Horites*, a people who anciently dwelt in Mount Seir, Gen. 14, 6; and were afterwards driven out by the Edomites, Deut. 2, 12. 22.—Gen. 36, 20–30. Plur. חֹרִים id. Deut. 2, 12.

2. *Hori*, pr. n. m. a) Gen. 36, 22. b) Num. 13, 5.

חֲרֵי יוֹנִים see in art. חֲרָאִים.

חֹרַיִם m. (r. חָרַם) twice pl. חֹרָיִם, *purses, bags*, for money; prob. so called from their long and round form, perh. like an inverted cone, 2 K. 5, 23. Is. 3, 22. Arab. خَرِيطَةٌ. Comp. Schrœder de Vest. mul. Heb. c. 17.

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חָרִיף (Arab. خَرِيفٌ the autumnal rain, from חֹרֶף autumn,) *Hariph*, pr. n. of a man, Neh. 7, 24. 10, 20.—Instead of this is read חוֹרָה (autumnal rain) Ezra 2, 18.

חָרִיץ verbal n. (r. חָרַץ) 1. *a cutting*, τμῆμα, piece cut off, slice; 1 Sam. 17, 18 עֲשֶׂרֶת חֲרִיצֵי חֶחְלָב *ten cuttings* (*slices*) *of curds*, new or soft cheese. Sept. τριφαλίδες i. e. according to Hesych. τμήματα τοῦ ἁπαλοῦ τυροῦ. Vulg. *decem formellæ casei*. Chald. Syr. גִּבְנִין. Arab. كَرِيصٌ soft cheese.

2. *a threshing-sledge*, *tribulum*, i. q. חָרוּץ no. 2; spec. for a sharp threshing-sledge, 2 Sam. 12, 31. 1 Chr. 20, 3.

חָרִישׁ m. (r. חָרַשׁ) *a ploughing*, old Engl. *earing*, 1 Sam. 8, 12; *time of ploughing*, ἀρότος, Gen. 45, 6. Ex. 34, 21. 1 Sam. 8, 12.

חָרִישִׁי adj. (r. חָרַשׁ no. 5) *silent*, *still*, and hence *sultry*, spoken of the east wind, Jon. 4, 8.

* חָרַךְ a root ἅπαξ λεγόμ. Prov. 12, 27 לֹא יַחֲרֹךְ רְמִיָּה צֵידוֹ, i. e. either: *the slothful man roasteth no game*, comp. Chald. חֲרַךְ to burn, to scorch; or better: *he snareth no game*, pr. does not *take it with a net*; comp. חֲרַכִּים net. Kindr. is אָרַג.

חָרַךְ Chald. *to burn*, *to singe*, i. q. Arab. حَرَقَ.

Ithpa. אִתְחָרַךְ *to be singed*, e. g. the hair, Dan. 3, 27.

חֲרַכִּים m. plur. *lattices* of windows, pr. net, net-work, Cant. 2, 9; Sept. δίκτυα. Chald. חֲרַכָּא a lattice-window. R. חָרַךְ kindr. with אָרַג.

* חָרַל see חָרוּל.

* חָרַם pr. *to shut up*, *to shut in*; see חֹרֶם net, no. 1.

1. Spec. *to shut in* the nose, *to draw in*, *to contract*, comp. חָסַם. Hence part. חָרוּם Lev. 21, 18 pr. *drawn in as to the nose*, i. e. *snub-nosed*, *flat-nosed*; Vulg. *parvo naso*. Arab. خَرَمَ and خَزَمَ to bore through between the nostrils of a camel and pass in a ring; pr. to contract the nose.

2. *to shut up* from common use, *to make sacred*, *to consecrate*, *to devote* to God, opp. חָלַל. Arab. حَرَمَ to shut up, to prohibit, sc. from common use; II to make sacred; IV to devote. حَرَمٌ a sacred place, adytum; also the women's apartment, harem. Ethiop. ሐረመ to esteem unlawful. አሐረመ to forbid, to prohibit. See Hiph.

Hiph. הֶחֱרִים 1. *to consecrate*, *to devote* unto God, so that the person or thing thus devoted can never be redeemed, Lev. 27, 28. 29. Mic. 4, 13. Ethiop. አሐረመ to anathematize, to put under a curse.—In the exterminating wars against the Canaanites, cities were often thus devoted; and these when taken were razed to the foundations, and the inhabitants, both man and beast, utterly destroyed; so as to prevent them from ever being redeemed from this vow. Hence

2. *to devote to destruction*, i. q. *to utterly destroy*, *to exterminate*, e. g. cities and their inhabitants, Deut. 2, 34. 3, 6. 7, 2. 20, 17. Josh. 8, 26. 10, 28. 37. 11, 21. Judg. 1, 17. Is. 37, 11. Jer. 51, 3. Sometimes with לְפִי חָרֶב added, Josh. 11, 12. 1 Sam. 15, 8. The formula מַחֲרִים אַחֲרֵי מ׳ Jer. 50, 21, seems to denote the enemy as pursuing after those who are to be utterly destroyed; comp. בָּצַע אַחֲרֵי 1 K. 14, 10. 21, 21.—Poetically, God himself is said thus to devote any person or thing, i. e. *to utterly destroy*, Is. 34, 2. Jer. 25, 9; also Is. 11, 15 וְהִחֲרִים יְהוָה אֶת לְשׁוֹן יַם־מִצְרַיִם *and Jehovah will utterly destroy* (dry up) *the tongue of the Egyptian sea*; comp. Ps. 106, 9.

Hoph. הָחְרַם *to be consecrated*, *devoted*, Ezra 10, 8; of persons i. q. *to be put to death* Ex. 22, 19. Lev. 27, 29.

Deriv. the five following, and חֲרוֹסָם.

חָרֵם (devoted) *Harem*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 38.

חָרִם for חֲרִים (i. q. חָרוּם flat-nosed) *Harim*, pr. n. m. Ezra 2, 32. 10, 31. Neh. 3, 11.

חֵרֶם once חָרֶם Zech. 14, 11, c. suff. חֶרְמִי, חֶרְמוֹ, plur. חֲרָמִים. R. חָרַם.

1. *a net*, for fishing or fowling, so called from its *shutting in* the prey, see the

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root init. Hab. 1, 15. 16. 17. Ez. 26, 5. 14. 47, 10. Metaph. *nets*, for female enticements, Ecc. 7, 26.

2. *devotion* of any thing to destruction, *utter destruction*, Mal. 3, 34. Zech. 14, 11. אִישׁ חֶרְמִי *one devoted by me to destruction* 1 K. 20, 42. Is. 34, 5.—Often concr. *any thing devoted to God* without power of redemption, and, if animated, to be put to death, Lev. 27, 21. 28. 29. Num. 18, 14. Deut. 7, 26. 13, 18. al. Sept. generally *ἀνάθεμα*.

חָרְמָה (place desolated, r. חָרַם) *Hormah*, pr. n. of a royal city of the Canaanites, in the south of Judah towards Edom, afterwards assigned to the tribe of Simeon, Num. 14, 45. 21, 3. Deut. 1, 41. Josh. 12. 14. 19, 4. Anciently called צְפַת Judg. 1, 17. See Bibl. Res. in Palest. II. p. 591.

חֶרְמוֹן (i. q. חֹרֶם, חֻרְמִי, prominent summit, peak, of a mountain; perh. pr. nose of a mountain, comp. أَنْف) *Hermon*, the high southern part of Anti-Lebanon, Josh. 11, 3. 17. Ps. 89, 13. 133, 3. It lies around the sources of the Jordan, and is now called *Jebel esh-Sheikh*, جبل الشيخ. It has two or more summits, and is therefore spoken of in the plur. חֶרְמֹנִים Ps. 42, 7. According to Deut. 3, 9. 4, 48, this mountain was called by the Amorites שִׂרְיֹן, by the Sidonians שְׂנִיר, and sometimes also it was named שִׂרְיֹן; but in Cant. 4. 8. 1 Chr. 5, 23. *Senir* and *Hermon* are distinguished. Probably different summits or parts of the chain bore different names, which were applied in a wider or narrower acceptation at different times. See Bibl. Res. in Palest. III. p. 357. Biblioth. Sacr. 1843, p. 13.

חֶרְמֵשׁ m. *a sickle*. Deut. 16, 9. 23, 26. Prob. made up from חָרַם חרם to cut off, and חָרַשׁ to cut in.

חָרָן (i. q. Arab. حَرَّان parched, dry, r. חָרַר) *Haran*, pr. n. a) A city of Mesopotamia in the time of the patriarchs, Gr. and Lat. *Κάῤῥαι*, *Carræ*, Arab. and Syr. حَرَّان, سُرُوج, afterwards celebrated for the defeat of Crassus; Gen. 11, 31. 12, 5. 27, 43. 2 K. 19, 12. Ez. 27, 23. See Golius ad Alferg. p. 249. Schult. Ind. Geogr. v. *Charræ*. b) A man 1 Chr. 2, 46.

חוֹרֹנַיִם (two caves, dual of חוֹר i. q. חוּר) *Horonaim*, pr. n. of a Moabitish city, situated upon a declivity. Is. 15, 5. Jer. 48, 3. 5. 34. Gentile n. חוֹרֹנִי *Horonite*, Neh. 2, 10. 19.—Different is בֵּית חוֹרוֹן.

חַרְנֵפֶר (perh. for נְחַרְנֵפֶר fr. נָחַר to snort, to snore, and Syr. نفر to breathe hard, to pant,) *Harnepher*, pr. n. m. 1 Chr. 7, 36.

* חָרַס and חָרַשׂ obsol. root. 1. i. q. حرش, *to scrape, to scratch*; intrans. *to be scratched, rough*; חֶרֶשׂ a sherd, potsherd, so called from being rough and scratching, comp. Job 2, 8.—Hence חֶרֶשׂ potsherd, also חֶרֶס, חַרְסִית.

2. Perh. *to be dry, arid, hot*; the idea of roughness being transferred to what is dry, or shrivelled and cracked from dryness, and so to *heat* as the cause of dryness; see under r. חָרַר.—Hence חֶרֶס the sun.

חֶרֶס m. (r. חָרַס) in Pause חָרֶס Judg. 8, 13.

1. *the itch*, as the cause of scratching, Deut. 28, 27.

2. *the sun*, a sense not frequent and rather poetic, Job 9, 7. Judg. 8, 13; with He parag. חַרְסָה Judg. 14, 18, like אַרְצָה. גַּבְלָה. Prob. חֶרֶס is here pr. *heat*, like חַמָּה, see the root no. 2; unless one chooses with Hitzig to take it as denoting *the orb* or *disk* of the sun, Germ. 'die Sonnen-*scheibe*,' from the idea of scraping, forming, making, as Germ. *Scheibe* from the verb *schaben* to scrape; see Adelung h. v.—As to עִיר הַהֶרֶס Is. 19, 18, (which is read in 16 Mss. and some editions, and is expressed by the Sept. Complut. Ἀχιρείς, by Symm. πόλις ἡλίου, by the Vulg. *civitas solis*, by Saadias مدينة حرس, and has also the testimony of the Talmudists in Menachoth fol. 110. A.) if we follow the certain and ascertained usus loquendi, it denotes *city of the sun*, i. e. *Heliopolis* in Egypt, elsewhere called אָן and בֵּית שֶׁמֶשׁ; whatever we may determine as to the authenticity of the words: עִיר הַהֶרֶס יֵאָמֵר לְאַחַת

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Or, from the Arabic usus loquendi, (comp. حرس to defend, to preserve,) it may be rendered, *one shall be called, A city preserved*, i. e. one of these five cities shall be preserved. Whichever interpretation may be chosen, this reading is to be preferred to the other, עִיר הַהֶרֶס, for which see חֶרֶס p. 263.

חַרְסוּת f. (from subst. חֶרֶשׂ) *a pottery*, a potter's work-shop. Hence שַׁעַר הַחַרְסוּת *the pottery-gate* Jer. 19, 2 Cheth. a gate of Jerusalem near the valley of Hinnom; see in שַׁעַר no. 1. Keri חַרְסִית id.

* חָרַע a doubtful root, Syr. Ethpa. *to be cunning*; whence תַּחְרֵעַ.

* חָרַף fut. יֶחֱרַף Job 27, 6. Is. 18, 6.

1. *to pull, to pluck*, to gather fruit, Arab. خرف. Kindr. are גָּרַף, זָרַף, טָרַף; comp. in רָפָא. Corresp. is Lat. *carpo*, Engl. *to carp*.—Hence חֹרֶף, خريف, time of gathering fruits, autumn; and from this again:

2. Denom. *to pass the autumn and winter, to winter*, χειμάζω. Is. 18, 6 וְכָל־בֶּהֱמַת הָאָרֶץ עָלָיו תָּחֳרַף *and all the beasts of the field shall winter upon it*, as Chald. Jerome, Luth. Engl. Vers. correctly. Opp. קוּץ to summer, to pass the summer, from קַיִץ.—The Arabic verb خرف has also many denom. significations derived from خريف.

3. Trop. *carpere conviciis*, Engl. *to carp*, i. e. *to upbraid, to reproach, to scorn*, c. acc. Ps. 69, 10. 119, 42. Prov. 27, 11. Job 27, 6 לֹא יֶחֱרַף לְבָבִי מִיָּמַי *my heart reproacheth not* one *of my days*, i. e. my conscience upbraids me for no day of my life.

Piel חֵרֵף 1. i. q. Kal no. 3, *to upbraid, to reproach, to scorn*, c. acc. 1 Sam. 17, 26. 36. 1 Chr. 20, 7. Ps. 42, 11. Zeph. 2, 8. 10; spec. God, 2 K. 19, 4. 16. Is. 37, 4. 17; also his anointed, Ps. 89, 52. With לְ 2 Chr. 32, 17; בְּ 2 Sam. 23, 9. חֵרֵף חֶרְפָּה Ps. 79, 12. 89, 51. 52. Prægn. Judg. 5, 18 זְבֻלוּן עַם חֵרֵף נַפְשׁוֹ לָמוּת *Zebulun, that people, scorned their life even unto death*, i. e. jeopardized their lives, exposed themselves to instant death. In like manner the Arabs use the words اهان, بذل, عرض, see Comment. on Is. 53, 12.

Niph. *to be betrothed*, spoken of a woman; Lev. 19, 20 *a handmaid* נֶחֱרֶפֶת לְאִישׁ *betrothed to a man*. So in the Talmud. חֲרוּפָה is i. q. אֲרוּסָה betrothed. Pr. to be delivered over to a husband; like Arab. بذل, رخص, pr. to esteem lightly, and then to deliver over a woman to a man; see Schultens Opp. min. p. 145 sq.

Deriv. the three following, and חָרִיף.

חָרַף (plucking off) *Hareph*, pr. n. m. 1 Chr. 2, 51.

חֹרֶף m. (r. חָרַף no. 1) *autumn*, the season when fruits are gathered, Arab. خَرِيفٌ, see Schult. ad Job 29, 4. Not unfrequently it includes also the winter, so that קַיִץ וָחֹרֶף *summer and autumn* is put for the whole year, Gen. 8, 22. Ps. 74, 17. Zech. 14, 8. בֵּית הַחֹרֶף *winter-house* Am. 3, 15. Metaph. of ripe manly age; Job 29, 4 בִּימֵי חָרְפִּי *in the days of my ripeness*, τῆς ἀκμῆς μου, of my manly vigour, in the flower of my age. Comp. Gr. ὀπώρα Pind. Isthm. 2. 8. Nem. 5. 10; Lat. *auctumnus* Ovid. Met. 15. 200. Hor. Carm. 2. 5. 11.

חֶרְפָּה f. (r. חָרַף no. 3) 1. *reproach*, cast upon another, *scorn, contumely*, Job 16, 10. Ps. 69, 21. 79, 12. Jer. 51, 51. Lam. 3, 61. So נָשָׂא חֶרְפָּה עַל *to take up a reproach against* any one, Ps. 15, 3; but also *to bear reproach on account of*, Ps. 69, 8. Jer. 15, 15; without עַל id. Mic. 6, 16. For Zeph. 3, 18 see in מַשְׂאֵת. With gen. of him who casts reproach, Zeph. 2, 8. Neh. 5, 9. Is. 51, 7; c. suff. id. Neh. 3, 36. Hos. 12, 15, also of him suffering reproach, Ps. 74, 22. Meton. *a reproach*, i. e. the object of reproach, a person or thing subject to scorn and contumely, Neh. 2, 17. Ps. 22, 7. Joel 2, 17. 19.—Plur. חֲרָפוֹת *reproaches*, Ps. 69, 17. Dan. 12, 2.

2. *reproach*, which rests upon any one, i. q. *disgrace, shame*, Gen. 34, 14. 1 Sam. 11, 2. 17, 26. Ps. 119. 22. Is. 4, 1. With genit. of that for which one suffers, Ez. 36, 30. Is. 54, 4 ח׳ אַלְמְנוּתַיִךְ *the reproach of thy widowhood*, i. e. which rests upon widows. Josh. 5, 9 *the reproach of Egypt*,

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i. e. the reproach of being uncircumcised, resting on Israel as having dwelt in Egypt. Is. 25, 9. Jer. 31, 19.

3. *pudenda*, Is. 47, 3.

* **חָרַץ** fut. יֶחֱרַץ 1. pr. *to cut, to cut in*, kindr. with חָרַשׁ, חָרַת. The LXX. sometimes render it by *συντέμνειν* Prov. 21, 5. Is. 10, 23. 28, 22. Hence חָרִיץ a cutting, slice.—Spec. a) *to cut into the skin, to wound slightly;* Part. חָרוּץ *slightly wounded* Lev. 22, 22. Arab. حرص to cut the skin, حَارِصَةٌ a wound skin-deep, حَرِصَةٌ id. upon the head. b) *to dig*, see חָרוּץ I. 1.

2. *to cut to a point, to make pointed, to sharpen*, comp. Arab. خَرِيصٌ point of a spear, Schult. ad Prov. p. 251. Only in the proverbial phrase, Ex. 11, 7 לְכֹל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ כָּלָב לְשֹׁנוֹ *against all the children of Israel not a dog shall sharpen* (point) *his tongue*, i. e. no one shall even slightly offend or provoke them; Vulg. *non mutiet canis*. Josh. 10, 21. Comp. Judith 11, 13 [19].—Hence חָרוּץ I. 2.

3. Trop. *to decide, to determine*, from the idea of cutting off. 1 K. 20, 40 *such is thy sentence*, אַתָּה חָרַצְתָּ *thou thyself hast decided*. Job 14, 5 אִם חֲרוּצִים יָמָיו *if his days* be *determined*. Is. 10, 22 כִּלָּיוֹן חָרוּץ *destruction* is *decreed*. Comp. Niph. and חָרוּץ I. 3.

4. Trop. *to be sharp*, spoken of the taste, i. e. *to be acid, sour;* comp. Arab. حُرْضٌ alkali. Hence חַרְצַנִּים grape-kernels.

5. Trop. of the mind, *to be sharp, eager, active*. Comp. in Germ. 'sich's sauer werden lassen.' Hence adj. חָרוּץ II. q. v. and once in the verb 2 Sam. 5, 24, אָז תֶּחֱרַץ *then be thou on the alert*, i. e. bestir thyself, make haste.—Arab. حَرَصَ to desire eagerly, to be impelled by eager desire, VIII to covet, to strive after, to be strenuous and ready, حِرْصٌ studium.

Niph. part. f. נֶחֱרָצָה, constr. נֶחֱרֶצֶת, something *decided, determined*, i. e. *a decision, decree*, Dan. 11, 36; chiefly in the phrase כָּלָה וְנֶחֱרָצָה *destruction and decree*, by Hendiadys for *destruction decreed* sc. from God, Is. 10, 23. 28, 22. Dan. 9, 27.—Dan. 9, 26 נֶחֱרָצֶת שׁוֹמֵמוֹת *desolations decreed*.

Deriv. חָרוּץ I, II, חָרִיץ, חַרְצַנִּים.

חֲרַץ Chald. m. *loin, lumbus*, plur. *the loins*, the lower part of the back around which the girdle passes, i. q. Heb. חֲלָצַיִם, the letters ל and ר being interchanged. In Targg. Sing. Deut. 33, 11. 2 K. 1, 8; Plur. חַרְצִין Ex. 28, 42. Job 40, 11. Also in Syriac, where Sing. ܚܨܐ (Resh being dropped) is often put for *the back*, Rom. 11, 10; see Castell Lex. Syr. ed. Michaelis p. 316.—So Dan. 5, 6 קִטְרֵי חַרְצֵהּ מִשְׁתָּרַיִן *the joints of his loins were loosed*, i. e. the joints of his back, the vertebræ.

* **חַרְצַב** obsol. quadril. i. q. Arab. transp. حَضْرَبَ *to bind fast* a cord, *to draw tight*, comp. حصرم and حظرب. —Hence

חַרְצֹב plur. חַרְצֻבּוֹת 1. *tight bands*, cords tightly drawn, Is. 58, 6.

2. Impl. *pains, pangs*, torments, Ps. 73, 4. Comp. חֵבֶל and חוּל no 3.

חַרְצַנִּים m. plur. (r. חָרַץ no. 4) *grape-kernels, grape-stones*, so called from their acrid taste, once Num. 6, 4. Syr. ܓܪܓܪܬܐ, Onk. פּוּרְצְנִין, grains. So also the Talmudists; see Mishna Tr. Nasir. 6. § 2. R. Tanchum in Lex. v. זוּג. See Thesaur. p. 527.—Others: *sour grapes*.

* **חָרַק** fut. יַחֲרֹק, *to grate, to gnash* with the teeth, onomatopoetic. Arab. حرق, Syr. ܚܪܩ, ܚܪܩܐ grating of the teeth; corresponding is also Gr. *κρίζω*, aor. *ἔκριγον*, from the old root *ΚΡΙΓ*. Construed, חָרַק בְּשִׁנַּיִם Job 16, 9; and ח׳ שִׁנַּיִם Ps. 35, 16. 37, 12. 112, 10. Lam. 2, 16.

* **חָרַר** 1. *to be dry, arid, parched;* Job 30, 30 עַצְמִי חָרָה מִנִּי חֹרֶב *my bones are dried up with heat;* comp. Niph. no. 1. Syr. ܚܪ to be dried up with heat. Kindr. are חָרַב, חָרַס no. 2, Lat. *areo*.

9. *to burn, to glow*. Arab. حَرَّ to be warm, hot, to glow, Ethiop. ሐረረ to be hot, to boil. For this signification of

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heat, burning, comp. חָרָה, חָרַל, حرق, Lat. *areo*, *ardeo*, old Germ. *har*, *hyr*, fire, *Heerd*, *harsten* to roast, Engl. *hearth*. Spoken of glowing metal Ez. 24, 11; of persons as consumed, Is. 24, 6 חָרוּ יִשְׁבֵי אָרֶץ.

3. i. q. Arab. حَرَّ for حَرَرَ to be of noble birth, *to be free*, *free-born*; whence Heb. חֹר, חוֹר, free-born, noble; Syr. ܚܪ to make free, Chald. חְרַר id. The primary idea seems to lie in the *glowing* brightness, the purity of one whose rank and character is obscured by no stain.

Niph. נֶחַר, also נֵחַר Ps. 69, 4. 102, 4, after the form נֶחַל from חָלַל and נֶחַת from חָתַת; fut. יֵחַר Ez. 15, 5.

1. *to be dried up*, Ps. 69, 4. 102, 4.

2. *to be burned*, *scorched*, Jer. 6, 29. Ez. 15, 4. 5. 24, 10.

3. Trop. *to burn with anger*, *to be angry*, Cant. 1, 6 נִחֲרוּ בִי. Others make this form from חָרָה.

Pilp. inf. חַרְחַר *to kindle* strife, Prov. 26, 21.

Deriv. חֹר I, חַרְחָר, חָרָן, and

חֲרָרִים m. plur. *arid places*, parched by the sun, Jer. 17, 6.

* חָרַשׂ i. q. חָרַס q. v.—Hence

חֶרֶשׂ m. in pause חֶרֶשׂ, *a sherd*, *potsherd*, i. e. fragment of an earthen vessel, comp. in חָרַס no. 1. Job 2, 8. 41, 22. Ez. 23, 34. Hence כְּלִי חֶרֶשׂ *an earthen vessel* Lev. 6, 21. 11, 33. 14, 5. 50. 15, 12; for which poet. simply חֶרֶשׂ Prov. 26, 23. Proverbially, *a potsherd* is put for any thing mean and contemptible, Is. 45, 9; also for any thing very dry Ps. 22, 16. For קִיר חֶרֶשׂ see in קִיר no 2.—Arab. خَرَسٌ a wine-jar, خَرَّسَ to make earthen wine-jars, Golius ex Maruph.

קִיר חֲרֹשֶׂת see in קִיר no. 2.

* חָרַשׂ fut. יַחֲרשׁ and יַחֲרֹשׂ, see no. 3, 4.

1. *to cut in*, *to grave*, *to inscribe* letters upon a tablet, Gr. *χαράσσω*, *χαράττω*, Jer. 17, 1.—Kindred roots are חָרַז, חָרַט, חָרַץ, חָרַת, which see. Syr. ܚܪܨ to cut one's throat.

2. *to grave*, i. e. *to form*, *to make*, *to fabricate*, e. g. in metal 1 K. 7, 14; in wood, stone, see חָרַשׁ; with acc. of material 1 K. l. c.—Metaph. *to work*, *to devise*, *to machinate* evil, mischief, Prov. 6. 14. 14, 22 where once by Zeugma also חָרַשׁ טוֹב; with עַל *against* any one 3, 29. So Lat. *fabricari fraudem* Plaut. Asin. I. 1. 89; *doli fabricator* Virg. Æn. 2. 264; *κακὰ τεύχειν*, *δόλον τεύχειν*, Hom. Hesiod. *τεχνάζω* to machinate, *τέκτων* machinator, *τεκταίνεσθαι μῆτιν* Il. 10, 19. In Chald. Syr. Ethiop. spoken of magic arts; see in חָרַשׁ no. 2.

3. Fut. יַחֲרשׁ *to plough*, Arab. حَرَثَ Eth. ሐረሰ id. حَارِثٌ a ploughman, husbandman, مِحْرَاثٌ a plough.—Spoken of cattle ploughing, Job 1, 14; also of the plougher, with בְּ of the animal Deut. 22, 10. Judg. 14, 18. Am. 6, 12; with acc. of the field 1 K. 19, 19. Ps. 129, 3 עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים *the ploughers ploughed upon my back*, i. e. they furrowed my back with stripes.—Metaph. *to plough in iniquity*, as elsewhere *to sow iniquity* (Prov. 22, 8), is to prepare for oneself the punishment of it, Job 4, 8. Hos. 10, 13; opp. *to reap* calamity.

4. Fut. יֵחָרֵשׁ, *to be deaf*, Mic. 7, 16; comp. חֵרֵשׁ deaf.—Also

5. *to be dumb*, which often depends on deafness and is joined with it, *to be mute*, *to keep silence*. Syr. ܚܫ mid. *E*, Arab. خَرِسَ id. أَخْرَسُ dumb. The origin of this signif. lies in the idea of *cutting* with repeated strokes, hacking, beating; so that חֵרֵשׁ is pr. *blunted*, *dull*, as also *κωφός* is both *deaf* and *dumb* from *κόπτειν*, and Germ. *stumm*, dumb, is of the same origin with *stumpf*, dull. So *obtusus* from Lat. *obtundere*, *tundere*. But the examples show that חָרַשׁ implies only voluntary silence, and so differs from אָלַם which refers to that which is involuntary.—Spoken of God, Ps. 50, 3; as not listening to and answering the prayers of men (opp. עָנָה), Ps. 35, 22 רָאִיתָה יְיָ אַל־תֶּחֱרַשׁ *thou beholdest* all things, *O Lord*, *keep not silence*. 39, 13. 83, 2. 109, 1. With מִן prægn. Ps. 28, 1 אַל תֶּחֱרַשׁ מִמֶּנִּי *keep not silence from me*, turn not away from me in silence.

Niph. pass. of no. 3, *to be ploughed*, Jer. 26, 18. Mic. 3, 12.

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Hiph. 1. i. q. Kal no. 2, trop. *to work, to devise* sc. evil, c. עַל 1 Sam. 23, 9.

2. i. q. Kal no. 4, *to be deaf*, pr. to act the deaf man, as if deaf, 1 Sam. 10, 27.

3. Corresp. to Kal no. 5. a) Causat. *to put to silence, to make one hold his peace.* Job 11, 3 *will thy lies make men hold their peace?* So Chald. b) Intrans. *to keep silence, to be silent, to hold one's peace*, Gen. 24, 21. 34, 5. 2 K. 18, 36. Prov. 17, 28. Job 6, 24; as abstaining from complaint, 2 Sam. 13, 20. Job 13, 19. Is. 42, 14; or also from confession, Ps. 32, 3. With לְ *to be silent towards* any thing, to allow it silently, to let pass in silence, Num. 30, 5. 8. 12. 15. With מִן *to be silent from* any one, i. e. not to interrupt him, Job 13, 13; with אֶל id. *to keep silence towards*, Is. 41, 1. With acc. *to be silent as to* any thing, *to conceal*, Job 41, 4. c) Often by impl. *to be still, quiet, inactive.* Ex. 14, 14 *the Lord shall fight for you,* וְאַתֶּם תַּחֲרִישׁוּן *and ye shall remain quiet.* With מִן, *to withdraw quietly from* any one, to leave him alone, Jer. 38, 27. 1 Sam. 7, 8. Also with לְ and inf. *quietly to neglect doing* any thing, comp. Engl. 'to say nothing of doing it,' 2 Sam. 19, 11. Spoken of God, *to be quiet as to sin*, to bear it in silence, i. q. to forgive, opp. to punishment, Zeph. 3, 17.

Hithpa. *to keep oneself still, quiet*, Judg. 16, 2.

Derivat. חָרָשׁ—חֲרָשֶׁת, חָרִישׁ, חֲרִישִׁי, חֲרִישָׁה, מַחֲרֵשָׁה, מַחֲרֶשֶׁת.

חָרָשׁ m. (for חֹרֵשׁ) constr. חֹרַשׁ Ex. 28, 11. Is. 44, 12. 13; comp. חָרְשׁ constr. חָרַשׁ Ez. 26, 10. Plur. חָרָשִׁים, constr. חָרְשֵׁי.

1. *a graver, engraver* in stone, Ex. 28, 11.

2. *a workman, artificer, craftsman*, e. g. a) In stone, fully חֹרַשׁ אֶבֶן 2 Sam. 5, 11. 1 Chr. 22, 15. b) In wood, *a carpenter*, Jer. 10, 3; fully חֹרֵשׁ עֵצִים Is. 44, 12; plur. 2 K. 12, 1. 1 Chr. 14, 1. c) In metals, *a smith*, 1 Sam. 13, 19. Jer. 10, 9. Hos. 8, 6. חֹרֵשׁ בַּרְזֶל Is. 44, 12; plur. 2 Chr. 24, 12. d) Metaph. חָרְשֵׁי מַשְׁחִית *artificers of destruction*, skilful to destroy, Ez. 21, 36 [31].

חֵרֵשׁ adj. (for חֹרֵשׁ after the form קָטֵל) plur. חֵרְשִׁים, *deaf*, see r. חָרַשׁ no. 4. Ex. 4, 11. Lev. 19, 14. Ps. 38, 14. Metaph. of those who refuse to hear the prophets and obey the law, Is. 29, 18. 42, 18. 19. 43, 8.

חָרֶשׁ m. 1. *artificial work, work of the* חָרָשׁ; hence גֵּי חָרָשִׁים *valley of artificial works, valley of craftsmen*, near Jerusalem, Neh. 11, 35; comp. 1 Chr. 4, 14.

2. In a bad sense, *an artifice, art*, spoken of *magic arts*, like Syr. ܚܶܪ̈ܫܶܐ, ܚܰܪ̈ܫܶܐ, comp. ܫܽܘܚܪ̈ܳܐ, Chald. חָרָשׁ, magician, enchanter. Is. 3, 3 חֲכַם חֲרָשִׁים one *skilled in magic arts*, a skilful magician; followed by נְבוֹן לָחַשׁ a skilful enchanter. So Chald. But Sept. Vulg. Saad. understand *a skilful artificer.*

3. *silence*, comp. the root no. 5. Hence as Adv. *silently, secretly*, Josh. 2, 1.

4. *Heresh*, pr. n. m. 1 Chr. 9, 15.

חֹרֵשׁ m. pr. part. Kal of חָרַשׁ no. 1, 2, *cutting, graving, forming;* hence *a cutter, graver*, i. e. any *cutting instrument, tool.* Gen. 4, 22 נְחֹשֶׁת כָּל־חֹרֵשׁ *every cutting instrument of brass.*

חֹרֶשׁ *a thick wood, thicket, forest*, either as being to be cut (r. חָרַשׁ), or from Chald. חָרַשׁ to be entangled, interwoven, חוּרְשָׁא a wood, חֲרִישׁוּתָא thicket of trees; comp. Samar. ארשא a wood.—Is. 17, 9. Ez. 31, 3. With He parag. חֹרְשָׁה 1 Sam. 23, 16; so too with prep. בַּחֹרְשָׁה v. 15, 18. Plur. חֳרָשִׁים 2 Chr. 27, 4.

חַרְשָׁא (Chald. enchanter, magician) *Harsha*, pr. n. m. Ezra 2, 52. Neh. 7, 54.

חַרֶשֶׁת f. (r. חָרַשׁ) 1. *a work, working* in wood, stone, etc. Ex. 31, 5. 35, 33.

2. ח׳ הַגּוֹיִם *Harosheth of the Gentiles*, pr. n. of a city in the north of Palestine, Judg. 4, 2. 13. 16.

* חָרַת i. q. חָרַשׁ no. 1, *to cut in, to grave, to inscribe*, comp. χαράσσω, χαράττω. Once Ex. 32, 16. Chald. חֲרַת id.—Hence

חֹרֶת (prob. i. q. חֹרֶשׁ thicket) *Horeth*, pr. n. of a wood in the mountains of Judah, 1 Sam. 22, 5.

חֲשׂוּפָא (stripped, r. חָשַׂף) *Hasupha*, pr. n. m. Ezra 2, 43. Neh. 7, 46.

חֲשׂוֹף m. (r. חָשַׂף) pr. something peeled off, separated; hence *a flock*, i. e. *a little*

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flock. 1 K. 20, 27 שְׁנֵי חֲטִפֵי עִזִּים *two little flocks of goats;* Sept. δύο ποίμνια αἰγῶν, Vulg. *duo parvi greges caprarum.* Abulwalid compares גֻּטְעָה *a little flock,* so called from being cut off, separated from a larger one.

* חָשַׂךְ fut. יַחְשֹׂךְ, once אֶחְשֹׂךְ Job 7, 11; pr. *to hold, to keep,* kindr. with חָזַק q. v. Job 16, 5 וְנִיד מִסְפַּתַי יַחְשֹׂךְ *and the comfort of my lips should hold you,* i. e. hold you up, ironically; parall. אַאֲצִיל פִּכֶם. Oftener

1. *to hold* or *keep back, to withhold,* with מִן *from* any thing. e. g. a) Genr. Gen. 20, 6 *I also withheld thee* וָאֶחְטֹו לְי מֵחֲטוֹ *from sinning against me.* 1 Sam. 25, 39. Ps. 19, 14. Job 30, 10. Absol. that being omitted from which one is withheld; 2 Sam. 18, 16 *Joab held back the people* sc. from pursuing. Prov. 10, 19. 17, 26. Job 7, 11. Is. 58, 1 *cry aloud* (pr. with thy throat), *hold not back.* 54, 2. b) With acc. of thing and מִן of pers. *to keep back* or *withhold* a thing *from* any one, Gen. 39, 9. 22, 12 *and hast not withheld thy son . . . from me;* comp. v. 16 where מִן is implied. Poet. Ps. 78, 50 *he kept not back their life from death.* c) *to keep* from danger, i. e. *to save, to preserve,* Job 33, 18.

2. *to forbear, to spare,* e. g. a) Things, c. acc. Prov. 13, 24 חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ *whoso spareth his rod, hateth his son.* With an inf. 24, 11 חֲדַל—אִם חַחְשׂוֹךְ *if thou forbear . . . to deliver,* etc. With לְ *to spare for* any thing, *to reserve,* Job 38, 23. Absol. Prov. 11, 24. 21. 26. b) Persons, i. q. to deal gently with, c. acc. 2 K. 5, 20. Absol. Ezra 9, 13 חָשַׂכְתָּ לְמַטָּה מֵעֲוֹנֵנוּ *thou hast forborne below our iniquities,* hast punished us less than our sins deserve. Is. 14, 6.

NIPH. 1. Pass. of Kal no. 1, *to be restrained,* spoken of pain, Job 16, 6.

2. Pass. of Kal no. 2, *to be spared, reserved,* for any thing, Job 21, 30.

* חָשַׂף fut. יַחְשֹׂף, i. q. חָסַף q. v.

1. *to strip off* bark, *to bark, to peel,* e. g. a tree, Joel 1, 7. So of a forest, *to strip off* the foliage, *to make bare,* Ps. 29, 9.

2. *to strip off* a covering, *to uncover,* with acc. of covering, Is. 47, 2 חֶשְׂפִי שָׁבֶל *uncover the train.* Jer. 13, 26. With acc. of pers. i. q. *to make naked, bare,* Jer. 49, 10. Is. 52, 10 *the Lord hath made bare his holy arm.* Ez. 4, 7. Is. 20, 4 חֲשׂוּפֵי שֵׁת *with the buttocks uncovered.*

3. *to draw* water from the surface, *to skim off,* Is. 30, 14. Hag. 2, 16.—In Arabic حَسُوف is a well of living water in sandy ground; but the etymology is different.

Deriv. חֲשׂוּפָא, סַחְסִיף, and pr. n. חֲשׂוּפָא.

* חָשַׁב fut. יַחְשֹׁב, but יַחְשֹׁב־ Ps. 40, 18, יַחְשְׁבוּן Ps. 35, 20.

1. *to think, to regard* as so and so. The primary idea is that of *computing, reckoning,* see Piel no. 1; Arab. حَسَبَ, Syr. ܚܫܰܒ, Eth. ሐሰበ and ሐሠበ id. Or perhaps it may be that of *mingling,* like Arab. خشب and أشب; whence חֹשֵׁב a weaver in colours, pr. mingling threads of different colours.—Is. 10, 7 לְבָבוֹ לֹא כֵן יַחְשֹׁב *nor doth his heart think so.* Often, *to think* to be so and so, *to hold* or *count as,* Gr. λογίζεσθαί τινα εἴς τι, c. acc. et לְ Gen. 38, 15 וַיַּחְשְׁבֶהָ לְזוֹנָה *and he thought her a harlot,* regarded her as such. 1 Sam. 1, 13. Job 13, 24 וַתַּחְשְׁבֵנִי לְאוֹיֵב לְךָ *and holdest me for (as) thine enemy.* 19. 15. 35, 2. al. With two acc. Is. 53, 4; acc. et בְּ Job 19, 11. —With acc. simpl. *to think of,* i. e. *to regard, to esteem;* Is. 13, 17 אֲשֶׁר כֶּסֶף לֹא יַחְשֹׁבוּ *who regard not silver.* 33, 8. 53, 3. Mal. 3, 16. Comp. Rabb. חשוב one esteemed, honoured.

2. *to think of* as belonging to any one, *to impute, to reckon to* any one; with acc. of thing and לְ of pers. e. g. sin 2 Sam. 19, 20. Ps. 32, 2; a good deed Gen. 15, 6. comp. Ps. 106, 31. Ellipt. perh. Ps. 40, 18, comp. Ps. 32, 3–5.

3. *to think, to meditate, to purpose.* a) With acc. *to think out, to invent, to devise.* e. g. musical instruments Am. 6, 5; artificial work Ex. 31, 4. Hence PART. חֹשֵׁב *an inventor, artificer,* as of warlike engines 2 Chr. 26, 15; also an inventive *weaver, an artist,* Vulg. *plumarius,* whose work is called מַעֲשֵׂה חֹשֵׁב Vulg. *opus plumarium.* Ex. 26, 1. 31. 28, 6. 15. 36, 8. 35. 39, 3. 8. Here is to be understood a fabric artificially woven

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with figures of various colours, as also of gold and silver, such as flowers, fruits, and birds; used mostly in Babylonia (see אַדֶּרֶת שִׁנְעָר Josh. 7, 21); and diff. from רִקְמָה, רָקָם, in Vulg. likewise *opus plumarium*, which consisted of figures *embroidered* or stitched upon the cloth, and not woven into it; see in רָקָם. See Braun de Vest. sacerd. I. §267 sq. Thesaur. p. 531, 1310 sq. b) With לְ and infin. *to think* to do any thing, *to purpose, to devise;* Ps. 140, 5 אֲשֶׁר חָשְׁבוּ לְהַדְּחוֹת פְּעָמָי *who have purposed to overthrow my goings.* 1 Sam. 18, 25. Jer. 18, 8. Lam. 2, 8. Job 6, 26. c) In a bad sense, *to meditate evil* against one, *to devise, to plot;* so חָשַׁב מַחֲשָׁבוֹת עַל *to devise devices against* any one, to lay plots, Esth. 8, 3. 9, 25. Jer. 11, 19. 49, 30. Dan. 11, 25; אָל Jer. 49, 20. 50, 45. חָשַׁב רָעָה עַל Mic. 2, 3. Nah. 1, 11; comp. Gen. 5, 20, where by antith. it is also put in a good sense. חָשַׁב אָוֶן, ח׳ מְזִמָּה, ח׳, Ps. 10, 2. 21, 12. 52, 4. Ez. 11, 2. Mic. 2, 1. al.

NIPH. 1. Pass. of Pi. no. 1, *to be computed, reckoned, accounted,* 2 K. 22, 7; *to be reckoned* or *counted to* any one, c. לְ Josh. 13. 3; עַל 2 Sam. 4, 2.

2. Pass. of Kal no. 1, *to be regarded, counted, esteemed as* so and so; c. acc. Prov. 17, 28 *even a fool, so long as he is silent,* חָכָם יֵחָשֵׁב *is counted wise.* Gen. 31, 15. Neh. 13, 13. With כְּ *to be counted as, to be esteemed like,* Job 18, 3. 41, 21. Hos. 8, 12. (Hence *to be like* Is. 5, 28.) With לְ id. 1 K. 10, 21. Lam. 4, 2; כְּ Is. 2, 22 בַּמֶּה נֶחְשָׁב הוּא *to what is he to be esteemed like?* i. e. how is he to be estimated? עִם Ps. 88, 5.

3. Pass. of Kal no. 2, *to be imputed* to any one, c. לְ Lev. 7, 18. 17, 4. Num. 18, 27. Ps. 106, 31.

PIEL 1. *to compute, to reckon;* see for the primary signification as often preserved in Piel, Lehrg. p. 242. With acc. Lev. 25, 27. 50. 52. 27, 18. 23; אֶת (אוֹת) *to reckon with* any one, 2 K. 12, 16.

2. *to make account of, to regard highly,* Ps. 144, 3. Comp. in Kal no. 1.

3. *to think upon, to consider,* Ps. 77, 6. 119, 59.

4. *to think, to meditate, to purpose,* i. q. Kal no. 3; absol. Ps. 73, 16; c. acc. *to think out, to plan,* Prov. 16, 9. In a bad sense, *to devise, to machinate,* Prov. 24, 8; with עַל of pers. חָשַׁב מַחֲשָׁבוֹת עַל Dan. 11, 24; אָל of pers. Nah. 1. 9. Hos. 7, 15. —Metaph. of things, *to be about to* do or suffer. Jon. 1, 4 *the ship was about to be broken,* wrecked.

HITHP. reflex. i. q. Niph. no. 1, *to reckon oneself,* c. בְּ *among,* Num. 23. 9.

Deriv. חֶשְׁבּוֹן, מַחֲשָׁבָה, and those here following.

חֶשְׁבָּא Chald. i. q. Hebr. no. 1, *to repute, to regard, to count* as so and so, c. בְּ Dan. 4, 32.

חֵשֶׁב m. *girdle, belt* of the high-priest's ephod, חֵשֶׁב הָאֵפוֹד Ex. 28, 27. 28. 29, 5. 39, 20. 21. Lev. 8. 7; חֵשֶׁב אֵפֹדוֹ Ex. 28, 8. 39, 5. So called from its being woven in colours; see r. חָשַׁב no. 3. a.

חֲשַׁבְנָה (for חֶשְׁבַּנָה thought in judging, perh. thoughtful judge.) *Hashbadanah,* pr. n. m. Neh. 8, 4.

חַשְׁבָּה (esteemed, i. q. חָשׁוּב with art. Aram.) *Hashubah,* pr. n. m. of a son of Zerubbabel, 1 Chr. 3, 20.

חֶשְׁבּוֹן m. (r. חָשַׁב) 1. Power of thinking, *reason, intelligence, understanding,* Ecc. 7, 25. 27. 9, 10. Vulg. *ratio.*

2. *Heshbon,* pr. n. of a city, celebrated for its fish-ponds Cant. 7, 5; formerly the seat of an Amorite king Num. 21. 26 sq. afterwards within the bounds of Reuben and Gad and assigned to the Levites, Josh. 13, 17. 21, 39; and still later ranked among the cities of Moab, Is. 15, 4. Jer. 48, 2. Pliny mentions a tribe of Arabs called *Esbonitæ,* H. N. 5. 11; comp. Abulfeda Tab. Syr. p. 11. Now called *Hesbân,* حسبان, according to Seetzen and Burckhardt, Travels in Syria etc. p. 365. Comp. Bibl. Res. in Palest. II. p. 278.

חִשְׁבּוֹן m. plur. חִשְׁבֹנוֹת, Ecc. 7, 29; pr. *inventions,* from r. חָשַׁב no. 3. a. Spec.

1. *warlike engines,* for casting darts, stones, etc. 2 Chr. 26, 15. Comp. Lat. *ingenium,* which in the middle ages came to signify a warlike machine, *balista,* whence Engl. *engine.*

2. *arts, devices,* Ecc. 7, 29.

חֲשַׁבְיָה, חֲשַׁבְיָהוּ (whom Jehovah regards) *Hashabiah,* pr. n. of several Levites: a) 1 Chr. 6, 30. b) 9, 14. Neh. 11, 15. c) 1 Chr. 25, 3. 19. Ezra

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8, 19. d) 1 Chr. 26, 30. 27, 17. e) Ezra 8, 24. Neh. 12, 24. f) Neh. 3, 17. 10, 12. 11, 22.

חֲשַׁבְנָה (id. נ for י) *Hashabnah*, pr. n. m. Neh. 10, 26.

חֲשַׁבְנְיָה (id.) *Hashabniah*, pr. n. m. a) Neh. 3, 10. b) 9. 5.

* הָשָׁה fut. יָהֹשׁ, *to be hush, silent, still*, an onomatopoetic root, comp. Engl. *hush! hist!* Ecc. 3, 7. Is. 62, 1. 6. Ps. 107, 29. Kindr. is חָסַס, חָסָה.—Spoken also of one not acting, i. q. *to be still, quiet, to rest*; espec. of God as not affording help, Is. 64, 11. 65, 6. With מִן i. q. *to turn away in silence from* any one, not to render him aid, Ps. 28, 1. Comp. חָרַשׁ no. 5.

Hiph. הֶחֱשָׁה 1. Causat. *to silence, to still*, to make quiet, Neh. 8, 11.

2. Intrans. *to keep silence, to be still*, like Kal. (comp. חָחֲרִישׁ, הֶחֱקִישׁ,) 2 K. 2, 3. 5. 7. 9. Ps. 39, 3.—Also as in Kal, *to be still, quiet, inactive*, Is. 57, 11. 1 K. 22, 3. Judg. 18, 9.

Note. The form וַהֲחִשׁ in Job 31, 5 belongs to חוּשׁ; comp. in r. גִּישׁ.

חֲשֻׁב (thinking, r. חָשַׁב) *Hasshub*, pr. n. m. a) 1 Chr. 9, 14. Neh. 3, 23. 11, 15. b) Neh. 3, 11. 10, 24.

חֲשׁוֹךְ Chald. m. emphat. חֲשׁוֹכָא, *darkness*, Dan. 2, 22. R. חָשַׁךְ.

חֲשׁוּקִים see חֲשֻׁקִים.

חֲשַׁח Chald. 1. *to be needed, necessary*. Ezra 6, 9 מִיחֲשַׁחַן *whatever things are necessary*. Syr. ܚܫܚ to be suitable.

2. *to have need*, c. inf. et לְ, Dan. 3, 16.—Hence

חֲשַׁחוּת f. *need, necessity*, i. e. what is necessary, Ezra 7, 20.

חֲשִׁירָה see חֲשַׂכָה.

* חָשַׁךְ fut. יַחְשַׁךְ, *to be dark, darkened, obscured*, to be shrouded in darkness. Chald. חֲשַׁךְ, Syr. ܚܫܟ, id. Spoken of the light of the sun, Job 18, 6. Is. 5. 30. 13, 10; of the stars, Job 3. 8; the day, Ez. 30, 18; of the eyes as dim, not able to see, Lam. 5. 17. Ps. 69, 24. and so of persons Ecc. 12, 3; of the colour of the skin Lam. 4. 8; of the earth darkened by locusts. Ex. 10, 15.

Hiph. 1. *to darken, to make dark*; Am. 5, 8 יוֹם לַיְלָה הֶחְשִׁיךְ *he maketh the day dark even unto night*; with לְ Am. 8, 9. Metaph. Job 38, 2 מִי זֶה מַחְשִׁיךְ עֵצָה וגו׳ *who is this that darkeneth my counsel by words without wisdom?* i. e. strives to hinder it.

2. Intrans. *to be dark*, pr. to keep dark, Ps. 105, 28. 139, 12. Jer. 13, 16.

Deriv. the five following; comp. חֲשׁוֹךְ.

חָשֵׁךְ adj. plur. חֲשֵׁכִים, *dark*, metaph. *obscure, mean*, Prov. 22, 29. Chald. חֲשׁוֹכָא, חֲשִׁיכָא id.

חֹשֶׁךְ m. c. suff. חָשְׁכִּי 1. *darkness*, opp. to אוֹר, Gen. 1, 2 sq. Ex. 10, 21. 22. al. Also of a dark place, as of Sheol, Hades, Job 17, 13. Ps. 88, 13 comp. Job 10, 21; יְמֵי חֹשֶׁךְ *days of darkness*, to be spent in Sheol, Ecc. 11, 8; of a subterranean prison, Is. 42, 7. 47, 5. 49, 9. אוֹצְרוֹת חֹשֶׁךְ *treasures of darkness*, i. e. laid up in dark subterranean cells, Is. 45, 3.

2. Metaph. a) *adversity, misery, calamity*, Is. 9, 1. Job 15, 22 לֹא יַאֲמִין שׁוּב מִיָּד חֹשֶׁךְ *he hopeth not to return out of darkness*, destruction. v. 23. 30. 20, 26. 23, 17. Mic. 7, 8. Am. 5, 18. 20. Ps. 18, 29. b) *darkness* of mind, *ignorance*, Job 37, 19; comp. 12, 22. 25. c) *sorrow, sadness*, Ecc. 5, 16. d) *wickedness*, Prov. 2, 13; comp. τὸ σκότος Rom. 13, 12, and see Job 38, 13. 15. Is. 29, 15.

חֲשֵׁכָה f. *darkness*, Gen. 15, 12. Is. 8, 22. Ps. 82, 5; once חֲשֵׁכָה Ps. 139, 12. Plur. חֲשֵׁכִים id. Is. 50, 10. R. חָשַׁךְ.

חֲשָׁכָה or חֲשָׂכָה (Tsere pure) constr. חֲשַׁכַת Ps. 18, 12. *darkness*, sc. of waters, clouds. R. חָשַׁךְ.

חֲשֻׁכָה f. id. Mic. 3, 6 וְחֲשֻׁכָה לָכֶם מִקֶּסֶם *and darkness shall be around you from divining*, i. e. so that ye cannot divine. Some editions read חֲשֻׁכָה, as if præt. 3 pers. fem. impers. *it shall be dark unto you*; but the formeris to be preferred on account of the subst. לַיְלָה in the other member.

* חָשַׁל in Kal not used, *to prostrate, to enfeeble*; kindr. חָלַשׁ no. 2.

Niph. part. נֶחֱשָׁלִים *enfeebled*, exhausted. Deut. 25, 18. Sept. κοπιῶντες, Vulg. *lassi*.

חַשַּׁל Chald. *to make thin, small*; hence *to crush, to beat fine*, i. q. חַדַּק;

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Dan. 2, 40.—Chald. and Talm. of Jerus. to beat out thin, to draw out with a hammer, חַשְׁלָא pounded barley. Syr. ܚܫܠ to draw out thin with a hammer.

* חָשַׁם obsol. root, Arab. حشم *to be fat*, transp. חָשַׂם; metaph. to be rich, opulent, *to have many servants*. Hence חֶשְׁמוֹן, חַשְׁמָנָה, חַשְׁמַנִּים, and

חֹשֶׁם (rich, opulent, Arab. حشيم having many servants.) *Hashum*, pr. n. m. Ezra 2, 19. 10, 33. Neh. 7, 22. 8, 4. 10, 19.

חֹשָׁם see חוּשָׁם.

חֶשְׁמוֹן (fatness, fat soil) *Heshmon*, pr. n. of a place in the tribe of Judah, Josh. 15, 27. R. חָשַׁם.

חַשְׁמוֹנָה (id.) *Hashmonah*, pr. n. of a station of the Israelites in the desert, Num. 33, 29.

חַשְׁמַל m. *smooth brass*, i. e. *polished, burnished*, Ez. 1, 4. 27. 8, 2.—Bochart, in Hieroz. II. p. 877 sq. supposes this word to be compounded from נְחֹשׁ for נְחֹשֶׁת brass, and Talmud. מלא gold, so that חַשְׁמַל for נְחַשְׁמַל would be a mixture of brass and gold, or at least presenting the splendour and colour of gold. But this noun מלא itself seems to be of very uncertain authority. And since in Ez. 1, 7 we read in the same connection נְחֹשֶׁת קָלָל *burnished brass*, it would seem that חַשְׁמַל ought to be explained in the same sense, viz. from נָחַשׁ, the נ being dropped by aphæresis, and מַל, a syllable which had the sense not only of softness but also of *smoothness* and *polish*, as is manifest from many roots beginning with it, c. g. מָלַט, מָלַךְ, ملس, ملق, *μαλάσσω*, *mulceo*, *mollis*, and with a guttural prefixed חָמַל; see מָלַךְ. The LXX translate it ἤλεκτρον, Vulg. *electrum*, by which words however they do not mean *amber*, but a mixed metal composed of gold and silver, and distinguished for its brilliancy; see Pausan. 5. 12. Plin. 33. 4 or 23. Buttmann über das Electron, in his Mythol. II. 337 sq. In Rev. 1, 15 in a like connection is read *χαλκολίβανον*, which might be for *χαλκολίπαρον burnished brass*, i. q. חַשְׁמַל.

חַשְׁמַנִּים m. plur. (r. חָשַׁם) *ἅπαξ λεγόμ.* Ps. 68, 32, pr. *the fat*, i. e. *the opulent, nobles, princes*; comp. Arab. حشيم a great man with a large train of servants. So Kimchi well, אנשים גדולים וגבירים.

* חָשַׁן obsol. root, i. q. Arab. حَسُنَ *to be fair, beautiful*, Conj. II, IV to adorn. In the occidental tongues accord perhaps Goth. *skeinan*, Germ. *scheinen*, whence *skôni*, *schôn*, Engl. *sheen*.—Hence

חֹשֶׁן m. pr. *ornament*; spoken of the *breast-plate* or *gorget* of the high-priest, woven in colours with figures, ornamented on the outside with twelve gems, on which were inscribed the names of the tribes, and hollow within, where were deposited the sacred lots אוּרִים וְתֻמִּים q. v. whence more fully called חֹשֶׁן הַמִּשְׁפָּט, Ex. 28, 15. 29. 30. 39, 5 sq. Lev. 8, 8. Comp. אוּרִים. Sept. *λογεῖον*, Philo *λόγιον*, Ecclus. 45, 10 *λογεῖον κρίσεως*.

* חָשַׁק pr. *to join* or *fasten together*, comp. חָזַק no. 1, 2. Also intrans. (for חָשַׁק) *to be joined* or *fastened together*, *to adhere*, see Piel. In Kal only metaph. c. g.

1. *to be attached*, *to cleave* to any one, i. e. to love with warm affection; comp. Engl. *to stick fast* to any one, Lat. *affixus est*, Cic. ad Q. Frat. 3. 1. So of love towards a maiden, c. בְּ Gen. 34, 8. Deut. 21, 11; towards God Ps. 91, 14; of God towards men Deut. 7, 7. 10, 15. Comp. Arab. عشق to cleave to a maiden, to burn with love for her.—Prægn. Is. 38, 17 וְחָשַׂקְתָּ נַפְשִׁי בְּשַׁחַת בְּלִי *in love to my soul thou hast* delivered me *from the pit of perdition*.

2. With infin. and לְ, *to love* to do any thing, *to delight in* doing, *to please*, 1 K. 9, 19. 2 Chr. 8, 6.

Piel trans. of Kal init. *to join* or *fasten together*, *to connect*, Ex. 38, 28.

Pual pass. of Pi. Ex. 27, 17.

Deriv. the three following.

חֶשְׁקִי m. c. suff. חֶשְׁקִי, *delight, pleasure, desire*, 1 K. 9, 1. 19. Is. 21, 4 נֶשֶׁף חִשְׁקִי *the night of my desire*, i. e. long desired.

חֲשׁוּקִים, חֲשֻׁקִים m. plur. *joinings*, i. e. *poles* or *rods* which served to join

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together the tops of the columns around the court of the tabernacle, and from which the curtains were suspended. Ex. 27, 10. 11. 36, 38. 38, 10 sq.

חַשֻׁקִּים m. plur. *spokes* of a wheel, which connect the rim with the nave, 1 K. 7, 33. R. חָשַׁק.

* חָשַׁר obsol. root Arab. حشر *to gather together, to assemble.* Hence the two following:

חַשָּׁרָה f. constr. חַשְׁרַת, *a gathering* of waters, poet. for clouds 2 Sam. 22, 12. In the parall. passage Ps. 18, 12 it is חֶשְׁכַּת.

חִשֻּׁרִים m. plur. *the nave* of a wheel, into which the spokes are *gathered*, 1 K. 7, 33. R. חָשַׁר.

* חָשַׁשׁ obsol. root. Arab. حَشَّ is *to fodder with hay;* but this is denom. from حَشِيش hay, dry grass; while the primary signif. is in Conj. IV, *to be dried up, to be dry.*—Hence

חָשַׁשׁ m. *dry grass, hay.* Is. 5, 24 חָשַׁשׁ לֶהָבָה *the dry grass of flame*, i. e. flaming, burning. 33, 11.

חַת m. (r. חָתַת) c. suff. חִתְּכֶם Gen. 9, 2.

1. Adj. *broken*, e. g. a bow 1 Sam. 2, 4. Trop. *broken* in spirit, *dismayed, terrified*, Jer. 46, 5.

2. Subst. *dismay, terror, dread*, Gen. 9, 2. Job 41, 25.

חֵת (terror, dread. r. חָתַת) *Heth*, pr. n. of a son of Canaan, Gen. 10, 15; whence בְּנֵי חֵת *children of Heth*, Gen. 23, 5 sq. 25, 10. also חִתִּי plur. חִתִּים *the Hittites*, a Canaanitish tribe dwelling in the vicinity of Hebron, Gen. 23, 7. Josh. 11, 3; sometimes also further north, Judg. 1, 24 sq. They still remained in the times of the kings, and also after the exile, 1 Sam. 26, 6. 2 Sam. 11, 3 sq. 23, 29. Ezra 9, 1. מַלְכֵי הַחִתִּים 2 K. 7, 6, spoken of all the Canaanitish kings.—Fem. חִתִּית Ez. 16, 3. Plur. חִתִּיוֹת 1 K. 11, 1; also בְּנוֹת חֵת Gen. 27, 46.

* חָתָה fut. יַחְתֶּה, *to take, to lay hold of, to seize;* perh. kindr. with חָתַה, whence by softening the third radical might come חָתַב and חָתַו. Spoken once of a person Ps. 52, 7; elsewhere always of taking up fire, coals, Is. 30, 14 לַחְתּוֹת אֵשׁ מִיָּקוּד *to take up fire from the hearth.* Prov. 6, 27. 25, 22 prægn. כִּי גֶחָלִים אַתָּה חֹתֶה עַל־רֹאשׁוֹ *for thou shalt take up* and heap *coals of fire upon his head;* see under גֶּחָלָה.

Deriv. מַחְתָּה fire-pan, and pr. n. בַּתַּחַת.

חִתָּה f. (r. חָתַת) *terror*, Gen. 35, 5.

חִתּוּל m. (r. חָתַל) *a bandage, roller*, for binding up a wound, Ez. 30, 21.

חַתְחַתִּים adj. plur. חַתְחַתִּים, *timid, terrified, dismayed*, Ecc. 12, 5. R. חָתַת.

חִתִּי see חֵת.

חִתִּית f. (r. חָתַת) *terror, dread*, Ez. 32, 23. 27. With suff. חִתִּיתָם *the dread of them*, i. e. which they inspire, Ez. 26, 17. 32, 24. 25. 26.—Also as gent. n. fem. see in חֵת.

* חָתַךְ in Kal not used, pr. *to cut off;* trop. *to divide*, and so *to determine, to decree*, as in Chald. and Rabbinic; comp. גָּזַר, חָרַץ.

Niph. pass. Dan. 9, 24 *seventy weeks* נֶחְתַּךְ עַל עַמֶּךָ *are decreed upon thy people.* Theod. and Gr. Venet. συνετμήθησαν, τέτμηνται. Sept. ἐκλήθησαν.

* חָתַל in Kal not used, *to wrap in bandages*, e. g. a wound, see חִתּוּל; also a new-born infant, *to swathe, to swaddle*, see Pual and Hoph. Arab. ختل pr. to cover, also to hide, to deceive.

Pual and Hoph. pass. Ez. 16, 4.

Deriv. חִתּוּל, and the two here following.

חִתְלָה f. *a bandage, swaddling-band*, Job 38, 9.

חֶתְלֹן (wrapped up, hiding-place) *Hethlon*, pr. n. of a city in northern Syria, Ez. 47, 15. 48, 1. R. חָתַל.

* חָתַם fut. יַחְתֹּם 1. *to shut up, to close;* kindr. with other words of shutting up, closing, as חָתַם, אָטַם, עָצַם; see Piel, Hiph. Arab. ختم id. Conj. IV, to shut fast, to lock. The general sense of closing is found also in some forms of the Ethiop. root ፀፐመ; see Ludolph col. 282.

2. Spec. *to seal, to seal up*, to close by a seal. Chald. Syr. Zab. id. Arab.

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חתם I, II, Eth. ፀተመ, id. So Gr. σφραγίς seal, from φράσσω to shut up. a) With acc. Is. 8, 16 חָתֹם תּוֹרָה *seal up the oracle*. Part. pass. חָתוּם *sealed*; Cant. 4, 12 מַעְיָן חָתוּם *a sealed fountain*, metaph. for a chaste maiden. Deut. 32, 34. Job 14, 17. The ancients were accustomed to make fast with a seal many things for which we use a lock, as doors, gates, fountains, etc. Cant. l. c. comp. Dan. 6, 18. Matt. 27, 66. See Lips. ad Tac. Annal. 2. 2. Salmas. Exercitatt. c. 45.—They also sealed up rolls or volumes, espec. oracles Is. 29, 11. Dan. 12, 4. 9; bills of sale or purchase Jer. 32, 10. 11. 44. The seal also, as in the East at the present day, was the token and confirmation of signature, e. g. in covenants Neh. 10, 1. 2; in letters 1 K. 21, 8. Esth. 8, 10. b) Absol. Jer. 32, 10. 44; with בְּ of the ring 1 K. l. c. Esth. l. c. c) With בְּצַד pr. *to seal up around* any thing, Job 9, 7. d) With בְּ, e. g. בְּיַד כָּל־אָדָם יַחְתֹּם *he sealeth up the hand of every man*, i. e. binds up their hands, hinders the use of them, Job 37, 7. Diff. is Job 33, 16 בְּמוֹסָרָם יַחְתֹּם *he sealeth up their admonition*, i. e. admonishes them in secret, q. d. under seal; comp. Arab. ختم c. بِ to reveal to any one; see Schult. ad h. l.

3. As a letter or roll when completed was sealed up, hence *to complete, to finish*; Dan. 9, 24 לַחְתֹּם חָזוֹן וְנָבִיא *to complete the vision and the prophets*, i. e. until the prophecies are fulfilled. Ez. 28, 12.—Arab. ختم to mark with *finis*, to finish.

Niph. pass. of no. 2, *to be sealed*, with בְּ of the ring Esth. 2, 12. 8, 8.

Piel *to shut up*, see in Kal no. 1; with לְ, q. d. to oppose a barrier *to* any one, Job 24, 16 יוֹמָם חָתָמוּ לָמוֹ *by day they shut themselves up*.

Hiph. i. q. Pi. *to shut up, to stop*; once Lev. 15, 3 אוֹ הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ *or whether he stop his flesh from the issue*, i. e. the part become so obstructed that the issue cannot flow off freely.

Deriv. חוֹתָם, חוֹתֶמֶת.

חֲתַם Chald. i. q. Hebr. *to seal, to seal up*, Dan. 6, 18.

חוֹתָם see חוֹתֶם *a seal*.

חוֹתֶמֶת f. *a seal, signet*, Gen. 38, 25.

* חָתַן *to marry*, i. e. 1. *to give in marriage, to marry away a daughter*. Hence Part. חוֹתֵן *a father-in-law*, i. e. the father of the wife, one who gives his daughter in marriage; the father of the husband is called חָם q. v. So חוֹתֵן מֹשֶׁה *the father-in-law of Moses* Ex. 3, 1. 4, 18. 18, 1–27. Judg. 1, 16. 4, 11. Fem. חוֹתֶנֶת *a mother-in-law*, mother of the wife, Deut. 27, 23.

2. *to take in marriage, to marry* a wife; hence חָתָן, חֲתֻנָּה.

Hithpa. *to mutually give and take daughters in marriage, to contract affinity by marriage, with* any one, c. אֵת Gen. 34, 9. 1 K. 3, 1; בְּ Deut. 7, 3. Josh. 23, 12. 1 Sam. 18, 22. 23. 26. 27. Ezra 9, 14; לְ 2 Chr. 18, 1.

Note. In Arabic we find: ختن Conj. III, to contract affinity by marriage; خَتَن father-in-law, son-in-law, any *affinis*. Further, this root signifies: Conj. I, to circumcise an infant; خِتَان circumcision; خَتِين an infant circumcised. That these two significations are connected by a common bond, is shown not only by Ex. 4, 25, see in חָתָן no. 1; but also by another signification of ختن, viz. Conj. I, to give a feast, both a nuptial feast and one at the circumcision of a child; خَتَن, خِتَان, a feast, either at a wedding or a circumcision. The primary idea is perhaps that of *cutting off, circumcising*; (comp. خَتْن a cutting off, also the roots קָצַץ, חָרַךְ, and others beginning with the syllable *kat*;) and then the word for the celebration of this rite was transferred to the like celebration of nuptial rites.

חָתָן m. (r. חָתַן no. 2) one who marries the daughter of another, Gr. γαμβρός.—Hence

1. In respect to the bride, *a bridegroom, spouse*, Ps. 19, 6. Is. 62, 5. Jer. 7, 34. Joel 2, 16. al.—In Ex. 4, 25 an in-

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fant son after being circumcised by his mother, is called by her חֲתַן דָּמִים *a bloody spouse*, in allusion probably, to the signif. *circumcision*, i. e. an infant circumcised; see r. חָתַן note. Aben-Ezra: "mos est mulierum, filium, cum circumciditur, sponsum vocare." Others regard these words as spoken not of the child, but of Moses.

2. In respect to the parents, *a son-in-law*, Gen. 19, 12. Judg. 15, 6. Neh. 6, 18. al.

3. *a relative* by marriage, *affinis*, 2 K. 8, 27.

חֲתֻנָּה f. (r. חָתַן) *espousals, nuptials*, Cant. 3, 11.

* חָתַף fut. יַחְתֹּף, i. q. חָטַף, *to catch, to seize*, in the manner of a lion, Job 9, 12. Comp. Ps. 10, 9.—Hence

חֶתֶף m. *prey, rapine*, then poet. for אִישׁ חֶתֶף *a robber*, Prov. 23. 28. Comp. הֵלֶךְ for אִישׁ הֵלֶךְ 2 Sam. 12, 4.

* חָתַר fut. יַחְתֹּר. 1. *to dig* or *break through* a wall, kindr. with חָרַת, חָרַשׁ. Constr. c. acc. חָתַר בָּתִּים *to break through houses*, as a thief, to break into them, Job 24, 16. With בְּ, as חָתַר בַּקִּיר id. Ez. 8, 8. 12, 5. 7. 12; also *to break through into*, Am. 9, 2 אִם יַחְתְּרוּ בִשְׁאוֹל *though they break through into Sheol.*

2. *to dig through* or *plough* the waves by rowing, i. q. *to row*, absol. Jon. 1, 13. Comp. 'arare aquas' Ov. Trist. 3. 12. 36; 'scindere freta' Metam. 11. 468.

Deriv. מַחְתֶּרֶת.

* חָתַת fut. יַחַת, plur. יֵחַתּוּ 1 Sam. 2, 10. al. The same form is also fut. Kal of נָחַת q. v. and Job 21, 13.

1. *to be broken*, weakened, destroyed; kindr. with the other onomatopoetic roots כָּתַת, כָּתַשׁ, هَدَّ. Spoken of a kingdom Is. 7, 8; of the justice of God Is. 51, 6.

2. Metaph. *to be broken with fear, to be terrified, dismayed, confounded.* Other verbs of breaking are also transferred to terror, as שָׁבַר Job 41, 17, Arab. فرق, كَسَرَ, هَدَّ, Schult. Opp. Min. p. 93.—So Is. 8, 9. Obad. 9. Jer. 50, 36. Often coupled with synon. יָרֵא, as Deut. 31, 8 לֹא תִירָא וְלֹא תֵחַת *fear not, neither be dismayed.* Josh. 1, 9. 8, 1. 10, 25. With מִפְּנֵי *before* any one Jer. 1, 17. Ez. 2, 6. 3, 9; with מִן of that *from* which one flees in dismay, Is. 30, 31. 31, 4. Jer. 10, 2. Coupled also with בּוֹשׁ, חוֹבִישׁ, where it signifies *to be confounded, faint-hearted*, sc. from fear, terror, Is. 20, 5. 37, 27. Jer. 8. 9. 17, 18. 50, 2; also from shame, Job 32, 15.

Niph. נִחַת (comp. נִחַל from חָלַל, נִחַר from חָרַר) i. q. Kal no. 2, with מִפְּנֵי Mal. 2, 5.—Another נִחַת is from נָחַת.

Piel. 1. Intrans. but with an intensive power, *to be broken in pieces*, e. g. a bow Jer. 51, 56.

2. Causat. of Kal no. 2, *to terrify, to dismay*, Job 7, 14.

Hiph. הֵחַת, fut. יָחֵת, c. suff. יְחִתֵּנִי, once יְחִיתֵן for יְחִתֵּן Hab. 2, 17, see Lehrg. p. 369; once in the manner of regular verbs הַחְתַּתִּי Jer. 49, 37.

1. *to break, to break in pieces*, Is. 9, 3.

2. *to terrify, to confound, to put to fear and shame*, Jer. 1, 17. 49, 37. Job 31, 34. Hab. 2, 17 וְשֹׁד בְּהֵמוֹת יְחִיתֵן *and the destruction of the beasts* (which) *terrifies them*, sc. shall cover thee, shall return upon thine own head.—Arab. أَخَتَّ to be terrified, put to shame.

Deriv. חַת, חִתָּה, חִתִּית, חַתְחַתִּים, מְחִתָּה, pr. n. חַת, and

חֲתַת m. 1. *terror, dismay*, Job 16, 21.

2. *Hathath*, pr. n. m. 1 Chr. 4, 13.

ט

Teth, טֵית, Sept. in Lamentations Τήθ, the ninth letter of the Hebrew alphabet; as a numeral denoting 9; whence טו i. q. 9 + 6, for יח 15. The signification is uncertain. It is commonly explained to mean *a serpent*, Arab. طَيط; others make it something *rolled* or *twisted to-*

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gether, טֵית from r. טָוָה, Arab. طَوَى, so Lee; or perhaps it is Egypt. *tôt* hand; all which views accord well enough with the figure of this letter in the Phenician alphabet; see Monumm. Phœn. p. 30.

As to the pronunciation, ט is *t* pronounced with a certain roughness or scraping of the throat, (appropriately written *t'*,) but differing from ת whether aspirated *th*, *ϑ*, or smooth ת, *t*, *τ*; just as ק, *k'*, pronounced at the back part of the palate near the throat, differs from כ whether aspirated *ch*, *χ*, or smooth כ, *k*, *κ*.—Ewald, in his Gramm. p. 26, maintains the opinion, that ט is strictly an aspirated letter; but in this he has been ably met by Hupfeld, in his review of that work in Hermes Vol. 31, p. 9, 10; and more recently by Ehrenberg, in Archiv f. Philologie VIII. fasc. 1. Ewald appeals: a) To the Greek *ϑ*, which accords with ט both in name (טֵית *ϑῆτα*) and in its place in the alphabet; and which is unquestionably aspirated. But however much in general the Greek letters may accord with the Semitic, yet we are not warranted in deducing from their nicer and more exact pronunciation, rules for the Hebrew pronunciation; especially since some of them have manifestly changed their nature and power; e. g. ח=*E*; ח=*H*; ע=*O*; א=*A*. b) To the Arabic ط, which also has a semi-guttural sound. Correctly; but this must not be confounded with an aspirate.—The common mode of pronunciation rests also upon the authority of the LXX. who with the exception of a very few examples (one only, 2 Sam. 5, 16, is quoted by Hartmann in his Ling. Einleitung page 63, and by Ewald l. c.) constantly render it by *τ*, as טָבְנִי *Σαταναῦς*, טוֹבִיָּה *Τωβίας*, טַרְפְּלָיֵא *Ταφφαλαῖοι*; and likewise upon the contrary usage of the Syriac translators, who for the Greek *τ* everywhere put ܛ, and for *ϑ* always ܬ; as *Τιμόϑεος* ܛܝܡܬܐܘܣ, *Τίτος* ܛܝܛܘܣ.

In Arabic, the letters corresponding to the Heb. ט are ط and ظ, more frequently the former; since the latter, as approaching more to a sibilant, nearly corresponds to Heb. צ, see under צ. Comp. the roots טָהַר, טָלַל, טָעַן.

It is interchanged· a) With צ, which see. b) With ח, as חָתַם, חָתַם to seize, קָטַל קָטַל to kill, חָתָה, טָתָה, נָטָה, to wander. c) With ד, which see.

* טָאַב Chald. *to rejoice, to be glad*, c. עַל Dan. 6, 24. Syr. ܛܒ id. See r. טוֹב no. 3.

טָאטָא see after טִיט.

טָב Chald. *good*. i. q. Heb. טוֹב. Dan. 2. 32. Ezra 5, 17 תִּן עַל־בַּלְבָּא טָב *if it seem good to the king*, if it be his pleasure. Comp. טוֹב Esth. 1, 19. 3, 9.

טָבְאֵל in pause טָבְאַל (God is good, by Syriasm for טוֹבְאֵל, comp. טַבְרִמּוֹן, טוֹבִיָּה) *Tabeal*, pr. n. Syr. a) A person of low condition, whose son the Syrians and Ephraimites were about to make king in Jerusalem, Is. 7. 6; see Comment. on Is. ad h. l. b) A Persian governor or prefect in Samaria, Ezra 4, 7.

* טָבַב obsol. root. Syr. ܛܒ Aph. is i. q. Heb. דָּבַב no. 2, *to creep about, to slander*; and also in a good sense, *to spread a good report*.—Hence טָבָּח.

טְבוּלִים m. plur. *head-bands, tiaras, turbans*. Ez. 23. 15. Sept. Alex. *τιάραι βαπτοί*, Vulg. *tiarae tinctae*.—The usual etymology is from טָבַל to dip, to which corresponds Arab. طَمَلَ to dye with colours. Better perhaps from Ethiop. ጠበለ to wrap or wind around; so Simonis.

טַבּוּר m. (r. טָבַר) *the highest part, height, summit*. Judg. 9, 37 יְרִדִים טַבּוּר הָאָרֶץ *they come down from the height of the land*, in v. 36 רְאֵי הֶהָרִים. Ez. 38, 12 יֹשְׁבֵי עַל־טַבּוּר הָאָרֶץ *who dwell on the height of the earth*, i. e. in the Holy Land, which the Hebrews regarded as higher than all other lands; comp. הָרֵי יִשְׂרָאֵל for the land of Israel, Ez. 6, 2. 33, 28. 35, 12. 38, 8. Corresponding is Samar. ⱔⱁⱆ, Ethiop. ጠበር, mountain.—Sept. and Vulg. render טַבּוּר by *umbilicus, navel*, as the top or height of the belly; comp. Talmud. טִבּוּר navel.

* טָבַח 1. *to slaughter, to kill* animals, Ex. 21, 37 [22, 1]. Deut. 28, 31.

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Jer. 11, 19; espec. for eating, Gen. 43, 16. 1 Sam. 25, 11. Prov. 9, 2. To slaughter for sacrifice is expressed by the kindred verb זָבַח q. v.—Ethiop. ጠብሐ to slaughter, to butcher, Arab. طبخ to cook, to roast; comp. art. אֲבַטִּיחִים.

2. *to slay, to kill* men, Ps. 37, 14. Lam. 2, 21. Ez. 21, 15.

Deriv. טַבְּחַ and the six following.

טַבָּח m. pr. *a slaughterer, slayer;* hence

1. *a cook*, 1 Sam. 9, 23. 24. Arab. طَبَّاخٌ id.

2. *an executioner*, then *a lifeguardsman, body-guard* of a king; since these in the East act as executioners. So שַׂר־הַטַּבָּחִים Gen. 37, 36. 39, 1. 40, 3. 4. 41, 10. 12, and later רַב הַטֹּ 2 K. 25, 8 sq. Jer. 39, 9. 11. 40, 1–5, *the captain of the body-guard*, pr. the chief executioner. In Egypt he had a public prison in his house, Gen. 40, 3; in Babylon Nebuzaradan, who held this office, commanded also a part of the royal army, Jer. 39, 13. 52, 15.

טַבָּח Chald. i. q. Heb. no. 2, *an executioner*, and hence *lifeguardsman, body-guard*, Dan. 2, 14.

טֶבַח m. in pause טָבַח, c. suff. טִבְחָהּ.

1. *slaughter*, e. g. of cattle, Prov. 7, 22. Is. 53, 7. 65, 12. Also of men, Is. 34, 2. 6. Jer. 48, 15. 50, 27.

2. Meton. *cattle slaughtered, meat*, butcher's meat, Prov. 9, 2. Gen. 43, 16. Comp. זֶבַח no. 1.

3. *Tebah*, pr. n. of a son of Nahor, Gen. 22, 24.

טַבָּחָה f. *a cook*, 1 Sam. 8, 13. R. טָבַח.

טִבְחָה f. (r. טָבַח) i. q. masc. טֶבַח.

1. *slaughter* of cattle, Ps. 44, 23. Jer. 12, 3.

2. *cattle slaughtered, meat*, 1 Sam. 25, 11.

טִבְחַת *Tibhath*, pr. n. of a city of Syria 1 Chr. 18, 8. In the parall. passage 2 Sam. 8, 8, it is written בֶּטַח q. v.

* טָבַל fut. יִטְבֹּל, *to dip, to dip in, to immerse*, with acc. of thing and בְּ of the liquid Gen. 37, 31. Lev. 9, 9. Deut. 33, 24. Job 9, 31 Ruth 2, 14; also without acc. Ex. 12, 22. 2 K. 8, 15. Intrans. *to dip, to immerse oneself;* 2 K. 5, 14 *he went down* וַיִּטְבֹּל בַּיַּרְדֵּן שֶׁבַע פְּעָמִים *and dipped himself seven times in Jordan.*—Chald. טְבַל, Arab. طمل, id.

Niph. pass. Josh. 3, 15.

Deriv. טְבוּלִים and

טְבַלְיָהוּ (whom Jehovah has immersed, purified,) *Tebaliah*, pr. n. m. 1 Chr. 26, 11.

* טָבַע 1. pr. *to sink, to press in, to impress* into any soft substance, as clay; then *to impress a seal, to seal.* Arab. طبع. Hence טַבַּעַת a seal.—Kindr. is צָבַע, صبغ, to dip in, to immerse, Eth. ጠምዐ id. as also טָבַל. The primary syllable is טב, which in the western languages also expresses *depth* and *immersion;* comp. Goth. *diup*, Engl. *deep*, Germ. *tief;* also Goth. *doufan*, Germ. *taufen*, Engl. *to dip;* Gr. δύπτω and softened δεύω.

2. Intrans. *to sink, to be sunk, immersed*, as in the mire, a pit, c. בְּ Ps. 9, 16. 69, 3. 15. Jer. 38, 6. Lam. 2, 9 טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ *her gates are sunk into the ground.* Trop. 1 Sam. 17, 49 וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ *and the stone sunk into his forehead*, was fixed in it.

Pual i. q. Kal no. 2. Ex. 15, 4.

Hoph. id. Jer. 38, 22; of the foundation of the earth or mountains, *to be sunk, settled*, Job 38, 6. Prov. 8, 25.

Deriv. the two following.

טַבַּעַת f. plur. טַבָּעוֹת, constr. טַבְּעוֹת.

1. *a seal, signet-ring*, Gen. 41, 42. Esth. 3, 10. Ex. 35, 22. Is. 3, 21. al. The signet-ring was worn by the Hebrews on the right hand, Jer. 22, 24; comp. Ecclus. 49, 11 [13]. The person to whom a king committed his signet-ring became thereby prime minister, Gen. 41, 42. Esth. 3, 10. 8, 2; comp. 1 Macc. 6, 15. Q. Curt. 10. 5.

2. *a ring*, of any kind, Ex. 25, 12 sq. 26, 24. 28, 28.

טַבָּעוֹת (rings) *Tabbaoth*, pr. n. m. Ezra 2, 43.

* טָבַר obsol. root, prob. i. q. צָבַר *to heap up.* Hence טַבּוּר, q. v.

טַבְרִמּוֹן (for טָב רִמּוֹן, good is Rimmon, comp. in רִמּוֹן no. 2,) *Tabrimmon*,

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pr. n. of the father of Benhadad king of Syria, 1 K. 15, 18.

טַבָּת perh. i. q. נִצְנֵץ the celebrated, r. טָבַב) *Tabbath*, pr. n. of a place not far from Abel-meholah in the tribe of Ephraim, Judg. 7, 22.

טֵבֵת *Tebeth*, the tenth Hebrew month, from the new moon of January to that of February, Esth. 2, 16. So Jerome ad Ez. 39, 1: "Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios *Τῦβι*, apud Romanos Januarius." Copt. ⲧⲱⲃⲓ La Croze Lex. p. 107. Arab. طوبة. The etymology is unknown.

טָהוֹר m. adj. constr. טְהוֹר, fem. טְהוֹרָה, *clean, pure*, spec. a) In a physical sense, opp. to filthy, soiled, of a garment Zech. 3, 5; a place Lev. 4, 12; water Ez. 36, 25. b) *pure, unalloyed*, spoken of gold Ex. 25, 11 sq. 28, 36. al. c) In the Levitical sense, opp. to profane, polluted, Lev. 7, 19. 10, 10. 1 Sam. 20, 26. Is. 66, 20; and hence of animals which might be eaten, Gen. 7, 2. 8, 20. d) In a moral sense, Ps. 12, 7. 19, 10. 51, 12 לֵב טָהוֹר *a clean heart*. Job 14, 4.—See also טְהוֹר.

* טָהַר fut. יִטְהַר 1. *to shine, to be bright*, like kindr. זָהַר, צָהַר. Syr. ܛܗܪ noon. Chald. טְהָרָא id.—Hence טֹהַר no. 1, טֶהֶר.

2. *to be* or *become clean, pure*. a) In a physical sense, opp. to the filth of leprosy, 2 K. 5, 12. 13. b) In the Levitical sense, opp. טָמֵא, Lev. 12, 8. 13, 6. 34. 58. Num. 19, 12. 19. al. c) In a moral sense, Ps. 51, 9. Jer. 13, 27. Job 4. 17. Prov. 20, 9.—Arab. طهر to be clean, pure, espec. from the monthly courses; kindr. ظهر to be manifest, conspicuous. Ethiop. ÄTUZ to purify, to wash oneself with water.

Piel טִהֵר, fut. יְטַהֵר 1. *to cleanse, to purify*. a) Physically, as metals from dross Mal. 3, 3; a land from corpses Ez. 39, 12; the heavens from clouds Job 37, 21. b) Levitically, e. g. things Ez. 43, 26. 2 Chr. 29, 15. 18. Neh. 13, 30; persons Lev. 14, 11. Num. 8, 6. 7. c) Morally, Jer. 33, 8. Ez. 24, 13. Mal. 3, 3.

2. *to pronounce clean*, spoken of persons or things. a) In a Levitical sense, Lev. 13, 6 sq. 16, 30. b) In a moral sense Ps. 51, 4.

Pual *to be cleansed*, part. fem. Ez. 22, 24.

Hithp. הִטָּהֵר and הִתְטַהֵר, *to purify* or *cleanse oneself, to make oneself clean*. a) Levitically, Gen. 35, 2. Lev. 14, 4 sq. Num. 8, 7. Ezra 6, 20. Neh. 12, 39. 13, 22. b) Morally, *to cleanse oneself* from sin, c. מִן Josh. 22, 17.

Deriv. the four here following, and טָהוֹר.

טֹהַר m. Holem pure, constr. טָהֳרַ, i. q. טֹהַר, *cleanness, pureness*, e. g. of hands, innocence, Job 17, 9; of heart Prov. 22, 11 Keri.

טֹהַר m. 1. *brightness, clearness, purity* of ether, Ex. 24, 10.

2. *purification, cleansing*, Lev. 12, 4. 6.

טֶהֶר m. *brightness, splendour*, see r. טָהַר no. 1. Ps. 89, 45 הִשְׁבַּתָּ מִטֶּהֶרוֹ *thou makest his brightness to cease*. The verb חִשַּׁבְתִּי c. מִן is also found thus construed Ez. 34, 10, according to which it should here be rendered, *thou causest* him *to cease from his brightness*; or, better, it is a constructio prægn. for, *thou causest to cease* and takest away *from his brightness*. But as nouns of the form טֶהֶר are of very doubtful authority, it may be worth inquiry, whether by transposing the Sheva we ought not here to read מִטָּהֳרוֹ from the common טֹהַר. This strikes me now more favourably, than the solution of Aben Ezra and Kimchi which I have formerly followed, Lehrg. p. 87, viz. that Dagesh in the ט is euphonic, and ה is formative, so that מִטֶּהֶרוֹ or מִטֶּהֱרוֹ (as is read in some Mss.) would be for מִטָּהֳרוֹ from the subst. מִטָּהֳרָה.

טָהֳרָה f. (r. טָהַר) 1. *pureness*, in a moral sense, 2 Chr. 30, 19.

2. *purification, cleansing*, Lev. 13, 35. 14, 2. al. דַּם טָהֳרָה *blood of purification*, i. e. from which a lying-in woman is to be purified, Lev. 12, 4. 5.

טוּא, see טָאָה after טוּם.

* טוֹב præt. טָבוּ Num. 24, 5. Cant. 4, 10; for the fut. is used the form יָטַב from יָטַב.

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1. *to be good, well.* Chald. Syr. id. Arab. طَابَ mid. Ye, to be good, sweet, pleasant, espec. of fragrant odour, comp. בָּאַשׁ, בְּאֵשׁ. Always impers. in the foll. phrases: a) טוֹב לִי *it is well with me*, it goes well with me, etc. Deut. 5, 30. 15, 16. 19, 13. Num. 11, 18. Ecc. 9, 4; also *I am well*, 1 Sam. 16, 16. 23. With אֶל id. 1 Sam. 20, 12. Job 13, 9 הֲטוֹב כִּי *is it well* (for you) *that?* etc. For Job 10, 3 see lett. b. b) טוֹב בְּעֵינַי *it is good in my eyes*, i. e. *it pleaseth me*, is my pleasure, Num. 24, 1. In the later books with עַל, 1 Chr. 13, 2. Esth. 1, 19 אִם־עַל־הַמֶּלֶךְ טוֹב *if it please the king*. 3, 9. 5, 4. 8. 7, 3. Neh. 2, 5, comp. Ezra 5, 17; once with לְ Job 10, 3 הֲטוֹב לְךָ *doth it please thee?* So Vulg. Chald.

2. *to be goodly, fair, pleasing*, Num. 24, 5. Cant. 4, 10.

3. *to be in good humour*, i. e. *to be cheerful, joyful*, the prevailing usage in Syriac; espec. of the heart, 1 Sam. 25, 36. 2 Sam. 13, 28. Esth. 1, 10.

Hiph. הֵטִיב fut. יֵטִיב 1. *to do well, to act right*, c. acc. 1 K. 8, 18. 2 Chr. 6, 8; inf. c. לְ 2 K. 10, 30.—Also *to do good to* others, to confer benefits, Ez. 36, 11.

2. *to make goodly, fair*, Hos. 10, 1.

3. *to make cheerful, to cheer*, Ecc. 11, 9.

Note. More frequent is Hiph. הֵיטִיב from יָטַב.

Deriv. the five following.

טוֹב m. *good.* A) Adj. having fem. טוֹבָה.

1. *good, καλός, bonus*, in various senses, according to the character of the objects; e. g. of a land, field, pasture, i. e. fertile, fruitful, Ex. 3, 8. Ez. 17, 8. 34, 14; of cattle, in *good* case, fat. (opp. רַע Gen. 41, 26. 27,) Lev. 27, 10 sq. Gen. 18, 7. 27, 9; of a tree, fruitful, 2 K. 3, 19; of fruits, fresh, sound. Jer. 24, 2; of gold, pure, Gen. 2, 12. 2 Chr. 3, 5. 8.—Spec.

a) Spoken of what is grateful to the senses, *good, pleasant, sweet*, etc. *α*) To the sight, *good* to look upon, *goodly, fair, beautiful.* Dan. 1, 15 מַרְאֵיהֶם טוֹב וגו׳ *their appearance was better*, fairer, than, etc. So of persons Gen. 6, 2. Ex. 2, 2. 1 Sam. 9, 2; often with a word added, as מַרְאֶה Gen. 24, 16. Esth. 1, 11. 2, 3. 7; תֹּאַר 1 K. 1, 6; רֵאִי 1 Sam. 16, 12. Of houses Is. 5, 9. *β*) To the hearing, *pleasing, well sounding*, harmonious, spoken of a poem Ps. 45, 2. *γ*) To the smell, *pleasant, fragrant*, sweet-scented; as שֶׁמֶן טוֹב *fragrant ointment* Is. 39, 2. Ps. 133, 2. קָנֶה הַטּוֹב *the fragrant cane* Jer. 6, 20. *δ*) To the taste, *good, pleasant;* טוֹב לְמַאֲכָל *good to eat* Gen. 2, 9. 3, 6. Prov. 24, 13 *eat thou honey, because it is good*, tastes good. Comp. יַיִן הַטּוֹב Cant. 7, 10. *ε*) To the senses and feelings generally; Gen. 49, 15 *he saw the rest, that it was good*, pleasant. Ps. 73, 28 *but to draw near to God is good for me.* 84, 11 *a day in thy courts is better than a thousand.* 133, 1. So יוֹם טוֹב *a good day*, i. e. joyful, Esth. 8, 17. 9, 19. 21. Zech. 8, 19; comp. *bonus dies* Ovid. Fast. 1. 72. Also very freq. טוֹב בְּעֵינֵי מ׳ *good in the eyes of* any one, i. e. grateful, pleasing to him, Num. 24, 1. Deut. 6, 18. Gen. 16, 6 עֲשִׂי לָהּ הַטּוֹב בְּעֵינַיִךְ *do to her as it pleaseth thee.* 19, 8. Is. 9, 25. Judg. 10, 15. 19, 24. Esth. 8, 8. Jer. 26, 14. In the later books for בְּעֵינַי is put לְפָנַי, Ecc. 7, 26 טוֹב לְפָנָיו הָאֱלֹהִים *whoso pleaseth God.* 2, 26; also לְ Deut. 23, 27; comp. Job 10, 3.

b) *good* for a particular purpose, i. e. well adapted, useful, profitable, etc. Gen. 1, 4 *and God saw the light, that it was good.* 2, 18 *it is not good that the man should be alone.* 29, 19. With כִּי, *it is good that*, Ruth 2, 22. 2 Sam. 18, 3. With dat. of pers. *good for* any one, Ex. 14, 12 טוֹב לָנוּ עָבֹד ... מִמֶּתֶנוּ וגו׳ *better for us to serve the Egyptians, than to die in the wilderness.* Num. 14, 3. Ps. 119, 71. Ecc. 2, 3. 8, 15; with בְּ Ecc. 2, 24.

c) *good* in measure and quantity, i. e. much, great, abundant; Syr. ܛܒ very, comp. Fr. *bien.* So *a good profit* Prov. 31, 18; *good wages* Ecc. 4, 9; *a good* (ample) *present* Gen. 30, 20; שֵׂיבָה טוֹבָה *a good old age* Gen. 15, 15. 25, 8. Ps. 69, 17 כִּי טוֹב חַסְדֶּךָ *for great is thy loving-kindness.* 63, 4. 109, 21. Comp. חֵן טוֹב Prov. 22, 1.

d) *good* in a moral sense: *α*) Of persons, *good, well-disposed, upright*, Lat. *vir bonus, honestus*, 1 Sam. 2, 26. Prov. 12, 2. 13, 22. 14, 14. Ecc. 9, 2. Espec. *kind, benevolent, benign*, of Jehovah Ps. 25, 8. 34, 9. 52, 11. 54, 8; with dat. *towards* any one Ps. 73, 1. Lam. 3, 25

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Prov. 22, 9 טוב עַיִן *good of eye*, i. e. looking with kindness, Sept. ὁ ἐλεῶν πτωχόν. Comp. also דָּבָר טוֹב *a kind word* Prov. 12, 28. β) Of actions, *good, right, true*; e. g. דֶּרֶךְ טוֹב *the right way* Jer. 6, 16; opp. דֶּרֶךְ לֹא טוֹב Ps. 36, 5. Prov. 16, 29. מַתְגָּל טוֹב *the right path* Prov. 2, 9. Job 34, 4 *let us know among ourselves* מַה־טּוֹב *what is good, true*. So לֹא טוֹב *not good*, not right, wrong, Prov. 18, 5. 20, 23.—Hence often as Subst. *the good*, τὸ καλόν, see in B. no. 1, and טוֹבָה.

2. Spoken of the character or feelings as affected by *good*, viz. a) *glad, joyful, joyous*; 1 K. 8, 6 טוֹבֵי לֵב *glad of heart*. Ecc. 9, 7 בְּלֵב טוֹב *with a glad heart*. b) *well, prosperous, happy*; so of persons as made prosperous and happy, Is. 3, 10. Jer. 44, 17. Ps. 112, 5 טוֹב אִישׁ *happy the man*; comp. Syr. ? ܛܘܒ ? Oh, the happiness of! i. q. אַשְׁרֵי, see Matt. 5, 2 sq.—Of things as making prosperous and happy, 1 Sam. 2, 24 שְׁמָעָה טוֹבָה *a good report*, pleasing. Prov. 15, 30. 25. 25. 2 Sam. 18, 27 בְּשׂוֹרָה טוֹבָה *glad tidings*. Josh. 21, 45 דָּבָר טוֹב טוֹבָה *a good word*, glad promise. 23, 14. 15.

B) Subst. for which also fem. טוֹבָה is employed, q. v.

1. *good* which one does, *the right*, τὸ καλόν, in a moral sense, Prov. 11, 27. עָשָׂה טוֹב *to do good*, to lead a good life, Ps. 14, 1. 3. 34, 15. 37, 3. 27; with עִם *to do good with* or *to* any one, to deal well with, Gen. 26, 29. Ps. 119, 65. So אָהַב טוֹב *to love good* Am. 5, 15; רָדַף טוֹב Ps. 38, 21; דָּרַשׁ טוֹב Am. 5, 14; also שָׂנֵא טוֹב Mic. 3, 2; חָרַשׁ טוֹב Prov. 14, 22; comp. in חָרַשׁ no. 2. Hence יָדַע טוֹב וָרָע *to know good and evil*, see in יָדַע no. 5. bb.

2. *good* which one receives; Job 2, 10 *shall we receive good from God?* Ps. 21, 4. Hos. 8, 3 זָנַח יִשְׂרָאֵל טוֹב *Israel rejects the good* sc. that is proffered.—Spec. a) *a good thing, a benefit*, spoken of single benefits; Ps. 34, 11 לֹא יַחְסְרוּ כָל־טוֹב *they shall not want any good* i. e. any benefit from God. 84, 12. Prov. 18, 22 מָצָא אִשָּׁה מָצָא טוֹב *whoso findeth a wife, findeth a good thing*. 3, 27. Collect. for all good, benefits from God; Ps. 104, 28 *thou openest thy hand*, יִשְׂבְּעוּן טוֹב *they are satisfied with good*, i. e. with thy benefits. 107, 9. Prov. 12, 14. b) *goods, wealth*; Job 22, 18 וְהוּא מָלָא בָתֵּיהֶם טוֹב *he filled their houses with goods*, wealth. 1 K. 10, 7. c) *good fortune, welfare, prosperity*; Ps. 25, 13 נַפְשׁוֹ בְּטוֹב תָּלִין *his soul shall abide in good*, he shall prosper. 23, 6. Job 21, 13. 36, 11. So in the phrases: רָאָה טוֹב *to see good*, to prosper, Ps. 4, 7. Job 7, 7; רָאָה בָּטוֹב id. Ecc. 2, 1; אָבַל טוֹב id. Prov. 13, 2; מָצָא טוֹב id. Prov. 16, 20; etc. So too טוֹב לִי (it is) *good for me* Ps. 119, 71. Lam. 3, 27; also Ecc. 8, 12. 13. לְטוֹב *for good* Deut. 30, 9. Ps. 119. 122; c. dat. Deut. 6, 24. 10, 13. Jer. 32, 39.

3. *Tob*, pr. n. of a region beyond Jordan, Judg. 11, 3. 2 Sam. 10, 6. Prob. i. q. Τούβιον or Τώβιον 1 Macc. 5, 13.

C) Adv. *good, well*, καλῶς, Ruth 3, 13. 1 Sam. 20, 7. 2 Sam. 3, 13. 1 K. 2, 18. So too the phrase: טוֹב הַדָּבָר *the thing is good*, i. q. *well*, 1 K. 2, 38. 42. 18, 24.

טוֹב אֲדֹנִיָּהוּ *Tob-Adonijah*, pr. n. m. 2 Chr. 17, 8.

טוּב m. subst. 1. *goodness*, the quality of being or doing good. Ps. 119, 66 טוּב טַעַם *goodness of understanding*, good insight. Often of the *goodness* or benignity of God, Ps. 25, 7. 31, 20. 145, 7. Is. 63, 7.—Concr. *good things*, i. e. things good in themselves, wealth, Deut. 6, 11. 2 K. 8, 9; precious things Gen. 24, 10. comp. v. 22. 30. With a gen. *the goodness of* any thing, *the best*, Gen. 45, 18. 20. Spec. a) טוּב אֶרֶץ *the goodness of the land*, its best fruits and products, Gen. 45, 23. Is. 1, 19. Jer. 2, 7. Ezra 9, 12. b) טוּב יְהוָה *the good gifts of Jehovah*, which in his goodness he bestows on men, e. g. the gifts of nature, fruits, wine, oil, flocks, etc. Jer. 31, 12. 14. Hos. 3, 5. Ps. 27, 13. 65, 5.

2. *goodness* of appearance, *fairness, beauty*; comp. adj. טוֹב A. 1. a. α. Hos. 10, 11. Spoken of the divine majesty and glory, Ex. 33, 19. Zech. 9, 17.

3. טוּב לֵב *gladness of heart, joy*, Deut. 28, 7. Is. 65, 14. Comp. adj. טוֹב A. 2. a.

4. *good fortune, welfare, prosperity*, Job 20, 21. 21, 16. Prov. 11, 10. Comp. adj. טוֹב A. 2. b.

טוֹבָה fem. A) Adj. fem. of טוֹב q. v. lett. A.

B) Subst. i. q. טוֹב lett. B, *good, a good thing*, opp. רָעָה; so לְטוֹבָה *for*

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good, not for evil, Neh. 5, 19. 13, 31. Ps. 86, 17. Jer. 24, 6.—Spec.

1. *good* which one does, confers, *benefit;* so in formulas: עָשָׂה טוֹבָה *to do good to* any one Ex. 18, 9. Num. 24, 13. Judg. 9, 17; שִׁלֵּם רָעָה תַחַת טוֹבָה Gen. 44, 4. Ps. 35, 12; הֵשִׁיב טוֹבָה *to requite good* 1 Sam. 25, 21. 2 Sam. 16, 12. Hence *goodness*, the doing of good, Ps. 68, 11.

2. *good* which one receives, viz. a) *welfare, prosperity, happiness*, e. g. רָאָה טוֹבָה *to see good*, to enjoy prosperity, happiness, Job 9, 25. 22, 21. Ecc. 5, 17. 6, 6; אָכַל בַּטּוֹבָה *to eat in prosperity*, to enjoy it, Job 21, 25. So Ps. 16, 2 טוֹבָתִי בַּל עָלֶיךָ *my happiness is nought beyond thee*, i. e. I delight in nothing more than thee, besides thee. b) *goods, wealth, riches*, Ecc. 5, 10. Ps. 65, 12 שְׁנַת טוּבָתֶךָ *the year of thy riches*, i. e. of thy rich bounties; comp. טוּב Ps. 104, 28.

3. *goodness*, sc. in any one; plur. טוֹבוֹת *good qualities* Neh. 6, 19.—The signif. *goodness* in the sense of *kindness, benignity*, is by some ascribed to this word in Ps. 65, 12. 68, 11; but see in nos. 1, 2.

טוֹבִיָּה and טוֹבִיָּהוּ (i. q. טוֹב לַיהוָה pleasing to Jehovah) pr. n. *Tobiah, Tobias*, Gr. Τωβίας, a name common after the exile. a) Neh. 2, 10. 4, 1. b) Ezra 2, 60. Neh. 7, 62. c) Zech. 6, 10. 14.

*טָוָה 1. i. q. Arab. طَوَى *to roll up* or *together, to twist;* hence *to spin*, Ex. 35, 25. 26. Hence מַטְוֶה.

2. *to be hungry, famished, to fast*, i. q. Arab. طَوِىَ, whence طَوًى hunger, طَاوٍ hungry, famished; pr. *to be convolved, twisted*, sc. in one's bowels; so the Arabs ascribe to hungry persons bowels convolved, twisted, e. g. Hariri Cons. 3. p. 142. ed. Schult. طوى الاحشا على الطوى to twist up the bowels from hunger. Comp. Schult. l. c. Cons. 3. p. 136. Hence טְוָת.

Deriv. טְוָת, מַטְוֶה.

*טוּחַ *to spread over, to daub, to besmear*, e. g. a wall with mortar, *to plaster*, Lev. 14, 42. 1 Chr. 29, 4; the eyes, so as not to see, Is. 44, 18, where præt. טַח for טָח; with two acc. Ez. 13, 10–15. 22, 28.—Arab. طاخ mid. Ye, II to cover over with fat, to besmear, see Camoos p. 328. In the occidental languages, comp. τέγγω, *tingo, to tinge*, Germ. *tünchen*.

Niph. pass. infin. Lev. 14, 43. 48.

Deriv. טִיחַ, טֻחוּת.

*טוּט obsol. root, Arab. ضَوَّطَ *to collect, to gather*. Hence טִיט.

טוֹטָפוֹת plur. f. *bands, fillets*, spec. the prayer-fillets or *phylacteries* of the Jews, תְּפִלִּין, φυλακτήρια Matth. 23, 5; i. e. strips of parchment on which are written various sentences from the Mosaic law, e. g. Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21, and which the Jews are accustomed to bind around the forehead and the left wrist while they are at prayers, Ex. 13, 16. Deut. 6, 8. 11, 18. Chald. טוֹטְפָא, טוֹטַפְתָּא, a bracelet, frontlet.—The form is for טִפְטָפָה, as בֶּבֶל for בַּלְבֵּל; כּוֹכָב for כַּבְכָּב; גֻּלְגֹּלֶת, Syr. ܓܘܓܠܬܐ, Lehrg. p. 869. The root is טוּף q. v. not טפף, to which the signif. of binding has been attributed without good reason.

*טוּל in Kal not used; Arab. طَالَ mid. Waw, *to be long*.

Hiph. הֵטִיל pr. *to throw down at full length, to prostrate*, comp. Hoph. and Is. 22, 17; hence *to throw, to cast*, Ez. 32, 4; a spear 1 Sam. 18, 11. 20, 33; *to cast out*, as from a land Jer. 16, 13. 22, 26, from a ship Jon. 1, 5. 12; *to send out* a wind Jon. 1, 4.

Hoph. הוּטַל, fut. יוּטַל, יֻטַּל.

1. *to be cast down at full length, to be prostrated*, Ps. 37, 24. Job 41, 1.

2. *to be cast*, as the lot, Prov. 16, 33; *to be cast out* Jer. 22, 28.

Pilp. טִלְטֵל i. q. Hiph. *to cast down, to prostrate*, Is. 22, 17.

Deriv. טַלְטֵלָה.

*טוּף obsol. root, Arab. طاف mid. Waw, *to go around, to surround*. Hence טוֹטָפוֹת q. v. bands, fillets.

*טוּר obsol. root, prob. like kindr. דּוּר, תּוּר, *to go round about, to surround*. —Hence

טוּר m. 1. *a wall* round about, *an enclosure*, Ez. 46, 23. Arab. طَوْر border, bound, طَوَار fence, enclosure.

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2. *a row, range*, as of gems, Ex. 28, 17 sq. 39, 10 sq. Also a *course* of hewn stones 1 K. 7, 12; of beams 6, 36. 7, 4; of pomegranates 7, 42. etc.

טוּר Chald. m. *a rock, mountain*, i. q. Heb. צוּר. Dan. 2, 35. 45.—Syr. ܛܘܪܐ, Arab. طُورٌ, id.

* טוּשׁ *to fly swiftly, to pounce* upon the prey, as an eagle, Lat. *tundere;* comp. Germ. *stossen* spoken of birds of prey, whence *Stösser, Stossvogel;* also Engl. *to toss.* Job 9, 26 כְּנֶשֶׁר יָטוּשׁ עָלֵי אֹכֶל.—Corresponding is Syr. ܛܫ of the flight of the eagle, vulture, for Heb. דָּאָה Jer. 48, 40. 49, 22; Pa. Deut. 32, 11. Job 39, 13; ܛܝܫܐ lofty and rapid flight.

טְוָת Chald. f. *a fasting;* as Adv. *fasting*, without food. Dan. 6, 19. R. טָוָה no. 2; the form is like כְּנָת from כָּנָה.

* טָחָה in Kal not used, *to stretch, to extend.* Arab. طحا to spread out.

Pil. part. מְטַחֲוֵי־קֶשֶׁת pr. *those drawing the bow*, i. e. *bowmen, archers*, Gen. 21, 16.—For the form, comp. שָׁחָה, Hithpal. הִשְׁתַּחֲוָה, doubling the last radical.

טְחוֹן m. *a mill, hand-mill*, Lam. 5, 13. R. טָחַן.

טְחוֹרִים m. plur. (r. טָחַר) *tumores ani*, i. e. *the piles, hemorrhoids*, so called as protruded from the fundament, with straining or tenesmus and a flow of blood, 1 Sam. 6, 11. 17; also Deut. 28, 27. 1 Sam. 5, 6. 9. 12. 6, 4. 3 in Keri, for Chethibh עֳפָלִים, which seems to have been the more vulgar or less usual word.

טֻחוֹת plur. f. *the reins*, according to the Heb. interpreters; so called because *overspread* with fat, from r. טוּחַ q. v. Comp. חֵלֶב and לֵב. Like לֵב and כְּלָיוֹת it is put as the seat of the mind, feelings, intellect; Ps. 51, 8 *lo! thou lovest truth in the reins* sc. of a man. Job 38, 36 *who hath put wisdom in the reins*, i. e. so that thou knowest and understandest all these things; the other member has שֶׂכְוִי the mind, intellect. However this whole passage may be understood, the same signif. must be attributed to the word טֻחוֹת as in Ps. l. c.

* טָחַח, see טַח Is. 44, 18 in r. טוּחַ.

* טָחַן fut. יִטְחַן. imper. fem. טַחֲנִי. *to crush, to beat small*, c. acc. Ex. 32, 20. Deut. 9, 21; spec. *to grind* with a hand-mill, Judg. 16, 21. Num. 11, 8. Is. 47, 8. Arab. طحن, Aram. ܛܚܢ, טְחַן, id.—Trop. טָחַן פְּנֵי עָנִי *to grind the person* (not face) *of the poor*, i. e. to oppress him with exactions, Is. 3, 15; comp. דָּכָה. Job 31, 10 תִּטְחַן לְאַחֵר אִשְׁתִּי *let my wife grind for another*, i. e. be his mill-wench, his abject slave, (comp. Ex. 11, 5. Is. 47, 2.) and also his *concubine*, a sense required by the other clause and v. 9; so Sept. Vulg. and Chald. The Rabbins understood the phrase *to grind for another* in a trop. and unchaste sense, q. d. 'let her be ground, violated, by another man;' just as Gr. μύλλειν Theocr. 4. 58, and Lat. *molere, permolere*, are spoken of intercourse with a woman; see the commentators ad Petron. Sat. 23. Hor. Sat. 1. 2. 35. Bochart Hieroz. I. p. 188. But in such instances the word for grinding is every where attributed to the man.

Deriv. טְחוֹן, and the two here following.

טַחֲנָה f. *a mill, hand-mill*, Ecc. 12, 4.

טֹחֲנוֹת plur. f. *grinders*, for the double-teeth, *dentes molares*, Ecc. 12, 3. Arab. طَاحِنَةٌ id.

* טָחַר obsol. root, Syr. ܛܚܪ *to breathe hard, to blow*, as under a load; also in easing the belly with a great effort; to have tenesmus; hence ܛܚܪܐ, ܛܚܘܪܐ, tenesmus with flow of blood; Arab. طحر, espec. زحر, spoken of the same.—Hence טְחוֹרִים q. v.

טִיחַ m. *plaster, roughcast*, spread over a wall, Ez. 13, 12. R. טוּחַ.

טִיט m. (r. טוּט) *mud, mire*, Eth. ጸጥ mire, Arab. ضَوِيطَةٌ mud *collected* in the bottom of a pool; see the root.—Spec. a) *mud, mire*, as in streets Ps. 18, 43. Mic. 7, 10; at the bottom of the sea Is. 57, 20; in a cistern or subterranean prison Jer. 38, 6; on the banks of

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the Nile Job 41, 22 [30]. Trop. for deep calamity Ps. 69. 15. b) *clay*, potter's clay, Is. 41, 25. Nah. 3, 14.

Hence the denom. verb:

טאטא Pilp. *to remove mud* or *dirt, to sweep away;* comp. הִשָּׁן to remove ashes, from הֵשֵׁן. Once, Is. 14, 23 טְאטֵאתִיהָ בְּמַטְאֲטֵא חָשְׁמֵד *I will sweep her* (Babylon) *away with the besom of destruction*, i. e. will wholly destroy her, so that her site shall be as a place swept clean; comp. 1 K. 14. 14. 21, 21. 2 K. 21, 13.— In the Talm. is the form כאטי; Kimchi has טאיט, and also טיאוט a sweeping away. Heb. טְאטֵא is either for כאטי adding א, or else by transp. for טאיט.— A derivation from a root טוּא is less certain.

Deriv. מַטְאֲטֵא a broom, besom.

* טִין Chald. m. *clay*, potter's clay, Dan. 2, 41. 43 חֶסֶם טִינָא *earthen ware*, sherds of clay. Arab. and Syr. طين, ܛܺܝܢܳܐ, id. whence the denom. verb طان mid. Ye, to besmear with clay or mud, to form from clay. Kindr. are סִין, סָאן, q. v.

טִירָה f. (r. טוּר) 1. *a wall* round about a place, i. q. טוּר no. 1. Ez. 46, 23.

2. A place surrounded by a wall, *an enclosure;* hence a) *a fortress, castle*, Cant. 8. 9. b) A nomadic *encampment, rustic village, hamlet*, usually enclosing a space in which the cattle were secured, Gen. 25, 16. Num. 31, 10. 1 Chr. 6, 39 [54]. Ez. 25. 4. Poet. of a habitation Ps. 69, 26. Syr. ܛܺܝܪܳܐ enclosure, fold. See חָצֵר no. 2.

טַל m. (r. טָלַל I) in pause טָל, c. suff. טַלִּי, *dew*, Gen. 27. 28. 39. Ex. 16. 13. 14. Num. 11. 9. Job 29, 19. Zech. 8, 12. טַל אוֹרוֹת Job 26. 19, see in אוֹרָה no. 2. The *dew* as moistening plants is the emblem of freshness and refreshing. Deut. 32, 2. Prov. 19. 12. Hos. 14, 6. *The drops of the dew* are put for a multitude, 2 Sam. 17, 12. So Ps. 110, 3 *from the womb of the morning* shall be *to thee the dew of thy youth*, i. e. the youths of thy people numerous and fresh as the drops of the morning dew shall go forth to fight thy battles. Mic. 5, 6. Also, *the morning dew* is the symbol of something evanescent, Hos. 6, 4. 13, 3. Arab. طَلٌّ fine rain, dew; Syr. ܛܠ, Ethiop. ጠል, id.

טַל Chald. id. Dan. 4, 12. 20. 5, 21.

* טָלָא *to patch, to mend;* see Pual. Chald. כְּלָא id. In Kal only Part. pass. טָלוּא patched. i. e. *spotted*, having large spots like patches, Gen. 30, 32 sq.

Pual part. *patched, clouted*, Josh. 9, 5 נְעָלוֹת מְטֻלָּאוֹת *shoes clouted.*

טְלָאִים see טֶלֶא.

* טָלָה obsol. root, i. q. Syr. ܛܠܐ *to be new, fresh, young;* kindr. is טָרָה, comp. Gr. θάλλω.—Hence טֶלֶא and

טָלֶה m. *a lamb*, young and tender 1 Sam. 7, 9. Is. 65, 25. Arab. طَلًا a young animal of any kind, espec. a young gazelle just born, Eth. ጠሊ kid, Syr. ܛܠܝܐ boy, ܛܠܝܬܐ girl.

טַלְטֵלָה f. *a casting down* Is. 22, 17. See r. טוּל Pilp.

טֶלֶא m. (r. טָלָה) i. q. טָלֶה, only in plur. טְלָאִים for טְלָיִם.

1. *lambs*, young and tender, Is. 40, 11. Comp. Lehrg. p. 575.

2. *Telaim*, pr. n. of a place in the tribe of Judah, 1 Sam. 15, 4. See also טָלָם.

* I. טָלַל, Arab. طَلَّ, Eth. ጸለለ, *to moisten gently*, as the dew, light rain. Hence טַל dew.

* II. טָלַל i. q. צָלַל II, and Arab. ظَلَّ II, *to shade, to overshadow;* hence *to cover, to cover over.* Chald. טַלֵּל, Syr. ܛܠܠ, id.

Piel טִלֵּל *to cover*, espec. with beams, timber, *contignare*, Neh. 3, 15; elsewhere סָרַח q. v. Comp. Gen. 19, 8 צֵל קוֹרָתִי.

Pilp. טִלְטֵל is from טוּל, q. v.

טָלַל Chald. i. q. Heb. טָלַל II.

Aph. אַטְלֵל *to get shade, to lie in the shade*, Dan. 4, 9.

* טָלַם obsol. root, Aram. טְלַם, ܛܠܡ, Arab. ظلم, Ethiop. ጸለመ, *to oppress, to do wrong.* Hence the two following:

טֶלֶם (oppression) *Telem*, pr. n. of a city in Judah, Josh. 15, 24. According to

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Kimchi and others it is the same which is called in 1 Sam. 15, 4 טְלָאִים.

טַלְמוֹן (oppressed) *Talmon*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. טָלַם.

* טָמֵא, fut. יִטְמָא, inf. טָמְאָה Lev. 15, 32; *to be* or *become unclean, impure; to be defiled, polluted.* Syr. ܛܡܐ to pollute, ܛܝܡܐ polluted; comp. Lat. *contamino, attamino, intamino.* The primary idea is that of *immersing;* see in טָמַן. a) Chiefly spoken of Levitical uncleanness, both of persons and animals, (i. e. animals not to be eaten, see Lev. 11, 1–31,) and also of things, as buildings, vessels, etc. opp. טָהֵר, Lev. 11. 24 sq. 12, 2. 5. al. With בְּ, *to be defiled with* any thing, Lev. 15, 32. 18, 20. 23. b) Spec. *to defile oneself* sc. with idolatry, guilt, c. בְּ Ps. 106, 39. Ez. 22, 4.

Niph. נִטְמָא, part. plur. נִטְמָאִים Ez. 20, 30. 31; pass. of Pi. no. 1, *to defile oneself, to be defiled, polluted,* as a woman by adultery, Num. 5, 13. 14; a people by whoredom or idolatry, Hos. 5, 3. 6, 10. With בְּ of that *with* which one is defiled, e. g. idols. Ez. 20, 7. 23. 30; לְ Ez. 20, 31.

Piel טִמֵּא 1. *to make unclean, to defile, to pollute,* Lev. 15, 31. Hence a) *to defile, to profane,* e. g. the name of God Ez. 43, 7. 8; the sanctuary Lev. 15, 31. Jer. 7, 30. Ps. 89, 1; a land by wickedness and idolatry, Num. 35, 34. Jer. 2, 7. Ez. 36, 18; oneself, נַפְשׁוֹ, Lev. 21, 44. So of idolatrous high places, בָּמוֹת, i. q. *to destroy,* 2 K. 23, 8. 10. 13. 16. Is. 30, 22; this was done by casting unclean things, as dead men's bones, upon the places, in order that they might not be rebuilt, 2 K. 23, 6. 14. 16. 20. b) *to deflour, to violate* a woman, virgin, Gen. 34, 5. 13. 27. Ez. 18, 6. 15.

2. *to pronounce unclean,* e. g. as a priest, Lev. 13, 3. 8. 11 sq.

3. *to let pollute* oneself, *to let be polluted,* c. acc. Ez. 20, 26.

Pual part. *defiled, polluted,* Ez. 4, 14.

Hithp. fut. יִתַּמָּא i. q. Niph. *to make oneself unclean, to defile oneself,* Lev. 21, 4. Hos. 9, 4; with בְּ of that *with* which one is defiled, Lev. 11, 43. 18, 30; also לְ Lev. 21, 3. 11.

Hothp. הָתְמָּא id. Deut. 24, 4.

Deriv. the three following.

טָמֵא adj. f. טְמֵאָה, *unclean, defiled, impure,* opp. טָהוֹר, Lev. 10, 10. 11. 47. Deut. 12, 15. 22. a) Levitically, as persons Lev. 13, 11. 15. 36. 44 sq. 15, 2. Num. 19, 13. 15. 20; spec. נֶפֶשׁ טְמֵאָה *defiled by a dead body* Hagg. 2, 13; טְמֵאָה לָנֶפֶשׁ id. Num. 5, 2. 9, 6. 7. 10. Of animals which may not be eaten, Lev. 5, 2. 7, 21. 11, 4. 5. 7. Deut. 14, 8. 10; of food Judg. 13, 4. Ez. 4, 13; of houses, from leprosy, Lev. 14, 44. etc. b) Morally, Job 14, 4. Is. 6, 5 טְמֵא שְׂפָתַיִם *unclean of lips,* i. e. sinning with the lips, uttering blasphemies and falsehood. טְמֵאַת הַשֵּׁם *the unclean of name,* infamous, Ez. 22, 5. Of the gentiles, Is. 35, 8. 52, 11. אֲדָמָה טְמֵאָה Am. 7, 17.

טָמְאָה f. Mic. 2, 10 (r. טָמֵא) also

טֻמְאָה f. *uncleanness, impurity, pollution.* a) In the Levitical sense, Lev. 5, 3. 7, 20. 21. 14, 19. Num. 19, 13. 2 Sam. 11, 4. טָמְאַת הַנִּדָּה Lev. 15, 26. Ez. 36, 17. Also *an unclean thing,* Judg. 13, 7. 14. 2 Chr. 29, 16. b) In a moral sense, impurity from crime, e. g. adultery, fornication, idolatry, Lev. 16, 16. 19. Num. 5, 19. Lam. 1, 9. Ez. 22, 15. רוּחַ הַטֻּמְאָה *the unclean spirit,* moving the false prophets, Zech. 13, 2. Of the gentiles, Ezra 6, 21. 9, 11.—Plur. constr. טָמְאוֹת Lev. 16, 16. 19. Ez. 36, 25. 29.

* טָמֵד i. q. טָמֵא; at least some forms of this latter verb follow the analogy of verbs לֹא. Thus

Niph. *to be unclean, to be defiled,* נִטְמַדְתֶּם Lev. 11, 43. Job 18, 3 נִטְמֵינוּ בְּעֵינֵיכֶם *we are unclean in your eyes,* i. e. impious, wicked, comp. 14, 4. Vulg. *sorduimus.* Some of the Hebrew interpreters, favoured by the parallelism, here make טָמֵד to be i. q. Chald. טְמַם, טֵם, Heb. אָטַם, to be stopped up, i. q. to be stupid, foolish; and this sense perhaps is better in Job l. c. *we are foolish* (stupid) *in your eyes.*

* טָמַן fut. יִטְמֹן, *to hide, to conceal,* Josh. 2, 6. Job 31, 33. The primary idea is that of *immersing,* and is common to several verbs beginning with the syllable טם (טב), some of which retain the idea of immersing, while others pass over to that of *hiding* and also of *defiling, polluting;* comp. synon. צָפַן, and see more in

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Thesaur. p. 552.—Spec. to hide under ground, *to bury*, Gen. 35, 4. Ex. 2, 12. Josh. 7, 21. 22. Jer. 43, 10. נֶפֶל טָמוּן *a hidden abortion* Job 3, 16. So טָמַן פַּח לְ Ps. 140, 6. 142, 4; טְ רֶשֶׁת לְ Ps. 9, 16. 31, 5, i. e. *to hide a snare, net, for* any one, i. q. to lie in wait, to plot against him; comp. Ps. 64, 6. Job 18, 10. With לְ *to hide for* any one, i. e. *to hoard up, to reserve for* him, Job 20, 26 כָּל־חֹשֶׁךְ טָמוּן לִצְפוּנָיו *all darkness* (calamity) *is hoarded up for his treasures*, where observe the paronomasia in the kindred words טָמוּן and צָפוּן. Similar is Deut. 33, 19 שְׂפִנֵי טְמוּנֵי חוֹל pr. *the hidden of the hid treasures of the sand*, perh. glass. Ironically, Prov. 19, 24 טָמַן עָצֵל יָדוֹ בַּצַּלַּחַת *the slothful hideth his hand in the dish*, i. e. he plunges it slowly and deeply into the dish. Pass. part. בַּטָּמוּן *in the hidden*, i. e. in secret, in darkness, Job 40, 13.

Niph. *to hide oneself*, under the earth, Is. 2, 10.

Hiph. i. q. Kal, 2 K. 7, 8.

Deriv. מַטְמוֹן.

* טֶנֶא m. c. suff. טְנַאֲךָ, *a basket*, Deut. 26, 2. 4. 28, 5. Chald. אֶנָא id. Kindr. are צְנַנְצֵנָה basket, وضن to weave, whence מֶעֱנָה basket; also סַלִּים, etc. For the origin, see r. סָלַל no. 2.

* טָנַף in Kal not used, Aram. נְטַף *to be soiled, dirty.*

Piel *to soil, to defile*, Cant. 5, 3.

* טָעָה i. q. תָּעָה, *to go astray, to wander*, Aram. טְעָא, נְטָא, and Arab. طَغَا, طفى.

Hiph. *to lead astray, to seduce*, Ez. 13, 10.

* טָעַם 1. *to taste*, as in all the kindred dialects; e. g. a) *to try the flavour*, Job 12, 11. b) *to eat a little*, 1 Sam. 14, 24. 29. 43. Jon. 3, 7. c) *to have the sense of taste*, to perceive the flavour, 2 Sam. 19, 36.

2. Metaph. *to perceive* by the mind, *to feel*, Prov. 31, 18. Ps. 34, 9 טַעֲמוּ וּרְאוּ כִּי־ טוֹב יְהוָה *O taste and see that Jehovah is good.*

Deriv. those following, and מַטְעַמִּים.

טַעַם Chald. id. Pa. *to make taste*, i. e. *to cause to eat, to feed*, Dan. 4, 22. 5, 21.

טַעַם m. 1. *taste, flavour* of food, Num. 11, 8. Jer. 48, 11. Job 6, 6. Arab. طَعْم id.

2. Metaph. *intellectual taste*, i. e. *judgment, discernment, understanding;* comp. Lat. *sapere, sapiens, sapientia*, et contra *insipidus*. 1 Sam. 25, 33. Ps. 119, 66. Job 12, 20. אִשָּׁה סָרַת טָעַם *an insipid woman*, i. e. without discernment, Prov. 11, 22. שִׁנָּה טַעְמוֹ *he changed his understanding*, i. e. feigned himself mad, Ps. 34, 1. מְשִׁיבֵי טָעַם *who answer discreetly* Prov. 26, 16.

3. From the Chald. *judgment* of the king, i. e. *mandate, decree*, Jon. 3, 7. See Chald. טְעַם no. 3.

טַעַם Chald. m. i. q. Hebr. no. 3, *mandate, decree*, Ezra 6, 14.—More frequent is

טְעַם Chald. m. 1. *taste, flavour*, espec. pleasant. Dan. 5, 2 בְּטַעַם חֲמַרָא *in the flavour of wine*, i. e. while drinking.

2. *judgment, discernment, reason*, see Heb. טַעַם no. 2. Dan. 2, 14. Hence, *reason* as demanded or given, an *account;* יְהַב טְעֵמָא *to render an account*, Dan. 6, 3; שׂוּם טְעַם עַל *to make account of*, to regard, Dan. 3, 12.

3. *judgment* of the king, *mandate, edict, decree*, Dan. 3, 10. 12. 29. שׂוּם טְעַם *to give command* Ezra 4, 19. 21. 5, 3. 9. 13. 6, 1. 7, 13. Of a *cause to be judged*, decreed, Ezra 5, 5. בְּעַל טְעַם *lord of judgment*, the title of the Persian governor in Samaria, Ezra 4, 8. 9. 17.

* I. טָעַן *to thrust through* with a sword, Arab. طَعَنَ id. طَعِين thrust through, طَعْنَة a thrust. Chald. Pa. id.

Pual pass. Part. plur. constr. מְטֹעֲנֵי Is. 14, 19.

* II. טָעַן *to load up* beasts of burden, Gen. 45, 17. Aram. טְעַן, נְטַל, to be loaded, laden. Arab. ظعن VIII to sit upon a camel, ظَعُون a loaded camel, ظعينة camel's saddle i. e. with a tent or canopy. Comp. צָעַן.

טַף m. (r. טָפַף) c. suff. טַפְּכֶם, collect. *little ones, little children*, boys and girls, so called from their quick and tripping

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gait, see the root; comp. עוֹלֵל. Gen. 34, 29. 43, 8. 45, 19. 46, 5. Opp. to youths and maidens Ez. 9, 6; to men above twenty years old, Ex. 12, 37; to maidens, Num. 31, 18. Often הַנָּשִׁים וְהַטַּף Deut. 20, 12; טַף וְנָשִׁים Josh. 1, 14; אֲנָשִׁים וְנָשִׁים וְטַף Jer. 40, 7. etc.—Sometimes it is applied to a *whole family*, excepting only the father or head of the family; 2 Chr. 20, 13 גַּם־טַפָּם נְשֵׁיהֶם וּבְנֵיהֶם *also their families*, to wit, *their wives and their children*. 2 Chr. 31, 18. Gen. 47, 12 לְפִי הַטַּף *according to their families*. Ex. 10, 10. Num. 32, 16. 24. 26.

* טָפַח in Kal not used. Syr. ܛܦܚ, *to spread out, to expand*. Kindr. צָפַח.

Piel טִפַּח 1. *to spread out, to expand*, trans. e. g. the heavens, Is. 48, 13.

2. Denom. from טֶפַח no. 1, *to bear upon the palms*, sc. a child, in Engl. 'to carry in the arms,' Lam. 2, 22.

Deriv. מִטְפַּחַת, and the three following.

טֶפַח m. plur. טְפָחוֹת 1. Pr. the *spread* hand, *palm*; put as a measure of four fingers, *a hand-breadth*, 1 K. 7, 26. 2 Chr. 4, 5, comp. Jer. 52, 21. Ps. 39, 6 הִנֵּה טְפָחוֹת נָתַתָּה יָמַי *lo! thou hast made my days hand-breadths*, i. e. very short.

2. As a term of architecture, plur. *mutuli, corbils*, i. e. projecting stones on which the ends of timbers are laid, 1 K. 7, 9. Sept. τὰ γεῖσα.

טֹפַח m. i. q. טֶפַח no. 1, *a palm, hand-breadth*. Ex. 25, 25. 37, 12. Ez. 40, 5. 43. R. טָפַח.

טִפֻּחִים m. plur. verbal noun (r. טָפַח Piel no. 2) *a bearing on the palms, nursing* of children, Lam. 2, 20.

* טָפַל fut. יִטְפֹּל, pr. *to patch*, as in Talmudic; then trop. *to patch up* falsehood, i. e. *to devise, to forge*; comp. δόλον ῥάπτειν, Lat. *suere dolos*. Ps. 119, 69. Job 13, 4. Ellipt. Job 14, 17 וַתִּטְפֹּל עַל־עֲוֹנִי *thou devisest* (falsehoods) *upon my iniquity*, i. e. thou makest my sins more numerous by false accusations in addition. Comp. the similar passage in Targ. Jonath. Deut. 1, 1 טְפַלְתּוּן עֲלוֹי מִילֵי שִׁקְרָא *concinnastis contra eum verba mendacia*.—Arab. طفّل to arrange one's discourse artificially.

טִפְסַר m. Jer. 51, 27, plur. c. suff. טַפְסְרַיִךְ Nah. 3, 17, a foreign word, *a satrap, military governor* of a province among the Assyrians and Medes. If we may form a conjecture from the modern Persian language, we may compare تاوسر, تابسر, war-chief, prince. Bohlen in his posthumous sheets compares Sanscr. *adhipaćara* king's legate. In Targ. Jonath. Deut. 28, 12, it occurs as the name of an angel of high rank.

* טָפַף Arab. طَفَّ and دَفَّ *to take short and quick steps, to trip*, spoken of the walk of children, whence טַף. Also of the affected gait of coquettish females, *to mince*; once infin. absol. Is. 3, 16 הָלוֹךְ וְטָפוֹף תֵּלַכְנָה *walking and mincing as they go*; Luth. well as to the sense: *sie treten einher und schwänzen*, i. e. wag, waddle; so Saad. تخطرن, Chald. בְּפָתְהַן מַקְפָּן. Corresponding are דָּבַב, Germ. *tappen, trappen*, and its dimin. *trippeln*, Engl. *to tap, to trip*.

* טְפַר Chald. m. plur. טִפְרִין, i. q. Heb. צִפֹּרֶן, *nail* of a man, Dan. 4, 30; *hoof* of an animal, Dan. 7, 19.

* טָפַשׁ *to be fat*; metaph. *to be dull, stupid*, like Gr. παχύς, Lat. *pinguis*, Ps. 119, 70. Comp. הִשְׁמִין Is. 6, 10.—More frequent in Chaldee.

טָפַת (for נְטֻפַת drop, r. נָטַף) *Taphath*, pr. n. of a daughter of Solomon, 1 K. 4, 11.

* טָרַד *to thrust*, Lat. *trud*-o with the same radical letters; hence *to follow on continually* one after another; only Part. Prov. 19, 13. 27, 15 דֶּלֶף טֹרֵד *stillicidium trudens*, i. e. *a continual dropping* of the eaves, one drop following another and *thrusting* it forward; comp. Engl. 'driving rain.'—Arab. طرد trusit, propulit; IV, res consecuta est aliam; see Schult. ad Prov. l. c. Chald. טְרַד, Syr. ܛܪܕ, to extrude.

Deriv. pr. n. מַטְרֵד.

טְרַד Chald. *to thrust, to drive forth*. Dan. 4, 22. 29. 30.

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*טָרָה obsol. root, i. q. טָלָה, *to be fresh, new.* Arab. طَرِىَ and طَرُوَ id. Eth. ጥሬ raw, uncooked. The primary idea perhaps lies in *plucking off*, so that טָרָה (טָרַי, טָרַב) may be i. q. טָרַף q. v.—Hence טֶרִי.

טְרוֹם i. q. טֶרֶם *not yet*, Ruth 3, 14 Chethibh.

*טָרַח in Kal not used, Arab. طرح Conj. I, IV, VIII, *to cast down, to project.*

Hiph. once Job 37, 11 אַף־בְּרִי יַטְרִיחַ עָב *also in rain, he* (God) *casts down the thick cloud*, precipitates it, implying the descent and sudden fall of clouds through the weight of water in them, the bursting of a cloud. But Arab. طرح c. على signifies also *to cast upon, to lay upon* any thing, comp. טֹרַח a load, burden; and hence the passage might be rendered: *with rain he loads the thick clouds;* so some of the Rabbins. Symm. ἐκβρίσει. Still another interpretation see in art. בְּרִי, p. 158.—Hence

טֹרַח m. *a cumbrance, trouble*, Deut. 1, 12. Is. 1, 14.—Chald. טָרְחָא toil, weariness. טָרַח to be wearied, Eth. ጥርሐ id.

טָרִי adj. fem. טְרִיָּה. *fresh, new*, e. g. a wound Is. 1, 6; the jaw-bone of an ass, Judg. 15, 15. R. טָרָה.

*טָרַם obsol. root, prob. i. q. טָרַף *to pluck off*, comp. صرم to cut off.—Hence

טֶרֶם pr. *a cutting off*, the place where a bough has just been cut from a tree; then, *beginning*.—Hence, though this etymology is doubtful:

1. *before, sooner than;* with fut. in a past sense, Ex. 12. 34 *the people took their dough* יָחְמֵץ טֶרֶם *before it was leavened.* Josh. 3, 1. Ps. 119, 67; with fut. in fut. sense, Is. 65, 24.—In this signif. we more freq. find בְּטֶרֶם.

2. *not yet;* with præt. Gen. 24, 15 טֶרֶם כִּלָּה לְדַבֵּר *he had not yet done speaking.* 1 Sam. 3. 7. Oftener with fut. in past sense, Gen. 2, 5 *and every plant of the field was not yet in the earth.* Ex. 10, 7. Josh. 2. 8. 1 Sam. 3, 3; fut. in fut. sense, Ex. 9. 30.

3. With the prepositions בְּ and מִן, id.

a) בְּטֶרֶם *when not yet, before;* with præt. Ps. 90, 2. Prov. 8, 25. With fut. in the fut. signif. Is. 66, 7. Job 10, 21 בְּטֶרֶם אֵלֵךְ *before I shall go;* but often in the signif. of præt. Jer. 1, 5 *I sanctified thee* בְּטֶרֶם תֵּצֵא *before thou camest forth.* Gen. 27, 33. 41, 50. Ex. 1, 19. Ruth 3, 14. 2 K. 6, 32. With inf. Zeph. 2, 2 בְּטֶרֶם לֶדֶת. Ibid. pleonast. בְּטֶרֶם לֹא יָבוֹא pr. *before* it *come not upon you*, strictly a double negation. With a subst. בְּטֶרֶם קָצִיר *before the harvest*, pr. in there being yet no harvest, Is. 28, 4.

b) מִטֶּרֶם i. q. בְּטֶרֶם, *when not yet*, Hagg. 2, 15. Comp. מִן in the formula מֵרֹאשִׁית, מִקֶּדֶם, Is. 46, 10.

*טָרַף fut. יִטְרֹף, once in pause יִטְרָף Gen. 49, 27.

1. *to pull* or *pluck off*, kindr. טָרָה, טָרַם, comp. Gr. θρύπτω. Hence Arab. طَرُفَ to be fresh, new, i. e. freshly plucked, Heb. טֶרֶף, טָרֵף no. 1.

2. *to pull* or *tear in pieces, to rend*, as wild beasts, Gen. 37, 33. 44, 28. Deut. 33, 20. Ps. 22, 14. Nah. 2, 13. Trop. of fierce warriors and enemies, Gen. 49, 27. Ps. 7, 3; even of God, Ps. 50, 22 פֶּן־אֶטְרֹף *lest I tear you in pieces.* Hos. 4, 14. 6, 1. Ascribed also to anger, as of God, Job 16, 9; of men Am. 1, 11. Job 18, 4.

Niph. pass of no. 2, Ex. 22, 12. Jer. 5, 6.

Pual id. Gen. 37, 33. 44, 28.

Hiph. *to tear up* food, i. e. into small pieces or mouthfuls, *to cause to eat, to feed* a person, Prov. 30, 8.

Deriv. the three following.

טָרֵף adj. *fresh, new*, of a leaf, Gen. 8, 11. See r. טָרַף no. 1.

טֶרֶף m. c. suff. טַרְפּוֹ 1. *a green leaf, fresh foliage*, pr. freshly plucked off, Ez. 17, 9; comp. Gen. 8, 11. Chald. et Syr. טַרְפָּא, ܛܪܦܐ, id.

2. *prey* of a wild beast, pr. an animal *torn in pieces*, Job 4, 11. 29, 17. 38, 39. Is. 5, 29. Am. 3, 4. Nah. 2, 13. 3, 1. Trop. הָרְרֵי טֶרֶף *mountains of prey* i. e. of plunderers, robbers, fastnesses whence they sally forth for prey, Ps. 76, 5.

3. *food*, of animals Job 24, 5; of men, Prov. 31. 15. Mal. 3, 10. Ps. 111, 5. Comp. the verb in Hiph.

טְרֵפָה f. collect. *what is torn in pieces, flocks torn* by wild beasts, Gen. 31, 39.

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Ex. 22, 12. Lev. 7, 24. Ez. 4, 14. Nah. 2, 13. R. טָרַף.

טַרְפְּלָיֵא Chald. *Tarpelites* Ezra 4, 9, the name of a people from which the Assyrian kings sent colonists to Samaria. Sept. *Τυφαλαῖοι*. Perh. the *Tapyri*, *Ταπυροί*, dwelling on the east of Elymais; Ptol. p. 148.

י

Yod, the tenth letter of the Hebrew alphabet, as a numeral denoting 10. The name of this letter, יוֹד, is doubtless i. q. יָד *the hand*, comp. יוֹם, plur. יָמִים from obsol. יָם; and its figure in the Phenician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand; see Monumm. Phœnic. p. 30, also Pl. 3. So too the Ethiopic, where this letter is called *Yamian*, i. e. right hand.

It is interchanged: a) With the other feeble letters, א, ה, ו, so that these three aspirates are softened into Yod; e. g. with א, see in א; with ח, as יָגַח חָגָה, יָלַךְ חָלַךְ, see Thes. p. 360; often with ו. Indeed most of the Heb. roots which have Yod for the first radical, i. e. verbs פ״י, are in Arabic and Ethiopic פ״ו, see Lehrg. p. 379 sq. as יָלַד, ولد, ΦΛΡ etc. For the affinity of verbs פ״י with other biliteral roots, espec. verbs צ״ו and צ״צ, see Lehrg. § 112. 2. b) With the semivowel נ, as יָאַח נָאַח, etc. see in נ. c) With the other palatals; e. g. with ג, as יְטוּר جبل Iturea; יָסַר Ethiop. ገሠጸ to chastise; יַיִן Armen. *gini* wine. Also with כ and ק, as יָשַׁר and קָשַׁר; see Thesaur. p. 557.

* יָאַב *to long for, to desire earnestly*, c. לְ Ps. 119, 131; Sept. *ἐπεπόθουν*. Syr. ܐܰܒ̰ܰܨ and ܐܰܒ̰ܰܨ id. Kindr. are אָוָה, אָוַת; comp. אָהַב where see, תָּאַב.

* יָאָה *to be comely, becoming*, i. q. נָאָה (Ps. 33, 1. Prov. 17, 7). Impers. with לְ, *it is becoming, suitable for* any one; once Jer. 10, 7 כִּי לְךָ יָאָתָה *for thee doth it become*. Sept. ed. Compl. *σοὶ γὰρ πρέπει*.—Syr. ܠ it is becoming, c. ל *for* any one, *πρέπον*.

יְאוֹר see יְאֹר river.

יַאֲזַנְיָה (whom Jehovah hears, r. אָזַן) *Jaazaniah*, pr. n. m. a) Jer. 35, 3. b) Ez. 11, 1.

יַאֲזַנְיָהוּ (id.) *Jaazaniah*, pr. n. m. a) 2 K. 25, 23. Contr. יַזַנְיָהוּ *Jezaniah* Jer. 40, 8; יַזַנְיָה 42, 1. b) Ez. 8, 11.

יָאִיר (whom God enlightens, r. אוֹר) pr. n. *Jair*, Gr. Ἰάειρος Mark 5, 22. a) A descendant of Manasseh, 1 Chr. 2, 21–23, comp. Gen. 50, 23; called also his son, Num. 32, 41. Deut. 3, 14. b) A judge of Israel, Judg. 10, 3. Patronym. יָאִירִי *Jairite* 2 Sam. 20, 26. c) Esth. 2, 5.

* I. יָאַל for יָוַל, in Kal not used, *to be foolish*, i. q. אָוַל q. v.

Niph. נוֹאַל *to become foolish, to dote*, Is. 19, 13. Jer. 50, 36. Also *to act foolishly*, Num. 12, 11. Jer. 5, 4.

* II. יָאַל *to will, to desire*; kindr. with Sanscr. *vṛal*, Gr. *βούλομαι*, Lat. *volo*, Germ. *wollen*, Engl. *to will*. Found only in

Hiph. הוֹאִיל, fut. apoc. יוֹאֶל, *to will*, in two senses:

1. Of one who *undertakes* that which he *wills*, however difficult, implying active volition, i. q. *to take upon* oneself, *to assay*; Sept. often *ἄρχομαι to begin*. With inf. c. לְ Gen. 18, 27. 31. Josh. 17, 12. Judg. 1. 27. 35. 1 Sam. 17, 39. With verb fin. *ὑσιν δέτως* Deut. 1, 5.

2. Of one *willing* to yield to the request or entreaty of another, implying passive volition, i. q. *to be content, to consent, to please*, sc. to do any thing. Job 6, 28 הוֹאִילוּ פְנוּ בִי *be content, look upon me*. 2 K. 6, 3. Spec. a) Of one who yields and accepts a kindness offered; Judg. 17, 11 וַיּוֹאֶל הַלֵּוִי לָשָׁבֶת *and the Levite consented to dwell*, etc. Ex. 2, 21. 2 K. 5, 23. So Josh. 7, 7 *would we had been content, and dwelt on the other*

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side Jordan! b) Of one who yields to sin; Hos. 5, 11 עִי הוֹאִיל הָלַךְ אַחֲרֵי־צָו *for he consented and went after vanity* i. e. idols; צָו being for שָׁוְא i. q. שָׁוְא. c) Of God, who in his clemency yields to prayer; Job 6, 9 וְיֹאֵל אֱלוֹהַּ וִידַכְּאֵנִי *that it may please God, and he destroy me.* 1 Sam. 12, 22. 2 Sam. 7, 29.—Constr. infin. c. לְ Judg. 17, 11; with verb fin. *ἀσυνθέτως* 2 K. 5, 23. Hos. 5, 11. Job 6, 28; with verb fin. c. וְ Josh. 7, 7. 2 Sam. 7, 29. Job 6, 9.

יְאֹר and יְאוֹר m. an Egyptian word, signifying *canal, channel, river;* in the dialect of Memphis ⲓⲁⲣⲟ, in that of Thebes ⲓⲉⲣⲟ, see Jablonski Opusc. ed. te Water T. I. p. 93, 444. Peyron Lex. Copt. p. 40. In the Inscription of Rosetta, l. 14, 15, it is written *IOR;* see Kosegarten de Scriptura vett. Ægyptiorum p. 14. Among the Hebrews it signified:

1. *a ditch, canal, channel,* Is. 33, 21, where it is the *fosse* of a fortified city; Sept. *διῶρυξ.* So of the *canals* of the Nile, Ex. 8, 1 [5]. Nah. 3, 8; comp. in no. 3.

2. *a channel, shaft,* sc. of a mine, Job 28, 10.

3. *a river, καὶ' ἐξοχήν the river* of Egypt, *the Nile;* fully יְאֹר מִצְרַיִם Am. 8, 8. 9, 5; often with the art. הַיְאֹר, *ὁ ποταμός,* Gen. 41, 1 sq. Ex. 1, 22. 2. 3. 7, 15. 18. So with prefixes: בַּיְאֹר Ex. 7. 18. 20. Is. 19, 8; כַּיְאֹר *as the Nile* Jer. 46. 7. 8. Am. 9, 5, once contracted כָּאֹר id. Am. 8, 8. Poet. also without art. Is. 19, 7. 23, 3. Ez. 29, 9. Zech. 10, 11; whence כִּיאֹר *as the Nile* Am. 8, 8. 9, 5. In one place only is it spoken of another river, Dan. 12. 5. 6. 7.—Plur. יְאֹרִים מִצְרַיִם Is. 7, 18, and יְאֹרֵי מָצוֹר 2 K. 19, 24. Is. 19, 6, *the rivers of Egypt,* i. e. the branches and canals of the Nile. So with suff. Ez. 29, 3. 4. 5. 10. Ex. 7, 19. Ps. 78, 44.

* יָאַשׁ in Kal not used, Arab. يَئِسَ and transp. أَيِسَ, *to despond, to despair.*

Niph. נוֹאַשׁ id. with מִן prægn. *to despair of* and desist from; 1 Sam. 27, 1 וְנוֹאַשׁ מִמֶּנִּי שָׁאוּל לְבַקְּשֵׁנִי עוֹד *and Saul shall desist from me to seek me any more.* —Part. נוֹאָשׁ *one in despair, desperate,* Job 6, 26. Impers. *desperatum est, there is no hope,* it is in vain, Is. 57, 10. Jer. 2, 25. 18. 12.

Piel inf. יַאֵשׁ, with לְבוֹ, *to let despair, to give over to despair,* Ecc. 2, 20.

יֹאשִׁיָּה (see next art.) *Josiah,* pr. n. m. Zech. 6, 10.

יֹאשִׁיָּהוּ (whom Jehovah heals, r. אָשָׁה) pr. n. *Josiah,* king of Judah 642–611 B. C. the restorer of the Mosaic law, slain at Megiddo in battle with Necho king of Egypt, 2 K. 23, 23. 2 Chr. 34, 33. Gr. *Ἰωσίας.*

יַאֲתְרַי, *Jeatherai,* pr. n. m. 1 Chr. 6, 6 [21]; for which v. 26 אֶתְנִי q. v.

* יָבַב in Kal not used. Piel, *to call aloud, to cry out.* Judg. 5, 28. Aram. id. spec. of shouts of rejoicing, in the Targums for Heb. הָרִיעַ, רָנַן; Syr. also to blow the trumpet, ܬܩܥ sound of the trumpet. Arab. أَبَّ id. chiefly of the shout of battle; but from يَبّ is also يَبَابٌ desert, so called from the howling of wild beasts. Comp. יוֹבֵל.

Deriv. pr. n. יוֹבָב.

יְבוּל m. c. suff. יְבוּלָהּ, once יְבֻלָּהּ or יְבַלָּהּ Deut. 32, 22; *produce, increase* of the earth, Lev. 26, 4. 20. Deut. 11, 17. 32, 22. Judg. 6, 4. Ps. 67, 7. 85, 13. Hab. 3, 17. Trop. Job 20, 28 יְגֹל יְבוּל בֵּיתוֹ *the increase of his house departs,* disappears, i. e. the wealth laid up in his house.—R. יָבַל Hiph. i. q. חִבְרִיא, as תְּבוּאָה proventus, from בּוֹא.

יְבוּס (place trodden down, threshing-floor, r. בּוּס) *Jebus,* the ancient name of Jerusalem among the Canaanites, Judg. 19, 10. 11. 1 Chr. 11, 4. 5.—The gentile n. is יְבוּסִי *Jebusite,* collect. *the Jebusites,* a Canaanitish tribe who inhabited this city and the neighbouring mountains; they were subdued by David, but still existed in the time of Ezra; Gen. 10, 16. 15, 21. Num. 13, 30. Josh. 15, 63. 2 Sam. 5, 6. Ezra 9, 1. The same gentile name is sometimes put for the city itself (i. q. עִיר הַיְבוּסִי Judg. 19, 11), Josh. 15, 8. 18, 16; also poetically in later times for Jerusalem Zech. 9, 7, as בַּשְׂדִּים for Chaldea.

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יִבְחָר (whom God chooses, r. בָּחַר) *Ibhar*, pr. n. of a son of David, 2 Sam. 5, 15. 1 Chr. 14, 5.

יָבִין (whom God observes, r. בִּין) *Jabin*, pr. n. of two kings of Hazor. a) Josh. 11, 1. b) Judg. 4, 2. Ps. 83, 10.

יָבִישׁ see יָבֵשׁ.

* I. יָבַל 1. *to well, to flow*, sc. copiously and with impetus. Arab. وَبَلَ to flow copiously, to rain, whence وَبْلٌ, وَابِلٌ, rain, a shower. Corresponding are Germ. *wallen*, whence *Welle;* Engl. *to well*. Hence יָבָל, יוּבָל I, אוּבָל a river, בּוּל for יְבוּל rain, מַבּוּל deluge.—Also *to flow, to run*, sc. with matter, as a sore, whence יַבָּל sanie diffluens.

2. Poet. *to go*, to advance gently; as in Engl. *to flow, to glide*, also Germ. *wallen*, poet. for *to go*, the figure being taken from water; chiefly spoken of the waving motion of a crowd or of a solemn procession; hence

Hiph. הוֹבִיל, Syr. ܐܘܒܠ, Chald. הֵיבִיל, causat. of no. 2; poet. for הֵבִיא.

1. *to lead, to bring, to conduct*, sc. persons, chiefly in solemn pomp, Ps. 60, 11. 108, 11. Jer. 31, 9. Is. 23, 7.

2. *to bring, to offer*, e. g. presents Ps. 68, 30. 76, 12. Zeph. 3, 10.

Hoph. הוּבַל 1. *to be led, brought, conducted*, Is. 53, 7. Jer. 11, 19. So of persons, mostly in state or solemn pomp, Ps. 45, 15. 16. Is. 55, 12; of funeral pomp, Job 10, 19. 21, 30. 32.

2. *to be brought, offered*, e. g. gifts, presents, Is. 18, 7. Hos. 10, 6. 12, 2.

Deriv. see in Kal no. 1, also יְבוּל and בּוּל produce, תֵּבֵל.

* II. יָבַל a root not in use, onomatopoet. like Lat. *jubilare*, i. q. *to shout* in joy and triumph; other kindred forms see in יוֹבֵל. Hence יוֹבֵל, יוּבָל II.

יְבַל Chald. i. q. Heb. I. Aph. הֵיבֵל *to bring*, Ezra 5, 14. 6, 5.

יָבָל m. (r. יָבַל I) 1. *a stream, river*. יִבְלֵי־מַיִם Is. 30, 25. 44, 4.

2. *Jabal*, pr. n. son of Lamech, the father of nomadic pastoral life, Gen. 4, 20.

יַבָּל adj. f. יַבֶּלֶת, *flowing, running*, sc. with matter as a sore, i. e. having running sores, ulcers, spoken of a flock Lev. 22, 22. Vulg. *papulas habens*, having pimples, pustules; and so in Talmudic, see Mishna Erubhin 10. 13. Arab. وَابِلَةٌ defluxus pilorum.

יְבֻל see in יְבוּל.

יִבְלְעָם (for יִבְלָה עָם he consumes the people, r. בָּלָה) *Ibleam*, pr. n. of a city in Manasseh, Josh. 17, 11. Judg. 1, 27. 2 K. 9, 27; written in 1 Chr. 6, 55 בִּלְעָם.

* יָבָם m. c. suff. יְבָמִי, *a brother-in-law, husband's brother*, Lat. *levir*, who by the Mosaic law, when a husband died without heirs, was bound to marry the widow, Deut. 25, 5–9. Hence the denom. verb:

Piel יִבֵּם pr. *to act the husband's brother*, to perform his duty, *to marry a brother's widow*, Deut. 25, 5. 7. Gen. 38, 8.

יְבָמֶת f. c. suff. יְבִמְתֵּךְ, יְבִמְתּוֹ, *sister-in-law, a brother's wife*, Deut. 25, 7. 9. Also the wife of a husband's brother, Ruth 1, 15.—Fem. of יָבָם.

יַבְנְאֵל (God lets build) *Jabneel*, pr. n. a) A city in Judah Josh. 15, 11. b) In Naphtali Josh. 19, 33. R. בָּנָה.

יַבְנֶה (God lets build, r. בָּנָה) pr. n. *Jabneh*, a city on the Mediterranean, taken from the Philistines by Uzziel, 2 Chr. 26, 6, comp. Josh. 15, 46. Sept. Ἰαμνία 1 Macc. 4, 15, and Ἰάμνεια 5, 58. 2 Macc. 12, 8. Strab. XVI. 2. Arab. يبنا *Yebna*, which name is still borne by a village among the ruins of the ancient city. See Bibl. Res. in Palest. III. p. 22.

יִבְנְיָה (Jehovah will build) *Ibneiah*, pr. n. m. 1 Chr. 9, 8. R. בָּנָה.

יִבְנִיָּה (id.) *Ibnijah*, pr. n. m. 1 Chr. 9, 8.

* יָבַץ obsol. root, Arab. وبص *to shine, to be bright*. Hence pr. n. תַּבַּץ.

יַבֹּק *Jabbok*, pr. n. of a stream or torrent near Mount Gilead, flowing from the east into the Jordan on the northern border of the Ammonites, now called وادى زرقا *Wady Zerka*, i. e. cerulean,

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Num. 21, 24. Gen. 32, 23. Deut. 2, 37. 3, 16. Josh. 12, 2. Judg. 11, 13. See Burckhardt's Travels in Syria, p. 347. Bibl. Res. in Palest. II. p. 121.—As to the etymology, Simonis (Onomast. p. 315) not unaptly derives יַבֹּק from עָבַק to pour out, to empty, by Chaldaism for יָבֹק, i. e. *a pouring out, emptying*. Yet in Gen 32. 23. 25, there is an allusion to this name, as if it were for יַאֲבוֹק, from r. אָבַק.

יְבַרְכְיָהוּ (whom Jehovah blesses) *Jeberechiah*, pr. n. m. Is. 8, 2.

יִבְשָׂם (pleasant, r. בָּשַׂם) *Jibsam*, pr. n. m. 1 Chr. 7, 2.

* יָבֵשׁ fut. יִיבַשׁ, יִבַשׁ, plur. יָבְשׁוּ; inf. constr. יְבֹשׁ Gen. 8, 7, with prep. בִּיבֹשׁ Is. 27, 11.

1. Perh. pr. *to be hot, to glow*, comp. בּוּשׁ; then *to be arid, to be* or *become dry, to dry up*, as plants, trees, grass, Is. 15, 6. 19, 7. 40, 7. 8. Joel 1, 12; bread Josh. 9, 5. 12; fields tilled and sown Jer. 23, 10. Is. 27, 11; the earth after the deluge Gen. 8, 14; bones as destitute of marrow Ez. 37, 11; the hand as paralyzed 1 K. 13, 4. Zech. 11, 17, comp. Mark 3, 1; hence of the vital strength, Ps. 22, 16 יָבֵשׁ כַּחֶרֶשׂ כֹּחִי *my strength is dried up like a potsherd*.—The moisture itself is also said *to dry up*; hence of streams and the sea Job 14. 11. 1 K. 17, 7. Joel 1, 20; a fountain Hos. 13, 15.—Aram. id. Arab. يبس id. For the difference between יָבֵשׁ and חָרַב to be dry, see under חָרַב.

2. Like בּוּשׁ, *to be ashamed, to be put to shame*, see Hiph. no. 2. Arab. يَبَاسٌ pudendum. [This signification comes from the idea of *heat, blushing*; comp. in בּוּשׁ no. 1.—T.

Piel יִבֵּשׁ *to make dry, to dry up*, Job 15, 30. Prov. 17, 22. Nah. 1, 4, where וַיְיַבְּשֵׁהוּ is for וַיְיַבְּשֵׁהוּ.

Hiph. הוֹבִישׁ 1. *to make dry, to dry up*, as plants, trees, Ez. 17, 24. Is. 42, 15; streams, the sea, Josh. 2, 10. 4, 23. Is. 44, 27. Jer. 51, 36.—Intrans. *to become dry, to be dried up*, of plants, fruits, the harvest, Joel 1, 10. 12. 17. Metaph. v. 12 *joy is dried up, withered away, from the sons of men*.

2. *to shame, to make ashamed*, see Kal no. 2. 2 Sam. 19, 6.—Intrans. i. q. בּוּשׁ in Kal, *to be ashamed, to feel shame*, Jer. 2, 26. 6, 15. 8, 12. Often of persons who are disappointed in their hopes, Joel 1, 11. Jer. 2, 26. Zech. 9, 5. Poet. of cities overthrown, *to be put to shame, disgraced*, Jer. 48, 1. 20. 50, 2. Also *to act shamefully*, Hos. 2, 7 [5].

יָבֵשׁ adj. f. יְבֵשָׁה. R. יָבֵשׁ no. 1.

1. *dry*, Job 13, 25. Ez. 17, 24. 37, 2. 4.

2. *Jabesh*, pr. n. a) A city in Gilead, fully written יָבֵשׁ גִּלְעָד Judg. 21, 8 sq. also יָבִישׁ 1 Sam. 11, 1. 3. 5. 10, etc. distant a night's journey from Bethshean 1 Sam. 31, 11. It was prob. on the *Wady Yâbes*, which enters the Jordan from the east not far below Beisân; Burckh. Trav. in Syr. p. 289. According to Eusebius, it was six miles from Pella towards Gerasa. b) A man, 2 K. 15, 10. 13. 14.

יַבָּשָׁה adj. an intensive form, i. q. יָבֵשׁ, found only in fem. יַבָּשָׁה, *dry*; so בַּיַּבָּשָׁה *on the dry*, i. e. on dry ground. Ex. 14, 16. 22. 29. Josh. 4, 22. Then for *the dry land*, opp. the sea, Gen. 1, 9. Ex. 4, 9. Jon. 1, 9. 13. 2, 11. Ps. 66, 6. Comp. חָרְבָה.—So Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23, 15, opp. ἡ θάλασσα. 1 Macc. 8, 32. Vorstius de Hebraismis N. T. ed. Fischer. cap. 2. § 2.

יַבֶּשֶׁת f. id. Ex. 4, 9. Ps. 95, 5.—Chald. st. emphat. יַבֶּשְׁתָּא id. Dan. 2, 10.

יִגְאָל (God will avenge) *Igal, Igeal*, pr. n. m. a) Num. 13, 7. b) 1 Chr. 3, 22. c) 2 Sam. 23, 36. R. גָּאַל.

* יָגַב i. q. גּוּב, *to cut* sc. with a plough, *to plough, to till*; only Part. plur. יוֹגְבִים *ploughmen*, husbandmen, 2 K. 25, 12 Keri. Jer. 52. 16.—Hence

יָגֵב m. plur. יְגָבִים, *a field*, as ploughed, Jer. 39, 10.

יָגְבְּהָה (elevated, verb. fut. Hoph. r. גָּבַהּ; comp. יָגְעָה) *Jogbehah*, pr. n. of a place in the tribe of Gad, Num. 32, 35 Judg. 8, 11.

יִגְדַּלְיָהוּ (Jehovah will make great, r. גָּדַל) *Igdaliah*, pr. n. m. Jer. 35, 4.

* I. יָגָה in Kal not used, *to grieve*. The primary idea lies either in *being pained*, kindr. יָגַע; or else in *panting, sighing, groaning*, kindr. יָגַן.

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Piel יִגָּה, *to afflict, to grieve*, fut. וַיַּגֶּה for וַיְיַגֶּה Lam. 3, 33. Comp. יָבֵשׁ Pi.

Hiph. הוֹגָה *to afflict, to grieve*, Job 19, 2. Lam. 1, 5. 12. 3, 32. Is. 51, 23.

Niph. Part. נוּגֶה for נוֹגֶה, *afflicted, grieved;* plur. Zeph. 3, 18 נוּגֵי מִמּוֹעֵד *those grieved* as prohibited *from the sacred assembly.* Fem. נוּגוֹת *afflicted* Lam. 1, 4.

Deriv. יָגוֹן, תּוּגָה.

*II. יָגָה i. q. הָגָה II, *to be separated, apart.*

Hiph. הֹגָה for הוֹגָה, *to take away, to remove*, 2 Sam. 20, 13. Arab. وجى Conj. IV, id. Syr. ܐܘܓܐ to expel, to eject.

יָגוֹן m. *affliction, grief, sorrow*, Gen. 42, 38. 44, 31. Ps. 13, 3. al. R. יָגָה no. 1.

יָגוֹר part. or adj. verbal (r. יָגֹר) *fearing*, used with pers. pronouns for a finite verb, Jer. 22, 25. 39, 17.

יָגוּר (lodging-place. r. גּוּר) *Jagur*, pr. n. of a place in the tribe of Judah, Josh. 15, 21.

יָגִיעַ m. adj. *wearied, weary*, Job 3, 17. R. יָגַע.

יְגִיעַ m. (r. יָגַע) 1. *labour, toil*, espec. difficult and wearisome; Gen. 31, 42 יְגִיעַ כַּפַּי *the labour of my hands.*

2. Meton. *the product of labour;* hence *a work*, Job 10, 3. Oftener *earnings, gain, wealth*, Is. 45, 14. 55, 2. Jer. 3, 24. 20, 5. Ez. 23, 29. Ps. 109, 11. Neh. 5, 13; espec. as derived from tillage, Ps. 78, 46. Job 39, 11; יְגִיעַ כַּפַּיִם Hag. 1, 11, id. Ps. 128, 2. Plur. יְגִיעֵי id. Hos. 12, 9.

3. As connected with suffering, *labour, pain*, i. e. the effort and pain of parturition; spoken of the ostrich Job 39, 16.

יְגִיעָה f. (r. יָגַע) *labour, weariness*, Ecc. 12, 12.

יָגְלִי (exiled, r. גָּלָה) *Jogli*, pr. n. m. Num. 34, 22.

*יָגַע fut. יִיגַע 1. *to labour, to toil*, espec. with wearisome and painful effort, Arab. وجع to pain; kindr. is יָגָה I. Constr. absol. Job 9, 29 לָמָּה־זֶּה חֶבֶל אִיגַע *why then should I labour in vain?* Is. 49, 4. 65, 23; with לְ c. inf. Prov. 23, 4; with בְּ of that *in* which one labours, Josh. 24, 13. Is. 43, 22 *thou hast not called upon me, O Jacob, so that thou hast laboured in me*, i. e. so that thou hast taken much pains about me (comp. v. 23. 24). 47, 12. 62, 8; once with acc. in the same sense, v. 15; with בְּדֵי *for* any thing Hab. 2, 13. Jer. 51, 58.

2. *to be wearied, faint*, 2 Sam. 23, 10. Is. 40, 31. With בְּ of that *in* or *with* which one is weary, Ps. 6, 7 יָגַעְתִּי בְּאַנְחָתִי *I am weary with my groaning.* Jer. 45, 3. Ps. 69, 4.

Piel *to weary, to make faint*, Josh. 7, 3. Ecc. 10, 15.

Hiph. הוֹגִיעַ *to weary* any one, *to be burdensome* to him; with acc. of pers. and בְּ of thing, Is. 43, 23 לֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה *I have not wearied thee with incense*, i. e. have not burdened thee by demanding it. v. 24 הוֹגַעְתַּנִי בַּעֲוֹנוֹתֶיךָ *thou hast wearied me with thy iniquities.* Mal. 2, 17.

Deriv. יָגִיעַ, יְגִיעַ, יְגִיעָה, and the two which here follow.

יָגָע m. *labour*, i. e. product of labour, *earnings*, Job 20, 18.

יָגֵעַ adj. verbal (r. יָגַע) *weary, exhausted, faint*, Deut. 25, 18. 2 Sam. 17, 2. Ecc. 1, 8 כָּל־הַדְּבָרִים יְגֵעִים *all words become weary*, i. e. would fail in trying to recount all those things.

יְגַר Chald. m. *a heap of stones*, Gen. 31, 47, where it is i. q. Heb. גַּל in גַּלְעֵד. Syr. ܝܓܪ id. Ethiop. ወገር id. ወገረ to stone. Kindr. in Heb. is r. אָגַר.

*יָגֹר, only in 1 and 2 pers. יָגֹרְתִּי, יָגֹרְתָּ, i. q. גּוּר no. 2, *to fear, to be afraid of*, c. acc. Job 3, 25. 9, 28. Ps. 119, 39; with מִפְּנֵי Deut. 9, 19. 28, 60. Arab. وَجِرَ id.—Hence

יָגֹר adj. see יָגוֹר.

יָד f. (r. יָדָה) constr. יַד, c. suff. יָדִי, יָדְךָ, but also יֶדְכֶם, יֶדְכֶן (for יַדְכֶם, יַדְכֶן); Dual יָדַיִם constr. יְדֵי, c. suff. יָדַי; Plur. יָדוֹת, constr. יְדוֹת.

1. *the hand*, strictly the whole hand, as extended, (and so diff. from כַּף the hollow hand,) from r. יָדָה espec. Hiph. no. 1; comp. זְרוֹעַ arm, and זֶרֶת span, both from the idea of expanding; also Goth. *handus* i. e. a hand, à pre*hend-*

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endo. Syr. ܝܕܐ, Arab. يَدٌ, Eth. እድ id. Strictly and usually only of the human hand; once spoken of the feet of the lizard as resembling the hand of a man Prov. 30, 28.—The following are the principal phrases in which the literal signification is retained.

a) יָדִי אִתּ־מ, יָדִי עִם מ, *my hand is with* any one, i. e. I aid him, am on his side, 1 Sam. 22, 17. 2 Sam. 3, 12. 2 K. 15, 19.

b) יָדִי חֹיַתַּח בְּמ *my hand is upon any one*, i. q. *against* him (Gen. 16, 12), i. e. I do him violence and harm, Gen. 37, 27. 1 Sam. 18, 17. 21. 24, 13. 14. Josh. 2, 19. So יַד יְיָ חֹיַתַּח בְּ of the hand of God as afflicting and punishing Ex. 9, 3. Deut. 2, 15. Judg. 2, 15. 1 Sam. 7, 13. 12, 15; rarely in a sense of kindness, as aiding, favouring, 2 Chr. 30, 12. Ezra 9, 2; and for avoiding the ambiguity of this phrase there is added לְרָעָה Judg. 2, 15.—So in a sense of disfavour only: נָתַן יָדוֹ בְּ (of God) Ex. 7, 4, and יָצְאָה יַד יְיָ בְּ Ruth 1, 13; but in a sense of favour, Is. 25, 10 תָּנוּחַ יַד יְיָ בָּהָר הַזֶּה *the hand of Jehovah shall rest upon this mount.*

c) הֹיַתַּח יַד יְיָ עַל מ *the hand of Jehovah is upon* any one, both for good and for evil, but more usually in a good sense. E. g. as aiding, favouring, Ezra 7, 6 כְּיַד יְיָ אֱלֹהָיו עָלָיו *when the hand of Jehovah his God* was *upon him.* v. 28. 8, 18. 31. (Hence *to withdraw his hand*, i. q. to take away his favour, Ps. 74, 11.) Twice it is added expressly, יַד אֱלֹהִים הַטּוֹבָה Ezra 7, 9. Neh. 2, 8; also לְטוֹבָה Ezra 8, 22. In a good sense further, Is. 1, 25 אָשִׁיבָה יָדִי עָלָיִךְ. But in a hostile sense, Am. 1, 8 הֲשִׁיבֹתִי יָדִי עַל עֶקְרוֹן *I will turn my hand upon* i. e. *against Ekron;* and so with אֶל for עַל, Ez. 13. 9. Comp. in N. T. Acts 13, 11 *χεὶρ Κυρίου ἐπὶ σε, καὶ ἔσῃ τυφλὸς κ. τ. λ.*

d) The phrase, *the hand of Jehovah* is *upon* (עַל) any one, is further used in the sense: *the Spirit of Jehovah* is *upon a prophet*, the prophet is moved, inspired, by the Spirit of God; since the divine Spirit was communicated to men by the laying on of hands, Ez. 1, 3. 3, 14. 22. 37, 1. 2 K. 3, 15; with אֶל for עַל, 1 K. 18, 46. The same is חָזְקָה יַד יְיָ עַל Ez. 3, 14 (comp. Is. 8, 11), and נָפְלָה יַד יְיָ עַל Ez. 8, 1, comp. 11, 5 where for יָד is רוּחַ. Hence also Jer. 15, 17 מִפְּנֵי יָדֶךָ *because of thy hand*, i. e. because of the divine Spirit which rests upon me, by which I am moved.

e) נָתַן יָד *to give the hand*, as a pledge of fidelity, as confirming a promise, i. q. *to promise*, 2 K. 10, 15. Ezra 10, 19. Spec. of the vanquished giving their hands as a pledge of submission and fidelity to the victors, Ez. 17, 18. Jer. 50, 15. Lam. 5, 6. 2 Chr. 30, 8 תְּנוּ יָד לַיהוָה *give the hand* i. e. *submit yourselves to Jehovah.*—Similar is the formula נָתַן יָד תַּחַת מ *to pledge fidelity under* i. e. *to* any one, 1 Chr. 29, 34. Here belongs also the gloss of the Arabic lexicographers, يَدٌ, i. e. surety by a pledge, fidejussio; surrender, subjectio, *χείρωσις.*

f) הַיָּד, THE *hand*, *κατ' ἐξοχήν*, is sometimes spoken: *α*) Of *the hand* of God, as חֲרוֹן אַף for רוּחַ יָד for חֲמַת יְהוָה for עֵשֶׁם. So Is. 8, 11 בְּחָזְקַת הַיָּד for בְּחָזְקַת יַד יָד (comp. lett. d) *with strength of the hand*, i. e. with the powerful hand of God. *β*) Without art. of *the hand* of man, i. e. human help, as לֹא בְיָד Job 34, 20, and בְּאֶפֶס יָד Dan. 8, 25, *without* man's *hand*, i. e. without human aid or interference. Chald. לָא בִידַיִן Dan. 2, 34. 35. Comp. Lam. 4, 6.

g) The *hand of God* is put: *α*) For the divine agency, mode of action, providence; Job 27, 11 אוֹרֶה אֶתְכֶם בְּיַד־אֵל *I will teach you concerning the hand of God*, his providence, how he acts. *β*) For the *power, care, protection of God;* hence בְּיַד יְהוָה *in the power of God*, Ps. 31, 16. 95, 4. Prov. 21, 1; *in the care* or *providence of God*, Is. 62, 3; comp. Ps. 74, 11.

h) יָד לְיָד, *hand to hand*, from hand to hand, i. e. through all ages and generations, *ever*, and with a negative particle *never.* Prov. 11. 21 יָד לְיָד לֹא יִנָּקֶה רָע *through all generations the wicked shall not go unpunished.* 16, 5. Similar is the Persian formula, دست بدست, Schult. Animadverss. ad Prov. l. c. Also Syr. ܐܝܕ ܥܡ ܐܝܕ i. e. *sigillatim*, one after another. For a like reason Arab. يَدٌ i. q. succession.

i) יָד לְפֶה *the hand to the mouth*, i. e. lay thy hand upon thy mouth, i. q. be silent,

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hold thy peace, Prov. 30, 32. Comp. Job 21, 5. 29, 9. 39, 34. Mic. 7, 16. Pers. دست بر دهان.

k) שׂוּם יָד עַל רֹאשׁ 2 Sam. 13, 19, i. q. *to smite the hands together over one's head*, a gesture of despairing grief; comp. Jer. 2, 37.

For other phrases see under the verbs מָלֵא, חָמַד, שָׁלַח, רָפָה, נָשָׂא, נָטָה, מָצָא, חָזַק, תָּמַךְ, etc. and the adjectives רַם, חָזָק.

With prepositions, where sometimes the proper force of the noun itself is lost:

aa) בְּיָדִי α) *in my hand*, often for *with me*, after verbs of bearing, bringing, leading, etc. as *to bring in one's hand*, i. e. *with him*, 1 Sam. 14, 34 וַיַּגִּשׁוּ כָל־הָעָם אִישׁ שׁוֹרוֹ בְיָדוֹ *and all the people brought every man his ox with him*, etc. Jer. 38, 10 קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אֲנָשִׁים *take from hence thirty men with thee.* Gen. 32, 14. 35, 4. Num. 31, 49. Deut. 33, 3. 1 Sam. 16, 2. 1 K. 10, 29.—That which one has *in his hand*, or takes *with him*, he has *in his possession;* hence this phrase is also referred to possession, like אֵת, עִם, Lat. *penes.* Ecc. 5, 13 *he begetteth a son* וְאֵין בְּיָדוֹ מְאוּמָה *who has nothing in his hand*, i. e. possesses nothing; comp. Heb. יְדֵי מָצְאָה דָּבָר under the art. מָצָא no. 2. c. Chald. Ezra 7, 25 *the wisdom of thy God which is in thy hand*, i. e. which thou possessest. β) *into my hand*, i. e. *into my power*, after verbs of delivering over, Gen. 9, 2. 14, 20. Ex. 4, 21. 2 Sam. 18, 2. Hence צֹאן יָדוֹ *the flock of his hand*, i. e. delivered into his hand, Ps. 95, 7; and here too belongs Is. 20, 2 *Jehovah spake* בְּיַד יְשַׁעְיָהוּ, Sept. πρὸς Ἡσαΐαν, sc. as about to deliver him a revelation. γ) *by my hand*, often for *by me*, by my intervention. Num. 15, 23 *whatever Jehovah hath commanded you* בְּיַד־מֹשֶׁה *by the hand of Moses*, i. e. by Moses. 2 Chr. 29, 25. 1 K. 12, 15. Jer. 37, 2. al. Often after verbs of sending, 1 K. 2, 25 *and king Solomon sent* בְּיַד בְּנָיָהוּ. Ex. 4, 13. Prov. 26, 6. 1 Sam. 16, 20. 2 Sam. 12, 25. Comp. Acts 11, 30. 15, 33. δ) *at my hand*, i. e. *before me, in my sight*, i. q. לְפָנַי. 1 Sam. 21, 14 *he feigned himself mad* בְּיָדָם *at their hands*, i. e. before them. Job 15, 23 *he knoweth* כִּי נָכוֹן בְּיָדוֹ יוֹם חֹשֶׁךְ *that the day of darkness is ready at his hand*, impends over him.—In this sense the Arabs often say, بين يدين between the hands of any one, see Korân Sur. 2. 256. Sur. 3. 2. Sur. 20. 109. Schult. Opp. min. p. 29, 30, et ad Job. p. 391. So the Greeks ἐν χερσίν Apollon. Rhod. 1. 1113; comp. πρὸ χειρῶν, Germ. *vorhanden*, at hand. διὰ χειρῶν ἔχειν, Lat. 'hostes sunt *in manibus*' i. e. in conspectu, Cæs. Bell. Gall. 2. 19. Sallust. Jug. 94. Virg. Æn. 11. 311 'ante oculos *interque manus* sunt omnia vestras.' i. e. πρόχειρά ἐστι.

bb) בֵּין יָדַיִם *between the hands*, i. e. on the breast, on the front of the body, Zech. 13, 6. Comp. בֵּין עֵינַיִם on the forehead.

cc) כְּיַד *pro manu, according to one's hand*, in the phrase כְּיַד הַמֶּלֶךְ *according to the hand* i. e. *bounty of the king*, 1 K. 10, 13. Esth. 1, 7. 2, 18. The phrase denotes the open and liberal hand of the king. Others less well: *according to the royal power;* but power and strength do not here belong to the subject of discourse, but liberality.

dd) מִיַּד פ׳ *from* or *out of the hand of any one*, i. q. Engl. *at his hand* or *out of his power;* often after verbs of demanding Gen. 9, 5. 31, 39. Is. 1, 12; of receiving Gen. 33, 19. Num. 5, 25; of delivering Gen. 32, 12. Ex. 18, 9. Num. 35, 25. Hence also we find: *from the hand* (power) of the lion and the bear 1 Sam. 17, 37, of dogs Ps. 22, 21, of the sword Job 5, 20, of Sheol Ps. 49, 16. 89, 49, of the flame Is. 47, 14.

ee) עַל יְדֵי פ׳, עַל יַד פ׳ α) *upon the hand* or *hands of* any one, i. q. *into* his hand, after verbs of delivering over, committing, Gen. 42, 37. 1 Sam. 17, 22. 2 K. 10, 24. 12, 12. 22, 5. 9. Ezra 1, 8. So *to deliver* עַל יְדֵי חֶרֶב *into the hand* (power) *of the sword* Ps. 63, 11. Jer. 18, 21. Also in the same sense is said תַּחַת יְדֵי פ׳, תַּחַת יַד פ׳, *under the hand* of any one, Gen. 16, 9. 41, 35. Is. 3, 6. β) עַל יְדֵי *on* or *at the hands of* any one, as in Engl. *under the hands of* any one, i. q. under his guidance and auspices, his hand guiding and directing, Germ. 'an der Hand jemandes.' 1 Chr. 25, 3 עַל יְדֵי אֲבִיהֶם *under the guidance* or auspices *of their father.* v. 2. 6. 7, 29. Also of one absent or dead, whose ordinances

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are followed by posterity, 2 Chr. 23, 18 עַל יְדֵי דָוִיד *at the hands of David*, i. e. under his guidance, according to his ordinances. Ezra 3, 10. Of things, 2 Chr. 29, 27 *the song began with the trumpets* עַל יְדֵי כְלֵי דָוִיד *at* or *under the lead of the instruments of David*, i. e. it followed the measures of the instruments appointed by David. Comp. on this idiom Lud. de Dieu ad Jer. 5, 31, Criticæ Sacræ p. 240. So Arab. عَلَى يَدَيْهِ, عَلَى يَدِهِ, under the auspices or care of any one; a formula often used on Arabic coins to denote the persons by whom they are coined. See also below under no. 5.

ff) לְיָד, see no. 1. h; also no. 5.

Dual יָדַיִם *the two hands* of a person; also for the plural, Job 4, 3. Prov. 6, 17. Is. 13. 7.

2. Plur. יָדוֹת *artificial hands*, also of things which bear resemblance to hands, e. g. a) *tenons* on boards, Ex. 26. 17. 19. 36, 22. 24. b) *axles*, *axletrees*, for wheels, 1 K. 7, 32. 33.—For the distinction between the dual and plural fem. in nouns denoting members of the body, see Lehrg. p. 539.—Arab. يَدٌ handle, as of a mill, axe. Syr. plur. ܐܝܕܘܬܐ handles, tenons. Comp. כַּפּוֹת.

3. Metaph. *power*, *strength*, *might*, the hand being regarded as the seat of strength; here too the proper force of the word is sometimes lost, comp. above in no. 1. dd. בְּיָד *with might*, Is. 28, 2. Ps. 76, 6 *none of the men of might have found* יְדֵיהֶם *their hands*, i. e. they found themselves without strength. (Comp. in Vita Timur. I. 44, *they found their hand and side*, i. e. had all their strength ready.) So of one *powerful deed*, *mighty work*, Ex. 14, 31; comp. *manus* Virg. Æn. 6. 688. Spec. *protection*, *help*. Deut. 32, 36 אָזְלַת יָד *help is departed*.—So Arab. يد الصبا the force of the east-wind, لا يد لك ب thou hast no power in this or that. Syr. ܐܝܕܐ ܕܪܘܡܝܐ the power of the Romans. Pers. دست power.—For the phrase *a short* or *long hand*, see under the verb קָצַר.

4. Meton. *a stroke*, *blow*, pr. as given with the hand. Job 20, 22 כָּל־יַד עָמֵל תְּבֹאֶנּוּ *every stroke of the wretched cometh upon him*, i. e. all that befalls the wretched. Job 23, 2 *my stroke*, calamity.—Comp. Lat. *manus* for blow, as used of gladiators.

5. *a side*, pr. of the sides of the body, where the hands and arms are situated; comp. Engl. 'on the right hand, left hand,' Lat. 'ad hanc manum' Terent. Ad. 4. 2. 31. Hence Dual יָדַיִם pr. the two sides, chiefly in the phrase רְחַב יָדַיִם *large on both sides*, on every side, i. e. broad-sided, spacious, (comp. in רָחָב,) Gen. 34, 21. Ps. 104, 25. Is. 33, 21. al.—Sing. of the *side* or *shore* of a river, Ex. 2, 5. Deut. 2, 37. Syr. ܝܕ ܝܡܐ shore, coast.—With prepositions: לְיַד 1 Sam. 19, 3. 1 Chr. 18, 17. 23, 28. Prov. 8, 3; בְּעַד יַד 1 Sam. 4, 18; אֶל יַד 2 Sam. 14, 30. 18, 4; עַל יַד Josh. 15, 46. 2 Sam. 15, 2. 2 Chr. 17, 15. 31, 15. Job 1, 14. Neh. 3, 2 sq. עַל יְדֵי Num. 34, 3. Judg. 11, 26; all signifying *at*, *on*, *by the side* of any one, *near*. Syr. ܥܠ ܝܕ near. 1 Chr. 6, 16 [31] אֲשֶׁר הֶעֱמִיד דָּוִיד עַל יְדֵי שִׁיר בֵּית יְהוָה *whom David appointed by the side of the temple-singing*, i. e. to whom he gave an appointment *in* or *by* the temple-music. See further on the partic. עַל יְדֵי in no. 1. ee.—Plur. יָדוֹת *sides*, e. g. a) Of a throne, i. e. *lateral supports*, *arms*, 1 K. 10, 19. b) *lateral projections*, *side-borders* of a base or pedestal, 1 K. 7, 35. 36.

6. *a place*, Deut. 23, 13. Num. 2, 17 אִישׁ עַל יָדוֹ *every one in his place*. Jer. 6, 3. Is. 56, 5, see in no. 8. Is. 57, 8 יָד חָזִית *thou lookest out* for thee *a place*. Ez. 21, 24. Dual id. Josh. 8, 20 לֹא הָיָה בָהֶם יָדַיִם לָנוּס *they had no place to flee to*.

7. *a part*, perh. pr. a handful, a part of a thing taken up at once in dividing, Dan. 12, 7. Plur. יָדוֹת, 2 K. 11, 7 שְׁתֵּי הַיָּדוֹת בָּכֶם *the two parts of you*, opp. the third part. Gen. 47, 24 אַרְבַּע הַיָּדוֹת *the four parts*, opp. חֲמִישִׁית the fifth part. Neh. 11, 1. Comp. פֵּה no. 4. Also in the connection: Dan. 1, 20 *and he found them* עֶשֶׂר יָדוֹת עַל כָּל־הַחַרְטֻמִּים *ten parts above* (ten times wiser than) *all the magicians*, etc. Gen. 43, 34. 2 Sam. 19, 44.

8. *a monument*, *trophy*, i. q. שֵׁם, e. g. of victory, 1 Sam. 15, 12; a sepulchral monument 2 Sam. 18, 18. Is. 56, 5 *to them will I give a place within my walls*

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יָד וָשֵׁם *a monument* (or portion) *and a name.*—Perhaps this name for monument in the Hebrew language may stand in some connection with the ancient custom of sculpturing upon the *cippi* or sepulchral columns *an uplifted hand with the arm.* See Hamacker Diatribe de monumentis Punicis p. 20; also Reuvens ad eadem Animadvers. p. 5 sq.

Dual see no. 1. 3. 5. 6. For. Plur. יָדוֹת see no. 2. 5. 7.

יַד Chald. st. emph. יְדָא Dan. 5, 5. 24; c. suff. יְדָךְ. יְדַהּ, יְדֵיהֶם Ezra 5, 8; Dual יְדַיִן Dan. 2, 34. 45; i. q. Heb. יָד, *the hand.* So בְּיַד *in one's hand*, spoken of what one has *with him*, in possession, Ezra 7, 14. 25; comp. Heb. יָד no. 1. aa. יְהַב בְּיַד פ׳ *to give into the hand*, power, of any one, Ezra 5, 12. Dan. 2, 35. 7, 25. Also מִן יַד *from* or *out of one's hand* or power, after verbs of delivering, comp. Heb. מִיַּד in יָד no. 1. dd; e. g. from the power of lions, Dan. 6, 28.

יְדָא Chald. i. q. Heb. יָדָה, *to cast.*

Aph. *to praise God*, i. q. Heb. Hiph. no. 2; Part. מְהוֹדָא Dan. 2, 23; contr. מוֹדָא 6, 11.

יִדְאָלָה *Idalah*, pr. n. of a place in Zebulun, Josh. 19, 15.—Perhaps from a doubtful root דָּאַל i. q. Arab. دَأَلَ and ذَأَلَ to go softly and secretly. Or, according to Simonis, for יִדַּלְלָה 'what God exalts,' by Syriac flexion from דָּלַל to show.

יִדְבָּשׁ (perh. honied, comp. דְּבַשׁ) *Idbash*, pr. n. m. 1 Chr. 4, 3.

* I. יָדַד i. q. יָרָה, *to throw, to cast*, e. g. lots; only Præt. 3 plur. יָדוּ Joel 4, 3. Nah. 3, 10. Obad. 11.

* II. יָדַד i. q. הוּד, *to love, to esteem highly*, Arab. وَدَّ. Hence יָדִיד one beloved, יְדִידוּת, and the pr. names יְדִידָה, יְדִידְיָה, יְדִידְיָהּ, מְיֻדָּד, יְהוֹ, יְדוּתוּן.

* יָדַהּ *to throw, to cast*, i. q. יָרַד I. Kindr. is הָדַף. Eth. ወደየ id.—Imp. יְדֵה Jer. 50, 14.

Piel i. q. Kal, *to cast* e. g. stones. Fut. וַיְדַדּוּ for וַיְרַדּוּ Lam. 3, 53. Inf. יַדּוֹת Zech. 2, 4.

Hiph. הוֹדָה, fut. יוֹדֶה, sometimes יְהוֹדֶה Ps. 28, 7. 45, 18. Neh. 11, 17.

1. *to profess, to confess*, perhaps i. q. *to point out, to show* with the hand extended, as if with the hand *thrown* out, projected; see Kal, and comp. שָׁלַח יָד and יָרָה Kal and Hiph. to cast, to throw, and then 'to point out with extended hand.' Arab. وَدَى Conj. X. Syr. Aph. id.—Constr. c. acc. Prov. 28, 13; c. עַל *concerning* Ps. 32, 5.

2. *to give thanks, to praise, to celebrate*, since the acknowledgment (confession) of benefits is naturally followed by thanksgiving and praise; with acc. Gen. 29, 35. Jer. 33, 11. Ps. 7, 18. 30, 13; also לְ of pers. Ps. 92, 2. 106, 1. 1 Chr. 16, 7. 8. Neh. 12, 46. al. So in the phrase הוֹדָה שֵׁם יְ׳ *to celebrate the name of Jehovah* 1 K. 8, 33. Ps. 54, 8; לְשֵׁם יְ׳ id. 106, 47. 122. 4; absol. id. Neh. 12, 24.

Hithpa. הִתְוַדָּה, Vav being assumed in place of Yod, i. q. Hiph.

1. *to confess*, pr. *concerning oneself*, to point out oneself as guilty; Ethiop. ኣስተዋደየ to accuse, to criminate, pr. prob. *to object*, Germ. *vorwerfen*, from the sense of casting, i. q. to cast in one's teeth; ወገይ accusation, *objection*, Vorwurf.—Dan. 9, 4; with acc. of thing, Lev. 5, 5. 16, 21. 26, 40; עַל Neh. 1, 6. 9, 2.

2. *to praise, to celebrate*, c. לְ 2 Chr. 30, 22.

Deriv. יָד hand, perh. יָדָה law, תּוֹרָה; also תּוֹדָה, תְּהִלָּה, and the pr. names יְהוֹנָתָן, יְדוּתוּן, יְדוּתָה, יְהוּדָה; likewise those which again come from this latter, as תִּתַּנְיָהוּ, יְהוּדִית, יְהוּדִי, יְהוּד.

יְדוֹ (for יְהוֹ loving) *Iddo*, pr. n. m. a) 1 Chr. 27, 21. b) Ezra 10, 43 Cheth.

יָדוֹן (judge) *Jadon*. pr. n. m. Neh. 3, 7.

יַדּוּעַ (known) *Jaddua*. pr. n. m. a) Neh. 10. 22. b) 12. 11. 22.

יְדִיתוּן, יְדוּתוּן, and יְדִיתֻן 1 Chr. 16. 38, (praising, celebrating, from obsol. subst. יְדוּת laud. with the ending וּן, r. יָדָה Hiph.) *Jeduthun*. pr. n. of a Levite, one of the choristers appointed by David, 1 Chr. 9, 16. 16, 38. 41. 42. 25, 1. Put also for his descendants (בְּנֵי יְדוּתוּן) *the Jeduthunites*, who also were musicians, Neh. 11, 17. Ps. 39, 1. 62, 1. 77, 1.

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יַדַּי (i. q. יְהוֹדַי) *Jaddai*, pr. n. m. Ezra 10, 43 Keri. R. יָדַד II.

יָדִיד m. (r. יָדַד II) constr. יְדִיד.

1. Adj. *lovely, pleasant*, Ps. 84, 2. Plur. יְדִידוֹת *delights*, as Ps. 45, 1 שִׁיר יְדִידוֹת *a delightful song*. Others 'a song of love,' i. e. an epithalamium.

2. Subst. *one beloved, a friend*, Is. 5, 1. יְדִיד יְהוָה *the beloved of Jehovah* Ps. 127, 2; so of Benjamin Deut. 33, 12; of *Israel* Jer. 11, 15. Plur. of the Israelites, Ps. 60, 7. 108, 7. Syr. ܝܕܝܕ beloved.

יְדִידָה (one beloved, fem.) *Jedidah*, pr. n. of the mother of king Josiah, 2 K. 22, 1. R. יָדַד II.

יְדִידוּת f. *something beloved, a delight*, Jer. 12, 7. R. יָדַד II.

יְדִידְיָה (beloved of Jehovah) *Jedidiah*, the name given to Solomon at his birth by the prophet Nathan, 2 Sam. 12, 25. R. יָדַד II.

יְדָיָה (praise God, r. יָדָה) *Jedaiah*, pr. n. m. a) 1 Chr. 4, 37. b) Neh. 3, 10.

יְדִיעֲאֵל (known of God, r. יָדַע) *Jediael*, pr. n. of a son of Benjamin, 1 Chr. 7, 6. 10. 11.

יְדִיתוּן see יְדוּתוּן.

יִדְלָף (tearful, r. דָּלַף) *Jidlaph*, pr. n. of a son of Nahor, Gen. 22, 22.

* יָדַע fut. יֵדַע, once יֵיָדַע Ps. 138, 6; inf. absol. יָדוֹעַ, constr. דַּעַת, דֵּעָה; imp. דַּע, with ה parag. once דְּעָה for דָּעָה Prov. 24, 14; Part. יוֹדֵעַ, fem. יוֹדַעַת; pr. *to see*, and hence *to perceive, to come to know, to know*; corresponding to Gr. εἶδον, οἶδα. It comprehends the action of *knowing*, both as inchoative and completed, i. e. *to come to know, to gain a knowledge of*, and also *to know, to have a knowledge of*. This root is widely spread in the Indo-European tongues, in the sense both of seeing and knowing; as Sanscr. *wid*, Zend. *weedem*, Gr. εἰδω, ἰδω, οἶδα, Lat. *video*, Goth. *witan*, Germ. *weten, wissen*, Engl. *to weet, to wit*; and so also in the Slavic languages, as Pol. *widze* to see, Bohem. *wedeti* to see. See Pott Etymol. Forschungen I. p. 246. In all these examples the first radical is *w*; and so יָדַע is for יָוַע.

A) The primary signif. *to see* in יָדַע is apparent in these examples; Gen. 3, 7 *and their eyes were opened* וַתִּפָּקַחְנָה עֵינֵי and they saw that they were naked. Ex. 2, 4 *and his sister stood afar off* לְרָחֹק מָה־יֵּעָשֶׂה לוֹ *to see what would be done to him*. 1 Sam. 22. 3. So too Deut. 34, 10 אֲשֶׁר יְדָעוֹ יְיָ פָּנִים אֶל־פָּנִים; elsewhere in the same connection we find רָאָה Gen. 32, 31. Judg. 6, 22. 2 K. 14, 8. 11. So Esth. 2. 11 יָדַע אֶת־שְׁלוֹם פ׳, i. q. רָאָה אֶת־שְׁלוֹם פ׳ Gen. 37, 14. Sometimes יָדַע *to see* is coupled with a verb of *hearing*, to indicate what one *perceives* with his eyes and ears; Is. 40, 21 הֲלֹא הֵדַעְתֶּם הֲלֹא תִשְׁמְעוּ *have ye not seen? have ye not heard?* v. 28. 43, 19. 44, 18 לֹא יָדְעוּ וְלֹא יָבִינוּ *they see not, they understand not, for he hath daubed their eyes from seeing, and their hearts from understanding*, where יָדַע and רָאָה are attributed to the eyes, as בִּין and חִשְׁכִּיל to the heart or mind. The LXX also often translate יָדַע by εἶδον *to see*; as 1 Sam. 10, 11. Job 28, 13. 31, 6. Ecc. 3, 21.—Hence

B) The verb יָדַע signifies *to perceive, to know*, pr. what follows seeing, or from seeing, unless one is destitute of the senses and of intellect, or obstinately shuts up his understanding; as in Is. 6, 9 רְאוּ רָאוֹ וְאַל תֵּדָעוּ *seeing they shall see and shall not perceive*, understand. Ecc. 6, 5.—To be more specific, יָדַע is

1. *to know*, i. e. *to perceive, to discern, to become aware of*, e. g. with the eyes Is. 6, 9, see above; often with the mind, and hence *to understand, to comprehend*, Judg. 13, 21. Gen. 8, 11. 1 Sam. 20, 33; with עִם לֵבָב Deut. 8, 5. With בְּ of that *by* or *from* which one understands, knows, Gen. 15, 8 בַּמֶּה אֵדַע *whereby shall I know?* 24, 14. Ex. 7, 17.—Spec.

a) Often with intent and purpose, *to take knowledge of* any thing, *to observe, to mark*; 1 Sam. 23, 22 דְּעוּ וּרְאוּ אֶת־מְקוֹמוֹ *observe and see his place*. v. 23. 12. 17. 25, 17. Job 5, 27 יָדַע לָךְ *mark it for thee*.—Hence by a peculiar poetic idiom, *not to know, not to mark*, is said in respect to things which happen *unexpectedly, suddenly*, as if before one knows or marks them. Ps. 35, 8 *let destruction come upon him* לֹא יֵדָע *and he know it not*, i. e. unexpectedly, un-

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awares, Job 9, 5 God *removeth mountains* לֹא יָדָעוּ *they know it not*, i. e. unexpectedly, suddenly. Cant. 6, 12 לֹא יָדַעְתִּי נַפְשִׁי שָׂמַתְנִי וגו׳ *I knew not, my soul made me etc.* i. e. unexpectedly, before I was aware. Jer. 50, 24. So מִי יוֹדֵעַ *who knoweth?* who marketh? i. e. no one marketh, for *unexpectedly, suddenly*, Prov. 24, 22; parall. פִּתְאֹם.—Korân Sur. 16. 28 'evertit eos Deus ولا يشعرون et non animadvertebant.' Lokm. Fab. 28.

b) With the like idea of volition, often *to know*, i. e. *to see after, to care for, to regard.* Gen. 39, 6 לֹא יָדַע מְאוּמָה *he saw after nothing* of what he had. Prov. 9, 13. 27, 23. Job 9, 21, opp. מָאַס. Is. 51, 7 יֹדְעֵי צֶדֶק *those who regard right.* With בְּ Job 35, 15 לֹא יָדַע בַּפֶּשַׁע *he regardeth not iniquity.*—Spec. aa) Of God as *knowing* i. e. regarding men and kindly caring for them, Ps. 144, 3. Nah. 1, 7; with מִן Am. 3, 2 *you only have I known*, regarded, loved, *of all the families of the earth.* Gen. 18, 19 יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה *him* (Abraham) *have I known*, regarded, chosen, *that he may command*, etc. With בְּ Ps. 31, 8. parall. רָאָה q. v. no. 2. d. Comp. Ps. 1, 6. bb) Of men as *knowing* God, i. e. as honouring and worshipping him, Hos. 8, 2. 13, 4. Ps. 36, 11. 9, 11 יֹדְעֶיךָ שְׁמֶךָ *who know thy name*, i. e. who worship thee. Job 18, 21 לֹא יָדַע אֵל (אֱלֹהִים) *who knoweth not God*, i. e. who careth not for him, an atheist. 1 Sam. 2, 12. Job 34, 4.

2. *to know*, i. e. *to come to know, to learn, to discover*, e. g. by the sight, Ex. 2, 4. 1 Sam. 22, 3, see above; or by hearing, Gen. 9, 24. Deut. 11, 2. Neh. 13, 10; also *to learn* by experience, *to experience*, Job 5, 25. With an acc. Ecc. 8, 5; כִּי Ex. 6, 7. Is. 45, 6. Ez. 6, 7. 13, 7, 4. 9. 11, 10. al. Often in threats, comp. Engl. *you shall soon know, learn, feel;* Lat. *tu ipse videbis, senties.* Hos. 9, 7 יֵדַע יִשְׂרָאֵל *Israel shall see and know*, shall learn. Job 21, 19 יְשַׁלֵּם אֵלָיו וְיֵדַע *God shall recompense him, so that he shall know*, feel. Is. 5, 19. 9, 8. Ps. 14, 4.—In the Korân a frequent phrase is وسوف يعلمون then they shall know, understand, learn, e. g. Sur. 26, 48; see Schult. Opp. min. ad Job 21, 19.

3. *to know*, i. e. *to become acquainted with*, e. g. a person Deut. 9, 24; a land Num. 14, 31; so Prov. 24, 14.—Often also by euphemism for intercourse with the other sex, e. g. a) Of a man, *to know* a woman, i. e. *to lie with* her, Gen. 4, 17. 25. 1 Sam. 1, 19. al. Also of unnatural lust, sodomy, Gen. 19, 5.—This euphemism is frequent also in verbs of knowing in other languages both oriental and occidental; e. g. Syr. ܝܕܥ, Arab. عرف, Ethiop. ኣኸመረ, Gr. γινώσκω, see Fesselius Advers. Sac. II. 14. Lat. *cognosco* Justin 5, 2; and so even Ital. and Fr. *conoscere, connaître*, although in these the usage is perhaps derived from the Scriptures. b) Of a woman, יָדְעָה אִישׁ *to know a man, to have lain with man*, Gen. 19, 8. Judg. 11, 39; more fully יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר Num. 31, 17. 18. 35. Comp. Ovid. Heroid. 6, 133, 'turpiter illa virum *cognovit* adultera virgo.'

4. *to know*, i. e. *to be acquainted with*, any person or thing; with acc. of pers. Gen. 29, 5. Ex. 1, 8. 2 Sam. 3, 25. Is. 45, 4. 5. Ps. 18, 44 עַם לֹא יְדַעְתִּי יַעַבְדוּנִי *a people* whom *I have not known shall serve me.* 81, 6 שָׂפָה לֹא יְדַעְתִּי *the lip* (language) of one *I knew not.* Job 11, 11. With acc. of thing, Deut. 34, 6 לֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ *no man knoweth his sepulchre*, where it is. Is. 29, 12 לֹא יָדַעְתִּי סֵפֶר *I know not writing*, am unacquainted with writing and reading. Ps. 104, 19. Job 21, 27. 28. 13, 23. al. With לְ of thing Ps. 69, 6; acc. et כִּי 2 Sam. 17, 8. Jer. 10, 23. Ps. 119, 75. With acc. of pron. impl. Job 36, 26 *behold, God is great,* וְלֹא נֵדָע *and we know* him *not*, sc. his greatness. 37, 5. Is. 1, 3. Also יָדַע בְּשֵׁם *to know one by name*, i. e. to know him well, to have familiar intercourse with him, Ex. 33, 12. 17.—Part. Act. יוֹדֵעַ *one who knows* a person or thing. Job 19, 13 יֹדְעַי *those who know me*, my acquaintances. With a genit. of thing, *knowing, skilled, skilful in* any thing. Gen. 25, 27 יוֹדֵעַ צַיִד *skilled in hunting*, a skilful hunter. 1 K. 9, 27 יֹדְעֵי חָיִם *skilled in the sea*, in maritime affairs. Am. 5, 16. Esth. 1, 13.—Part. Pass. יָדוּעַ *known*, with לְ Deut. 1, 13 *men* יְדֻעִים לְשִׁבְטֵיכֶם *known unto your tribes;* dat. impl. v. 15. Poet. c. gen. Is. 53, 3

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יְדוּעַ חֳלִי *known of disease*, i. e. familiar with sickness. for the common prose construction יָדוּעַ לְחָלִי. Comp. Syr. ܝܰܕܺܝܥ known, renowned.

5. *to know* a thing, *to have a knowledge of* it; followed: a) By a subst. in the acc. as יָדַע בִּינָה (see בִּינָה), יָדַע, דַּעַת, *to know understanding, knowledge*, i. e. to excel in knowledge, wisdom, etc. Prov. 17, 27. al. Job 15, 9 מָה־תֵּדַע וְלֹא נֵדַע *what knowest thou and we know* it *not?* 20, 4. 33, 18; with בְּ. *to know of* a thing, Gen. 19, 33. 35. 1 Sam. 22, 15. Jer. 38, 24; עַל id. Job 37, 16; יָדַע בֵּין—לְ *to know* (discern) *between* one thing and another, Jon. 4, 11. 2 Sam. 19, 36. b) By a verb. as the infin. Jer. 1, 6 לֹא יָדַעְתִּי דַּבֵּר. 1 Sam. 16, 18; infin. c. לְ Ecc. 4, 13. 10, 15; a finite verb, Job 32, 22 לֹא יָדַעְתִּי אַכְנֶה *I know not to flatter.* 1 Sam. 16, 16. Neh. 10, 29; so with וְ interposed Job 23, 23. c) By a clause, mostly with כִּי, Gen. 20, 6. 3, 5. Ex. 34, 29. Num. 11, 16. Job 9, 2. 28. al. rarely with כְּי impl. Job 19, 25 יָדַעְתִּי גֹּאֲלִי חָי *I know* that *my redeemer liveth.* Also with אִם *whether* Judg. 18, 5; often with interrog. pronouns, as מִי Gen. 21, 26. 43, 22; מָה Ex. 32, 1. 16, 15; לָמָּה Dan. 10, 20; מַדּוּעַ Josh. 2, 4. 5. etc. d) With an acc. of a pron. impl. as after verbs of speaking; Gen. 48, 19 יָדַעְתִּי בְנִי יָדַעְתִּי *I know, my son, I know*, i. e. I know it. 4, 19. Cant. 1, 8. Job 38, 5. 21. Ps. 139, 14.—Spec. in phrases: aa) מִי יֹדֵעַ *who knoweth?* i. e. no one can well know, c. acc. Ecc. 6, 12. 8, 1 (comp. 3, 21); with אִם—לֹא Ecc. 2, 19. So too as expressing desire and hope, i. q. 'who can tell but,' etc. with fut. 2 Sam. 12, 22 מִי יֹדֵעַ יְחָנֵּנִי יְהוָה *who knoweth?* perhaps *Jehovah may have mercy upon me.* Joel 2, 14. Jon. 3, 9. With אִם and a præt. Esth. 4, 14. bb) יָדַע טוֹב וָרָע *to know good and evil*, to know what is good and what is evil, i. e. to be wise, prudent, Gen. 3, 5. 22; whence עֵץ הַדַּעַת טוֹב וָרָע Gen. 2, 17, the tree of wisdom. Hence young children are said *not to know good and evil* Deut. 1, 29, comp. Is. 7, 15; also old and decrepit persons who are in their second childhood. 2 Sam. 19, 36. See Hom. Od. 18, 228. οἶδα ἕκαστα, Ἰλιόθλά τε καὶ χέρηα· πάρος δ' ἔτι νήπιος ἦα.

6. Absol. *to know, to be knowing, to be wise;* Job 8, 9 *we are of yesterday* וְלֹא נֵדָע *and know nothing*, i. e. are not wise. Ps. 73, 22. Is. 32, 4. 44, 9. 18. 45, 20. 56, 10. Part. יְדָעִים i. q. חֲכָמִים Job 34, 2. Ecc. 9, 11. Hence דַּעַת wisdom, q. v.

Niph. נוֹדַע fut. יִוָּדֵעַ, יִוָּדַע 1. Pass. of of Kal no. 1. *to be perceived, known*, with the eyes; Gen. 41, 21 וְלֹא נוֹדַע כִּי בָאוּ אֶל־קִרְבָּנָה *and it could not be known that they had come into their bellies*, no one could perceive it. 1 K. 18, 36. Ps. 77, 20. 74, 5.

2. *to be* or *become known*, sc. *to* or *by* any one, with לְ Ruth 3, 3; or *by* any thing, with בְּ Ex. 33, 16. Hence genr. a) Of persons, with בְּ of place where, Ps. 76, 2. 79, 10. Prov. 31, 23. Is. 61, 9; or לְ of pers. *to* or *by* whom, Ex. 6, 3. Is. 19, 21. Ez. 20, 5; אֶל Ez. 20, 9. Comp. 1 Sam. 22, 6. Ps. 9, 17. b) Of things, Ex. 2, 14. Lev. 4, 14. Judg. 16, 9. Nah. 3, 17. Impers. *it is known*, with לְ of pers. 1 Sam. 6, 3; כִּי Ex. 21, 36; מִי Deut. 21, 1.

3. Pass. of Hiph. no. 2, *to be made to know, to be taught by experience*, i. q. to be punished, comp. Kal no. 2. Prov. 10, 9 מְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ *he that liveth perversely shall be made to know*, shall be punished. Jer. 31, 19 אַחֲרֵי הִוָּדְעִי *after I was taught* by experience; Luther well, 'nachdem ich gewitzigt bin,' i. e. made wiser.

Piel causat. *to cause to know, to show* one something; with two accus. Job 38, 12.

Pual part. מְיֻדָּע *known*, c. suff. מְיֻדָּעַי *my acquaintance* Ps. 31, 12. 55, 14. 88, 9. 19. Fem. מְיֻדַּעַת *a known thing*, Is. 12, 5 Cheth.

Po. יוֹדֵעַ i. q. Pi. *to show*, and hence *to appoint*, with acc. of pers. 1 Sam. 21, 3. But perhaps it should read הוֹצַדְתִּי for יוֹדַעְתִּי.

Hiph. הוֹדִיעַ, imp. הוֹדַע 1. Causat. of Kal no. 1, *to cause to see, to let perceive, to show;* with two acc. Jer. 16, 21 אוֹדִיעֵם אֶת־יָדִי *I will cause them to see my hand*, i. e. my power. With לְ of pers. Ex. 18, 20 *and shalt show them the way.*

2. *to let know, to show* any thing to any one; with two acc. Gen. 41, 39. Ex. 33, 12. 13. Ez. 20, 11. 22, 2; acc. of thing and dat. of pers. Deut. 4, 9. Ps. 145, 12. Neh. 9, 14; acc. of pers. and a whole clause, Job 10, 2. 1 Sam. 6, 2. 1 K.

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1, 27; comp. Josh. 4, 22; acc. of thing, Ps. 77, 15. 98, 2. Job 26, 3.

3. *to make known. to acquaint, to teach*, with acc. of pers. Job 38, 3. 40, 7. 42, 4; dat. Prov. 9, 9; acc. of thing Ex. 18, 16; two acc. of pers. and thing Is. 40, 14. Ps. 16, 11. 51, 8; acc. of pers. and infin. c. לְ Prov. 22, 19. Spec. *to teach* by experience, or by punishment, i. q. to punish; comp. Kal no. 2. Judg. 8, 16 he took *thorns of the desert and threshing-sledges*, וַיֹּדַע בָּהֶם אֶת אַנְשֵׁי סֻכּוֹת *and with them made the men of Succoth know*, i. e. punished them, prob. by crushing them with the drays upon a layer of thorns; see חוּשׁ no. 2. Sept. and Vulg. ἐλοιδόησεν, *contrivit*, as if from Heb. וַיָּדָשׁ, which seems indeed better adapted to the context, than is the common reading.

Hoph. חוּדַע *to be made known, to become known*. with אֶל of pers. Lev. 4, 23. 28. Part. fem. מוּדַעַת Is. 12, 5 Keri.

Hithp. הִתְוַדַּע *to make oneself known, to let oneself be known*. Gen. 45, 1; *to reveal oneself*, c. אֶל Num. 12, 6.

Deriv. יְדִיד, יָדָע, יִדְּעֹנִי, יַדָּע, מַדָּע, מוֹדָע, מוֹדַעַת, and the pr. names יְדִידְיָה, יְדִיעֲאֵל, יַחְדִּיאֵל, יָדָע.

יְדַע Chald. fut. יְנַדַּע Dan. 2, 9. 30. 4, 14; i. q. Heb. *to know*. Spec.

1. *to perceive, to understand*, Dan. 2, 8. 5, 23.

2. *to come to know, to learn, to discover*, Dan. 4, 6. 6, 11.

3. *to know, to have knowledge of*, Dan. 5, 22. Part. pass. יְדִיעַ לְהֶוֵא לְמַלְכָּא *be it known unto the king*, Ezra 4, 12. 13.

Aph. הוֹדַע, fut. יְהוֹדַע, part. מְהוֹדַע, *to make known, to show*, with dat. of pers. Dan. 2, 15. 17. 28; acc. as suff. Dan. 2, 23. 29. 4, 15. 5, 15. 16. 17. 7, 16.

Deriv. מַנְדַּע.

יָדָע (knowing, wise) *Jada*, pr. n. m. 1 Chr. 2, 28. 32.

יְדַעְיָה (Jehovah cares for him) *Jedaiah*, pr. n. m. 1 Chr. 9, 10. 24, 7. Comp. Zech. 6, 10. 14.

יִדְּעֹנִי m. (r. יָדַע) plur. יִדְּעֹנִים.

1. Pr. *knowing, wise*; and hence *a wizard, sorcerer*, Lev. 19, 31. 20, 6. Deut. 18, 11. 1 Sam. 28, 3. 9. Comp. عَالِم pr. knowing, wise, magus; so Engl. *wizard* is pr. a wise man.

2. *a wizard spirit*, spirit of divination, by which wizards were supposed to be attended, Lev. 20, 27. Comp. אוֹב no. 2. a.

יָהּ *Jah*, a poetic form from יְהוָה *Jehovah*, or rather from the more ancient pronunciation יַהְוֶה, whence by apocope יָחוּ (as יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה), and then יָהּ by dropping the unaccented וּ, see Lehrg. p. 157. Both these forms (יָחוּ and יָהּ) are promiscuously used at the end of many compound pr. names, as אֶלְיָהוּ and אֶלִיָּה, יִרְמְיָהוּ and יִרְמְיָה, יְשַׁעְיָהוּ and יְשַׁעְיָה; the latter always in such cases without Mappik. The form יָהּ is chiefly employed in certain customary formulas or refrains; as הַלְלוּ־יָהּ *hallelujah. praise ye Jehovah*. Ps. 104, 35. 105, 45. 106, 1. 48. 111, 1. 112, 1. 113, 1. al. Further, e. g. Ps. 89, 9. 94, 7. 12. Is. 38, 11. Ex. 15, 2 עָזִּי וְזִמְרָת יָהּ *Jah is my glory and* my *song*. Ps. 118, 14. Is. 12, 2. Ps. 68. 5 בְּיָהּ שְׁמוֹ *Jah is his name*, see in בְּ lett. C. Is. 26, 4.—This form is also retained in the Syriac in a few doxologies, as ܫܒܚܐ ܠܝܗ *glory to Jah*; Assem. Bibl. Orient. II. 230. III. 579.

* יָהַב i. q. נָתַן, *to give, to set, to put*; a verb defective and rare in Hebrew, but very common in the kindred languages; Chald. יְהַב, Syr. ܝܗܒ, Arab. وهب, Eth. ወሀበ. Once in Præt. Ps. 55, 23 הַשְׁלֵךְ עַל־יְהוָה יְהָבְךָ *cast upon Jehovah* what *he hath given* (or laid upon) *thee*, i. e. thy lot, for אֲשֶׁר יְהָבְךָ. The person *to* whom, is often thus expressed after a verb of giving, by a suffix pron. e. g. נְתַתִּנִי Josh. 15, 19; comp. in r. נָתַן no. 1. Others here take יְהָב as a subst. *lot, burden, trouble*.—Elsewhere only in imper. הַב once Prov. 30, 15; usually with He parag. הָבָה, f. הָבִי Ruth 3, 15. plur. הָבוּ Ps. 29, 2. a) *give, give here*. Gen. 29, 21. Job 6, 22. 2 Sam. 16, 20 הָבוּ לָכֶם עֵצָה *give ye counsel!* b) *set, put, place*, 2 Sam. 11, 15. Deut. 1, 13 הָבוּ לָכֶם אֲנָשִׁים *set ye for yourselves men*, i. e. appoint. Josh. 18, 4. c) Adv. of exhorting, of incitement, *come, come on! go to!* Gen. 11, 3. 4. 7. 38, 16. Ex. 1, 9.

Arab. هَبْ give, grant.—For הָבוּ Hos. 4, 18, see Index.

Deriv. חַבְהֲבִים.

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יָהַב Chald. Dan. 3, 28, imp. הַב Dan. 5, 17; part. act. יָהֵב 2, 21, pass. יְהִיב, יְהַב; Præt. pass. יְהִיבוּ Dan. 7, 11. 12. Ezra 5, 14. The fut. and inf. are borrowed from נְתַן; comp. Syr. ܢܬܰܠ, fut. ܢܶܬܠ from ܢܰܬܠ i. q. נְתַן.—*To give, to set*, i. q. Hebr.

1. *to give*, with acc. and dat. Dan. 2, 21. 23. 37. 5, 17. 19. 7, 4. 6; *to give* or *deliver over* Dan. 2, 38. Ezra 5, 12; with acc. *to offer*, *to yield*, Dan. 3, 28. יָהַב טַעֲמָא *to give account* Dan. 6, 3.

2. *to set*, *to put*, *to lay* a foundation, Ezra 5, 16; in the fire Dan. 7, 11.

Ithpe. אִתְיְהַב, fut. יִתְיְהַב, part. מִתְיְהַב, *to be given*, *to be delivered over*, Dan. 4, 13. 7, 25. Ezra 4, 20. 6, 4. 8. 9.

יָהַב Ps. 55, 23, see in r. יָהַב.

* יָהַד a secondary root, denom. from יְהוּדָה, יְהוּדִי, *Judah*, r. יָדָה.

Hithp. הִתְיַהֵד pr. *to make oneself a Jew*, *to become a Jew*, by embracing the Jewish religion, Esth. 8, 17. So Eth. †PUP, Arab. هَادَ to become a Jew, from هُودٌ Jews, for يَهُودٌ. See in יְהוּד.

יְהַד see יְהוּד no. 2.

יְהַדַּי or יְהוֹדַי (for יְהוֹדָיָה whom Jehovah directs, r. הָדָה) *Jahdai*, pr. n. m. 1 Chr. 2, 47.

יָהּ *Jehovah*, see in יָהּ.

יַהֲוֹא (for יְהַהְוֹא i. q. יְהוֹהוֹא Jehovah is He, comp. אֱלִיהוּא, אֲבִיהוּא, and the same contraction in יֵשׁוּ) *Jehu*, pr. n. a) A king of Israel who destroyed the family of Ahab, r. 884–856 B. C. He was hostile to idolatry, but of great cruelty, 1 K. 19, 16. 2 K. c. 9. 10. b) A prophet in Samaria in the reign of Baasha, 1 K. 16, 1. 2 Chr. 19, 2. 20, 34. c) 1 Chr. 2, 38. d) ib. 4, 35. e) ib. 12, 3.

יְהוֹאָחָז (whom Jehovah holds, sustains, r. אָחַז) *Jehoahaz*, pr. n. a) A king of Israel, r. B. C. 856–840, the son of Jehu, 2 K. 10, 35. 13, 1–9. b) A king of Judah, r. 611 B. C. the son of Josiah, 2 K. 23, 31–35. 2 Chr. 36, 1; written also יוֹאָחָז, v. 2. Sept. Ἰωαχάζ.

יְהוֹאָשׁ (whom Jehovah bestowed, אָשׁ prob. from obsol. אוּשׁ, آسَ, donavit,) *Jehoash*, pr. n. a) A king of Judah 877–838 B. C. the son of Ahaziah, 2 K. 12, 1. 21. 14, 13; written also יוֹאָשׁ ib. 11, 2. 12, 20. b) A king of Israel 840–825 B. C. the son of Jehoahaz, 2 K. 13, 10–25; written also by contraction יוֹאָשׁ ib. v. 9. Sept. Ἰωάς.

יְהוּד apocop. from יְהוּדָה. 1. *Judah*, i. e. the land of Judah, *Judea*. Dan. 2, 25 בְּנֵי גָלוּתָא דִי יְהוּד *the captives of Judea*. 5, 13. 6, 14. Ezra 5, 1. 8. Arab. يَهُودُ, هُودٌ, collect. the Jews. Hence denom. הִתְיַהֵד, see in יָהַד.

2. *Jehud*, written יְהֻד, pr. n. of a town of the Danites, Josh. 19, 45.

יְהוּדָה (pr. verbal from fut. Hoph. of יָדָה, *celebrated*, *lauded*, comp. Gen. 29, 35. 49, 8) pr. n. *Judah*.

1. The fourth son of Jacob, born of Leah, Gen. 29, 35. 35, 23; also the tribe descended from him, מַטֵּה יְהוּדָה Num. 1, 27. בֵּית יְ׳ 2 Sam. 2, 7. 10, בְּנֵי יְ׳ Num. 1, 26; the bounds of whose territory are described in Josh. c. 15. הַר יְהוּדָה *the mountains of Judah*. Josh. 15, 48. After the secession of the ten tribes, the name of Judah was given to the subsequent kingdom, which comprised the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis. The other kingdom was called יִשְׂרָאֵל Israel, and also אֶפְרַיִם Ephraim; the latter chiefly in the prophets. Hence אַדְמַת יְהוּדָה *the land of Judah*, the kingdom of Judah, Is. 19, 17. עִיר יְהוּדָה *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28, i. q. עִיר דָּוִד 2 K. 14, 20.—After the carrying away of the ten tribes and after the Babylonish exile, the name *Judah*, *Judea*, was applied to the whole country of the Israelites, Hagg. 1, 14. 2, 2.—Where the land, *Judea*, is signified. יְהוּדָה is fem. Is. 7, 6. Joel 4, 20. Ps. 114, 2; where the people is intended, *the Jews*, it is masc. Is. 3, 8. Hos. 4, 15. al. but also coupled with a fem. Nah. 2, 1. Jer. 14, 2. al.

2. Of several persons: a) Neh. 11, 9. b) Ezra 3, 9. Neh. 12, 8. c) Neh. 12, 34. d) ib. v. 36.

יְהוּדִי plur. יְהוּדִים, sometimes יְהוּדִיִּים Esth. 4, 7. 8, 1. 7. 13. 9, 15. 18, Cheth.

1. As a gentile name, *a Jew*, *the Jews*. a) A member of the kingdom of Judah

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2 K. 16, 6. 25, 25. Jer. 32, 12. 38, 19. al. b) In the later Hebrew, after the carrying away of the ten tribes, put for any *Hebrew*, *the Hebrews*, Neh. 1, 2. 2, 16. Esth. 3, 4 sq. 4, 3 sq. 8, 1. al. Fem. יְהוּדִיָּה *a Jewess* 1 Chr. 4, 18.

2. *Jehudi*, pr. n. m. Jer. 36, 14. 21.

יְהוּדַי Chald. *a Jew*, only in plur. יְהוּדָאִין, st. emphat. יְהוּדָיֵא, *the Jews*, Dan. 3, 8. Ezra 4, 12. 5, 1. 5.

יְהוּדִית f. 1. Gentile n. fem. of יְהוּדִי, as Adv. *Judaicè*, *in Jewish*, i. e. in the Jews' language, 2 K. 18, 26. Neh. 13, 24.

2. *Judith*, pr. n. of the wife of Esau, Gen. 26, 34.

***יְהוָֹה** *Jehovah*, pr. n. of the supreme Deity, הָאֱלֹהִים, among the Hebrews. The later Hebrews, for several centuries before the Christian era, either misled by a false interpretation of certain laws (Ex. 20, 7. Lev. 24, 16), or following out some ancient superstition, regarded this name as too sacred to be uttered, as the ineffable name which they scrupled even to pronounce; see Philo Vit. Mosis T. III. p. 519, 529, ed. Colon. Jos. Antt. 2. 12. 4. Hence in the sacred text, wherever this ὄνομα ἄῤῥητον was written, they substituted for it in reading, or pronounced for it the word אֲדֹנָי; and for this reason the vowels of the name אֲדֹנָי are in the Masoretic readings every where written with the four letters יהוה. The initial Yod, however, takes only a simple Sheva, and not the composite one, יְהוָֹה not יֲהוָֹה; while prefixes receive the same points as if followed by אֲדֹנָי, e. g. לַיהוָֹה, בַּיהוָֹה, מֵיהוָֹה. This practice must already have existed in the time of the LXX interpreters; since they uniformly render יהוה by ὁ Κύριος i. e. אֲדֹנָי. The Samaritans also followed the same custom; pronouncing however instead of יהוה the word שִׁימָא i. q. הַשֵּׁם. Wherever the sacred text has אדני יהוה, in order not to repeat אֲדֹנָי twice in succession, the Jews pronounce אֲדֹנָי אֱלֹהִים, and write אֲדֹנָי יֱהוִֹה.

Hence it appears that the name יְהוָֹה is furnished not with its own vowels, but with those of another word; and the question arises, what are its true and genuine vowels? Many interpreters regard it as for יַהֲוֹה, after the analogy of יַעֲקֹב, פַּרְעֹה, justly appealing to the authority of several ancient writers, who relate that the God of the Hebrews was called *ΙΑΩ*, e. g. Diod. Sic. 1. 94, ἱστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοῖς Ἰουδαῖοις Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrob. Sat. 1. 18. Hesych. v. Ὀζείας. Clem. Alex. Strom. p. 666. Oxon. See more, Thesaur. p. 577. To this may be added, that the same form is conspicuous as the name of God on the gems of the Egyptian Gnostics; Iren. adv. Hæres. I. 34. Bellermann über die Gemmen der Alten mit dem Abraxasbilde, I, II. Not very unlike is the form *ΙΕΥΩ* of Philo Byblius ap. Euseb. Præp. Evang. 10. 11; and *ΙΑΟΥ* (יָהוּ) ap. Clem. Alex. Strom. V. p. 562.—Others, as Reland in his Decad. Exercitatt. de vera pronunciatione nominis Jehova, Traj. ad. Rh. 1707, following the Samaritans, suppose it anciently to have been pronounced יַהְוֶה, and have a support for their opinion in the abbreviated forms יָהוּ and יָהּ. So Theodoret Quæst. 15 in Exod. καλοῦσι δὲ αὐτὸ Σαμαρεῖται *ΙΑΒΕ*, Ἰουδαῖοι δὲ *ΑΙΑ* (אֶהְיֶה); Cod. Aug. *ΙΑ*.—Even those who regard יְהוָֹה as the true pronunciation, as Michaelis in Supplem. p. 254, are not destitute of some apparent grounds; for the abbreviated syllables יְהוּ and יוּ, which stand first in many compound proper names, can be so readily explained from no other form.—But those only waste their time and labour, who endeavour to refer this name to a foreign origin, or assign to it any special relation with *Ju*-piter, *Jov*-is, or the like.

My own view coincides with that of those, who regard this name as anciently pronounced יַהְוֶה, like the Samaritans; since from this all the apocopated forms can be more readily derived (יָהוּ, יָהּ, יְהוֹ, for יַהְוֶ, יְהַי); and because allusion is made in the O. T. to such an etymology; e. g. Ex. 3, 14 אֶהְיֶה אֲשֶׁר אֶהְיֶה *I shall be what I am*, (comp. Rev. 1, 4. 8. ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,) the name יהוה being derived from the verb הָיָה *to be*, and regarded as designating God as *eternal*, *immutable*, who will never be other than the same. A like allusion is

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found in Hos. 12, 6 יְהוָה זִכְרוֹ *Jehovah* is *his name*, i. e. the Eternal, the Immutable. Comp. also the Inscription on the Saitic temple of Isis, Plut. de Iside et Osir. 9. *ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον.* See Tholuck on the Hypothesis of the Egyptian or Indian origin of the name Jehovah, Vermischte Schriften I. p. 377 sq. transl. in Bibl. Repos. IV. p. 89 sq. 1834. Hengstenb. Authentie des Pentat. I. p. 204 sq.

As to the *usus loquendi* of this name, some of the differences of usage between it and אֱלֹהִים or אֱלֹהִים have already been noted; see in אֱלֹהִים B. no. 6. It may be further added, that in the prophetical books for the most part only יְהוָה is employed, as being the more august and venerable name; אֱלֹהִים being there used of the true God only in certain formulas, as Is. 13, 19. 53, 4. Jer. 35, 4. etc. On the other hand, in certain other usual formulas, יְהוָה alone is employed, e. g. נְאֻם יְהוָה, כֹּה אָמַר יְהוָה, חַי יְהוָה, דְּבַר יְהוָה, נְבֻאַת יְהוָה, etc. Thes. p. 578.—Spec. we may note:

a) יְהוָה אֱלֹהִים, i. e. *Jehovah God*, comm. the LORD GOD, by apposition, and not as some would have it *Jehovah of gods*, i. e. chief, or prince of gods. This is the customary appellation of Jehovah in Gen. c. 2. 3; elsewhere less frequent, as Ex. 9, 30. 2 Sam. 7, 22. 1 Chr. 28, 20. 29, 1. 2 Chr. 1, 9. 6, 41. 42. Ps. 72. 18. Jon. 4. 6; also יְהוָה אֱלֹהִים 1 Sam. 6, 20. 1 Chr. 22, 1. 19. 2 Chr. 32, 16. Far more frequent is this compound form when followed by a genit. as יְהוָה אֱלֹהֵי יִשְׂרָאֵל Josh. 7, 13. 19. 20. 8, 30. 9, 18. 19. al. יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם Deut. 1, 21. 6, 3. 27, 3; יְהוָה אֱלֹהֶיךָ, יְהוָה אֱלֹהֶיהָ Deut. 1, 1. 31. 2. 7. 4, 5. 18, 16. 26, 14. al.

b) יְהוָה צְבָאוֹת *Jehovah (God) of hosts*, i. e. of the celestial armies, see in צָבָא no. 2. b.

c) אֲדֹנָי יְהוִה, for the points in יְהוִה see above at the close of the first paragraph; 2 Sam. 7. 18. 19. Is. 50. 4. Jer. 32, 17; also very freq. in Ezekiel.

d) לִפְנֵי יְהוָה, see in לִפְנֵי, under art. פָּנָה D.

יְהוֹזָבָד (whom Jehovah bestows, r. זָבַד) *Jehozabad*, pr. n. m. a) 1 Chr. 26, 4. b) 2 K. 12, 22. c) 2 Chr. 17, 18.

יְהוֹחָנָן m. (whom Jehovah bestows, r. חָנַן, q. d. *Θεοδώρος*) *Jehohanan*, pr. n. a) A military commander under Jehoshaphat, 2 Chr. 17, 15. 23, 1. b) 2 Chr. 28, 12. c) 1 Chr. 26, 3. d) Neh. 12, 13. e) ib. 6, 18. f) Ezra 10, 6, contr. יוֹחָנָן Neh. 12, 22. 23. g) Ezra 10, 28. h) Neh. 12, 42.—See יוֹחָנָן. Hence Greek *Ἰωαννῆς* and *Ἰωάννης*.

יְהוֹיָדָע m. (whom Jehovah knows, favours, r. יָדַע) *Jehoiada*, pr. n. m. a) A priest of great authority in the kingdom of Judah, 2 K. 11, 4. al. b) 2 Sam. 8, 18. 20. 23. c) 1 Chr. 27, 34. d) ib. 12, 27.—Hence contr. יוֹיָדָע q. v.

יְהוֹיָכִין m. (whom Jehovah hath appointed, r. כּוּן) pr. n. *Jehoiachin*, son of Jehoiakim, king of Judah B. C. 600, 2 K. 24. 6. 8–17. The same name is written יוֹיָכִין Ez. 1, 2: יְכָנְיָה Esth. 2, 6. Jer. 27. 20. 28, 4; יְכָנְיָהוּ for יְכֹן יְהוּ Jer. 24, 1 Chethibh; and כָּנְיָהוּ Jer. 22, 24. 28. 37, 1.

יְהוֹיָקִים m. (whom Jehovah hath set up, r. קוּם) pr. n. *Jehoiakim*, son of Josiah, king of Judah 611–600 B. C. 2. K. 23, 34. 36. 24, 1. Jer. 1, 3. His former name was אֶלְיָקִים q. v.

יְהוֹיָרִיב and יוֹיָרִיב (whom Jehovah defends, r. רִיב) pr. n. *Jehoiarib, Joiarib*, a distinguished priest at Jerusalem, 1 Chr. 9, 10. 24. 7. Ezra 8. 16. Neh. 11, 10. 12, 6. 19. Hence Gr. *Ἰωαρίβ* 1 Macc. 2, 1.

יְהוּכַל (potent, verbal fut. Hoph. from יָכֹל) *Jehucal*. pr. n. m. Jer. 37 3; for which contr. יוּכַל Jer. 38, 1.

יְהוֹנָדָב and יוֹנָדָב (whom Jehovah impels, r. נָדַב) *Jehonadab, Jonadab*, pr. n. a) A son of Rechab, an ancestor of the nomadic Rechabites, who bound his tribe by a vow to abstain from wine. 2 K. 10, 15. Jer. 35, 6. See רֵכָב. b) 2 Sam. 13, 5 sq.

יְהוֹנָתָן and יוֹנָתָן (whom Jehovah gave, r. נָתַן, Gr. *Θεοδώρος*.) *Jonathan*, pr. n. m. a) A son of Saul, celebrated for his noble friendship towards David, 1 Sam. c. 13–31. b) A son of Abiathar, 2 Sam. 15, 27. 36. 1 K. 1, 42. 43.—Also of several others, called only יְהוֹנָתָן, viz. c) A son of Gershom, an idolatrous

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priest, Judg. 18, 30. d) 2 Sam. 21, 21. 1 Chr. 20, 7. 27, 32. e) 2 Chr. 27, 25. f) 2 Chr. 17, 8. g) Jer. 37, 15. 20. 38, 26. h) Neh. 12, 18.—See more in יוֹנָתָן.

יְהוֹסֵף i. q. יוֹסֵף (by Chaldaism not contracted, r. יָסַף) *Joseph*, pr. n. Ps. 81, 6, poetically for the nation of Israel. See יוֹסֵף.

יְהוֹעַדָּה (whom Jehovah adorns, r. עָדָה) *Jehoaddah*, pr. n. m. 1 Chr. 8, 36; for which 9, 42 יַעְרָה.

יְהוֹעַדָּן (fem. of preced.) *Jehoaddan* pr. n. f. 2 Chr. 25, 1. 2 K. 14, 2 Keri; but יחוּדין Cheth.

יְהוֹצָדָק and יוֹצָדָק (whom Jehovah makes just, r. צָדַק) *Jehozadak, Jozadak*, pr. n. of the father of Joshua the high priest, Hagg. 1, 1. 12. Ezra 3, 2. 8. 5, 2.

יְהוֹרָם (whom Jehovah has exalted, r. רוּם) *Jehoram, Joram*, pr. n. a) A king of Judah 891–884 B. C. son of Jehoshaphat, 2 K. 8, 16–24. b) A king of Israel 896–884 B. C. son of Ahab, 2 K. c. 3. c) A priest 2 Chr. 17, 8.—Written also contr. יוֹרָם.

יְהוֹשֶׁבַע (Jehovah is her oath, i. e. worshipper of Jehovah, comp. אֱלִישֶׁבַע) *Jehosheba*, pr. n. of a daughter of king Joram, and wife of Jehoiada the priest. 2 K. 11, 2; written in 2 Chr. 22, 11 יְהוֹשַׁבְעַת.

יְהוֹשֻׁעַ and יְהוֹשֻׁעַ (Jehovah his help, r. יָשַׁע, comp. אֱלִישׁוּעַ, Germ. *Gotthilf*,) *Jehoshua, Joshua*, pr. n. m. a) The minister and assistant of Moses, afterwards his successor and leader of the Israelites, the son of Nun, Ex. 17, 9. 24, 13; elsewhere called also הוֹשֵׁעַ Num. 13, 8. 16; see also יֵשׁוּעַ. b) A high priest contemporary with Zerubbabel, Zech. 3, 1. 6, 11. Hagg. 1, 1. 12; see also יֵשׁוּעַ. c) 1 Sam. 6, 14. 18. d) 2 K. 23, 8.—Sept. Ἰησοῦς, Vulg. *Josua*.

יְהוֹשָׁפָט (whom Jehovah judgeth, i. e. whose cause he sustains,) pr. n. *Jehoshaphat*. a) A king of Judah, 914–889 B. C. son of Asa, 1 K. 22, 41–51. From him the valley between Jerusalem and the Mount of Olives is supposed to have received the same name, Joel 4, 2. 12. 2 Chr. c. 20. See Bibl. Res. in Palest. I. p. 396. b) The recorder or annalist of king David, 2 Sam. 8, 16. 20, 24. c) 1 K. 4, 17. d) The father of Jehu king of Israel, 2 K. 9, 2. 14.

יְהֵיר adj. (r. יָהַר) *elated, proud, arrogant*, Prov. 21, 24. Hab. 2, 5.—Chald. and Talmud. id. אִתְיְהַר to be proud; יְהִירוּת, יוּהֲרָא, pride.

יְהַלְלְאֵל (who praises God, r. הָלַל) *Jehalelel*, pr. n. m. a) 2 Chr. 29, 12. b) 1 Chr. 4, 16.

יַהֲלֹם m. (r. הָלַם) a species of *hard gem*, so called from *beating*, hammering, Ex. 28, 18. 39, 11. Ez. 28, 13. Several of the ancient versions render it ὄνυξ, ὀνύχιον, *the onyx*, which is not improbable. Others, *adamant*, but less well; so Braun de Vestitu Sacerdotum, II. 13.

* יָהַס obsol. root, Arab. وهس *to tread down, to trample upon*.—Hence

יַהַץ Is. 15, 4. Jer. 48, 34, elsewhere יָהְצָה, (place trodden down.) *Jahaz, Jahazah*, pr. n. of a Moabitish city situated near the desert, afterwards reckoned to the tribe of Reuben and assigned to the priests. Num. 21, 23. Deut. 2, 32. Josh 13. 18. 21, 36. Judg. 11, 20. 1 Chr. 6, 63. Jer. 48, 34.—In several of these examples the final ה in יָהְצָה is local; as Num. Deut. l. c.

* יָהַר a root not in use, prob. *to be high, tumid*, kindr. with הָרָה, חַר. Arab. كَثِيب a prominent heap of sand.—Hence יְהִיר.

יוֹאָב (whose father is Jehovah) pr. n. *Joab*. a) The nephew and chief military officer of David, 2 Sam. 2, 24. 1 K. 2, 5. 22. al. b) 1 Chr. 4, 14. c) Ezra 2, 6. 8, 9. Neh. 7, 11.

יוֹאָח (whose brother i. e. helper is Jehovah) pr. n. *Joah*. a) A son of Asaph, the recorder or annalist of Hezekiah, 2 K. 18, 18. Is. 36, 3. b) The annalist of king Josiah, 2 Chr. 34, 8. c) 1 Chr. 6, 6. 2 Chr. 29, 12. d) 1 Chr. 26, 4.

יְהוֹאָחָז see יְהוֹאָחָז.

יוֹאֵל (Jehovah is his God, i. e. worshipper of Jehovah,) pr. n. *Joel*. a) A pro-

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phet, son of Pethuel, Joel 1, 1. b) The eldest son of Samuel, 1 Sam. 8, 2. c) A son of king Uzziah 1 Chr. 6, 21; for which, by a manifest error in transcribing, is read in v. 9 שְׁאוּאֵל.—Also of several other persons; see Thesaur. p. 582.

יוֹאָשׁ (i. q. יְהוֹאָשׁ q. v.) *Joash*, pr. n. m. a) See in יְהוֹאָשׁ a. b) See ibid. b. c) The father of Gideon Judg. 6, 11. d) 1 K. 22, 26. 2 Chr. 18, 25. e) 1 Chr. 12, 3. f) ib. 4, 22.

יוֹב *Job*, pr. n. of a son of Issachar Gen. 46, 13; perhaps an error in copying for יָשׁוּב Num. 26, 24. 1 Chr. 7, 1 Keri.

יוֹבָב (i. q. יָבָב desert, see in r. יָבַב) *Jobab*, pr. n. a) A people of Arabia, descended from Joktan, Gen. 10, 29. 1 Chr. 1, 23. A trace of this tribe is to be found perhaps in Ptolemy, who mentions a people on the eastern coast of Arabia near the Sacalitæ, whom he calls Ἰωβαρῖται, or as Salmasius and Bochart conjecture Ἰωβαβῖται, changing the ρ into β. See Bochart Phaleg II. 29. b) A king of Idumea Gen. 36, 33. 34. 1 Chr. 1, 44. 45. c) A king of the Canaanites Josh. 11, 1. d) 1 Chr. 8, 9. e) ib. 8, 18.

יוֹבַל comm. see in no. 2, (r. יָבַל II,) onomatopoetic, i. q. Lat. *jubilum*, Germ. *Jubel*, comp. Engl. *jubilee*, signifying *a cry of joy, joyful shout*, and then transferred to the *sound* or *clangour of trumpets*, trumpet signal, alarm, like תְּרוּעָה q. v.—Roots of like sound and signification denoting *outcry, clamour*, as the expression both of joy and pain, (since the two are often hardly to be distinguished, and are frequently expressed by the same words, comp. צָהַל, רוּעַ,) are in the Semitic tongues יָלַל, ولول, אָלַל, also רָבַב, ابب; Gr. ὀλολύζειν, ἀλαλάζειν, Lat. *ejulare, ululare*; in the Teutonic dialects, Swed. *jolen*, whence the ancient Scandinavian festival called *Jul* (Engl. *Yule*), Dutch *joelen*, comm. Germ *jodeln*. In all these syllables *jôl, jobl, jodl*, the primitive idea is *to cry io*; comp. Lat. *io triumphe*. Hence

1. קֶרֶן הַיּוֹבֵל *the horn of jubilee, signal-horn*, i. e. with which a signal of attack or alarm is sounded, Josh. 6, 5; also ellipt. יוֹבֵל Ex. 19, 13. Plur. שׁוֹפְרוֹת יוֹבְלִים Josh. 6, 6, with art. שׁוֹפְרוֹת הַיּוֹבְלִים 6, 4. 8. 13, *trumpets of jubilee* (for the plur. form see note) i. e. with which a signal is given, *alarm-trumpets*, signal trumpets. Between קֶרֶן הַיּוֹבֵל *the signal-horn* and שׁוֹפַר הַיּוֹבֵל *the signal-trumpet*, there seems to have been no difference, see Josh. 6, 4, comp. v. 5. 6.—בִּמְשֹׁךְ הַיּוֹבֵל Ex. 19, 13, and בִּמְשֹׁךְ בְּקֶרֶן הַיּוֹבֵל Josh. 6, 5, *when the signal-horn is sounded*, i.q. elsewhere בְּתָקְעַ בְּשׁוֹפָרוֹת, comp. Josh. 6, 4 and v. 5.—The Chaldee translator and the Rabbins by an absurd conjecture interpret יוֹבֵל *a ram*, and קֶרֶן הַיּוֹבֵל *the ram's horn*; nor are several modern conjectures much better, for which see Fuller's Miscell. IV. 8. Carpzov. Apparat. Antiqu. Cod. sac. p. 449. Bochart Hieroz. I. lib. 2. c. 43.

Note. The plural שִׁמְרוֹת הַיּוֹבְלִים *trumpets of alarms*, which stands where we should expect שׁ הַיּוֹבֵל, depends on an idiom of the Hebrew language, which has hitherto been overlooked by Grammarians; see Heb. Gram. § 106. 3. In Hebrew, as in Syriac (Hoffmann Gramm. Syr. p. 254). there are three modes of forming the plural of compound nouns, or nouns in construction, viz. either: a) The governing noun alone is put in the plural, and this is much the most common method, as גִּבּוֹר חַיִל, plur. גִּבּוֹרֵי חָיִל; or b) The Genitive or noun governed is also put in the plural, as גִּבֹּרֵי חֲיָלִים 1 Chr. 7, 5, שָׂרֵי מִסִּים for שָׂרֵי הַמַּס Ex. 1, 11, בְּנֵי אֵלִים Ps. 29, 2 for בְּנֵי אֵל; or further: c) The governing noun remains unchanged, and the Genitive alone is made plural, of which a striking example is the phrase בֵּית אֲבוֹת 'houses of fathers,' for בָּתֵּי אָב, see in בַּיִת no. 11.—The example above in question belongs to the second form, lett. b.

2. שְׁנַת הַיּוֹבֵל Lev. 25, 13. 15. 31. 40, and ellipt. יוֹבֵל ib. v. 28. 30. 33, (comm. gender, m. Num. 36, 4, but often fem. on account of the ellipsis of שָׁנָה Lev. 25, 10,) *the year of jubilee*, Vulg. *annus jubileus, annus jubilei*, so called from *the sounding of trumpets* on the tenth day of the seventh month, by which it was announced to the people, Lev. 25, 9. It occurred every *fiftieth* year, Lev. 25, 10.

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11. Jos. Ant. 3. 12. 3; not as some suppose in the forty-ninth; and according to the Mosaic law, in this year all lands which had been sold returned to their first possessor. all slaves were to be set free, and the lands lay untilled. Sept. ἔτος ἀφέσεως, ἄφεσις.

יוּבָל m. 1. *a river, stream of water*, Jer. 17, 8. R. יָבַל I.

2. *Jubal*, pr. n. of a son of Lamech, and the inventor of music, Gen. 4, 21. The name *Jubal* signifies perhaps pr. *jubilum*, or the sound of trumpets and other instruments, i. e. *music*, kindr. with יוֹבֵל; and was afterwards applied to its inventor.—R. יָבַל II.

יוֹזָבָד (i. q. יְהוֹזָבָד) *Jozabad*, pr. n. of several Levites, a) 2 Chr. 31, 13. b) Ezra 8, 33. 10, 23. c) 10, 22.

יוֹזָכָר (whom Jehovah remembers) *Jozachar*, pr. n. of the murderer of king Joash, 2 K. 12, 22. In 2 Chr. 24, 26 written זָבָד, a manifest error in transcribing.

יוֹחָא (perh. contr. from יוֹחַיְתָה whom Jehovah revives, comp. מִרְכָּת for מִרְכָּבָת) *Joha*, pr. n. m. a) 1 Chr. 8, 16. b) 11, 45.

יוֹחָנָן (i. q. יְהוֹחָנָן where see) *Johanan*, pr. n. as contracted borne also: a) By two of David's officers, 1 Chr. 12, 4. 12. b) A son of king Josiah 1 Chr. 3, 15. c) A priest ib. 5, 35. d) 2 K. 25, 23. Jer. 40, 8. e) 1 Chr. 3, 24. f) Ezra 8, 12.

יוֹטָה see יָטָה.

יוֹיָדָע (i. q. יְהוֹיָדָע q. v.) pr. n. *Joiada*. Neh. 3, 6. 12, 10.

יוֹיָכִין see יְהוֹיָכִין.

יוֹיָקִים (i. q. יְהוֹיָקִים) *Joiakim*, pr. n. m. Neh. 12, 10.

יוֹיָרִיב (i. q. יְהוֹיָרִיב) *Joiarib*, pr. n. a) See יְהוֹיָרִיב. b) Neh. 11, 5.

יוֹכֶבֶד (whose glory is Jehovah, r. כָּבַד) *Jochebed*, pr. n. of the mother of Moses and wife of Amram, Ex. 6, 20. Num. 26, 59.

יוּכַל *Jucal*, see יְהוּכַל.

* יוֹם a root not in use, prob. *to be warm, hot*, like the kindred roots חָמַם, חוּם, יָחַם, חמי; the ח being gradually softened into ה and so into י; see p. 370. And as there exist three roots with the harsher guttural, חוּם, חָמַם, חָמַה; so also with the softer letter, יוֹם, יָמַם, יָמַה.—From the root יוֹם come יוֹם day, יַמִּים warm springs; from יָמָה comes plur. יָמִים constr. יְמֵי days.

יוֹם c. suff. יוֹמִי, יוֹמְךָ, plur. יָמִים, constr. יְמֵי, poet. יְמוֹת; masc. rarely fem. as Ecc. 7, 14. Jer. 17, 18. Ez. 7, 10.

1. *a day*, so called from the diurnal heat, r. יוֹם. Chald. Samar. id. Syr. ܝܰܡܳܐ, Arab. يَوْمٌ, id. — Spoken of the natural day, from the rising to the setting sun, opp. the night, Gen. 1, 14. 16. 7, 4. 12. 8, 22. 31, 39; also of the civil day or 24 hours, which includes the night, Gen. 7, 24. 50, 3. al. Job 3, 6 *let not* (that night) *rejoice among the days of the year.* יוֹם אֶחָד *in* or *on one day* Gen. 27, 45. 33, 13. Num. 11, 19; *the same day* Is. 9, 13. בְּעֶצֶם הַיּוֹם הַזֶּה *in the self-same day* Gen. 7, 13, see in עֶצֶם. Gen. 18, 1 כְּחֹם הַיּוֹם *in the heat of the day*, at noon, elsewhere called נְטוֹת הַיּוֹם Prov. 4, 18, see in כּוּן.—יוֹם הַשַּׁבָּת *the sabbath-day* Ex. 20, 8. יוֹם כִּפֻּרִים *day of atonement*, expiation, Lev. 23, 28. יוֹם תְּרוּעָה Num. 29, 1. Prov. 27, 1 *boast not thyself of to-morrow, for thou knowest not* מַה־יֵּלֵד יוֹם *what a day* (to-day) *may bring forth.*—Put for the *light* of day, *day-light*; comp. Gen. 1, 5. So Zech. 14, 7 וְהָיָה יוֹם אֶחָד . . . לֹא יוֹם וְלֹא לָיְלָה *and there shall be a day . . . when there will be neither day*-light *nor night.* Job 3, 5. Also for *a day's journey*, i. q. דֶּרֶךְ יוֹם, Deut. 1, 2; comp. Num. 11, 31.—Adv. absol. יוֹם i. q. יוֹמָם, *by day, in the day-time.* Ps. 88, 2. Also יוֹם יוֹם *day by day, daily*, Gen. 39, 10. Ex. 16, 5. Is. 58, 2. Ps. 68, 20; in genit. נִדְרֵי יוֹם יוֹם *daily vows* Ps. 61, 9; יוֹם וְיוֹם id. Esth. 3, 4; יוֹם בְּיוֹם pr. *day by day* 1 Chr. 12, 22. Neh. 8, 18; לְיוֹם בְּיוֹם *from day to day, daily*, 2 Chr. 24, 11; but כְּיוֹם בְּיוֹם *as day by day* 1 Sam. 18, 10; also מִיּוֹם אֶל־יוֹם *from day to day* Num. 30, 15. 1 Chr. 16, 23.—With a genit. of pers. *the day of any one* signifies: a) In a good sense, his *festival day.* Hos. 7, 5 יוֹם מַלְכֵּנוּ *the day of our king*, his birthday or day of inauguration. 2, 15 יְמֵי

הַבָּעָלִים *the festivals of idols.* 2, 2 [1, 11] יוֹם יִזְרְעֶאל *the day of Jezreel*, i. e. when the people shall be assembled at Jezreel. Spoken of one's *birth-day* Job 3, 1; not 1, 4. So ἡμέρα τινος Diog. Laert. 4. 41; comp. Cic. Att. 13. 42. b) In a bad sense, *day of calamity;* Obad. 12 יוֹם אָחִיךָ *the day of thy brother.* Job 18, 20 *posterity shall be astonished at his day*, יוֹמוֹ, i. e. at his calamity. Ps. 37, 13. 137, 7. 1 Sam. 26, 10. Ez. 21, 30. Arab. يوم day of misfortune.—Also Is. 9, 3 יוֹם מִדְיָן *the day of Midian*, when the Midianites were defeated with slaughter. Comp. *dies Alliensis, Cannensis*, Arab. يوم بدر dies pugnæ Bedrensis, Kor. 3. 119. c) *the day of Jehovah*, i. e. the day of judgment and punishment which Jehovah will hold upon the wicked, Joel 1, 15. Ez. 13, 5. Is. 2, 12. 13, 6. 9. Am. 5, 18. 20. Obad. 15. al. Plur. Job 24, 1. Gr. ἡμέρα τοῦ κυρίου 1 Thess. 5, 2. 2 Pet. 3, 10.

2. *time*, like ἡμέρα and Lat. *dies.* Judg. 18, 30. Is. 48, 7. Job 15, 32. 30, 25.—See the forms חַיּוֹם, חַיּום, בְּיוֹם, בַּיּוֹם, etc. below in no. 3, under the letters a, b, d, e, f, g. More frequent in this sense in Plur. יָמִים, see below in Plur. no. 2.

3. With the art. and prepositions prefixed:

a) הַיּוֹם *this day, to-day*, Gen. 4, 14. Ex. 22, 14. 24, 12. 30, 32. 31, 48. al. Arab. اَلْيَوْم id.—Also: α) *by day, in the day-time*, opp. חַלַּיְלָה by night, Neh. 4, 16 [22]. Hos. 4, 5, i. q. יוֹמָם. β) *at this time, now*, Deut. 1, 39. 1 Sam. 12, 17. 2 K. 6, 26. γ) *that day, at that time, then*, 1 Sam. 1, 4 וַיְהִי הַיּוֹם. 14, 1. 2 K. 4, 8. Job 1, 6, where some render *a day, a certain time*, i. q. יוֹמָם, neglecting the force of the article.

b) בְּיוֹם with infin. α) *in the day that*, etc. Gen. 2, 17 בְּיוֹם אֲכָלְךָ *in the day that* (when) *thou eatest.* 3, 5. Lev. 7, 36. β) *in the time that*, i. q. *when;* Gen. 2, 4 בְּיוֹם עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם *when Jehovah made the earth and the heavens.* Ex. 10, 28. 32, 34. 1 K. 2, 8. Is. 11, 16. Lam. 3, 57; *after*, 2 Sam. 21, 12. With præt. Lev. 7, 35. 2 Sam. 22, 1.

c) בַּיּוֹם α) *in the day-time*, opp. בַּלַּיְלָה Gen. 31, 40. Jer. 36, 30. β) *in that same day*, i. e. *immediately, at once*, Prov. 12, 16. Neh. 3, 34. γ) *on that day*, i. q. *the other day, lately*, Judg. 13, 10.—For בַּיּוֹם הַהוּא see in הוּא no. 3.

d) בַּיּוֹם (with בְּ of time) *this day, at this time, now*, 1 K. 1, 31. Is. 58, 4. Sometimes it refers to an action about to take place, *now*, i. q. *before, first*, Gen. 25, 31. 33. 1 Sam. 2, 16. 1 K. 22, 25.

e) בַּיּוֹם הַזֶּה α) *as at this day*, as at this time, as things now are; a phrase marking the present state of things as if pointed to with the finger. Gen. 50, 20 where Sept. ὡς σήμερον. Deut. 2, 30. 4, 20. 38. 29, 28. 1 Sam. 22, 8. 13. 2 Chr. 6, 15. Jer. 11, 5. al. So too בְּהַיּוֹם הַזֶּה Deut. 6, 24. Jer. 44, 22. Ezra 9, 7. 15. Neh. 9, 10. β) Once כְּהַיּוֹם הַזֶּה, *about that time, then*, כְּ being taken as a particle of time, Gen. 39, 11.

f) מִיּוֹם *from the time that, since*, Ex. 10, 6. Deut. 9, 24.

g) כָּל־הַיּוֹם α) *all days, every day, daily.* Ps. 42, 4. 11. 44, 23. 56, 2. 3. 6. 71, 8. 15. 24. 73, 14, parall. לַבְּקָרִים every morning. Sept. sometimes καθ' ἑκάστην ἡμέραν. γ) *the whole day, all the day*, Is. 62, 6 parall. כָּל־הַלַּיְלָה. Ps. 32, 3. 35, 28. 37, 26. 38, 7. 13. Sept. ὅλην τὴν ἡμέραν. γ) *at all times, always, continually.* Ps. 52, 3 חֶסֶד אֵל כָּל־הַיּוֹם *the goodness of God* is manifested *continually.* Prov. 21, 26 כָּל־הַיּוֹם הִתְאַוָּה הַאֲוָה the wicked *continually burneth with desire.* 23, 17. Is. 28, 24 *doth the ploughman always plough?* 65, 5 אֵשׁ יְקֹדֶת כָּל־הַיּוֹם *a fire always burning.* Often with תָּמִיד added, Is. 51, 13. 52, 5. Ps. 72, 15. The same is בְּכָל־יוֹם *every day, at all times*, Ps. 7, 12. 88, 10. 145, 2.—This formula belongs to the poetic style; in prose the corresponding expression is כָּל־הַיָּמִים q. v. below in no. 2.

Dual יוֹמַיִם *two days* Ex. 16, 29. 21, 22. Num. 9, 22. Hos. 6, 2 מִיּוֹמַיִם בַּיּוֹם הַשְּׁלִשִׁי *after two days on the third day*, i. e. soon; comp. John 2, 19. 20.

Plur. יָמִים as if from a sing. יָם (r. יָמַם), by Chaldaism יָמִין Dan. 12, 13; constr. יְמֵי, poet. יְמוֹת Deut. 32, 7. Ps. 90, 15. Comp. Aram. יוֹמָא, יַמָּא.

1. *days*, e. g. שִׁבְעַת יָמִים *seven days* Gen. 8, 10. 12. יָמִים אֲחָדִים *some days*, i. e. some time, for a time, Gen. 27, 44.

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In the same sense יָמִים is put absol. (like אֲיָּמָא some days, some time, Syr. ܒܫܢܝܢ after some time, Barhebr. Chron. p. 391, 418,) Neh. 1, 4. Dan. 8, 27. Gen. 40, 4 וַיִּהְיוּ יָמִים בְּמִשְׁמָר *and they were for some time in ward.* מִיָּמִים *after some time* Judg. 11, 4. 14, 8. 15. 1. לְקֵץ יָמִים id. Gen. 4, 3. 1 K. 17, 7. מִקֵּץ יָמִים id. Neh. 13, 6. The space of time thus signified, often several months, never a whole year, is apparent from these examples: Gen. 24, 55 *let the damsel abide with us* יָמִים אוֹ עָשׂוֹר *some days, perhaps ten*, the indefinite יָמִים being made specific by the adjunct עָשׂוֹר. Is. 65, 20 עוֹלֵל יָמִים *an infant of* a few *days*. A longer time is implied in Num. 9, 22 יוֹמַיִם אוֹ חֹדֶשׁ אוֹ יָמִים *two days or a month or some longer time.* 1 Sam. 29, 3 *he hath been with me* זֶה יָמִים אוֹ זֶה שָׁנִים *for these* many *days or rather these years.*

2. *days, time*, as consisting of a succession of days, very frequent. So 1 K. 2, 11 *and the time* (הַיָּמִים) *that David reigned over Israel* was *forty years.* 1 Sam. 27, 11. Gen. 47, 8 יְמֵי שְׁנֵי חַיֶּיךָ *the time of the years of thy life.* בַּיָּמִים הָהֵם *in those days*, at that time, Ex. 2, 11. 23. Josh. 20, 6. 1 Sam. 28, 1. Jer. 3, 16. 18. Joel 3, 2. al. כָּל־הַיָּמִים *for all time, for ever*, Fr. *toujours*, (ἤματα πάντα Hom. Il. 8. 593. ib. 12. 133.) Deut. 4, 40. 5, 26. 6, 24. 11, 1. 1 Sam. 1, 28. 18, 29. Job 1, 5. Jer. 31, 36. 32, 39. al. דִּבְרֵי הַיָּמִים pr. the daily affairs, i. e. *annals*, see in דָּבָר no. 2. בִּימֵי אַבְרָהָם *in Abraham's time* Gen. 26, 1. 15. 18; so espec. of kings and princes, e. g. בִּימֵי שָׁאוּל *in the time of Saul*, during his reign, 1 Sam. 17, 12; of David 2 Sam. 21, 1; Solomon 1 K. 10, 21; so Esth. 1, 1. Neh. 12, 26. 47. בִּימֵי פְלִשְׁתִּים *in the time of the Philistines*, during their rule, Judg. 15, 20.—Is. 39, 6 הִנֵּה יָמִים בָּאִים *behold the days come*, the time cometh, etc. a phrase frequent in prophecies, espec. in those containing threats; Jer. 7, 32. 9, 24. 16, 14. 23, 5. 7. 31, 27. 31. 38. al. comp. Is. 7, 17.—With a genit. or suff. *time appointed* to any one; Gen. 29, 21 מָלְאוּ יָמַי *my time is full*, completed, out, comp. v. 18.—Spec. a) Often i. q. *time of life, age.* So בָּא בַּיָּמִים *far gone in days*, advanced in age, Gen. 24, 1. Josh. 13, 1; comp. προβεβηκὼς ἐν ταῖς ἡμέραις Luke 1, 7. גִּבּוֹר יָמִים *great of age*, i. e. of great age, very aged, Job 15, 10; opp. קְצַר יָמִים *short of age*, short-lived, 14, 1. כָּל־הַיָּמִים *all one's days*, one's whole life, Gen. 43, 9. 44, 32. With genit. יְמֵי אֱנוֹשׁ *a man's days*, life, Job 10, 5; יָמַי *my life* 7, 6; יָמֶיךָ *all thy life long*, so long as thou hast lived, Job 38, 12. 1 Sam. 25, 28. 1 K. 1, 6. בְּיֵמֵיכֶם *in your days*, while ye live, Jer. 16, 9. הֶאֱרִיךְ יָמִים *to prolong one's days, to live long*, see in אָרַךְ Hiph. Poet. Job 32, 7 יָמִים יְדַבֵּרוּ *let age speak*, i. e. the aged. Trop. of things, Gen. 8, 22 כָּל־יְמֵי הָאָרֶץ *all the days of the earth*, while the earth endures. b) יָמִים in accus. is often put pleon. after words denoting a certain and definite time, as שְׁנָתַיִם יָמִים Engl. *two years of time* Gen. 41, 1. Jer. 28, 3. 11; שָׁלֹשׁ עֶשְׂרֵה יָמִים Dan. 10, 2. 3; חֹדֶשׁ יָמִים *a month of time*, i. q. a month long, Gen. 29, 14; יֶרַח יָמִים id. Deut. 21, 13. 2 K. 15, 13. See on this idiom, Lehrgb. p. 667. In like manner the Arabic subjoins زمان *time*, and the Ethiopic ፙፐዐ *days*, like the Hebrew; see the Ascension of Isaiah by Laurence, I. 11. XI. 7.

3. Sometimes יָמִים marks a definite space of *time*, viz. *a year;* as also Syr. and Chald. ܫܢܐ, שָׁנָה, denote both *time* and *year;* and as in Engl. several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures; see in כִּכָּרָה. —Certain examples of this idiom are the following: 1 Sam. 27, 7 *and the time that David dwelt in the country of the Philistines was* יָמִים וְאַרְבָּעָה חֳדָשִׁים *a year and four months.* Lev. 25, 29. Judg. 17, 10. זֶבַח הַיָּמִים *the yearly sacrifice* 1 Sam. 2, 19. מִיָּמִים יָמִימָה *from year to year*, every year, Ex. 13, 10. Judg. 11, 40. 21, 19. 1 Sam. 1, 3 (comp. שָׁנָה בְּשָׁנָה v. 7). 2, 19. יָמִים עַל־שָׁנָה Is. 32, 10, for which is read 29, 1 שָׁנָה עַל־שָׁנָה. —Also for Plur. *years*, with numerals added, (as פָּנִים plur. *faces*,) 2 Chr. 21, 19 כְּקֵץ צֵאת הַקֵּץ לְיָמִים שָׁנַיִם *after the end of two years.*—Am. 4, 4 לִשְׁלֹשֶׁת יָמִים is doubtful, either *every three years*, or

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better *every three days*, the latter in bitter irony.

יוֹם Chald. m. i. q. Heb. *day*, Ezra 6, 15. יוֹם בְּיוֹם *day by day*, daily, Ezra 6, 9. Emphat. יוֹמָא Dan. 6, 11.

Plur. has a threefold form: a) יוֹמִין, constr. יוֹמֵי, emphat. יוֹמַיָּא, Dan. 2, 28. 5, 11. 6, 8. 13; and so in the Targums. b) Constr. יוֹמָת Ezra 4, 19, like the Syr. and Samar. c) Heb. constr. יְמֵי Ezra 4, 7.—Like Heb. יָמִים it denotes in Plur. *time*, Dan. 4, 31. 5, 11. Ezra 4, 15; espec. *time of life, age*, as עַתִּיק יוֹמַיָּא *advanced in age*, the ancient one, Dan. 7, 22.

יוֹמָם adv. (from יוֹם with the adv. ending ־ָם) *by day, in the day-time*, opp. לֵילָה, Ex. 13, 21. 22. Job 5, 14. יוֹמָם וָלַיְלָה *day and night*, i. e. continually, Ps. 1. 2. Is. 60. 11. Jer. 8, 23. Once i. q. כָּל־הַיּוֹם, *all the day*, Ps. 13, 3; so with genit. צָרֵי יוֹמָם *every-day enemies*, constant, Ez. 30, 16. Once with בְּ, as בְּיוֹמָם Neh. 9, 19. — Syr. ܝܘܡܡܐ day-time, ܒܝܘܡܡܐ daily.

* יוּן (יָנַן) obsol. root, prob. *to boil up, to be in a ferment*; whence יָוֵן mud, mire, and יַיִן wine; as חֹמֶר mire, and חֶמֶר wine, from חָמַר to boil up, to ferment. Kindred roots are יום, יָמַם, יָמָה.

Deriv. יָוָן, יוֹנָה, יַיִן.

יָוָן pr. n. *Javan*, i. e. 1. *Ionia*, the name of which province as being adjacent to the East, and better known than others to the orientals, was extended so as to comprehend the whole of *Greece*, as is expressly said by Greek writers themselves; see Aristoph. Acharn. 104, ibique Schol. Æschyl. Pers. 176, 561. Syr. ܝܘܢ, ܡܨ, ܡܨ, Greece; Arab. يُونَانِي Greek.—Gen. 10, 2. Dan. 8, 21. Is. 66, 19. Ez. 27, 13. Zech. 9, 13. Patronym. is יְוָנִי *an Ionian, Greek*; hence בְּנֵי הַיְוָנִים *the sons of the Greeks, viis Ἀχαιῶν*, i. the Greeks, Joel 4, 6.

2. In Ez. 27, 19, יָוָן is prob. a city of Arabia Felix; comp. יָוָן, יַוָּן, *Yawân*, a town in Yemen; Camoos p. 1817.

יָוֵן m. (r. יוּן) constr. יְוֵן, *mud, mire*, pr. prob. *dregs, fæces*, Ps. 69, 3. 40, 3 טִיט הַיָּוֵן *mire of clay*, deep miry clay.

יְהוֹנָדָב see יְהוֹנָדָב.

יוֹנָה f. (r. יוּן) plur. יוֹנִים 1. *a dove*, Gen. 8, 8 sq. Hos. 11. 11. Ps. 55, 7. al. בְּנֵי יוֹנָה *young doves* Lev. 5, 7. 12, 8. al. יוֹנָתִי *my dove*, a term of endearment, Cant. 2, 14. 5, 2. 6, 9. 1, 15 עֵינַיִךְ יוֹנִים *thine eyes* are *dove-like*, i. e. like the eyes of doves. 4, 1.—Derived from r. יוּן, referring to the sexual *warmth* of the dove.—Another יוֹנָת see as part. fem. of r. יָנָה.

2. *Jonah*, pr. n. of a prophet, Jon. 1, 1. 2 K. 14, 25.

יְוָנִי see in יָוָן no. 1.

יוֹנֵק, יוֹנֶקֶת, see r. יָנַק Part.

יוֹנָתָן pr. n. *Jonathan*, i. q. יְהוֹנָתָן q. v. This contracted name was borne by several: a) 1 Chr. 2, 32. b) Jer. 40, 8. c) Ezra 8, 6. d) 10, 15. e) Neh. 12, 11. f) 12, 14.

יוֹסֵף m. (whom may God increase, r. יָסַף) *Joseph*, pr. n. Once יְהוֹסֵף Ps. 81, 6.

1. The son of Jacob, the youngest except Benjamin, sold by his brothers into Egypt and afterwards advanced to the highest honours; see Gen. c. 37–50.—The two sons of Joseph, Ephraim and Manasseh, were adopted by Jacob, and became heads of tribes in Israel; hence בֵּית יוֹסֵף and יוֹסֵף are put: a) For these two tribes, Josh. 17, 17. 18, 5. Judg. 1, 23. 35; so also בְּנֵי יוֹסֵף Num. 26, 28 sq. Josh. 14, 4. 17, 14. b) Poet. for the kingdom of Ephraim, i. e. of the ten tribes, see אֶפְרַיִם no. 2. Ps. 78, 67. Ez. 37, 16. 19. Zech. 10, 6. c) For the whole nation of Israel Ps. 80, 2. 81, 6. Am. 5, 15. 6, 6.

2 Several other persons. a) 1 Chr. 25, 2. 9. b) Neh. 12, 14. c) Ezra 10, 42.

Note. In Gen. 30. 23. 24. allusion is made to a double etymology, both as if for יֹאסֵף *he will take away*, or also for Fut. Hiph. apoc. from יָסַף *he will add*; and this latter is also supported by the Chaldaizing form יְהוֹסֵף Ps. 81, 6.

יוֹסִפְיָה (id.) *Josiphiah*, pr. n. m. Ezra 8, 10.

יוֹעֵאלָה (perh. for יוֹאֵלִיָּה, whom Jehovah helps) *Joelah*, pr. n. m. 1 Chr. 12, 7. R. יָעַל Hiph.

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יוֹעֵד (his witness is Jehovah) *Joed*, pr. n. m. Neh. 11, 7. R. יָעַד.

יוֹעֶזֶר (whose help is Jehovah) *Joezer*, pr. n. m. 1 Chr. 12, 6. R. עָזַר.

יוֹעֵץ see r. יָעַץ no. 2, Part.

יוֹעָשׁ (to whom Jehovah hastens sc. with help, r. יָשַׁע) *Joash*, pr. n. m. a) 1 Chr. 7, 8. b) 27, 28.

יוֹצָדָק see יְהוֹצָדָק.

יוֹצֵר see r. יָצַר Part.

יוֹקִים (contr. from יְוָקִים) *Jokim*, pr. n. m. 1 Chr. 4, 22.

יוֹרָה (i. q. יְרֵחָה) *Jorah*, pr. n. m. Ezra 2, 18. Elsewhere called חָרִיף q. v.

יוֹרֶה m. (part. act. Kal of r. יָרָה) pr. *sprinkling*, *watering*, Hos. 6, 3. Hence *the first* or *early rain*, which falls heavily in Palestine from about the middle of October until December or January. The first showers prepare the ground for receiving the seed. Deut. 11, 14. Jer. 5, 24. Comp. מַלְקוֹשׁ. See Bibl. Res. in Palest. II. p. 97.

יוֹרַי (for יוֹרָיָה whom Jehovah teacheth, r. יָרָה Hiph.) *Jorai*, pr. n. m. 1 Chr. 5, 13.

יוֹרָם (i. q. יְהוֹרָם) *Joram*, pr. n. m. a) i. q. *Jehoram* king of Judah 2 K. 8, 23; comp. v. 16. b) i. q. *Jehoram* king of Israel, 2 K. 8, 16; comp. 3, 1. c) 2 Sam. 8, 10; for which 1 Chr. 18, 10 הֲדוֹרָם. d) 1 Chr. 26, 25.

יוֹשַׁב חֶסֶד (whose love is returned) *Jushab-hesed*, pr. n. m. 1 Chr. 3, 20.

יוֹשִׁבְיָה (whom Jehovah lets dwell, r. יָשַׁב) *Joshibiah*, pr. n. m. 1 Chr. 4, 35.

יוֹשָׁה (contr. for יוֹשַׁוְיָה q. v. or from r. יָשַׁח after the form גּוֹלָה) *Joshah*, pr. n. m. 1 Chr. 4, 35.

יוֹשַׁוְיָה (for יוֹשַׁבְיָה, i. q. יוֹשִׁבְיָה q. v.) *Joshaviah*, pr. n. m. 1 Chr. 11, 46.

יוֹתָם (Jehovah is upright) pr. n. *Jotham*. a) A son of Gideon. Judg. 9, 5. 7. b) A king of Judah, son of Uzziah, r. 759–743 B. C. 2 K. 15, 5. 7. 32–38. Is. 1, 1. c) 1 Chr. 2. 47.

יוֹתֵר and יֹתֵר act. part. Kal of r. יָתַר.

1. Pr. 'that remaining.' 'what is over and above;' hence as subst. *the rest*, *residue*, 1 Sam. 15, 15. Also *gain*, *profit*, *emolument*, Ecc. 6, 8. 11.

2. Adv. a) *more*, *further*, of time, with אָז Ecc. 2, 15; comparat. Ecc. 7, 11. With מִן *more than* Ecc. 12, 12. Chald. יְתֵר, Syr. ܝܬܪ id. b) *too much*, *overmuch*, i. q. מְאֹד; Ecc. 7, 16, parall. חָרְבַּה. c) *besides*; Esth. 6, 6 יֹתֵר מִמֶּנִּי *besides me*. So יוֹתֵר שׁ Conj. *besides that*; Ecc. 12, 9 וְיוֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם *and besides that Koheleth was wise*.

יוֹתֶרֶת, only defect. יִתְרֶת (fem. of יֶתֶר, pr. redundant.) in full הַיֹּתֶרֶת עַל־ הַכָּבֵד Ex. 29, 13. Lev. 3, 4. also הַיֹּתֶרֶת מִן הַכָּבֵד Lev. 9, 10, and יִתְרֶת הַכָּבֵד Ex. 29, 22. Lev. 8, 16. 25. 9, 19, i. e. collect. *the lobes of the liver*, qs. the redundant parts of the liver, the flaps. Sept. λοβὸς τοῦ ἥπατος, Saad. زَائِدَة id. of like origin with the Heb. from זָדַר i. q. יָתַר. See other views in Thesaur. p. 645 sq.

יָזָה * obsol. root, Arab. وزى intrans. *to gather together*, *to assemble*.—Hence

יְזִיאֵל (assembly of God) *Jeziel*, pr. n. m. 1 Chr. 12, 3.

יְזִיָּה (for יִזֵּה יָהּ, whom Jehovah sprinkles, r. נָזָה) *Jeziah*, pr. n. m. Ezra 10. 25.

יָזִיז (whom God moves, to whom he gives life and motion, r. זוּז) *Jaziz*, pr. n. m. 1 Chr. 27, 31.

יִזְלִיאָה (whom God draws out, preserves, r. זָלָא) *Jizliah*, pr. n. m. 1 Chr. 8, 18.

יָזַם * a root sometimes assumed for the form יָזִמּוּ Gen. 11, 6; but see r. זָמַם.

יָזַן * see in r. זוּן Hoph.

יְזַנְיָה see יַאֲזַנְיָה.

יָזַע * obsol. root, Arab. وذع *to flow*, *to run*, as water. Amhar. ΦΗ for ΦΗU to sweat. Hence זֵעָה and

יָזַע m. *sweat*, i. q. זֵעָה, ἄπαξ λεγόμ. Ez. 44, 18.

יִזְרָח c. art. הַיִּזְרָח *the Izrahite* 1 Chr. 27, 8; prob. for יִזְרָחִי, i. q. אֶזְרָחִי, זַרְחִי.

יִזְרַחְיָה (whom Jehovah brings forth, r. זָרַח no. 2) *Izrahiah*, pr. n. m. a) 1 Chr. 7, 3, see זַרְחִיָּה. b) Neh. 12, 42.

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יִזְרְעֶאל, once יִזְרְעֵאל 2 K. 9, 10 (God hath planted) pr. n. *Jezreel.*

1. A city in the tribe of Issachar, Josh. 19, 18; the royal residence of Ahab and his successors, 1 K. 18, 46. 21, 1. 2 K. 9, 15; whence דְּמֵי יִזְרְעֶאל Hos. 1, 4, *the blood of Jezreel*, i. e. the blood there shed by Ahab and Jehu. [The city lay in the midst of the great plain, on the brow of the descent into the *lower* broad middle arm of it, which runs down eastwards to the Jordan valley, between the mountains of Gilboa and the modern Little Hermon. This latter seems to have been the Valley of Jezreel, עֵמֶק יִזְרְעֶאל Josh. 17, 16. Judg. 6, 33. Hos. 1, 5. The great plain on the west is τὸ μέγα πεδίον Ἐσδρηλών *the great plain of Esdraelon.* Judith 1, 8. 1 Macc. 12, 49; now called مرج ابن عامر *Merj Ibn 'Âmir.* The town itself is called زرعين *Zer'în*, a corruption of יִזְרְעֶאל. In the valley below the city, about twenty minutes east, is a large and fine fountain, 1 Sam. 29, 1. See Bibl. Res. in Palest. III. pp. 162 sq. 173, 227 sq. This great plain has ever been a celebrated battle-field, Judg. c. 4. 6, 33. 1 Sam. 29, 1. c. 31.—R.] There too the prophet Hosea (1, 5) predicts a great slaughter of the people, יוֹם יִזְרְעֶאל Hos. 2, 2. The same prophet gives to his oldest son, then just born, the name of *Jezreel*, 1, 4; and afterwards makes him, together with his brother *Lo-Ammi* and his sister *Lo-Ruhama* (1, 6. 9), emblems of the people to be restored after punishment and dispersion and augmented by new favours, 2, 24. 25, comp. 2, 2. In this way is to be understood the vexed passage Hos. 2, 24, *the earth shall answer, and yield her corn, wine, and oil; and these* (gifts of the earth) *shall answer Jezreel*, i. e. the earth rendered fertile from heaven (v. 23) shall again yield her produce to Jezreel. The prophet then proceeds in the allusion thus made to Jezreel, v. 25 וּזְרַעְתִּיהָ בָּאָרֶץ *I will sow her for myself in the land, and I will* again *cherish Lo-Ruhama* (the non-cherished), *and I will say to Lo-Ammi* (not my people), *thou art my people*, i. e. the whole people of Israel (whom the prophet thus represents emblematically by his three children) I will again plant, cherish, and vindicate as my own. Here יִזְרְעֶאל is construed c. fem. as a collect. like Ephraim Is. 17, 10. 11. al.—The gentile n. is יִזְרְעֵאלִי *Jezreelite*, 1 K. 21, 1; fem. יִזְרְעֵאלִית יִזְרְעֵלִית, *Jezreelitess*, 1 Sam. 27, 3. 30, 5.

2. A town in the mountains of Judah, Josh. 15, 56.

3. Masc. pr. n. a) A son of Hosea, comp. in no. 1. Hos. 1, 4. b) 1 Chr. 4, 3.

* **יָחַד** fut. יַחַד, kindr. אָחַד, אֶחָד, *to become one, to be united, joined; to unite oneself*, c. בְּ Gen. 49, 6; אֶת (אֵת) Is. 14, 20.

Piel *to make one, to unite*, Ps. 86, 11. Arab. وحد Conj. II.

Deriv. יָחִיד, יַחְדָּיו also

יַחַד m. 1. *a being one, oneness, union.* 1 Chr. 12, 17 יִהְיֶה לִי עֲלֵיכֶם לֵבָב לְיָחַד *my heart shall be towards you for oneness*, shall be one with you; comp. opp. לְבַד *apart* p. 112.—Hence

2. Adv. *in union, conjointly, together;* spoken:

a) Of united action, together. Ps. 2, 2 נוֹסְדוּ יַחַד *they take counsel together.* 31, 14. Ezra 4, 3 *but we* Israelites יַחַד נִבְנֶה לַיהוָה *will together build unto the Lord*, with our united strength. So after verbs of *contending together*, as נִלְחַם יַחַד *to fight together* 1 Sam. 17, 10; also Is. 43, 26. 50, 8.

b) As to place, *together*, in one place; יָשַׁב יַחַד *to dwell together* Ps. 133, 1. 2 Sam. 10, 15. 1 Sam. 11, 11 *so that two of them were not left together.*

c) As to time, *together*, at the same time, Job 6, 2. Is. 45, 8. Sometimes sameness of both time and place is implied, 2 Sam. 14, 16. 21, 9.

d) It connects two or more nouns more closely by the idea of equality, likeness, *together, alike*, in like manner. Ps. 49, 3 *high and low*, יַחַד עָשִׁיר וְאֶבְיוֹן *rich and poor together*, alike. v. 11. Job 34, 29. So also as connecting verbs, Is. 42, 14. 44, 11 יִפְחֲדוּ יֵבֹשׁוּ יָחַד *they shall fear, they shall be ashamed together*, i. e. shall both (alike) fear and be ashamed. Ps. 40, 15.

e) With nouns or pronouns it implies oneness, a whole, *all, all as one.* Ps. 62,

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10 הַנֶּפַח טָהֳבֶל יַחַד *they all are* swifter *than a breath.* Job 40, 13. Ps. 74, 6 פִּתּוּחֶיהָ יַחַד *all the carved work thereof.* v. 8. Is. 27, 4. Also after כֹּל, *all together,* all as one, wholly, Job 34, 15 כָּל־בָּשָׂר יַחַד *all flesh together,* all as one. Is. 22, 3.— Hence

f) With כֹּל implied, *altogether, all as one, wholly,* poet. for כֹּל itself. Job 38, 7 *when the morning stars all sang together,* i. e. all as one. 3, 18. 24, 44. 31, 38. Deut. 33, 5. So without a noun, Job 16, 10 יַחַד כָּלְיוּ יִתְמַלָּאוּנִי *all they have gathered themselves against me.* 17, 16. 19, 12. Ps. 40, 15. 41, 8. With a negative, *no one, none at all,* i. q. לֹא כֹל; Hos. 11, 7 יַחַד לֹא יְרוֹמָם *none of all exalts* him.

g) As referring to a single thing, i. q. כֹּל, *altogether, wholly.* Ps. 141, 10 יַחַד אֶעְבָּר אֲנִי עַד אֶעֱבָר *until that I wholly pass over,* escape. Job 10, 8 *thine hands have fashioned me* יַחַד סָבִיב *wholly round about.*

יַחְדָּיו Jer. 46, 12. 21. 49. 3, elsewhere יַחְדָּו, (from the preced.) pr. *in his unions, conjunctions,* for לְיַחְדָּיו, i. e. *conjointly, together;* so Is. 40, 5 כָּל־בָּשָׂר יַחְדָּו *all flesh together.* Ex. 19, 8 כָּל־חָדָם יַחְדָּו. But by degrees the force of the suffix was lost, so that יַחְדָּו is referred not only to the Sing. as in these examples, but also to nouns and verbs plural, Deut. 33, 17. 2 Sam. 2, 16; and even to those in the first and second persons, Is. 41, 1. 23. Ps. 34, 4. Job 9, 32, also Is. 45, 20. Hence it is i. q. יַחַד, but more frequent. Opp. לְבַדּוֹ, in בַּד no. 1. b.— Spoken:

a) Of united action, *together;* Ps. 34, 4 *O magnify the Lord with me,* וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו *and let us exalt his name together.* Is. 11, 4. So with reciprocal verbs, as *to consult together,* etc. Job 2, 11. Ps. 55, 15. 83, 6. Is. 45, 21. Also with verbs of contending, fighting, Is. 41, 1. 23.

b) As to place, *together,* in one place, Deut. 22, 10. 11; יָשַׁב יַחְדָּו *to dwell together* Gen. 13, 6. 36, 7. Deut. 25, 5; *to go together* Gen. 22, 6. 8. 19. Job 9, 32; *to eat together* Judg. 19, 6. Jer. 41, 1; *to gather together* Josh. 9, 2. Judg. 6, 33. Ps. 102, 23.

c) As to time, *together,* at the same time; Is. 1, 31 *and they shall both burn* יַחְדָּו *together.* 65, 7. 66, 17. 1 Sam. 31, 6. 1 Chr. 10, 6.

d) With the idea of equality, likeness, *together, alike,* in like manner; 1 Sam. 30, 24 יַחְדָּו יַחֲלֹקוּ *they shall part alike,* share equally. Deut. 12, 22. Am. 1, 15. 2 Sam. 2, 17. In this way it often connects more closely two nouns; comp. יַחַד no. 2. d. Jer. 6, 12 שָׂדוֹת וְנָשִׁים יַחְדָּו *fields and wives together,* alike. v. 11. 21. 13, 14. Is. 41, 19. 60, 13. Also verbs, Ps 35, 26. Is. 46, 2.

e) Put with a plural, as if comprising many in one, *all, all as one;* Jer. 5, 5 חָמַּה יַחְדָּו *they all,* all together. Job 24, 17 יַחְדָּו בֹּקֶר לָמוֹ צַלְמָוֶת *the morning is to them all the shadow of death,* i. q. יַחְדָּו לָמוֹ. So after כֹּל, *all together,* all as one, Is. 31, 3 יַחְדָּו כָּלָּם יִכְלְיוּן *they all shall fail together.* 43, 9. 45, 16. Jer. 31, 24.

f) With כֹּל implied, *altogether, all,* all as one; Is. 10, 8 הֲלֹא שָׂרַי יַחְדָּו מְלָכִים *are not all my princes kings?* Ps. 37, 38. 48, 5. Deut. 33, 17. So without a noun, *they all,* i. q. כֻּלָּם, Ps. 14, 3. 19, 10. Is. 18, 6. 48, 13. Jer. 51, 38. Prov. 22, 18.

יַחְדּוֹ (his union) *Jahdo* pr. n. m. 1 Chr. 5, 14.

יַחְדִּיאֵל (whom God makes joyful, r. חָדָה) *Jahdiel,* pr. n. m. 1 Chr. 5, 24.

יֶחְדְּיָהוּ (whom Jehovah makes joyful, r. חָדָה) *Jehdeiah,* pr. n. m. a) 1 Chr. 24, 20. b) 27, 30.

יְחוּאֵל (whom God saves alive, for יְחִיאֵל, r. חָיָה) *Jehuel,* pr. n. m. 2 Chr. 29, 14 Cheth.

יַחֲזִיאֵל (whom God beholds) *Jahaziel,* pr. n. m. of several persons, 1 Chr. 12. 4. 16, 6. 23, 19.

יַחְזִיָּה (whom Jehovah beholds) *Jahziah,* pr. n. m. Ezra 10, 15.

יְחֶזְקֵאל (for יְחַזֵּק אֵל 'whom God makes strong,' Patah in a short syllable being changed to Segol, as אֲבַדֵּהוּ Ex. 33, 3 for אֲבַדֵּהוּ, Heb. Gr. § 27. n. 2. *a,*) *Ezekiel,* pr. n.

a) A celebrated prophet, the third in the prophetical canon, son of Buzi a priest. He was carried into captivity

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with king Jechoniah, and lived in the Jewish colony on the river Chaborus; Ez. 1, 3. 24, 24. His prophecies extend to the sixteenth year after the capture of Jerusalem by Nebuchadnezzar, comp. Ez. 29, 17. Sept. Ἰεζεκιήλ, and so Ecclus. 49, 8 [10]. Vulg. *Ezechiel*. Comp. the like forms in יְחִזְקִיָּה, Ἐζεκίας, *Ezechias*.

b) A priest, 1 Chr. 24, 16.

יְחִזְקִיָּה m. i. q. חִזְקִיָּה, q. v.

יְחִזְקִיָּהוּ pr. n. m. *Jehizkiah*, 2 Chr. 28, 12. For the form, see in חִזְקִיָּה.

יַחְזְרָה (whom God leads back, fut. Hiph. parag. of Chald. חֲזַר to return,) *Jahzerah*, pr. n. m. 1 Chr. 9, 12. Better perh. to read יַחְזוּרָה q. v. See also in אֲחִזַר.

יְחִיאֵל (God liveth, r. חָיָה) *Jehiel*, pr. n. of several persons: a) 1 Chr. 15, 18. 16, 5; called also יְחִיָּה 15, 24. b) ib. 27, 32. c) 2 Chr. 21, 2. d) ib. 29, 14 Keri, but Cheth. יַחֲזִיאֵל. 31. 13. e) ib. 35, 8. f) Of others Ezra 8, 9. 10, 2. 21. 26.—From lett. *a* comes Patronym. יְחִיאֵלִי 1 Chr. 26, 21. 22.

יָחִיד adj. (r. יָחַד) f. יְחִידָה. 1. *unicus, one alone, only*, espec. an only child, *only begotten*, with בֵּן Gen. 22, 2. 12. 16; absol. Am. 8. 10. Jer. 6. 26. Zech. 12, 10. Prov. 4. 3.—Fem. יְחִידָה Judg. 11, 34; poet. *the only one*. put for *life* as not to be replaced, Ps. 22. 21. 35. 17. Comp. כָּבוֹד.

2. *alone, lonely, forsaken*, wretched, Ps. 25, 16. 68, 7.

יְחִיָּה see in יְחִיאֵל lett. a.

יָחִיל m. *waiting, hoping*, sc. in God Lam. 3, 26. R. יָחַל.

* יָחַל in Kal not used, i. q. חוּל no. 3, *to be in pain*, see Hiph. no. 2. Also *to stay, to delay*, and so *to wait*, i. q. חוּל no. 6; see Pi. Hiph. Niph.

Piel יִחֵל 1. *to wait*, Job 29, 21 לִי שָׁמְעוּ וְיִחֵלּוּ *unto me they gave ear and waited* sc. for my opinion; the Dag. is euphonic, Lehrg. p. 85. Espec. with hope, confidence; hence i. q. *to expect, to hope;* Job 6, 11 מַה־כֹּחִי כִּי אֲיַחֵל *what is my strength, that I should* (longer) *hope?* 13, 15.—With an acc. of time, Job 14, 14; לְ of pers. Job 29. 23. Mic. 5, 6; לְ of thing Job 30, 26. Is. 42, 4. Frequent is יִחֵל לַיהוָה *to hope in Jehovah*, to await his aid, Ps. 31, 25. 33, 22. 69, 4; אֶל יְ 130, 7. 131, 3; יִחֵל לִדְבַר יְ *to hope in the word of Jehovah*, to trust in his promise, Ps. 119, 74. 81. 114. 147; also Ps. 33, 18. 147, 11. 119, 43.

2. Causat. *to cause to hope*, Ps. 119, 49; inf. c. לְ Ez. 13, 6.

Hiph. 1. *to wait, to tarry*, i. q. Piel no. 1; with acc. of time 1 Sam. 10, 8. 13, 8; absol. 2 Sam. 18, 14; לְ of thing Job 32, 11. Also *to wait* with hope, *to hope*, c. לְ, as הוֹחִיל לַיהוָה *to hope in Jehovah*, to await his aid, Ps. 38, 16. 42, 6. 12. 2 K. 6, 33. Mic. 7, 7; ה׳ לִדְבַר יְ Ps. 130, 5; absol. id. Lam. 3, 21, comp. v. 24.

2. i. q. חוּל no. 3, *to be in pain;* Jer. 4, 19 Keri אוֹחִילָה קִירוֹת לִבִּי *I am pained at my very heart*. So too, many Mss. in the text. Cheth. אוֹחוּלָה, made up perhaps from אוֹחִילָה and אָחוּלָה which is read in some Mss.

Niph. נוֹחַל fut. יִנָּחֵל (for יִוָּחֵל) i. q. Piel and Hiph. *to wait*, pr. to be made to wait; with acc. of time Gen. 8, 12; absol. Ez. 19, 5.

Deriv. תּוֹחֶלֶת, תִּקְוָה, also

יַחְלְאֵל (hoping in God) *Jahleel*, pr. n. of a son of Zebulun. Gen. 46, 14. Patronym. יַחְלְאֵלִי *Jahleelite* Num. 26, 26.

* יָחַם i. q. חָמַם *to be* or *become warm*, espec. as cattle in heat; Arab. وحم to be warm, as the day; V, to be in heat. as cattle; وَحَمٌ heat. lust. The forms usually referred to Kal of this verb. I have referred above to חָמַם p. 324. Thither too may be referred וַיֵּחַמְנָה for וַיֶּחֱמֶינָה Gen. 30. 39 *and the flocks were in heat*, i. e. conceived; also וַיַּחַמְנָה v. 38, which is 3 plur. fem. in the Chald. and Arab. manner for the comm. וַתַּחַמְנָה, see Lehrg. p. 276.

Piel יִחֵם or יִחַם, *to be warm* in lust, of a flock, *to be in heat. to rut*, Gen. 30, 41. 31, 10. Hence *to conceive*, of a woman, Ps. 51, 7 וּבְחֵטְא יְחֵמַתְנִי אִמִּי *and in sin did my mother conceive me*, where יְחֵמַתְנִי is for יְחַמַּתְנִי, as אֲחֵרוּ for אָחֲרוּ or אַחֲרוּ Judg. 5, 28.

Deriv. יַחְמָה for חַמָּה

יַחְמוּר Deut. 14, 5. 1 K. 5, 3 [4, 23]; Arab. يحمور, a species of *deer*, of a red-

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dish colour. (see r. חָמַר no. 2.) with serrated horns which are cast every year; prob. the *cervus dama* or *fallow-deer*. See Bochart Hieroz. P. I. p. 913, or T. II. p. 284, Lips. Oedmann Verm. Samml. I. p. 30 sq.

יַחְמַי (for יַחְמָיָה, whom Jehovah guards, r. חָמָה) *Jahmai*, pr. n. m. 1 Chr. 7, 2.

* יָחַף obsol. root, *to be barefoot*. Arab. حَفِيَ id. Syr. ܚܦܐ unshod, اِنْحَفَى to take off one's shoes. The ultimate root lies in the syllable חָפַ, and the primary notion is that of *rubbing off*, qs. peeling, removing the bark or shell, etc. see r. חָפַף II. Hence حَفِيَ is also 'to have the hoof worn,' as a beast of burden; 'to have the skin rubbed, galled,' as a horse; IV, to cut off the mustachios, to trim the beard.—Hence

יָחֵף adj. *unshod, barefoot*, 2 Sam. 15, 30. Is. 20, 2. 3. 4. Jer. 2, 25.

יַחְצְאֵל (whom God allots, r. חָצָה) *Jahzeel*, pr. n. of a son of Naphtali, Gen. 46. 24; in 1 Chr. 7, 13 written יַחְצִיאֵל. —Gentile n. יַחְצְאֵלִי Num. 26, 48.

* יָחַר i. q. אָחַר, *to delay, to tarry*, once 2 Sam. 20, 5 Cheth. ויחר i. e. וַיִּחַר fut. Kal. The Keri וַיּוֹחֶר is Hiph. of r. יָחַר, or also of אָחַר by Chaldaism.

* יָחַשׁ obsol. root, prob. *to protrude itself, to swell out*, and hence *to put forth, to sprout*, of plants. Comp. Arab. نَهَضَ to shoot up, to grow, as a plant; also Heb. שָׂחַח, whence שָׂחִיס 'what grows of itself.' and שָׂחַק to lift up oneself, to rise.—Hence

יַחַשׁ m. a word of the silver age, *stem, lineage, family;* once Neh. 7, 5 סֵפֶר הַיִּחַשׂ *the genealogical table* or *register*. —Chald. יַחַס and יְחוּס in Targg. are put for Heb. מִשְׁפָּחָה and תּוֹלְדוֹת Ruth 2, 1. Gen. 6, 9. Simonis compares also نُحَاس nature, origin; but this word strictly denotes *brass*, i. q. נְחֹשֶׁת, and the formula كَرِيم النحاس 'of a liberal and generous disposition,' is merely tropical, pr. 'of fine brass.'—Hence the denom. verb in

Hithp. הִתְיַחֵשׂ *to enrol one's name in the genealogical tables, to be registered*, ἀπογράφεσθαι, 1 Chr. 5, 1. 7. 17. 9, 1. Neh. 7, 5.—Inf. הִתְיַחֵשׂ often as a noun, i. q. *register, genealogical table*, 1 Chr. 7, 5. 7. 9. 40. 2 Chr. 31, 16. 17. 2 Chr. 12, 15 *the acts of Rehoboam, ... are recorded in the annals of Shemaiah ...* לְהִתְיַחֵשׂ *in the manner of a register;* Vulg. 'diligenter exposita.'

יַחַת (perh. union. contr. for יְחַדְיָה) *Jahath*, pr. n. m. 1 Chr. 4, 2. 6, 5. 28. al.

* יָטַב i. q. טוֹב, used only in fut. יִיטַב, יֵיטַב, once תֵּיטְבִי Nah. 3, 8. In the præt. only טוֹב is used.

1. *to be good, well*, before מִן comparat. *to be better* Nah. 3, 8.—Elsewhere impers. a) יִיטַב לִי *it shall be well with me*, Gen. 12, 13. 40, 14. Deut. 4, 40. Præt. טוֹב לִי. b) וַיִּיטַב בְּעֵינַי *it was good in my eyes*, i. e. *it pleased me*, was my pleasure, Gen. 41, 37. 45, 16. Lev. 10, 19. 20; in the later books with לְעֵינַי Esth. 5, 14. Neh. 2, 5. 6; לְ Ps. 69, 32.

2. *to be cheerful, joyous*, i. e. the mind or heart. לֵב, Judg. 19, 6. 9. Ruth 3, 7. Ecc. 7, 3. 1 K. 21, 7.

Hiph. הֵיטִיב, fut. יֵיטִיב, once יְהֵיטִיב Job 24, 21, conv. וַיֵּיטַב.

1. Genr. a) *to make* or *do well*. sc. what one does, Deut. 5, 25 [28] הֵיטִיבוּ כָּל־אֲשֶׁר דִּבְּרוּ *they have done well all that they have spoken*, i. e. have well and rightly spoken. 18, 17. With infin. c. לְ. Jer. 1, 12 הֵיטַבְתָּ לִרְאוֹת *thou hast done well in seeing*, hast well seen. 1 Sam. 16, 17 הֵיטִיבוּ לְנַגֵּן *who can play well;* and so לְ being omitted, poet. Is. 23, 16. Inf. absol. הֵיטֵב, הֵיטִיב, pr. *doing well* or *right*, as Adv. *well, carefully, diligently*, Deut. 9, 21. 13, 15. 17, 4. 19, 18. 27, 8. So best Mic. 7, 3 עַל הָרַע כַּפַּיִם לְהֵיטִיב *for evil* are their *hands diligently*, i. e. they do evil diligently. b) הֵיטִיב דְּרָכָיו Jer. 2, 33. 7, 3. 5, and הֵ׳ מַעֲלָלָיו 35, 15, *to make good one's ways, one's doings*, i. e. to conduct oneself well, to live uprightly, virtuously; also ellipt. the acc. being omitted, Jer. 4, 22 וּלְהֵיטִיב לֹא יָדָעוּ *to do well they know not*. 13, 23. Gen. 4, 7. Inf. abs. הֵיטֵב as Adv. *well, right*, Jon. 4, 4. 9. c) *to do good to* any one, *to benefit;* absol. Is. 1, 17. Jer. 10, 5; with dat. of pers. Gen. 12, 16. Ex. 1,

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20. Judg. 17, 13; עִם of pers. Gen. 32, 10. 13. Num. 10, 32; אֵת (אוֹת for אֶתְּ) Jer. 18, 10. 32. 41; acc. of pers. Deut. 8, 16. 30, 5. Job 24, 21. Once in a bad sense, Ps. 49, 19 they *do praise thee* כִּי תֵיטִיב לָךְ *because thou doest well to thyself*, i. e. indulgest thine appetites, etc. d) Intrans. *to be good, well*, Mic. 2, 7. Hence with אֶל, *to please*, as in Kal, 1 Sam. 20, 13.

2. *to make well, comely, to adorn*; Prov. 30. 29 bis; *there are three* מֵיטִיבֵי צָעַד *which make comely their going*, i. e. walk or run gracefully. Jer. 2, 33. So *to dress* the head. *to tire*, 2 K. 9, 30; *to trim* lamps Ex. 30, 7.

3. *to make cheerful, joyous*, Judg. 19, 22. Prov. 15, 13.

Deriv. מֵיטָב, and those here following.

יָטַב Chald. fut. יֵיטַב id. with עַל *to seem good, to be pleasing to* any one, Ezra 7, 18.

יָטְבָה (goodness, pleasantness, r. טָבַב) *Jotbah*, pr. n. of a place elsewhere unknown, 2 K. 21, 19.

יָטְבָתָה (id.) *Jotbathah*, Num. 33, 33. Deut. 10, 7, pr. n. of a station of the Israelites in the desert, with water.

יָטָּה and יִטָּה (extended, r. נָטָה fut. Hoph.) *Juttah*, pr. n. of a city in the south of Judah, assigned to the priests, Josh. 15, 55. 21, 16. [Now يَطّا *Yutta* south of Hebron, see Bibl. Res. in Palest. II. p. 190, 195, 628. Prob. the πόλις Ἰουδά of Luke 1. 39, the birth-place of John the Baptist; see Reland Palæst. p. 870.—R.

יְטוּר (prob. i. q. טוּר, טִירָה, an enclosure, nomadic camp, from r. טוּר, after the form יְקוּם) pr. n. *Jetur*, a son of Ishmael, Gen. 25, 15. 1 Chr. 1, 31; put also for his posterity, *the Itureans*, dwelling beyond Jordan east of Mount Hermon, 1 Chr. 5. 19. Here was later the province of *Iturea*, Luke 3, 1. See Reland Palæst. p. 106; now called جيدور *Jeidûr*. Burckhardt's Travels in Syria, etc. p. 286. The general boundaries of this province seem to have been Gaulanitis and Bashan on the south, Mount Hermon on the west, the territory of Damascus on the north, and Trachonitis (el-Lejah) and Haurân on the east; but its limits appear to have varied at different times. The inhabitants were skilful archers and daring robbers; Cic. Philipp. 2. 8, 44. Strabo 16. 2. 10, 18, 20 κακοῦργοι πάντες. See Thesaur. p. 548. F. Münter Progr. de rebus Iturææorum ad Luc. 3, 1. Hafniæ 1824.

יַיִן m. (r. יוֹן) constr. יֵין, once יֵינ Cant. 8, 2, c. suff. יֵינִי.

1. *wine*, so called from its fermenting, effervescing; as חָמַר from חָמַר. Arab. وَيْنٌ collect. clusters turning black, with the noun of unity وَيْنَةٌ, Eth. ወይን a vineyard, wine, Gr. οἶνος, Lat. *vinum*, Armen. գինի *gini*.—Gen. 14, 18. 19, 32 sq. Ex. 29, 40. יַיִן וְשֵׁכָר *wine and strong drink* Lev. 10, 9. Num. 6, 3. Judg. 13, 4. 7. נאד יַיִן *wine-bottle* i. e. skin, 1 Sam. 16, 20. Hence בֵּית הַיַּיִן *the house of wine* Cant. 2, 4, poet. for בֵּית מִשְׁתֵּה חַיַּיִן *the banqueting-hall* Esth. 7, 8; and the words in Cant. l. c. הֲבִיאַנִי אֶל־בֵּית הַיַּיִן *he brought me to the banqueting-house*, imply 'he made me drunk with love,' μεθύσκομαι ἔρωτι. Vulg. *cella vinaria*. Others understand a vineyard; but less well.

2. Meton. of cause for effect, *wine*, for *drunkenness, intoxication*, Gen. 9, 24. 1 Sam. 1, 14. 25, 37.

יָךְ 1 Sam. 4, 13 Chethibh, a manifest error of copyists for יַד *side*, which stands in Keri.

* יָכַח in Kal not used. 1. Pr. i. q. נָכַח *to be right, straight, direct*; then

2. *to be in front*, right before the eyes; and so *to be clear, manifest*. Kindr. is Arab. وجح i. q. وضح to appear; IV to be clear, manifest, of a way.

Hiph. הוֹכִיחַ 1. Pr. *to make or set right*, e. g. a cause, *to decide, to judge*, comp. Gr. εὐθύνω, ἰθύνω. Is. 11, 3 וְלֹא לְמִשְׁמַע אָזְנָיו יוֹכִיחַ *nor decide after the hearing of his ears*, according to what his ears have heard. Gen. 31, 42.—Hence, *to do justice* to any one, *to defend* his right, see דִּין, שָׁפַט; so with לְ Is. 11, 4. Job 16, 21. Also *to adjudge to* any one, *to appoint*, c. לְ Gen. 24, 14. 44. With בֵּין *to judge between* parties, to

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set right, to be an arbiter, Gen. 31, 37. Job 9, 33.

2. *to show to be right, to justify, to prove;* Job 13, 15 אַךְ דְּרָכַי אֶל־פָּנָיו אוֹכִיחַ *only I will prove my own ways before him*, show that they are right. v. 3 *I desire to prove* my cause, to justify myself. 19, 5 *prove against me my reproach*, show that I have deserved it. 6, 25 see in no. 3.—Spec. *to defend one's cause* in court, *to plead*, Is. 29, 21. Am. 5, 10; comp. Job 13, 3 above.

3. *to set right* from error, etc. *to admonish, to warn;* with acc. of pers. Lev. 19, 17. Prov. 9, 8. 28, 23; לְ of pers. Prov. 9, 7. 15, 12. 19, 25. Also *to confute, to convict*, to show to be wrong; Job 22, 4 הֵמִיָּרְאָתְךָ יֹכִיחֶךָ *will he confute thee for fear of thee?* 32, 12. Ps. 50, 21; c. בְּ Prov. 30, 6.—Often with the idea of censure, i. q. *to reprove, to rebuke, to chide*, Gr. *ἐλέγχειν*. Ps. 50, 8 *not for thy sacrifices will I reprove thee.* Job 6 25 מַה־ יּוֹכִיחַ הוֹכַחַ מִמְּכֶם *what doth your reproving prove?* i. e. your censure (הוֹכָחַ for תּוֹכִיחַ). v. 28. 15, 3. Gen. 21, 25. Part. מוֹכִיחַ *a reprover, censurer*, Prov. 25, 12. Ez. 3, 26; מ׳ אָדָם Prov. 28, 23; מ׳ אֱלוֹהַּ Job 40, 2.

4. Intens. *to set right* by punishment, i. q. *to correct, to chasten, to punish.* (Comp. *ἰδίᾳσι θανάτῳ* Hdot. 2. 177.) Ps. 141, 5 *let the righteous smite me ... let him chastise me.* Prov. 24, 25. Hence of God as punishing men; Job 5, 17 *happy the man whom God correcteth*, chasteneth, comp. Heb. 12, 6 *παιδεύει*. Prov. 3, 12. Ps. 6, 2. 105, 14. Job 13, 10. 2 Sam. 7, 14. Hab. 1, 12. 2 K. 19, 4 *it may be the Lord thy God will hear* all *the words of Rabshakeh ... and will punish* him *for the words*, etc. Is. 37, 4.

Hoph. pass. of Hiph. no. 4, *to be chastened*, Job 33, 19.

Niph. נוֹכַח 1. Pass. of Hiph. no. 3, *to be confuted, convicted.* Gen. 20, 16 וְנוֹכָחַת *and she* (Sarah) *was convicted*, had nothing to say in excuse.

2. Recipr. pr. to set right one another, i. e. *to argue* or *reason together, to dispute with* any one, Is. 1, 18; c. עִם Job 23, 7.

Hithp. הִתְוַכַּח i. q. Niph. no. 2, c. עִם Mic. 6, 2.

Deriv. תּוֹכַחַת, תּוֹכֵחָה.

יְכֹלְיָה see in יְכָלְיָה.

יָכִין (whom God makes firm, r. כון) *Jachin*, pr. n.

1. Of men: a) A son of Simeon Gen. 46, 10; for which 1 Chr. 4, 24 יָרִיב. Patronym. is יָכִינִי Num. 26, 12. b) Neh. 11, 10. 1 Chr. 9, 10. c) 1 Chr. 24, 19.

2. The column on the right before the porch of Solomon's temple, 1 K. 7, 21.

* יָכַל, rarely יָכוֹל 2 Chr. 7, 7. 32. 14, יְכָלְתִּי Judg. 8, 3, יְכָלְתִּיו Ps. 13, 5; fut. יִכָּל, יוּכַל, pr. fut. Hoph. 'to be enabled,' see Lehrg. p. 460; (that it is not fut. Kal is apparent from the fact, that the pr. n. יוּכַל Jer. 38, 1, is also written יְכָלְיָה Jer. 37, 3;) fut. plur. יִכְלוּ, יוּכְלוּ Ps. 18, 39; inf. constr. יָכֹל Num. 4, 16.

1. *to be able, I can.* Chald. et Samar. id. Kindr. is כּוּל to take in or hold, to contain to sustain. Constr. with acc. Job 42, 2; more freq. inf. c. לְ, *to be able to* do any thing, etc. Gen. 13, 6. 16. 45, 1. 3. Ex. 7, 21. 24; inf. simpl. Ex. 2, 3. 18, 23; also with a finite verb Esth. 8, 6 אֵיכָכָה אוּכַל וְרָאִיתִי *how shall I be able to see* the evil; and without ו Lam. 4, 14. Num. 22. 6 see in נָגַח Pi. Absol. Is. 39, 11. Job 31, 23. 33, 5.—Spec. a) *to be able to effect, to accomplish, to prevail*, stronger than יָכֹל; 1 Sam. 26, 25 גַּם עָשֹׂה תַּעֲשֶׂה וְגַם תּוּכָל יָכֹל. 1 K. 22, 22. Jer. 3, 5. With negat. Ps. 21, 12. Jer. 20, 11. Is. 16, 12. b) *to be able* legally, *I may*, i. q. impers. *it is lawful for* any one. Gen. 43, 32 *the Egyptians could not eat with the Hebrews*, sc. by law, it was not lawful for them. Num. 9, 6. Deut. 12, 17. c) In a moral sense, *to be able* sc. to bring oneself to do any thing. Gen. 37, 4 *they could not* (bring themselves to) *speak kindly with him.* Job 4, 2. Hos. 8, 5 ellipt. עַד־אָנָה לֹא יוּכְלוּ נִקָּיֹן *how long will they yet not be able* (to show) *cleanness* of hands, suppl. לַעֲשׂוֹת, q. d. how long that they cannot resolve to practise integrity? d) *to be able to bear*, for the fuller יָכֹל לָשֵׂאת Jer. 44, 22. Prov. 30, 21; so Is. 1, 13 לֹא אוּכַל אָוֶן *I cannot bear iniquity*, etc. Ps. 101, 5.

2. *to be able, strong, to prevail, to overcome*, sc. in battle or in any business, undertaking, etc. Hos. 12, 5. Gen. 30, 8. 32, 29. With לְ of pers. *to prevail over* any one in contest, Gen. 32, 26 Judg. 16, 5.

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1 Sam. 17, 9. Jer. 20, 10. With a verbal suffix, either as dat. or acc. Ps. 13, 5. With dat. of thing, metaph. *to master* any thing difficult, *to comprehend* it, Ps. 139, 6.

Deriv. pr. names יְכָלְיָה, יוּכַל, יְהוּכַל.

יָכַל or יְכֹל Chald. fut. יִכַּל Dan. 3, 29. 5, 16; and with Heb. form יוּכַל Dan. 2, 10.

1. *to be able, I can*, with inf. c. ל Dan. 2, 47. 3, 17. 4, 34.

2. *to prevail, to overcome*, with dat. of pers. Dan. 7, 21.

יְכָלְיָה and יְכָלְיָהוּ (able through Jehovah, r. יָכֹל) *Jecholiah*, pr. n. of the mother of king Uzziah, 2 K. 15, 2; also 2 Chr. 26, 3 Keri, where Cheth. יְכֹלְיָה id.

יְכָנְיָה, יְכָנְיָהוּ, see יְהוֹיָכִין.

* יָלַד, 1 pers. יָלַדְתִּי, c. suff. יְלִדְתִּיךָ Ps. 2, 7, יְלִדְתָּנִי Jer. 15, 10, יְלִדְתִּנִי 2, 27, Patah changed to Hirek, Heb. Gr. § 27. n. 3; Infin. absol. יָלֹד, constr. יְלֹד (לְיָלְדָה Is. 37, 3, בְּיַלְדָּהּ Hos. 9, 11), usually לֶדֶת, once לַת 1 Sam. 4, 19, c. suff. לִדְתָּהּ; Fut. יֵלֵד; Part. יוֹלֵד, fem. יוֹלֶדֶת, יוֹלָדָת and יֹלַדְתָּךְ Gen. 16, 11. Judg. 13, 5. 7.

1. *to bear, to bring forth*, as a mother, Arab. وَلَدَ, Eth. ወለደ, comp. וָלַד, וָלָד; Aram. יְלַד, יְלִיד. The primary idea seems to be that of *slipping* or *gliding out*; so that יָלַד is kindred with חָלַד, comp. פָּלַט, פָּלַד. Spoken of mankind Gen. 4, 1. 17. 20. 25, and often; also of beasts Gen. 30, 39. 31, 8. Job 39, 1; and of birds, *to lay* eggs, Jer. 17, 11, comp. Gr. ὠὰ τίκτειν. Constr. absol. Gen. 17, 17. 1 K. 3, 17. Judg. 13, 2. Ecc. 3, 2; with accus. and often with dat. of the father *to* whom a child is born, Gen. 17, 21 *with Isaac*, אֲשֶׁר תֵּלֵד לְךָ שָׂרָה *whom Sarah shall bear unto thee*. 21, 3. 41, 50. Judg. 8, 31. Hos. 1, 3. al. and so ellipt. with the dat. alone Gen. 6, 4. 16, 1. 30, 2; comp. Niph. and Pual.—PART. fem. has three forms distinguished as follows: a) יוֹלֶדֶת as subst. *a woman in travail*, a lying-in woman, Hos. 13, 13 חֶבְלֵי יוֹלֶדֶת. Is. 21, 3. Jer. 6, 24. Mic. 4, 9. 10. Ps. 48, 7. b) יוֹלֶדֶת as real particip. often put for a finite verb, Gen. 17, 19 שָׂרָה אִשְׁתְּךָ יֹלֶדֶת לְךָ בֵּן. Is. 7, 14. Jer. 31, 8; rarely as a subst. *a woman in travail* Lev. 12, 17. With genit. *genitrix, mother* of any one, Prov. 17, 25. 23, 25 יֹלַדְתֶּךָ *she that bare thee*, thy mother. Cant. 6, 9. Jer. 50, 12. c) יֹלַדְתְּ like the Arabic (comp. מָלְךְ for מָלַכְתְּ), for the finite verb in the like formula: חְנָנְךָ חָנָה וְיֹלַדְתְּ בֵּן Gen. 16, 11. Judg. 13, 5. 7.—Part. pass. יָלוּד *born*, hence *a child, son*, just born, 1 K. 3, 26. 27. 1 Chr. 14, 4; with gen. יְלוּד אִשָּׁה *born of a woman*, i. e. a man, mankind, Job 14, 1. 15, 14. 25, 4.—Trop. *to bring forth* deceit, wickedness, comp. in חָרָה, Job 15, 35. Ps. 7, 15; comp. Is. 33, 11. By a like metaphor, Prov. 27, 1 *for thou knowest not what* this *day may bring forth*. Zeph. 2, 2 בְּטֶרֶם לֵדַת חֹק כְּמֹץ *before the decree* (of the Lord) *bring forth*, i. e. take effect.

2. *to beget*, as a father; so Arab. Ethiop. as above, Gr. τίκτειν, γεννᾶν, Lat. *parere*, of both sexes. So יְלִדִים Zech. 13, 3 *parents*, οἱ τεκόντες; Hom. Gen. 4, 18 *Methuselah begat* (יָלַד) *Lamech*. 10, 8. 13. 15. 24. 26. 25, 3. Prov. 23, 22. al. sæp. Spoken of God in two senses: a) *to create, to produce*, i. q. בָּרָא, comp. Job 38, 8. 9. So Job 38, 28. 29 *hath the rain a father* (creator) . . . וּכְפֹר שָׁמַיִם מִי יְלָדוֹ *and the hoar-frost of the heavens who hath begotten it?* Deut. 32, 18. Comp. אָב father, also creator, no. 4. So of an idol, Jer. 2, 27. b) *to constitute, to appoint*, sc. as son of God, as king; Ps. 2, 7 בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ *thou art my son, this day have I begotten thee*, constituted thee as king. Comp. ἐγέννησα 1 Cor. 4, 15.

NIPH. נוֹלַד, twice plur. נוּלְדוּ for נוֹלְדוּ 1 Chr. 3, 5. 20, 8, (with Dag. euphon. and ô shortened to *u*, Heb. Gr. § 27. n. 1.) *to be born*, as יוֹם הִוָּלְדוֹ *the day of one's being born*, his natal day, Ecc. 7, 1. Hos. 2, 5; comp. Job 3, 3. עַם נוֹלָד *a people to be born*, yet unborn, Ps. 22, 32. With ל of father, Job 1, 2. 2 Sam. 14, 27. Gen. 10, 1; impers. or with אֵין impl. Gen. 17, 17, *shall there be born* (יִוָּלֵד) *unto him that is a hundred years old?* With מִן of the mother, 1 Chr. 2, 3. Ezra 10, 3; לְ 1 Chr. 3, 1.

PIEL יִלֵּד *to help bring forth, to deliver* a woman, as a midwife, Ex. 1, 16. Part. f. מְיַלֶּדֶת *a midwife* Gen. 35, 17. 38, 28. Ex. 1, 15 sq.

PUAL יָלַד and יוּלַד Judg. 18, 29. Job

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5, 7; *to be born*, i. q. Niph. Judg. 13, 8. Ps. 87, 4. 5. 6. With לְ of father Gen. 4, 26. 24. 15. Judg. 18, 29; with בֵּן impl. Gen. 10. 21. So with לְ of a near relative, Ruth 4, 17 יֶלֶד בֵּן לְנָעֳמִי. Is. 9, 5; לְ of thing Job 5, 7.—Trop. *to be brought forth, created*, e. g. the mountains, Ps. 90, 2.

Hiph. הוֹלִיד 1. *to cause to bring forth*, as God a woman Is. 66, 9; a man his wife, *to make fruitful*, to have children by her, 1 Chr. 2, 18. 8, 8.—Trop. of rain as fertilizing the earth Is. 55, 10.

2. *to beget*, as a father, i. q. Kal no. 2; Gen. 5, 4. 7. 11, 11 sq. 1 Chr. 2. 10 sq. Ecc. 6, 3. al.—Trop. *to create*, Job 38, 28 מִי־הוֹלִיד אֶגְלֵי־טָל *who hath begotten* (created) *the store-houses of the dew?*

3. i. q. Kal no. 1, *to bear, to bring forth;* but only trop. *to bring forth* wickedness, Is. 59, 4; parall. חָרָה עָמָל.

Hoph. pr. 'to be begotten,' hence *to be born*. Inf. הֻלַּדְתִּ Gen. 40, 20. Ez. 16, 5. and הִוָּלְדֹתִ Ez. 16, 4, a being born, *birth, nativity*. Gen. l. c. יוֹם חֻלַּדְתִּ אֶת־ פַּרְעֹה *the birth-day of Pharaoh*, pr. the day of Pharaoh's being born. On the accus. with passives, see Heb. Gr. § 140.

Hithpa. *to declare one's birth* or descent, pedigree; to give one's name to be enrolled in genealogical tables, Num. 1, 18.—In the later books this idea is expressed by הִתְיַחֵשׂ.

Deriv. יֶלֶד, מוֹלֶדֶת, תּוֹלֶדֶת; pr. names מוֹלִיד, מוֹלָדָה, תּוֹלָד, אֶלְתּוֹלָד; and the four here following.

יֶלֶד m. in pause יֶלֶד; plur. יְלָדִים, constr. יַלְדֵי, once יִלְדֵי Is. 57, 4.

1. *one born, a son*, poet. i. q. בֵּן; spoken *κατ' ἐξοχήν* of *the king's son* Is. 9, 5. Hence יַלְדֵי נֵכָר *sons of strangers*, poet. for foreigners, see בֵּן no. 1; also *sons of transgression*, for transgressors, Is. 57, 4.—Plur. comm. *children*, i. q. בָּנִים, Ex. 21, 4. Ezra 10, 1. Hos. 1, 2; also for *the young* of animals, Is. 11, 7. Job 38, 41.

2. *a boy, child*, recently born, an infant, Ex. 1, 17. 2. 3 sq. Ruth 4, 16. 2 Sam. 12. 15 sq. 1 K. 3. 25; as borne in the arms Gen. 21, 8; also as older and mingling in childish sports 2 K. 2. 24. Job 21, 11. Zech. 8, 5; but still of tender age Gen. 33, 13. Is. 57, 5. Also as more advanced, *a youth, young man*, Gen. 4, 23 parall. אִישׁ. 37, 30. 42, 22 of Joseph when 17 years old. Dan. 1, 4. 10. 1 K. 12, 8. 10. Ecc. 4, 13.

יַלְדָּה fem. of יֶלֶד, *a girl, maiden*, Gen. 34, 4. Joel 4, 3. Plur. יְלָדוֹת Zech. 8, 5.

יַלְדוּת f. (denom. from יֶלֶד) *childhood, youth*, Ecc. 11, 9. 10.—Concr. *youth*, for *young men*, Ps. 110, 3.

יָלוּד adj. verbal, *born*, i. q. יֶלֶד. Ex. 1, 22. Josh. 5, 5. 2 Sam. 5, 14.

יָלוֹן (passing the night, abiding, r. לוּן) *Jalon*, pr. n. m. 1 Chr. 4, 17.

יָלִיד m. (r. יָלַד) 1. Adj. verbal, *born*, chiefly in the phrase יְלִיד בַּיִת one *born in the house*, a house-born slave, *verna*, Gen. 14, 14. 17, 12. 13. 23. Lev. 22, 11. Jer. 2, 14. Arab. وَلِيدٌ, قَلِيدٌ, id.

2. Subst. *a son, child*, יְלִידֵי הָעֲנָק *the sons of Anak* Num. 13, 22. 28; יְלִידֵי הָרָפָה *the sons of Rapha*, i. q. רְפָאִים *Rephaim*, 2 Sam. 21, 16. 18.

* יָלַךְ *to go*, see הָלַךְ.

* יָלַל not used in Kal, onomatopoetic, *to yell, to wail*, Arab. وَلْوَلَ, Syr. and Zab. ܝܠܠ, Chald. יְלַל Aph. אֵילֵל. Kindred roots are אָלַל II, אָלָה, Gr. ὀλολύζειν, Lat. *ejulare, ululare*, Engl. *to yell;* also Armen. *lal*, Germ. *lullen*, Engl. *to lull.*

Hiph. הֵילִיל; fut. יֵילִיל Mic. 1, 8; oftener יְהֵילִיל Is. 15, 2. 3, from the form יְהֵילִילוּ Is. 52, 5; ה between two vowels being softened to י.

1. *to wail, to lament*, Jer. 47, 2. Ez. 21, 17. al. With עַל of that over or *for* which, Jer. 48, 31. 51, 8. Mic. 1, 8; לְ id. Is. 16, 7.—Ascribed also to inanimate things, as trees Zech. 11, 2; places, as filled with wailings, הֵילִילִי שַׁעַר Is. 14. 31. 23, 1. Often in prophetic denunciations Is. 13, 6. 23, 6. Jer. 25. 34. Joel 1, 11. 13. Zeph. 1, 11. Amos 8, 3 הֵילִילוּ שִׁירוֹת הֵיכָל *the songs of the palace wail*, are turned to wailings.

2. Once of the exulting cries of haughty victors, *to yell, to shout*, Lat. *ululare*, Is. 52, 5. So ܝܠܠ of a warlike

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cry, Barhebr. p. 411, 413; Gr. ὀλολύζειν of a shout of joy, Æschyl. Sept. ante Theb. 831. Agam. 28 sq. Vice versa ἀλαλάζειν of wailing Eurip. Phœn. 358. Comp. also רִנָּן, הֵרִיעַ, מֵרָוַח, signifying a cry of either kind.

Hoph. הוּגַל (as הוּבְאָה) *to be made to wail.* Ps. 78. 63 *the fire consumed their young men* וּבְתוּלֹתָיו לֹא הוּלָּלוּ *and their virgins made no wailing*, comp. v. 64 'their widows made no lamentation;' Sept. οὐκ ἐπενθήσαν, Vulg. *non sunt lamentatæ*. So Schnurrer; but perhaps it should be read הוּלִילוּ in the active i. q. הֵילִילוּ.—More usually taken as Pual of הָלַל, where see.

Deriv. הוֹלֵל and the two here following.

יְלַל m. *a yelling, howling* of wild beasts in the desert, Deut. 32, 10. Comp. Arab. يَبَابٌ howling, poet. for the desert in which wild beasts howl; see Willmet's Lex. Arab. s. v. Comp. also Heb. אִיִּים.

יְלָלָה f. (r. יָלַל) constr. יִלְלַת, *wailing, lamentation*, Is. 15, 8. Jer. 25, 36. Zeph. 1, 10. Zech. 11, 3.

* יָלַע 1. i. q. לוּעַ *to lick up, to swallow down;* see in לוּעַ. Hence תּוֹלַעַת, תּוֹלַעְתָּ.

2. *to speak rashly*, to utter at random; a signif. connected with the former, and frequent in the syllable לע; see in לוּעַ, note. Prov. 20, 25 מוֹקֵשׁ אָדָם יָלַע קֹדֶשׁ וְאַחַר נְדָרִים לְבַקֵּר it is *the snare of a man, that he rashly utters a vow, and after the vow makes inquiry.* Arab. لغى id. chiefly of those who take rash oaths, Kor. Sur. 2. 225.

Deriv. see in no. 1.

* יָלַף obsol. root, Arab. ولف Conj. III, *to stick fast, to cling.* Hence

יַלֶּפֶת f. a sort of itching *scab, scurf, tetter*, so called as sticking fast. Lev. 21, 20. 22. 22. Sept. λειχήν, Vulg. *impetigo.*

* יָלַק obsol. root, i. q. לָחַךְ *to lick, to lap*, also *to lick up* or *off*, as an ox in feeding, *to feed off*, comp. לָחַךְ Num. 22, 4. also יָלַע.—Hence

יֶלֶק m. *feeding, the feeder;* put for a species of *locust*, winged Nah. 3, 16, and hairy Jer. 51, 27; so Ps. 105, 34. Joel 1, 4. 2, 25. Prob. the ἀττέλαβος, *attelabus*, a locust with small short wings, not yet full grown, and therefore not yet able to fly; so Jerome in Nah. l. c. See Thesaur. p. 597.

יַלְקוּט m. *a sack, pouch, scrip*, 1 Sam. 17, 40. R. לָקַט to collect.

יָם m. (r. יָמַם) constr. יַם־ except in יַם־סוּף; c. suff. יַמָּהּ Jer. 51, 36; with He loc. יָמָּה; Plur. יַמִּים.

1. *a sea*, so called from its tumult and roaring. Arab. يَمٌّ, Syr. ܝܰܡ̰ and ܝܰܡ̰ܬܳܐ, but the latter is more usually a lake, Egypt. ⲓⲟⲙ, ϣⲓⲟⲙ, id.—Where *the sea* κατ' ἐξοχήν is spoken of, the article is usually added: חוֹל הַיָּם *the sand of the sea* Gen. 32, 13 [12]. 41, 49; שְׂפַת הַיָּם Judg. 7, 12. 1 Sam. 13, 5; דְּגֵי הַיָּם Gen. 1, 26. 28. Job 12, 8; also in poetry Job 36, 12. 36, 30. Ps. 8, 9. 33, 6. 78, 53. al. But in poetry the art. is often omitted, Ex. 15, 8. 10. Job 9, 8. 11, 9. 38, 8. 16. Ps. 66, 6. 68, 23. Is. 5, 30. 50, 2. 60, 5. al. sæp. likewise in prose, but more rarely, as דֶּרֶךְ יָם *towards the sea* 1 K. 18. 43; עַל־יָם *on the sea*, by sea. 2 Chr. 2, 15 [16] comp. אֶל־יָם Ezra 3, 7.—Is. 11, 9 כַּמַּיִם לְיָם מְכַסִּים *as the waters cover the sea* i. e. its depths, bottom. Hab. 2, 14. מַיִם עַד־יָם *from sea to sea*, from the Mediterranean to the Persian Gulf or Indian Sea, Am. 8, 12. Zech. 9, 10. Ps. 72, 8; comp. Mic. 7, 12. —Various parts of the ocean, and also several lakes (for יָם is used of these Job 14, 11, comp. Syr. ܝܰܡ̰ܬܳܐ), are denoted by special names: α) The Mediterranean, as הַיָּם הָאַחֲרוֹן *the hinder* or *western sea* Deut. 11. 24. Joel 2, 20; יָם פְּלִשְׁתִּים *the sea of the Philistines* Ex. 23, 31; הַיָּם הַגָּדוֹל *the great sea* Num. 34, 6. 7. Josh. 1, 4. 9. 1. Ez. 47, 10. 15. 20. β) The sea of Galilee, or lake of Tiberias; יָם כִּנֶּרֶת *the sea of Chinnereth* Num. 34, 11. γ) The Dead sea: יָם הַמֶּלַח *the salt sea* Gen. 14, 3; יָם הָעֲרָבָה *the sea of the Arabah* or desert Deut. 4, 49; הַיָּם הַקַּדְמֹנִי *the eastern sea* Joel 2, 20. Zech. 14, 8. δ) The Red sea: יַם־סוּף *the weedy sea* Ps. 106, 7. 9. 22; יָם מִצְרַיִם *the Egyptian sea* Is. 11, 15.—Absol. הַיָּם according to the context is put for the Mediterranean

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Josh. 15, 47; the lake of Galilee Is. 8, 23; the Red sea Is. 10, 26; the Dead sea, without art. Is. 16, 8.—Poet. *the sea* is put for *maritime regions;* so נְשִׂיאֵי יָם *the princes of the sea* i. e. of countries around and beyond the sea Ez. 26, 16, i. q. נְשִׂיאֵי אִיִּים Is. 60, 5. Deut. 33, 19. So Is. 23, 4 אָמַר יָם מָצוֹד יָם *the sea hath spoken, the fortress of the sea*, i. e. Tyre.—PLUR. יַמִּים *seas* Gen. 1, 22. Lev. 11, 9. 10. Ps. 135. 6. Poet. often where the sing. stands in prose; as חוֹל יַמִּים *the sand of the sea* Job 6, 3. Ps. 78, 27. Jer. 15, 8; comp. sing. above. חוֹף יַמִּים *the coast of the sea* Gen. 49, 13. Judg. 5, 17 (comp. חוֹף יָם Josh. 9, 1); לֵב יַמִּים *the heart of the sea* Ps. 46, 3. Jon. 2, 4; comp. also Gen. 1, 10. Deut. 33, 19. Ps. 8, 9. al.—The word יָם *sea* is also transferred:

a) To a large *river;* e. g. the Nile Is. 18, 2. 19, 5. Nah. 3, 8. Job 41, 23; the Euphrates Is. 27, 1. (prob. 21, 1.) Jer. 51, 36. Plur. the branches of the Nile Ez. 32, 2.—So Arab. يَمٌّ of the Nile, Kor. Sur. 20, 39. al. In like manner البحر *the sea* for the Nile, Elmac. I. 12. Eutych. Alex. I. 86. II. 377, 499. The Egyptians still use البحر *the sea* in common parlance for the Nile; see Bibl. Res. in Palest. I. p. 542.

b) By hyperbole, to a large *vase* or *basin;* hence יָם הַנְּחֹשֶׁת *the sea of brass, brazen sea*, i. e. the great laver in the court of the priests before Solomon's temple, 2 K. 25, 13. 1 Chr. 18, 8; also הַיָּם מוּצָק 1 K. 7, 23; הַיָּם v. 24. 29. 2 K. 16, 17. 2 Chr. 4, 3 sq.

2. *the West, the western quarter*, since the Mediterranean sea lies west from Palestine; see in אָחוֹר no. 2. p. 33. רוּחַ יָם *the west wind* Ex. 10, 19; פְּאַת־יָם *the west side* Ex. 27, 12. 38, 12; יָמָּה *westward* Gen. 28, 14. Ex. 26, 22. (But הַיְמָה is *to* or *at the sea*, Num. 34, 5. Josh. 16, 6. 8. 24, 6; so לַיָּמָּה 19, 11.) מִיָּם *from the west*, i. e. *at* or *on* the west, Gen. 12, 8. Josh. 11, 2. 3; מִיָּם לְ *on the west of* any place, Josh. 8, 9. 12. 13.—Twice, Ps. 107, 3. Is. 49, 12, יָם is joined with צָפוֹן the north; whence some have preferred to understand it, at least in these passages, of *the south;* but elsewhere too, other quarters are coupled together not opposite but adjacent to each other, comp. Am. 8, 12. Deut. 33, 23.

יָם Chald. emphat. יַמָּא *the sea*, Dan. 7, 2. 3.

* יָמַם obsol. root, i. q. יוּם, יָמַם, q. v. *to be warm, to be hot.* Comp. حمى et يمأ ferbuit dies.—Hence יָמִים and יָמוֹת plur. of יוֹם; also

יְמוּאֵל (day of God, יְמוּ i. q. יָם, יוֹם, comp. שְׁמוּ i. q. שֵׁם, הָמוּ i. q. הֵם man.) *Jemuel*, pr. n. of a son of Simeon, Gen. 46, 10; for which נְמוּאֵל Num. 26, 12.

יָמוֹת poet. plur. of the noun יוֹם, q. v.

יָמִים id. see יוֹם.

יַמִּים m. (r. יוֹם) plur. *ἀπαξ λεγόμ.* Gen. 36, 24. prob. as Vulg. *aquæ calidæ, warm springs;* such being actually found in the region in question on the eastern shore of the Dead sea, see in לֶחֶם. Arab. حميم, Syr. ܚܡܡܐ, id. Jerome says, in Quæst. ad l. c. "nonnulli putant *aquas calidas* juxta linguæ Punicæ [Syriacæ ?] viciniam, quæ Hebræa contermina est, hoc vocabulo significari;" and this is not to be disregarded, nor is it destitute of etymological grounds; see under יוֹם and יָמָה.—The Cod. Samar. reads הָאֵימִים *the Emim* or giants, and so Onkelos and Pseudo-Jonathan understand it. By a groundless conjecture from the context, some of the Rabbins and modern versions render it *mules.*

יְמִימָה (dove, Arab. يَمَامَةٌ, r. יָמַם; comp. יוֹנָה, r. יוֹן) *Jemimah*, pr. n. of one of Job's daughters, Job 42, 14.

יָמִין comm. gend. rarely masc. Prov. 27, 16. Ex. 15, 6; constr. יְמִין. R. יָמַן.

1. *the right hand*, as the pledge of good faith and as lifted up in swearing, 2 K. 10, 15. Is. 62, 8. Lat. *fidissima dextra* Valer. Flacc. 5. 65. Arab. يَمِينٌ, يَمَنٌ, Ethiop. ፀጋም, Syr. ܝܡܝܢܐ, the right hand, the right.—Gen. 48, 8. 14. Ex. 15, 6. Ps. 44, 4. al. sæp. Ps. 144, 8. 11 יְמִין שֶׁקֶר יְמִינָם *their right hand* is a *right hand of falsehood*, deceit. Is. 62, 8 *the Lord hath sworn* בִּימִינוֹ *by his right hand.* (Comp. the Arabic oath يمين

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الله by the right hand of Allah; whence يمين fem. oath.) Is. 41, 10 *I will uphold them* בִּימִין צִדְקִי *with my righteous right hand.* Hence אִישׁ יְמִינֶךָ *the man of thy right hand*, whom thou sustainest, aidest, Ps. 80, 18. So freq. יְמִין יָד Ex. 15, 6. Ps. 118, 15. 16. Hab. 2, 16; יָמִין עֶלְיוֹן Ps. 77, 11. al. Pleon. יָדְךָ וִימִינֶךָ Ps. 74, 11.—The following constructions may be noted: a) *On the right, at the right hand*, is עַל יָמִין Job 30, 12, בִּימִין 1 K. 7, 39. 49. b) *On the right of* any one, at the right hand of any person or thing, is עַל יְמִין מ׳ Ps. 109, 6. Zech. 4, 11, אֶל יְמִין הַבָּר 1 Sam. 23, 24, לִימִין מ׳ Ps. 109, 31. Is. 63, 12, מִימִין מ׳ Gen. 48, 13. Ps. 16, 8, מִימִין ל 2 K. 23, 13. יְמִין מ׳ 2 Sam. 24, 5. 8. c) *On* or *at the right hand*, after verbs of motion, is לַיָּמִין Neh. 12, 31, עַל יָמִין Zech. 12, 6; *of* any one, לִימִין מ׳, as Ps. 110, 1 שֵׁב לִימִינִי *sit thou on my right hand.* d) *To* or *towards the right hand*, is עַל הַיָּמִין 2 Sam. 2, 19. Is. 9, 19, אֶל־הַיָּמִין Ez. 1, 10, חִימִין Gen. 13, 9; also יָמִין Is. 54, 3. Zech. 12, 3. So יָמִין chiefly in phrases: נָטָה יָמִין אוֹ כִּסְאל Num. 20, 17. 22, 26. 1 Sam. 6, 12, and סוּר יָמִין אוֹ שְׂמֹאל, *to turn to the right or to the left*, Deut. 2, 27. 17, 20. Josh. 1, 7. 23, 6.—Further in the phrases: aa) *To stand* or *be at one's right hand*, i. q. *to aid, to assist* any one, Ps. 16, 8. 109, 31. 110, 5. Is. 63, 12. bb) *To sit on the right hand of the king*, as the highest place of honour, e. g. spoken of the queen 1 K. 2, 19. Ps. 45, 10; of one beloved of the king and vicegerent of the kingdom Ps. 110, 1, where see the Commentators. Comp. Heb. 8, 1. Jos. Ant. 6, 11, 9. Elsewhere too the right hand is the place of honour, to which there is allusion in Job 30, 12. cc) *To take* or *hold the right hand* of any one, i. q. to sustain, to aid, Ps. 73, 23. Is. 41, 13. 45, 1.

2. *the right*, i. e. the right side, part, quarter; comp. יָד signifying both *hand* and *side*. In the genit. after other nouns it expresses the adj. *right* (יְמָנִי), as שׁוֹק הַיְמָנִי *the right leg* Ex. 29, 22. Lev. 8, 25; יֶרֶךְ יְמִינוֹ *his right thigh* Judg. 3, 16. 21; עֲלֵי־עַיִן יָמִין *all your right eyes* 1 Sam. 11, 2; also יַד יְמִינוֹ *his right hand* Gen. 48, 17. Judg. 3, 15. 20, 16; יַד יְמִינִי *my right hand* Ps. 73, 23. Jer. 22, 24; יַד יְמִינָם *their right hand* for their right hands Judg. 7, 20, comp. פִּימוֹ Ps. 17, 10 *their mouth* for their mouths. —*The right* part or side seems also to be put for the right place, the proper and legitimate position; Ecc. 10, 2 *a wise man's heart* is לִימִינוֹ *at his right*, i. e. in its right and proper place, is itself right; *but a fool's heart* is *at his left*, i. e. in the wrong place, perverse.

3. *the South, the southern quarter*, see in אָחוֹר no. 2. p. 33. Ps. 89, 13. Acc. יְמִין *in the south* Job 23, 9. 1 Sam. 23, 19 מִיְּמִין חַיְשִׁימוֹן *on the south of the desert.* v. 24. 2 Sam. 24, 5.

4. *good fortune, prosperity, happiness*, since the right hand was of good omen; hence Arab. يمن to be happy, يُمْن happiness. So in the pr. name בִּנְיָמִין q. v. p. 142.—Hence

5. *Jamin*, pr. n. m. i. q. Felix. a) A son of Simeon Gen. 46, 10. 1 Chr. 4, 24. b) 1 Chr. 2, 27. c) Neh. 8, 7.—Hence

יְמִינִי *Jaminite*, patronym. from pr. n. יָמִין, Num. 26, 12.

יְמִינִי 1. Adj. i. q. יְמָנִי, *right*, not left, only 2 Chr. 3, 17 Cheth. Ez. 4, 6 Cheth.

2. בֶּן־יְמִינִי and ellipt. יְמִינִי, *Benjamite*; gentile n. from בִּנְיָמִין q. v. p. 142.

יִמְלָא and יִמְלָה (whom God makes full, r. מָלֵא) *Imlah*, pr. n. of the father of the prophet Micaiah, 1 K. 22, 8. 9.

יַמְלֵךְ (whom God makes king, r. מָלַךְ) *Jamlech*, pr. n. of a phylarch or chief in the tribe of Simeon, 1 Chr. 4, 34.

* יָמַם obsol. root. I. i. q. הָמַם and הָמָה *to make a noise, to rage and roar*, as the billows of the ocean. Hence יָם sea.

II. i. q. יוֹם, יָמָה, *to be warm, hot*, as the day, whence Syr. ܝܡܡܐ day-time; comp. in יוֹם. Trop. of desire, love; whence יְמִימָה dove, as pr. n.

* יָמַן in Kal not used, kindr. with אָמַן *to be firm*, also *to be faithful.* Hence יָמִין the right hand, as the pledge of good faith, etc.

Hiph. הֵימִין and חֵמִין 2 Sam. 14, 19, denom. from יָמִין.

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1. *to use the right hand*, (opp. הִשְׁתַּאֵיל.) part. plur. יַמְנִים *right-handed* 1 Chr. 12, 2.

2. *to take the right, to turn to the right*, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. So proverb. *to turn to the right or left* of any thing, i. q. *to evade*, 2 Sam. 14, 19.—Arab. يَمَنَ and يَمِنَ a dextra accessit.

Deriv. יָמִין see Kal, יְמִינִי, תֵּימָן, perh. תֵּיאָא; also the two following.

יִמְנָה (good fortune, i. q. יְמֻנָּה) *Jimnah*, pr. n. m. a) A son of Asher, Gen. 46, 17. Num. 26, 44. 1 Chr. 7, 3. b) 2 Chr. 31, 14.

יָמָנִי adj. (r. יָמִין) f. יְמָנִית, *right*, not left, Ex. 29, 20. Lev. 8, 23. 1 K. 6, 8. al.—The form is as if from a subst. יָמָן, יַמֶּן, the right side.

יִמְנָע (whom God keeps back, r. מָנַע) *Imnah*, pr. n. m. 1 Chr. 7, 35.

* יָמַר in Kal not used, i. q. מוּר, *to change, to alter*, intrans. Hence

Hiph. הֵחֲמִיר *to change* trans. *to exchange*, Jer. 2, 11; where several Mss. read חֲמִיר from r. מוּר.

Hithp. הִתְחַמֵּר *to change oneself* with any one, i. e. *to substitute oneself for* him, *to take the place of* any one. Comp. Arab. بدل to change, to exchange; Conj. V, to take the place of any one.—Is. 61, 6 בְּכְבוֹדָם תִּתְחַמָּרוּ *in their splendour ye shall take their place*, i. e. possess it in their stead. So Saadias and Jarchi. Others, as Vulg. Chald. Syr. 'in their splendour shall ye glory,' as if i. q. תִּתְאַמָּר.

יִמְרָה (refractory, r. מָרָה) *Imrah*, pr. n. m. 1 Chr. 7, 36.

* יָמַשׁ i. q. מָשַׁשׁ, *to feel, to touch*, in Kal not used.

Hiph. id. Judg. 16, 26 Cheth. הֵימִישֵׁנִי, read הַיְמִישֵׁנִי, *let me feel*, touch.

* יָנָה fut. יִינַח, part. f. יוֹנָה, *to be violent, raging, cruel;* the primary idea being that of *heat*, so that יָנָה is kindr. with יוֹן to boil up, and also with יוֹם, יָמַם, יָחַם, see in יוֹם.—Part. fem. Zeph. 3, 1 הָעִיר הַיּוֹנָה *the violent* or *oppressing city*. Elsewhere as an epithet of the sword, חֶרֶב הַיּוֹנָה *the cruel, the oppressing sword*, sword of violence, Jer. 46, 16. 50, 16; and without חֶרֶב id. Jer. 25, 38 חֲרוֹן הַיּוֹנָה *the wrath of the cruel* sc. sword, where the epithet is put for the thing itself, as Schnurrer well; or perhaps, with Sept. Chald. and some Mss. it ought to read חֶרֶב הַיּוֹנָה.—With an accus. Ps. 74, 8 נִינָם יַחַד *let us maltreat them all*, destroy them.

Hiph. הוֹנָה, fut. יוֹנֶה, *to treat with violence, to maltreat, to oppress;* with acc. as princes a people Ez. 45, 8; the Chaldeans Israel Is. 49, 26; espec. of the rich and noble as oppressing the poor, widows, orphans, strangers, Ex. 22, 20. Lev. 19, 33. Deut. 23, 17. Jer. 22, 3. Ez. 18, 7. 12. 26. 22, 7. 29; of fraud and overreaching in buying and selling Lev. 25, 14. 17. With acc. of pers. and מִן, *to thrust out* of a possession by violence, *to dispossess*, Ez. 46, 18. Chald. Aph. אוֹנִי id.

יָנוֹחַ (rest, quiet, r. נוּחַ) *Janoah*, pr. n. of a place on the confines of Ephraim and Manasseh. 2 K. 15, 29. With ה local יָנוֹחָה Josh. 16, 6. 7.

יָנוּם (slumber, r. נוּם) Josh. 15, 53 Cheth. for which Keri has יָנוּס (flight, r. נוּס) *Janum*, pr. n. of a place in the tribe of Judah.

יָנוּס *Janus*, see in יָנוּם.

* יָנַח a spurious root, assumed for Hiph. הִנִּיחַ. But see נִיחַ Hiph.

יְנִיקָה f. i. q. יוֹנֶקֶת, *a sucker, sprout*, Ez. 17, 4. It has the pass. form but active power. Chald. יְנִיקָא, יְנוּקָא, suckling. R. יָנַק.

* יָנַק fut. יִינַק *to suck;* Chald. יְנַק, Syr. ܝܢܩ, Sam. ינק id. Absol. Job 3, 12; pr. to suck the mother's breast, c. acc. Cant. 8, 1. Joel 2, 16; but also other things, as Job 20, 16 *he sucketh the poison of asps*. Trop. Is. 60, 16 *thou shalt suck the milk of the nations, and shalt suck the breast of kings*. i. e. thou shalt be made rich with the wealth of nations and kings. Deut. 33, 19 כִּי שֶׁפַע יַמִּים יִינָקוּ *for they shall suck the abundance of the seas*, i. e. of nations beyond the sea. Is. 60, 11. 12.—Part. יוֹנֵק a) *a suckling, sucking child*, (Syr. ܝܢܘܩܐ,

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יִנְשׁוֹף.) Num. 11, 12. Deut. 32, 25. 1 Sam. 15, 3. 22, 19. Is. 11, 8. Jer. 44, 7. Ps. 8, 3. al. More fully יֹנֵק שָׁדַיִם Joel 2, 16. b) Trop. *a sucker, sprout*, as drawing the sap from the parent stock, Is. 53, 2. More frequent in this sense is fem. יוֹנֶקֶת, Job 8, 16. 14, 7. 15, 30. Plur. יוֹנְקוֹת Ez. 17, 22. Hos. 14, 7. Ps. 80, 12.

Hiph. הֵינִיק also חֵנִיק Lam. 4, 3, *to give suck, to suckle*, as a mother her infant, Gen. 21, 7. Ex. 2, 7. 9. 1 Sam. 1, 23; also of animals, Lam. 4, 3; absol. מֵינִיקוֹת (camels) *giving suck, milch-camels*, Gen. 32, 16. Trop. *to cause to suck* sweet things, i. e. to give to taste, to let enjoy, Deut. 32, 13.—Part. fem. מֵינֶקֶת Ex. 2, 7, c. suff. מֵנִיקָתוֹ 2 K. 11, 2, *giving suck*, as subst. *a wet-nurse*. Plur. מֵינִיקוֹת Is. 49, 23.

Deriv. יְנִיקָה.

יַנְשׁוּף m. once יַנְשׁוֹף Is. 34, 11, an unclean bird, prob. a water or marsh fowl Lev. 11, 17. Deut. 14, 16; frequenting deserts or marshes, Is. l. c. Sept. and Vulg. render it *ibis*, i. e. the Egyptian heron; Chald. and Syr. *the owl*, which also Bochart adopts, Hieroz. P. II. p. 281 sq. and supposes it to be derived from נֶשֶׁף twilight. Most prob. some species of *heron* or *crane* is to be understood, whose cry resembles the *blowing* of a horn or trumpet, as the *ardea stellaris* or *bittern*, the *ardea agami* or trumpeter-bird, or the common *crane*, etc. and this is supported by the etymology from נָשַׁף to blow. In the list of unclean birds in Lev. l. c. this bird is followed by the תִּנְשֶׁמֶת, derived from the similar verb נָשַׁם i. q. נָשַׁף.

* יָסַד inf. with pref. לִיסוֹד Is. 51, 6, לִיסֹד 2 Chr. 31, 7 (as if from סוּד), c. suff. יְסָדִי Job 38, 4; pr. *to set, to place, to seat*, comp. Niph. no. 1, and סוֹד seat. The primary monosyllabic root is Sanscr. *sad* to sit, Lat. *sed*-ere, Goth. *sat*-jan to put, Engl. *to set*; the same root with harder letters is Heb. שִׁית, Gr. *στάω, ἵστημι*, and with softer letters Gr. *ἰδ-* (*ἵζομαι*). Arab. وسد is spec. to put or place under, e. g. a cushion, pillow. -Hence

1. *to set*, i. e. *to place, put, lay* the foundations of any thing, *to found*, e. g. a building Ezra 3, 12; a city Is. 54, 11. (Comp. שִׂים Is. 42, 4. 44, 7; שִׁית 1 Sam. 2, 8.) More freq. in this sense in Piel; in Kal mostly poet. of God as *founding* the heavens and the earth, Ps. 78, 69. 89, 12. 104, 5. Job 38, 4. Is. 48, 13. Zech. 12, 1. Am. 9, 6 וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ *and hath founded his vault upon the earth*, i. e. the vault of the heavens as apparently resting upon the earth. Ps. 24, 2. —Of a heap, *to lay down* sc. the bottom, 2 Chr. 31, 7.

2. *to set*, i. e. *to appoint, to assign* sc. a place to any one (comp. שִׂים Ex. 21, 13). Ps. 104, 8 *they go up mountains, they go down valleys*, אֶל־מָקוֹם זֶה יָסַדְתָּ לָהֶם *unto the place that thou hast appointed for them*. So of a people, Is. 23, 13 *to the land of the Chaldeans; this people* till now *was not*, אַשּׁוּר יְסָדָהּ לְצִיִּים *Assyria appointed it for dwellers in the desert*, i. e. for the Chaldeans; see Comment. on Is. ad loc. Hence *to appoint* or *constitute* for some specific purpose, Hab. 1, 12 לְהוֹכִיחַ יְסַדְתּוֹ *for chastisement hast thou appointed them* sc. the Chaldeans, i. e. hast called them forth; parallel לְמִשְׁפָּט שַׂמְתּוֹ.

3. *to set* laws, *to ordain*, Ps. 119, 152. Comp. שִׂים Gen. 47, 26, also Gr. *νομοθέτης*.

Niph. נוֹסַד 1. *to be settled, seated down*, i. e. a) *to settle* in a land. Ex. 9, 18 *in Egypt* לְמִן הַיּוֹם הִוָּסְדָם *since the day of their settling* in it *until now*, i. e. since the Egyptians settled down in the land. b) *to sit down together* for consultation; hence *to consult, to take counsel together*, with עַל *against* any one Ps. 2, 2. 31, 14.

2. *to be founded*, as the temple Is. 44, 8.

Piel יִסֵּד 1. *to set, place, lay*, e. g. a foundation-stone Is. 28, 16; *to found* an edifice Zech. 4, 9. Ezra 3, 10; a city Is. 14, 32. Josh. 6, 26 בִּבְכֹרוֹ יְיַסְּדֶנָּה *with his first-born* (i. e. with the loss of him, בְּ of price) *shall he lay its foundation*. Also acc. of material 1 K. 5, 17 [31].—Trop. Ps. 8, 3 *out of the mouth of babes and sucklings* יִסַּדְתָּ עֹז *hast thou founded* for thee *praise*, glory; so Arabic writers compare glory to an edifice firmly founded and fortified, see Muntinghe ad h. l. Thesaur. p. 602.

2. *to set*, i. e. *to appoint*, to constitute

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for any purpose, 1 Chr. 9, 22. Also *to set fast*, i. e. *to prescribe, to ordain*, c. עַל Esth. 1, 8.

PUAL *to be founded*, e. g. columns Cant. 5, 15; the temple 1 K. 6, 37. Ezra 3, 6. Hagg. 2, 18. Zech. 8, 9; with an acc. of material, as in Pi. 1 K. 7, 10.

HOPH. i. q. Pual. Inf. הוּסַד 'the being founded,' subst. *foundation*, Ezra 3, 11. 2 Chr. 3, 3. Part. מוּסָד (Dag. euphon.) *founded*, Is. 28, 16 מוּסָד מוּסָד *a foundation founded*, i. e. firm, sure; comp. חָפַשׂ מָחְפָּשׂ Ps. 64, 7, מָשַׁל מָמְשָׁל Ex. 12, 9.

Deriv. the three next following, and סוֹדִי, pr. n. מַסַּד, מוּסָדָה, מוֹסָד, מוֹסָד, סוֹד.

יְסָד m. *foundation*, metaph. *beginning*, Ezra 7, 9. R. יָסַד.

יְסוֹד m. *foundation*, as of an altar Ex. 29, 12. Lev. 4, 7. 8, 15. 9, 9; of a building Job 4, 19. Ps. 137, 7. al. [Poet. *foundation* of the sea, the ground or bottom on which it rests, *the depths*, Hab. 3, 13; see in צָוְאר.—R.]—Plur. יְסוֹדִים Mic. 1, 6, and יְסוֹדוֹת Lam. 4, 11; also metaph. *princes* Ez. 30, 4, comp. שָׁתוֹת. R. יָסַד.

יְסוֹדָה f. *foundation*, Ps. 87, 1. R. יָסַד.

יְסוֹר m. (r. יָסַר) *a corrector, reprover*, censurer, verbal subst. of the form גְּבוֹר. Job 40, 2 [39, 32] הָרִב עִם־שַׁדַּי יְסוֹר *contending shall the reprover* of God *contend with the Almighty?* רִב is here inf. absol. from רִיב instead of the finite verb (comp. Judg. 11, 25 הָרֹב רָב עִם יִשְׂרָאֵל, where the finite verb is added), and to יְסוֹר then corresponds in the other hemistich מוֹכִיחַ אֱלוֹהַּ, comp. Prov. 9, 7. The single words of this clause have often been correctly explained, (see for יְסוֹר Junius and Tremellius, and for the form רִב Aben Ezra and Kimchi.) but I have found no one who has rightly apprehended the whole sense. The above interpretation was proposed in former editions, and has been adopted by Umbreit, Winer, De Wette, but neglected by Rosenmüller.

יָסוֹר (verbal of fut. r. סוּר, as יָרִיב from רִיב) *departing, one who departs*; Jer. 17, 13 Cheth. יְסוֹרַי *those departing from me*. Keri סָרַי.

יָסַךְ * a doubtful root, i. q. נָסַךְ *to pour*, but intrans. *to be poured*, comp. כּוּם and רָצַם; once Ex. 30, 32 לֹא יִיסָךְ *it shall not be poured*. Perhaps it should read יוּסַךְ Hoph. of סוּךְ.

יִסְכָּה (she looks abroad, r. סָכָה) *Iscah*, pr. n. of the sister of Lot, Gen. 11, 29.

יְסַמַּכְיָהוּ (whom Jehovah upholds, r. סָמַךְ) *Ismachiah*, pr. n. m. 2 Chr. 31, 13.

יָסַף * in Kal and Hiph. both of which are defective, thus: Præt. יָסַ, rarely הוֹסִיף 2 K. 20, 6. Ecc. 1, 16; Inf. הוֹסִיף; Imper. twice סְפוּ Is. 29, 1. Jer. 7, 21, though this form can be referred to סָפָה; Fut. יוֹסִיף, apoc. יֹסֶף, in pause תֹּסֵף Job 40, 32, אַל־תּוֹסֵף Prov. 30, 6, and by a wrong orthography יֹאסֵף Ex. 5, 7. 1 Sam. 18, 29 (as vice versa יוֹסֵף, יֹסֵף, from אָסַף q. v.) convers. וַיֹּסֶף; Part. יוֹסִיף for יוֹסֵף Is. 29, 14. 38, 5, plur. יוֹסְפִים Deut. 5, 22; also מוֹסִיף Neh. 13, 18.

1. *to add*, Syr. and Chald. Aph. אוֹסַף, אַסְּפֵא. The primary idea seems to be that of *scraping, scraping together*, like kindr. סָפָה, comp. סוּף.—With accus. of the thing added and עַל of that *to* which it is added, Lev. 5, 16 וְאֶת־חֲמִשְׁתּוֹ יוֹסֵף עָלָיו *and shall add the fifth part of it thereto*. Lev. 22, 14. 27, 13 sq. Deut. 19, 9; אֶל 2 Sam. 24, 3. Often too the accus. of the thing added is omitted, Deut. 13, 1 [12, 32] לֹא־תֹסֵף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ *thou shalt neither add thereto nor diminish therefrom*, sc. any thing. Prov. 30, 6. Ecc. 3, 14.—Hence

2. *to add to*, i. e. *to increase, to enlarge*, comp. French *ajouter à*. With עַל Ps. 71, 14 וְהוֹסַפְתִּי עַל־כָּל־תְּהִלָּתֶךָ *I will add to, increase, all thy praise*; comp. Lat. 'detrahere (aliquid) de laudibus alic.' Ps. 115, 14. Ezra 10, 10; אֶל Ez. 23, 14; לְ Is. 26, 15; acc. Lev. 19, 25. Job 42, 10 וַיֹּסֶף יְהוָה אֶת־כָּל־אֲשֶׁר לְאִיּוֹב לְמִשְׁנֶה *and Jehovah increased twofold all that Job had*. Ecc. 1, 18. Prov. 9, 9. 16, 21. 19, 4. Job 17, 9. Is. 29, 19. Impers. Prov. 9, 11 *by me* יוֹסִפוּ לְךָ שְׁנוֹת חַיִּים *shall they increase the years of thy life*, i. e. thy years shall be increased; comp. Heb. Gr. § 134. 3.—*To increase* any thing *to* any one, is sometimes i. q. *to give more*, as Ps. 120, 3 מַה־יִּתֶּן וּמַה־יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה *what giveth to thee and what giveth more* (adds to give) *to*

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thee thy false tongue? i. e. what doth thy false tongue profit thee? comp. Lev. 26. 21. Ez. 5, 16. Elsewhere *to increase* is also i. q. *to surpass, to exceed*, as 2 Chr. 9, 6 יָסַפְתָּ עַל חָשְׁמוּעָתִי *thou exceedest* (hast added to) *the fame that I heard*; comp. 1 K. 10, 7. So Ecc. 1, 16. 2, 9.

3. *to add to do* any thing, with infin. either simply or with pref. לְ; more rarely followed by a finite verb with or without the copula, Prov. 23, 35. Is. 52, 1. Hos. 1, 6. Hence a) i. q. *to do again*, another time, so that it may be expressed in Engl. by the adverb *again*. Gen. 4, 2 וַתֹּסֶף לָלֶדֶת *and again she bare*. 8, 10. 12. 18, 29 וַיֹּסֶף עוֹד לְדַבֵּר *and he spake yet again*. 25, 21. Ex. 10, 28. 29. b) *to do further, longer; to continue to do* any thing. Gen. 4, 12 לֹא־תֹסֵף תֵּת־כֹּחָהּ לָךְ *the ground shall no longer yield to thee her strength*. Num. 32. 15. Josh. 7, 12. 1 Sam. 19, 8. 27, 4. Is. 47, 1. c) *to do the more*; Gen. 37. 5 וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ *and they hated him yet the more*. v. 8. 1 Sam. 18, 29. 2 Sam. 3, 34.—Sometimes the action which is thus to be repeated or continued is not directly expressed, but is implied in the preceding words. Job 20, 9 עַיִן שְׁזָפָתְהוּ וְלֹא יוֹסִיף *the eye saw him, but shall not add* sc. לְשׁוּרוֹ, i. e. shall see him *no more*. 34, 32 *if I have done iniquity, I will* (do it) *no more*. 38, 11. 40, 5. 32. Ex. 11, 6 *such as was never before*, וְכָמֹהוּ לֹא־תֹסִיף sc. לִהְיוֹת, *and such as never more shall be*. Num. 11, 25 *and when the spirit rested upon them they prophesied*, וְלֹא יָסָפוּ sc. לְהִתְנַבֵּא *but never again* or *more* after that day; so Sept. and Syr. well. Here belongs also the phrase: כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף *God do so and so add* to do, i. e. and more also, 1 Sam. 3, 17. 14, 44.

NIPH. נוֹסַף 1. *to be added*, c. עַל Num. 36, 3. 4. Reflex. *to join oneself* Ex. 1, 10.

2. *to be increased*, i. e. intrans. *to increase, to grow*, e. g in wealth, Prov. 11, 24. Part. נוֹסָפוֹת Is. 15, 9 *additions*, accessions, sc. of calamities, i. q. new calamities.

Deriv. pr. names יְהוֹסָף, יוֹסֵף, יוֹסָפְיָה.

יָסַף Chald. in Kal not used. HOPH. in the Hebrew manner הוּסַף *to be added*, Dan. 4, 33.

* יָסַר rarely found in Kal, fut. c. suff. אֲיַסְּרֵם Hos. 10, 10; part. יֹסֵר Prov. 9, 7. Ps. 94, 10. Elsewhere with the same sense:

PIEL יִסֵּר, fut. יְיַסֵּר, inf. יַסְּרָה Lev. 26, 18, יַסּוֹר Ps. 118, 18.

1. *to chastise* or *chasten, to correct, to punish* with blows, strokes, Deut. 22, 18. 1 K. 12, 11. 14 *my father chastened you with whips*. Espec. of children as corrected by their parents, Prov. 19, 18. 29, 17; of men as chastened of God, Lev. 26, 18. 28. Ps. 6, 2. 38, 2. 39, 12. 118, 18. Jer. 2, 19. 10, 24.—Eth. ጠወረ to chastise, to reprehend, to instruct; the palatal י being changed into the harder ג.

2. *to chasten* with words, i. e. a) *to admonish, to exhort*, Prov. 9, 7. Job 4, 3 (comp. Hos. 7, 15). Ps. 16, 7 אַף־לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי *also by night my reins admonish me* sc. to praise the Lord. With מִן *to admonish* or *dehort from* any thing, Is. 8, 11. Often of the admonition and discipline which parents give to children, Deut. 21, 18; or which God bestows on men, Deut. 4, 36. 8, 5. Ps. 94, 12. b) *to set right, to instruct*; Is. 28, 26 יִסְּרוֹ לַמִּשְׁפָּט אֱלֹהָיו יוֹרֶנּוּ *he doth instruct him according to the right, his God doth teach him*. With two acc. Prov. 31, 1. —It is often coupled with הוֹכִיחַ, which differs from יָסַר only as it primarily denotes a milder discipline consisting in admonition and confutation, and is transferred to the severer which employs blows and punishment; while the latter is used pr. of the severer discipline, and trop. of that which is milder. Like the former is also Gr. *παιδεύειν*, Germ. *züchtigen*, from Zucht, ziehen, erziehen; like the latter, Heb. לָמַד.

HIPH. i. q. Kal and Piel; once אַיְסִירֵם Hos. 7, 12.

NIPH. נִיסַּר *to be chastened, admonished, to take warning*, Ps. 2, 10. Jer. 6, 8. 31, 18; c. בְּ Lev. 26, 23. Prov. 29, 19.

NITHPA. נִוָּסְרוּ Ez. 23, 48, *to be instructed*; for נִתְוַסְּרוּ, see Lehrg. p. 249. Yet the common analogy would be preserved by giving it the vowels of Niph. as נִוָּסְרוּ.

Deriv. מוּסָר, מֵיסָר, מְסַר.

יָעַ m. (r. יָצָה) plur. יָעִים, *a shovel*, for removing ashes, mentioned among the

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furniture of the altar. Ex. 27, 3. 38, 3. Num. 4, 14. 1 K. 7, 40. 45. al. Vulg. *forceps.*—In Arab. several nouns derived from the root وعى signify *vessel;* but the Arabic usage in this root seems nevertheless to have differed from the Hebrew.

יַעְבֵּץ (he causes pain. r. עָבַץ) *Jabez*, pr. n. a) A man 1 Chr. 4, 9. 10, where the name is so explained. b) A place in the tribe of Judah, 1 Chr. 2, 55.

* **יָעַד** fut. יִיעַד 1. *to point out, to appoint, to fix*, to or for any one, with לְ; espec. a place Jer. 47, 7, or time 2 Sam. 20, 5; also punishment, Mic. 6, 9.—Arab. وعد to point out beforehand, sc. good, but also evil; III, to appoint a time or place. The primary idea is that of *commanding;* kindr. are יָעַץ, יָעַז, q. v. Arab. وعز.

2. *to fix upon* as a wife or concubine, *to betroth*, with acc. and לְ Ex. 21, 8. 9.

Niph. נוֹעַד 1. Reflex. *to meet with* any one *at an appointed place*, by appointment, with לְ Ex. 25, 22. 29, 42. 43. 30, 6. 36; אֶל Num. 10, 4.

2. Recipr. *to meet together at an appointed time and place*, by appointment, Neh. 6, 2. 10. Job 2, 11. Am. 3, 3. Also

3. Genr. *to come together, to assemble*, Josh. 11, 5. 1 K. 8, 5. Ps. 48, 5; with עַל *against* any one, of conspirators Num. 14, 35. 16, 11. 27, 3.

Hiph. הוֹעִיד, *to cause* or *appoint to meet* at a certain time and place, espec. before a tribunal, *to cite before a court, to arraign*, c. acc. Job 9, 19 מִי יוֹעִידֵנִי *who shall arraign me?* Jer. 49, 19. 50, 44.

Hoph. 1. *to be fixed, set*, Jer. 24, 1.

2. *to be turned, directed*, of the face, Ez. 21, 21.

Deriv. עֵדָה, מוֹעֵד, מוֹעָד, מוּעָדָה, and pr. names מוֹעַדְיָה, נוֹעַדְיָה, and

יֶעְדּוֹ 2 Chr. 9, 29 Keri (in Cheth. יֶעְדַּי) *Jedo*, pr. n. m. elsewhere עִדּוֹ *Iddo*, q. v.

* **יָעָה** ἅπαξ λεγόμ. *to snatch away, to sweep away;* Is. 28, 17 וְיָעָה בָרָד מַחְסֵה כָזָב *and the hail shall sweep away the refuge of lies.* Vulg. *subvertet*, Saad. جرف abripiet.—Arab. وعى to collect; IV, to lay up; but the primary idea seems to be that of *snatching*, which is applied both to snatching or scraping together and to snatching away; comp. סָפָה, סוּף, יָסַף, אָסַף.

יְעוּאֵל (perh. treasured of God, from the Arab. see in r. יָעָה) *Jeuel*, pr. n. m. 1 Chr. 9, 6.—Elsewhere יְעוּאֵל is found only in Chethibh, where Keri has יְעִיאֵל, as: a) The founder or restorer of Gibeon, 1 Chr. 9, 35. b) A military officer of David, ib. 11, 44. c) A scribe of Uzziah, 2 Chr. 26, 11. d) ib. 29, 13. e) Ezra 8, 13.

יְעוּץ (counselling, verbal fut. r. עוּץ) *Jeuz*, pr. n. m. 1 Chr. 8, 10.

יָעוּר see in יָעִיר.

יְעוֹרִים plur. *woods, forests*, i. q. יְעָרִים, Ez. 34, 25 Cheth. See יַעַר no. 2.

יְעוּשׁ (to whom God hastens, r. עוּשׁ) *Jeush*, pr. n. a) A son of Esau, Gen. 36, 18; for which יְעִישׁ vv. 5. 14 Cheth. b) A son of Rehoboam, 2 Chr. 11, 19. c) 1 Chr. 7, 10. d) ib. 8, 39. e) ib. 23, 10.

* **יָעַז** in Kal not used, prob. i. q. עָזַז *to be strong, firm, robust;* see in יָעַץ.

Niph. Is. 33, 19 עַם נוֹעָז *a firm people*, i. e. *fierce, obstinate*, sc. the Assyrians. So Symm. ἀναιδής shameless, Vulg. *impudens.*

יַעֲזִיאֵל (whom God consoles, from r. عزى to console,) *Jaaziel*, pr. n. m. 1 Chr. 15, 18; for which v. 20 עֲזִיאֵל.

יַעֲזִיָּה (whom Jehovah consoles, see preced. art.) *Jaaziah*, pr. n. m. 1 Chr. 24, 26. 27.

יַעְזֵר and **יַעְזִיר** 1 Chr. 6, 66. 26, 31 (whom God helps, r. עָזַר) *Jazer*, pr. n. of a city in the tribe of Gad, on the border of the Ammonites, and for a long time subject to Moab; Num. 21, 32. 32, 1. 3. 35. Josh. 13, 25. 21, 37. Is. 16, 8. 9. The *sea of Jazer*, יָם יַעְזֵר Jer. 48, 32, is of doubtful authority, as no such sea is known to exist; see Comment. on Is. 16, 8. Gr. Ἰαζήρ 1 Macc. 5, 8.—Comp. Eusebius de locis Heb. voc. Ἰαζήρ. Reland Palæst. p. 825. It was perh. situated where now are found the ruins *'Ain Hâzîr*, or those of *Sûr* or *Sîr;* Burckh.

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Travels in Syr. p. 355, 357. Seetzen in Zach's Monatl. Corr. XVIII. p. 429, 430.

יָעַם * a root ἅπαξ λεγόμ. i. q. עָטָה *to clothe* Is. 61, 10.

יָעַם Chald. i. q. Heb. יָעַץ, *to counsel*. Part. יָעֵם *counsellor* of the king, plur. c. suff. יְעָטוֹהִי Ezra 7, 14. 15.

Ithp. *to consult together*, Dan. 6, 8.

Deriv. עֵצָא.

יְעִיאֵל (i. q. יְחִיאֵל) *Jeiel, Jehiel*, see Keri in יְצוּאֵל. Elsewhere: a) A prince of Reuben 1 Chr. 5, 7. b) A Levite ib. 15, 18. 21. 16, 5. 2 Chr. 20, 14. c) 2 Chr. 35, 9. d) Ezra 10, 43.

יָעִיר (whom God awakes, r. עוּר) *Jair*, pr. n. of a man 1 Chr. 20, 5 Keri; in Cheth. is יָעוֹר. In the parallel passage 2 Sam. 21, 19, there stands instead of it יַעְרֵי אֹרְגִים (forests of the weavers); but אֹרְגִים is prob. repeated from the following מְנוֹר אֹרְגִים by an error of transcription.

יְעִישׁ see in יְחוּשׁ lett. a.

יַעְכָּן (afflicted, r. עָכַן) *Jachan*, pr. n. m. 1 Chr. 5, 13.

יָעַל * in Kal not used: 1. *to go up, to ascend, to rise above*, kindr. with עָלָה, Arab. وَعَلَ to rise above, to ascend a mountain, to stand upon the summit, وَعْلٌ eminent, noble, a prince. Hence יָעֵל rock-goat, ibex.

2. *to be eminent, to have worth, to be profitable*; comp. יַעַל in the compound בְּלִיַּעַל, and see Hiph.

Hiph. הוֹעִיל 1. *to be of use, to profit, to help*, absol. Prov. 10, 2. 11, 4. Jer. 2. 8 אַחֲרֵי לֹא־יוֹעִלוּ יֶהֱלָכוּ *they go after* those *that profit nothing*, i. e. false gods, idols. 1 Sam. 12, 21. Is. 44, 10. Hab. 2, 18. With dat. of pers. Is 30, 5. Jer. 23, 32; or of thing. Job 30, 13 לְחִוּיָתִי יוֹעִילוּ *they help my fall*. With suff. יוֹעִילֶךָּ Is. 57, 12.

2. Intrans. *to profit, to receive profit*, from any thing. Job 21, 15 מַה־נּוֹעִיל *what profit should we have*, etc. 15, 3 *words* לֹא יוֹעִיל בָּם *by which he is not profited*. 35, 3. Is. 47, 12. 48, 17. Jer. 12, 13.

Deriv. the two following.

יָעֵל m. plur. יְעֵלִים constr. יַעֲלֵי 1. *the wild* or *mountain goat, ibex*, Germ. *Steinbock*, Arab. وَعِلٌ and وَعْلٌ. Ps. 104, 18. Job 39, 1. צוּרֵי הַיְעֵלִים *the rocks of the wild goats*, situated in the desert of Engedi, 1 Sam. 24, 3. See Bochart Hieroz. P. I. p. 915 sq.

2. *Jael*, pr. n. a) A judge in Israel before the age of Deborah, Judg. 5, 6. b) The wife of Heber the Kenite, who slew Sisera, Judg. 4, 17. 18. 5, 24. Some suppose the same to be meant in Judg. 5, 6.

יַעֲלָא see next art. no. 2.

יַעֲלָה fem. of the preced. 1. *a wild she-goat*, the female *ibex*; Prov. 5, 19 יַעֲלַת חֵן *the graceful ibex*, an epithet for a lovely woman. The Arabs say proverbially أرشى من الوعل more beautiful than the ibex, Bochart Hieroz. I. 899.

2. *Jaalah*, pr. n. of a man, Ezra 2, 56; written יַעְלָא Neh. 7, 58.

יַעְלָם (hidden, r. עָלַם) *Jaalam*, pr. n. of a son of Esau, Gen. 36, 5. 14.

יָעַן * obsol. root, Syr. Ethpa. ܐܬܥܢ *to be greedy, voracious*, to be avaricious, عَنٌ greedy, voracious. Hence יַעֵן, יַעֲנָה, ostrich.

יַעַן (for יַעֲנָה, r. עָנָה I. no. 4) pr. subst. *purpose, intent, aim*. But it everywhere passes over into a particle, viz.

1. Preposit. with a subst. *on account of, because of, propter*, Ez. 5, 9. Hagg. 1, 9. With inf. Is. 30, 12. 37, 29. Jer. 7, 13. 48, 7. Ez. 5, 7. 16, 36. al.

2. Conjunct. יַעַן אֲשֶׁר *because that, because*, Gen. 22, 16. 1 Sam. 30, 22. 1 K. 3, 11. al. So less freq. יַעַן כִּי Num. 11, 20. Is. 7, 5. al. Both forms are followed by a præter. With fut. יַעַן אֲשֶׁר *to the intent that, in order that*, Ez. 12, 12.— With אֲשֶׁר impl. i. e. יַעַן alone as Conjunct. *because*, with præt. Num. 20, 12. 1 K. 20, 42. 2 K. 22, 19. al. Thrice it is repeated emphat. יַעַן וּבְיַעַן *because, even because*, Lev. 26, 43. Ez. 13, 10; and without copula יַעַן בְּיַעַן Ez. 36, 3. Comp. מִיַּעַן.

יַעֲנָה m. (r. יָעַן) *the ostrich*, the male, so called from its greediness and glut-

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tony; once in plur. יְעֵנִים Lam. 4, 3 Keri, and there prob. ἐπικοίνως, *ostriches*. Sept. ὡς στρουθίον, Vulg. *sicut struthio*. Compare for the sense, Job 39, 16. 17.—Much more frequent is

יַעֲנָה fem. of the preced. *the female ostrich*, (for the form comp. יָעֵל fem. יַעֲלָה, not יְעֵלָה,) always coupled with בַּת, i. e. בַּת הַיַּעֲנָה *the daughter of the ostrich*, i. e. *the female ostrich* herself, see Bochart Hieroz. II. 230; opp. תַּחְמָס the male ostrich, Lev. 11, 16. Deut. 14, 15.—Plur. בְּנוֹת יַעֲנָה, ἐπικοίνως for both sexes, Is. 13, 21. 34. 13. 43, 20. Jer. 5, 39. Mic. 1, 8. Job 30, 29; in which passages they are said to inhabit the desert and to utter a plaintive cry. The Arabs also call the ostrich, without distinction of sex, نَعَامٌ, بِنْتُ نَعَامَةٍ.—

—Others derive יַעֲנָה from עָנָה to cry out, referring to the doleful cries of the ostrich. Others again without good reason render it *an owl*.

יַעֲנַי (for יַעְנְיָה, whom Jehovah answers, r. עָנָה) *Jaanai*, pr. n. m. 1 Chr. 5, 12.

* **יָעֵף** Jer. 51, 58. 64, fut. יִיעַף, יִעַף, *to be wearied, faint*, comp. עוּף, עָיֵף; either with running, Jer. 2, 24 מְבַקְּשֶׁיהָ לֹא־יִיעָפוּ *they that seek her will not be wearied*. Is. 40, 30. 31; or also with severe labour, Is. 40. 28. Hab. 2, 13; and also thirst, Is. 44, 12. Hence *to be wearied out*, exhausted. Jer. 51, 64. Arab. وغف to run swiftly; IV, to go with fatigue, to loll as a dog; I, IV, to look feeble. The primary idea seems to be that of *breathing hard, panting*, like one weary with running; so the syll. עף, comp. חַב, אַב, אַו.

Hoph. part. *wearied, faint, exhausted*, Dan. 9, 21 מֻעָף בִּיעָף *wearied with a wearisome course*, i. e long and swift; comp. תּוֹעָפוֹת no. 2. Sept. τάχει φερόμενος. Others following Theod. Vulg. Syr. derive מֻעָף from r. עוּף, and render it *flying*; but unaptly, since it is followed by בִּיעָף.

Deriv. תּוֹעָפוֹת and the two following.

יָעֵף m. *wearied, faint*, Is. 40, 29; of a people 50, 4.

יְעָף m. *weariness, fatigue*, from a *swift course*, Dan. 9, 21; see r. יָעֵף Hoph.

* **יָעַץ** fut. יִיעַץ; for imper. is twice עֻצוּ from r. עוּץ, Judg. 19, 30. Is. 8, 10; *to consult, to advise*, i. e. both *to take* and *give counsel*. Phenic. איש יעץ מלך counsellor of the king, Monum. Phœn. p. 152. Chald. יְעַט id. Arab. وعظ to admonish, to exhort, as prophets. The native power of this root is prob. *to command*, which is kindred to that of taking and giving counsel, of exhorting and predicting, comp. *consul* and *consulo*; although the ultimate primary idea seems to be that of *strength, firmness, power*, which lies in the root עץ, עז. Kindr. roots are: עָצָה to make firm, strong, to be firm, whence עֵץ, عَصًا, wood; عصى and ܥܨܐ to be firm, obstinate; عصّ to be hard, firm, strong; also עָצַם, עָצַן; further: עָזַז, عزّ, ΥΗΗ, to strengthen; وعز and ܥܙܐ to command; also יָעַד q. v. The LXX express the native power of the root Ps. 32, 8; where they render the Heb. אִיעֲצָה עָלֶיךָ עֵינִי by ἐπιστηριῶ ἐπί σε τοὺς ὀφθαλμούς μου.—Hence

1. *to consult*, i. e. *to take counsel, to purpose, to determine*. Is. 14, 24 כַּאֲשֶׁר יָעַצְתִּי הִיא תָקוּם *as I have purposed* (decreed) *so shall it stand*. v. 27. With an acc. Nah. 1, 11 יֹעֵץ בְּלִיַּעַל *purposing destruction*. Is. 32, 7. 8. יָעַץ עֵצָה *to take counsel*, to purpose a purpose, Is. 8, 10. 14, 26. Ez. 11, 2. With infin. and לְ 2 Chr. 25. 16; with עַל *against* any one Is. 7. 5. 19, 12. 17. Jer. 49, 30; אֶל Jer. 49, 30.—Sometimes *to consult* i. q. *to devise*, c. acc. Hab. 2. 10 *thou hast consulted shame to thy house*, hast devised it, prepared it by thy counsels. Mic. 6, 5; with inf. and לְ Ps. 62, 5.

2. *to counsel*, i. e. *to advise, to give counsel*, Judg. 19, 30. 2 Sam. 17, 15; with acc. of counsel יָעַץ עֵצָה ib. 16, 23. 17, 7. Prov. 12, 20; with עַל *against* any one 2 Sam. 17, 21; followed by a whole sentence v. 11. With dat. of pers. Job 26, 3; for which is put a suffix Ex. 18. 19. 1 K. 1, 12. 12, 8. 13. 2 Chr. 10, 8. Jer. 38, 15.—Spec. a) Of God as coun-

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selling, admonishing, and persuading men, by the law and prophets; Ps. 16, 7 *I bless the Lord* אֲשֶׁר יְעָצָנִי *who giveth me counsel* sc. to abstain from idolatry, comp. v. 4-6. Prægn. Ps. 32, 8 אִיעֲצָה עָלֶיךָ עֵינִי *I will counsel* thee and keep *mine eye upon thee*, will be propitious to thee; see in עַיִן. Others refer this to the psalmist, comp. Jer. 38, 15. b) Of future things, *to advise, to advertise, to predict*, Num. 24, 14; comp. Is. 41, 28. So Arab. وعظ.—Hence

Part. יוֹעֵץ as Subst. *a counsellor, adviser*. Prov. 11, 14. 15, 22. 24, 6. 2 Chr. 25, 16. Ezra 4, 5. Espec. *a king's counsellor*, royal adviser, 2 Sam. 15, 12. Ezra 7, 28. 8, 25, comp. 7, 24. 25. יוֹעֵץ לַמֶּלֶךְ *the king's counsellor* 1 Chr. 27, 33. 2 Chr. 22, 4. יוֹעֲצֵי פַרְעֹה Is. 19, 11. Also יוֹעֲצֵי אֶרֶץ Job 3, 14 and יוֹעֲצֵי עִיר Is. 1, 26. comp. Mic. 4, 9, *the counsellors, chief men* (q. d. *consuls*) *of a state* or *city*; and so simpl. יוֹעֵץ Is. 3, 3. Job 12, 17. In Is. 9, 5 יוֹעֵץ is one of the attributes of the Messiah, as mighty in counsel.—Fem. יְעָצַת *a female counsellor* to evil, 2 Chr. 22, 3.

Niph. נוֹעַץ 1. Reflex. *to let oneself be counselled, advised*; Part. נוֹעָץ q. d. *well advised* Prov. 13, 10.

2. Recipr. *to consult* or *take counsel together*; spoken of several, often with יַחְדָּו. Ps. 71, 10. 83, 6 נוֹעֲצוּ לֵב יַחְדָּו *they have consulted together with* one *heart*, mind. Is. 45, 21. Neh. 6, 7. Of one. 1 K. 12, 28. With עִם, *to consult with* any one, 1 Chr. 13, 1. 2 Chr. 32, 3; with אֵת (אֶת) id. Is. 40, 14. 1 K. 12, 6. 8. Also with אֶל, spoken of a king consulting with his servants and giving them his commands, 2 K. 6, 8. 2 Chr. 20, 21.

3. *to decide after consultation, to counsel, to advise*, 1 K. 12, 6. 9 מָה אַתֶּם נוֹעָצִים *what do ye advise?* what is the result of your deliberation? 2 Chr. 10, 6. With inf. and לְ 2 Chr. 30, 23.

Hithpa. i. q. Niph. no. 2. Ps. 83, 4. Deriv. מוֹעָצָה, עֲצָה.

יַעֲקֹב (heel-catcher, supplanter, lier-in-wait, r. עָקַב, comp. Gen. 25, 26. 27. 36. Hos. 12 4) pr. n. *Jacob*, the youngest of the twin sons of Isaac, called also *Israel*, יִשְׂרָאֵל, the founder of the Israelitish nation, Gen. c. 25–50; hence אֱלֹהֵי יַעֲקֹב *the God of Jacob*, i. e. Jehovah, Is. 2, 3. Ps. 20, 2; and so prob. Ps. 24, 6. where אֱלֹהֵי seems to have been dropped in transcribing. Also בֵּית יַעֲקֹב *the house* or *family of Jacob*, poet. for the people of Israel, i. q. יִשְׂרָאֵל, בְּנֵי יִשְׂרָאֵל, Ex. 19, 3. Is. 2, 5. 6. Am. 3, 13; and simpl. יַעֲקֹב id. Num. 23, 7. Ps. 14, 7. Is. 27, 6. 9. al. Elsewhere put for the whole people regarded as one individual, e. g. Is. 44, 1. 45, 4. Jer. 30, 10. Obad. 10. al Put also later, like Israel, for *the kingdom of Ephraim* or the ten tribes. Hos. 12, 3. Mic. 1, 5. Is. 17, 4; as likewise afterwards for the one remaining kingdom of Judah, Obad. 18. Nah. 2, 3.

יַעֲקֹבָה (id.) *Jaakobah, Jacobah*, pr. n. m. 1 Chr. 4, 36.

יַעֲקָן see צָקַן.

* יָעַר obsol. root i. q. Arab. وغر pr. *to boil up and over*; then *to be redundant*, spoken of any kind of redundancy or exuberance, as of plants. Hence the two following:

יַעַר m. c. suff. יַעְרִי, with He local יַעְרָה Josh. 17, 15. Plur. יְעָרִים Ez. 39, 10; יְעָרוֹת Ps. 29, 9.

1. *redundance* or *overflowing* of honey, *the droppings*, i. e. honey flowing or dropping of its own accord from the combs, which the Greeks and Romans call ἄκητον μέλι, *mel acetum*, (Plin. H. N. 15, 11.) Cant. 5, 1. More fully יַעֲרַת חַדְבַשׁ 1 Sam. 14, 27, from the fem. form יַעֲרָה. Some have wrongly rendered it *favus mellis*, which signifies *honeycomb*, i. e. the cells in which the honey is contained; comp. Ovid. Fast. 4. 152 'expressis mella liquata favis.' It is rather i. q. נֹפֶת צוּפִים *dropping of the honeycombs*, Germ. *Honigseim*, i. e. liquid honey, Ps. 19, 11.

2. *a thicket* of trees, so called from the *exuberance, luxuriousness* of trees and shrubs. Syr. ܝܥܪܐ thicket of briers, Arab. وَعْر rugged tract, whence the verb وعر to be rugged, difficult of passage.—Is. 21, 13. Ez. 21, 2. 3. Hence genr. *a wood, forest*, Deut. 19, 5. Josh. 17, 15. 18. al. sæp. עֲצֵי יַעַר *trees of the forest* Ps. 96, 12. Is. 44, 14; חַיְתוֹ יַעַר *beasts of the forest*, wild beasts, Ps. 50, 10. 104, 20

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Contrasted with יַעַר is כַּרְמֶל a park, garden, as the smaller with the greater, the cultivated with the wild, Is. 29, 17. 32, 15; but the forest of cedars in Lebanon, as being small and beautiful, is called יַעַר כַּרְמִלּוֹ *the forest of his park* i. e. like a park, 2 K. 19, 23. Is. 37, 24. בֵּית הַיַּעַר *the house of the forest* Is. 22, 8, fully בֵּית יַעַר הַלְּבָנוֹן *the house of the forest of Lebanon* 1 K. 7, 2. 10, 17, i. e. the armoury or arsenal of king Solomon, called also נֶשֶׁק Neh. 3, 19, and having its name from the cedar of Lebanon of which it was built. Metaph. *a forest* of enemies, Is. 32, 19, comp. 10, 18. 19. 34.—Spoken of the sanctuary or tabernacle, Ps. 132, 6 *lo we heard of it at Ephratah, we found it* בִּשְׂדֵי יַעַר *in the fields of the forest*, implying a region of Ephraim with forests where Shiloh was situated; or perh. in allusion to the name of the city קִרְיַת יְעָרִים *Kirjath-jearim*, where the ark was kept twenty years.

יַעֲרָה or יַעְרָה (r. יָעַר) 1. Fem. *honey*, 1 Sam. 14, 27; see in יַעַר no. 1.

2. *Jarah*, pr. n. m. 1 Chr. 9, 42; prob. a corrupted form, see יְהוֹעַדָּה.

יַעֲרֵי אֹרְגִים see in יָעִיר.

יַעֲרֶשְׁיָה (whom Jehovah makes fat, r. עָרַשׁ) *Jaareshiah*, pr. n. m. 1 Chr. 8, 27.

יַעֲשַׂי (contr. for יַעֲשָׂיָה, whom Jehovah has made, r. עָשָׂה) *Jaasai*, pr. n. m. Ezra 10, 37 Keri. In Cheth. יַעֲשׂוּ *Jaasu*.

יַעֲשִׂיאֵל (whom God has made, r. עָשָׂה) *Jaasiel*, pr. n. of one of David's military officers, 1 Chr. 11, 47, comp. 27, 21.

יִפְדְיָה (whom Jehovah sets free, r. פָּדָה) *Iphedeiah*, pr. n. m. 1 Chr. 8, 25.

* יָפָה fut. יִיפֶה, apoc. וַיִּיף Ez. 31, 7.

1. Pr. *to be bright, to shine*, kindr. with יָפַע, comp. יָגַע and יָגָה. Hence יֳפִי no. 1, and מוֹפֵת splendid deed, miracle.

2. *to be fair, comely, beautiful*, of a woman Ez. 16, 13. Cant. 7, 2. 7, comp. 4, 10; of a tree Ez. 31, 7.

Piel *to beautify, to deck*, with silver and gold Jer. 10, 4.

Pu. יָפְיָפָה, the two first radicals being doubled, intens. *to be very beautiful*, Ps. 45, 3.—But this form is without analogy, there being no other example of thus doubling the *first* radicals. According to some the letters יפ at the beginning are spurious; having arisen perhaps from a mode of abbreviation practised by the copyists, which has been the fruitful source of errors; see Thesaur. Heb. p. 64. Others propose a different punctuation, יָפִיפִיתָ or יְפִיפִיתָ, comparing the adj. יְפַהְפִיָּה q. v. so that the signif. would then be diminutive rather than intensive. But in all languages diminutives are used to express strong affection and praise. See Thes. p. 612.

Hithp. *to beautify oneself, to deck oneself*, e. g. a woman, Jer. 4, 30.

Deriv. the three following, also יְפִי, יֳפִי, and מוֹפֵת.

יָפֶה adj. m. constr. יְפֵה, f. יָפָה constr. יְפַת; plur. יָפוֹת, constr. יְפוֹת, יְפֹת.

1. *fair, comely, beautiful*, of both men and women, Gen. 12, 14. 2 Sam. 13, 1. 14, 25. Cant. 1, 8. 16. 5, 9; often with מַרְאֶה 1 Sam. 17, 42, or תֹּאַר Gen. 29, 17; of animals Gen. 41, 2 sq. Of a region or country Ps. 48, 3; of the boughs of a tree Ez. 31, 3; of a pleasing voice Ez. 33, 32.

2. *good, excellent*, καλός. Ecc. 3, 11 *God hath made all things beautiful*, i. e. good, well, καλῶς. 5, 17.

יְפֵה־פִיָּה adj. f. Jer. 46, 20, *fairish*, tolerably fair. The form is pr. יְפַהְפִיָּה, a diminutive, Lat. *pulcherula*, Span. *bonitina*, and should be thus written as one word, the letter ה being quiescent, as in חֲזָהאֵל 2 K. 8, 8. 15, עֲשָׂהאֵל, פְּדָהצוּר; or perh. יְפַיְפִיָּה with many Mss. which however savours of emendation. The division into two words has arisen from copyists, who did not perceive the grammatical character of the word; comp. also in Is. 2, 20. 61, 1.

יָפוֹ (beauty) Josh. 19, 46. 2 Chr. 2, 15. Jon. 1, 3, also יָפוֹא Ezra 3, 7, pr. n. *Japho*, Gr. Ἰόππη, *Joppa*, a maritime city in the territory of Dan, with a harbour on the Mediterranean, now called يافا *Yâfa*, and still distinguished for its port. Reland Palæstina p. 864.

* יָפַח i. q. נָפַח, פּוּחַ, *to puff, to blow*, in Kal not used.

Hithp. *to pant, to sigh, to bewail oneself*, Jer. 4, 31.—Hence

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יָפֵחַ adj. *breathing, puffing out.* Ps. 27, 12. יָפִיחַ חָמָס *and breathing out violence.* Comp. Prov. 6, 19. Acts 9, 1. Cic. Catil. 2. 1.

יְפִי Ez. 28, 7, elsewhere יֹפִי, m. in pause יֹפִי, c. suff. יָפְיוֹ. R. יָפָה.

1. *splendour*, e. g. of a king Is. 33, 17; of a city Ps. 50, 2. Ez. 27, 3. 4. 11; of a people Zech. 9, 17.

2. *beauty*, of a woman Ps. 45, 12. Is. 3, 24. Ez. 16, 25. Esth. 1, 11. al.

יֶפֶת (splendid) pr. n. *Japhia.*

1. A place in the tribe of Zebulun, Josh. 19, 12. Now *Yâfa* near Nazareth; see Bibl. Res. in Palest. III. p. 200.

2. Of persons: a) A king of the city of Lachish, Josh. 10, 3. b) A son of David, 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

יַפְלֵט (whom God delivers, r. פָּלַט) *Japhlet*, pr. n. m. 1 Chr. 7, 32. 33. Patronym. with the syllable ־ִי added, Josh. 16, 3.

יִפְעָה (perh. for whom is prepared, see r. פָּנָה Pi. no. 2.) pr. n. *Jephunneh.* a) The father of Caleb, Num. 13, 6. 14, 6. b) 1 Chr. 7, 38.

* יָפַע in Kal not used, *to be bright, to shine*, kindr. with יָפָה. Chald. Zab. id.

Hiph. הוֹפִיעַ 1. *to cause to shine*, said of God. Job 37, 15.

2. *to shine forth*, pr. to give light, to scatter light, (like הֵאִיר.) Job 3, 4. 10, 22. Espec. of Jehovah as appearing in light and splendour, Deut. 33, 2. Ps. 50, 2. 80, 2. 94, 1.—Trop. Job 10, 3, *to shine upon*, i. e. to approve, to aid.

Deriv. pr. names יִפְעַת, מִי־יַפְעַת; also

יִפְעָה f. *splendour, beauty*, of a city, Ez. 28, 7. 17.

יֶפֶת pr. n. *Japheth*, the second son of Noah, Gen. 5, 32. 7, 13. 9, 18 sq. whose posterity are described as occupying chiefly the western and northern regions. Gen. 10, 2–5. This accords well with the etymology of the name, which signifies pr. *widely spreading*, from r. פָּתַח; see Gen. 9, 27. Sept. Ἰάφεθ.

יִפְתָּח pr. n. perh. for יִפְתָּחְיָה whom God sets free, r. פָּתַח; comp. פְּתַחְיָה.

1. *Jiphtah*, a place in the tribe of Judah, Josh. 15, 43.

2. *Jephthah*, a judge of the Israelites, who by a rash vow bound himself to immolate his daughter. Judg. c. 11, 12. 1 Sam. 12, 11. Gr. Ἰεφθάε, Vulg. *Jephte.*

יִפְתַּח־אֵל (which God opens, r. פָּתַח) *Jiphthah-el*, pr. n. of a valley in the territory of Zebulun and Asher, Josh. 19, 14. 27.

* יָצָא, pret. once יָצְתִי Job 1, 21; fut. יֵצֵא; imp. צֵא, with He parag. צְאָה Judg. 9, 29, plur. once anomalous צְאֶינָה Cant. 3, 11; inf. absol. יָצוֹא, constr. צֵאת; part. יוֹצֵא, f. יֹצְאָה for יוֹצֵאת Ecc. 10, 5, יֹצֵאת Ps. 144, 14, and א being dropped יוֹצַת Deut. 28, 57.—*To go out, to go forth*, Ethiop. ወፀአ id. In Syr. and Chald. the corresponding verb as to the radicals is יְנָא, ܢܦܩ, to put forth, to germinate, i. e. a plant; but of men and other things the usual word for the idea of going out is נפק, נְפַק, and in Arabic, خرج. Opp. is בָּא *to go in, to come*, see in בוא no. 1. d; and see there also the phrase *to go in and out.*

Constr. α) absol. Gen. 24, 11. Ex. 16, 4. Judg. 3, 24. al. sæp. β) The *place whence* one goes out is put with מִן. Gen. 8, 19. Job 3, 11; also with acc. like Lat. *egredi urbem, to go out of* a place, Gen. 44, 4 הֵם יָצְאוּ אֶת־הָעִיר *they had gone out from the city.* Ex. 9, 29. 33. Job 29, 7. Deut. 14, 22 יוֹצֵא הַשָּׂדֶה *what goeth forth from the field*, its produce. Am. 4, 3 פְּרָצִים תֵּצֶאנָה *ye go forth from the breaches*, ruins. So Part. יוֹצְאֵי שַׁעַר עִירוֹ Gen. 34, 24. 9, 10. Ex. 1, 5.—The gate *through* or *by* which one goes out is marked by מִן Judg. 11, 31; בְּ Jer. 17, 19. Neh. 2, 13; in acc. Job 30, 24. γ) The *person from* whom one goes out is put with עִם Ex. 8, 26. 9, 33; אֵת Ex. 5, 20; מִלִּפְנֵי *from the presence of* a king, etc. Gen. 41, 46. 47, 10. Esth. 8, 15. Ecc. 10, 5. So יָצָא מִלִּפְנֵי יְהוָה Gen. 4, 16; אֵת פְּנֵי יְ׳ Job 2, 7. Poet. also c. acc. Jer. 10, 20 בָּנַי יְצָאוּנִי *my children go forth from me*, abandon me. Different are those passages where יָצָא מִן is *to go forth from a people*, i. e. to go away, to depart from them; Is. 49, 17 *thy wasters* מְחָרְבָיִךְ מִמֵּךְ יֵצֵאוּ *shall go forth of thee*, i. e. shall depart from thee,

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comp. v. 19. Jer. 43, 12; trop. Lam. 1, 6. δ) The *place whither* and *person to* whom, are put with אֶל, Ex. 33, 7. Ez. 3, 23. Jer. 19, 2. Deut. 23, 11; לְ, as יָצָא לַצָּבָא Num. 31, 27. 28; בְּ 1 Sam. 28. 1; c. acc. as יָצָא חֻפָּתָהּ Gen. 27, 3. Num. 11, 26; יָצָא צָבָא whence in part. יֹצְאֵי צָבָא 1 Chr. 5, 18. 7, 11. 12, 33; comp. below in b. Also with אֶל of pers. Gen. 19, 6. Ex. 2, 11; לִקְרַאת *to go out to meet* any one Prov. 7, 15.—Both constructions (γ, δ) are found trop. Jer. 9, 2. 25, 32. ε) The *time when* one goes out is put in regimen with the participle; 2 K. 11, 7. 9 יֹצְאֵי הַשַּׁבָּת *who go out* (of duty) *on the Sabbath.* ζ) Once poet. with accus. of number or quantity with which any thing goes forth; Am. 5, 3 הָעִיר הַיּוֹצֵאת אֶלֶף *the city that went forth a thousand.*

Spec. *to go out, to go forth*, is spoken:

a) Of those who *emigrate out of* a land; e. g. persons or families. Gen. 10, 11. 12, 4. Ruth 1, 7. Jer. 22, 11. 1 Sam. 22, 3; also a whole people, Ex. 34, 18. Num. 22, 5. Deut. 9, 7. Hence יָצָא בַּגּוֹלָה *to go forth into captivity* Jer. 29, 16. 48, 7. Zech. 14, 2; and so prob. Ps. 144, 14 אֵין יְצֵאת *nothing going forth* sc. into captivity, exile.

b) Of soldiers, as going forth, marching out, e. g. from the city to war, from the camp to battle, 1 Sam. 23, 15. 26, 20. 1 K. 20, 39. 2 K. 19, 9. Is. 37, 9. al. or with לַמִּלְחָמָה Judg. 3, 10. 1 K. 8, 44; בַּמִּלְחָמָה 2 Sam. 21, 17; with לִקְרַאת Num. 20, 18; אֶל *against* Deut. 28, 7; אַחֲרֵי Josh. 8, 17. Trop. of God who goes forth to conquer his foes, Is. 26, 21. 42, 13. Hab. 3, 13. Zech. 14, 3. Ps. 81, 6; of an angel warring for a people Dan. 10, 20; of a war-horse Job 39, 21. So יָצָא לִפְנֵי הָעָם *to go out before the people* to war, to be their leader, e. g. of a king 1 Sam. 8, 20; of Jehovah 2 Sam. 5, 24. Judg. 4, 14. Ps. 68, 8.—On the other hand, יָצָא is also spoken of soldiers as going forth out of a strong city in order to deliver it up, 1 Sam. 11, 3. 10. 1 K. 20, 31. Is. 36, 16. al.

c) Of persons going forth or out in various ways; e. g. from a house abroad Prov. 7, 15. Job 31, 34; a shepherd to hunt wild beasts 1 Sam. 17, 35; a husbandman to his labour Ps. 104, 23; a merchant or sailor to exercise his calling. Deut. 33, 18 שְׂמַח זְבֻלוּן בְּצֵאתֶךָ *rejoice, Zebulon, in thy going forth*, i. e. in thy voyages and commerce.

d) Of children, *to go forth, to issue* from the mother's womb, i. e. to be born; Gen. 25, 25. 26. 38, 28. Ex. 21, 22. With מִבֶּטֶן added Job 1, 21. 3, 11. Ecc. 5, 14; מֵרֶחֶם Jer. 1, 5. 20, 18; comp. Deut. 28, 57. Trop. Job 38, 29.—So too a son is said *to go forth* from the loins or bowels of his father; מֵחַלְצֵי Gen. 35, 11; מִזֶּרַע Gen. 46, 26; מִמְּעֵי Gen. 15, 4. 2 Sam. 7, 12. Hence יָצָא מִן *to go forth from* any one is i. q. to be descended from him, Gen. 10, 14. 17, 6. 2 K. 20, 18. Is. 39, 7. al.—Of animals Is. 14, 29.

e) Persons are said *to go forth*, who are set free, escape, from prison, danger, etc. e. g. from prison Ecc. 4, 14 (comp. Ps. 88, 9); from trouble Prov. 12, 13; danger Jer. 11, 11; fire Ez. 15, 7; servitude, i. q. *to be delivered*. 2 K. 13, 5. So of slaves who *go forth free*, are manumitted. Ex. 21, 3. 4. 11. Lev. 25, 41. 54; more fully יָצָא חָפְשִׁי, as Ex. 21, 5. Trop. of lands reverting free to their former owner in the year of jubilee, Lev. 25, 28. 30. 31. 27, 21. Once c. acc. Ecc. 7, 18 *he that feareth God* יֵצֵא אֶת־כֻּלָּם *goeth forth (escapeth) from them all.* In a like sense, *to go forth free* from a lot 1 Sam. 14, 41; from trial Job 23, 10; contra יָצָא רָשָׁע *to go out guilty*, be condemned, Ps. 109, 7.

f) The soul, spirit, heart, is said *to go forth*, when one is overwhelmed, faints, with joy, Cant. 5, 6; or fear, terror, Gen. 42, 28.

Trop. also of inanimate things:

g) Of plants, *to go* or *come forth*, i. e. *to put forth, to spring up, to grow*, 1 K. 5, 13. Is. 11, 1. Job 31, 40; flowers Job 14, 2; fruits Deut. 14, 22; also a horn Dan. 8, 9. So Job 28, 5 *the earth* מִמֶּנָּה יֵצֵא לֶחֶם *out of which cometh forth bread.* —Hence צֶמַח. Comp. Syr. ܨܡܚ to germinate.

h) Of the sun, *to go forth*, i. e. *to rise*, Gen. 19, 23. Judg. 5, 31. Is. 13, 10. Ps. 19, 6; the stars Neh. 4, 15; comp. the dawn Hos. 6, 3. Poet. of deliverance, as compared with the sun or dawn, Is. 51, 5. Ascribed also to fire, Num. 26,

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35 אֵשׁ יֹצֵאת מֵאֵת יי. 21, 29; to lightning Ez. 1, 13; to the winds Zech. 6, 5.

i) Of waters, *to go forth, to spring up*, sc. from a fountain, source, Gen. 2, 10. Ex. 17, 6. Deut. 8, 7. Ez. 47, 11. Comp. מוֹצָא מַיִם Is. 41, 18.

k) Of the lot as *going forth* from the urn, with לְ of pers. Num. 33, 54. Josh. 16, 1. 19, 17. 32. 40. So of an arrow that is sped, Zech. 9, 14.

l) Of things *exported* 1 K. 10, 29; comp. מוֹצָא v. 28.

m) Of money as being *laid out*, expended, with לְ 2 K. 12, 13. Talm. id. comp. the synon. verbs in Syr. Arab. Ethiop.

n) Of a border, boundary, *to go forth*, i. e. *to run on, to pass on*, Num. 34, 9. Josh. 15, 3. 4. 9. 11. 16, 6. 19, 12. Jer. 31, 39.

o) Of a building or a part of it which *runs out, projects*, Neh. 3, 25. 26. 27.

p) Of words, discourse, which *go forth* from the mouth, Josh. 6, 10. Num. 30, 3. Espec. of vows Num. 33, 24. Judg. 11, 36; also of a command Esth. 7, 8; promises Is. 45, 23; prophecies Is. 48, 3. Ez. 33, 30.

q) Of whatever *goes forth*, is promulgated, to the public; e. g. an edict of the king or of God Esth. 1, 19. Dan. 9, 23; a judicial sentence Hab. 1, 4. Ps. 17, 2; comp. Zech. 5, 3. So of rumours Esth. 1, 17.—Comp. Ps. 19, 5 בְּכָל־הָאָרֶץ יָצָא קַוָּם.

r) Of things which *go* or *come forth*, from any person or thing as their author, source; e. g. physically, Judg. 13, 14 כֹּל אֲשֶׁר יֵצֵא מִגֶּפֶן הַיָּיִן *any thing that cometh forth of the vine*. 14, 14. Also morally, 1 Sam. 24, 14. Jer. 23, 15. 30, 19. Comp. Job 26, 4. Of the divine counsel, Gen. 24, 50. Is. 28, 29; comp. Is. 2, 3. 51, 4.

s) Of things which *come to an end*, the *outgoing* or end of any thing. Ez. 7, 10 יָצְאָה הַצְּפִירָה *the circle is out*, the turn is ended. So of the *outgoing* or *end* of time. Ex. 23, 26 בְּצֵאת הַשָּׁנָה *at the end of the year*; and hence of the end, destruction of a city Ez. 26, 18. Comp. Chald. צֵירִית for צֵאת end.

Hiph. הוֹצִיא; fut. יוֹצִיא, conv. וַיּוֹצֵא; imper. הוֹצֵא, once הוֹצִיא Is. 43, 8; part. מוֹצִיא, once מוֹצֵא Ps. 135, 7; *to cause to go out* or *forth*; i. e.

1. *to lead forth, to bring out*, with acc of pers. and מִן of place *whence*. Ex. 13, 14. 16, 6. al. see below; also with מֵעִם of pers. *from* whom Gen. 45, 1. 2 Sam. 13, 9. With אֶל of pers. *to* whom Gen. 19, 5. Jer. 38, 23. Hos. 9, 13, also of place *to* which Ez. 46, 21; לְ of place 2 Chr. 29, 16. The place *through* which is put with בְּ Ez. 12, 5.—E. g. *to bring out* the people from Egypt Ex. 13, 14. 16, 6. 18, 1. Deut. 1, 27. 7, 8. 16, 1; any one from prison Gen. 43, 23. Is. 42, 7. Jer. 39, 14. Ps. 68, 7; from distress Ps. 25, 17. 143, 11, comp. 31, 5; from the power of enemies, i. q. *to deliver*, 2 Sam. 22, 49 מוֹצִיאִי מֵאֹיְבָי, for which in Ps. 18, 49 is מְפַלְּטִי מֵאֹיְבָי, which is more usual. Also *to lead forth* to war Is. 43, 17; *to bring* or *lead forth* for punishment sc. without a city Gen. 38, 24. Deut. 17, 5. 22, 24. 1 K. 21, 10. In a stronger sense, i. q. *to send forth, to put away*, Ezra 10, 3. 19.—Trop. of various things: a) *to bring forth* out of the womb, i. q. *to let be born* Job 10, 18. Is. 65, 9; see Kal lett. d. Also of the magicians who brought forth flies Ex. 8, 14; and of the artisan who *produces* an instrument Is. 54, 16. b) *to bring forth, to produce*, as the earth herbage, trees. Gen. 1, 12. 24. Ps. 104, 14. Is. 61, 11. Hagg. 1, 11; also *to put forth*, as a rod buds, shoots, Num. 17, 23 [8]; see Kal lett. g. c) *to bring* or *lead forth* the stars, to cause to rise, Is. 40, 26. Job 38, 32; see Kal lett. h. d) *to bring forth to light*, to make conspicuous, Job 38, 11. Ps. 37, 6. Jer. 51, 10. e) *to bring* or *take forth*, i. q. *to separate*, Lev. 26, 10. Jer. 15, 19 אִם תּוֹצִיא יָקָר מִזּוֹלֵל *if thou take forth* (separate) *the precious from the vile*.

2. Of things, with the idea of bearing, *to bring forth, to bear forth, to carry out*, e. g. from the camp. Lev. 4, 12. 21, 6. 4, 14, 45; from the temple 2 K. 23, 4; from a house Ex. 12, 46. Amos 6, 10; into the field Gen. 14, 18. Deut. 24, 11. Judg. 6, 18. Also of a report, rumour, *to bring out, to spread, to publish*, with עַל *of* or *about*, Num. 14, 37. Deut. 22, 14. 19; with לְ, *to report words to* any one, Neh. 6, 19. Comp. Is. 42, 1 מִשְׁפָּט לַגּוֹיִם

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יוֹצִיא *he shall bring forth* (publish) *law to the nations.* v. 3.

3. *to take* or *draw out*, as the hand from the bosom Ex. 4, 6. 7; a sword from the sheath Ez. 21, 8. 10. So *to take out* or *bring forth* from a coffer, etc. Gen. 24, 53. 2 Chron. 34, 14; from a pot Ez. 24, 6.—Hence

4. *to exact* money, and with עַל *to impose* a tribute, contribution, 2 K. 15, 20; comp. Kal lett. m.

Hoph. *to be led forth, to be brought out*, Gen. 38, 25. Jer. 38, 22. Ez. 14, 22. 38, 8; of water flowing out Ez. 47, 8.

Deriv. יְצִיא, מוֹצָא, מוֹצָאָה, נֹצָה II, תּוֹצָאוֹת, צֶאֱצָאִים, צֶאֱצָאָה, צוֹאָה, צוא.

יְצָא Chald. in Kal not used. Shaph. שֵׁיצֵא and שֵׁירֵי in Targg. *to bring to an end, to finish*, for Heb. כָּלָה. Hence שֵׁירִיא *finished*, Ezra 6, 15.

יָצַב * in Kal not used. *to set, to put, to place*, i. q. נָצַב, from which latter verb Niph. Hiph. and Hophal, as also many derivative nouns, are formed.

Hithp. הִתְיַצֵּב 1. *to set* or *place oneself, to take a stand, to stand.* 1 Sam. 17, 16 וַיִּתְיַצֵּב אַרְבָּעִים יוֹם *and took his stand* (for combat) *forty days.* 2 Sam. 18, 30 הִתְיַצֵּב פֹּה. Ex. 2, 4. 14, 13. Num. 22, 22. 1 Sam. 3, 10. 12, 7. 16; i. q. *to stand forth* Jer. 46, 4. 14. With בְּ of place Ex. 19, 17. Deut. 31, 14. Judg. 20, 2; עַל Ps. 36, 5. Hab. 2, 1. Num. 23, 3. 15.—Other constructions are: *α*) With עַל of pers. *to set oneself to* any one, *to present oneself*, to resort to his party; 2 Chr. 11, 13 *and the priests and the Levites* הִתְיַצְּבוּ כָלְיו *resorted to him*, Rehoboam, i. e. went over to his party. Vulg. *venerunt ad illum.* So הִתְיַצֵּב עַל יְהוָה *to present oneself unto Jehovah*, to stand before him, spoken of angels as his attendants, ministers, presenting themselves daily, etc. Job 1, 6. 2, 1. Zech. 6, 5; comp. Luke 1, 19. Once in a hostile sense, *against*, Ps. 2, 2. *β*) With עִם *to stand with, near*, any one, Ex. 34, 5. Num. 11, 16. *γ*) With לִפְנֵי, as הִתְיַצֵּב לִפְנֵי הַמֶּלֶךְ *to present oneself before the king*, to attend upon him, Ex. 8, 16 [20]. 9, 13; comp. עָמַד Prov. 22, 29. So הִתְיַצֵּב לִפְנֵי יְיָ *to present oneself before Jehovah*, in the holy place, Josh. 24, 1. 1 Sam. 10, 20.—It sometimes implies the idea of *rising up*, c. מִן *against*, 2 Sam. 18, 13; comp. Ps. 2, 2 and עָמַד.

2. *to stand, to stand forth*, of things; Job 38, 14 יִתְיַצְּבוּ כְּמוֹ לְבוּשׁ *and* (all things) *stand forth as in splendid attire*; see לְבוּשׁ.

3. *to stand firm, to endure*, sc. *before* any one, either as victor before an enemy, לִפְנֵי Deut. 9, 2. Job 41, 2, גִּבְעֵי Deut. 7, 24. 11, 25, עִם 2 Chr. 20, 6; or as upright and innocent before a judge, לִפְנֵי עֵינֵי Ps. 5, 6. Absol. 2 Sam. 21, 5.

4. *to stand up for* any one, *to stand by* him, with לְ of pers. Ps. 94, 16.

Note. For the anomalous form תִּתְיַצֵּב Ex. 2, 4 for תִּתְיַצַּב, see Lehrg. p. 386.

יָצַב Chald. Pe. not used, to be firm, sure, certain.

Pa. *to speak the truth, certainty.* Dan. 7, 19. comp. v. 16.—Hence adj. יַצִּיב.

יָצַג * in Kal not used, but kindr. with the roots יָצַב (נָצַב), יָצַת, and יָצַק Hiph.

Hiph. הִצִּיג, comp. יָצַת, Hiph. הִצִּית, pr. *to cause to stand*, i. e.

1. *to set, to place*, e. g. persons Gen. 43, 9. 47, 2. Judg. 7, 5. Jer. 51, 34. Job 17, 6; things Gen. 30, 38. Deut. 28, 56. al. Trop. *to set up, to establish*; Am. 5, 15 *establish justice, right, in the gate.*

2. *to put, to place*, Judg. 6, 37.

3. *to let stand*, i. e. *to let stay, to leave*, Gen 33, 15.

Hoph. הָצַג pass. of Hiph. no. 3, *to be left* Ex. 10, 24.

יִצְהָר m. from r. צָהַר to shine; comp. in זָהַב no. 2.

1. *oil*, espec. new and of this year's growth. Num. 18, 12. Deut. 12, 17. 14, 23. Joel 1, 10. al. It is often coupled with תִּירוֹשׁ must, new wine; and seems to differ from שֶׁמֶן, as תִּירוֹשׁ from יַיִן. Hence בְּנֵי הַיִּצְהָר *the sons of oil*, i. e. the anointed. Zech. 4, 14.—Hence the denom. verb הִצְהִיר; see in צָהַר.

2. *Izhar*, pr. n. of a son of Kohath, Ex. 6, 18. Num. 3, 19. Patronym. in י־. Num. 3, 27.

יָצוּעַ subst. m. (pr. part. pass. Kal, r. יָצַע) any thing spread down or strewed; hence

1. *a bed, couch*, plur. Ps. 63, 7. 132, 3. Job 17, 13; of the marriage bed, sing. Gen. 49, 4.

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2. *a floor, story.* Vulg. *tabulatum*, 1 K. 6, 5. 6. 10; Keri יְצִיעַ. Constr. with fem. v. 6; with masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (צְלָעוֹת) which were built around the temple on three sides, five cubits in height, one above another. In v. 6, יְצוּעָה fem. is spoken of the single stories; in vv. 5. 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10: וַיִּבֶן אֶת־הַיְצוּעָה חָמֵשׁ אַמּוֹת קוֹמָתוֹ עַל־כָּל־הַבַּיִת חָמֵשׁ אַמּוֹת קוֹמָתוֹ.

יִצְחָק (sporting, mocking. r. צָחַק, see Lehrg. p. 500; to which etymology allusion is made Gen. 17, 17. 19. 18, 12. 21, 6. 26. 8) pr. n. *Isaac*, Sept. Ἰσαάκ, the patriarch, son of Abraham and Sarah, Gen. c. 21. 22. 24–27. In the poetical books it is four times יִצְחָק (Syr. ܐܸܣܚܳܩ, Arab. إِسْحَق) Ps. 105, 9. Jer. 33, 26. Am. 7, 9. 16. In Am. l. c. put poetically for the whole nation of Israel, i. q. יִשְׂרָאֵל.

יִצְהָר *Izhar*, see צָהַר.

יָצִיא m. adj. verbal (r. יָצָא) pass. in form but with active signif. plur. constr. יְצִיאֵי *gone forth, come out*, 2 Chr. 32, 21.

יַצִּיב Chald. adj. m. (r. יָצַב) 1. *established, fixed, valid*, Dan. 6, 13. 2. *certain, sure, true*, Dan. 2, 45. 3, 24. 7, 16. בְּנִיצִיב adv. *certainly*, 2, 8.

* יָצַע *to spread down, to strew* as a bed, Lat. *sternere*. Arab. وضع to put or place, to strew. Kindr. are יָצַג, יָצַק, יָצַב. In Kal only Part. pass. יָצוּעַ as subst. q. v.

Hiph. הִצִּיעַ *to spread down* or *underneath*, as a bed. Ps. 139. 8 וְאַצִּיעָה שְׁאוֹל *and if I spread down Sheol* as my bed, i. e. make Sheol my bed. Is. 58, 5.

Hoph. pass. Is. 14, 11 תֻּחְתֶּיךָ יָצַע רִמָּה *worms are spread under thee*, as thy couch. Esth. 4. 3; comp. Is. 58, 5.

Deriv. יָצוּעַ, מֻצָּע.

* יָצַק fut. יִצֹּק, plur. יִצְקוּ 1 K. 18, 34; once fut. *E* וַיִּצָּק intrans. 1 K. 22, 35; imp. צֹק 2 K. 4, 41, and קְצֹק Ez. 24, 3; Inf. צָקֵת Job 38, 38.

1. *to pour, to pour out;* kindr. is צוּק II, comp. נָסַךְ.—Spoken: a) Of liquids Gen 28, 18. 35, 14. Ex. 29, 7. 2 K. 3, 11. al. Metaph. to pour out the spirit, Is. 44, 3; also Part. pass. Ps. 41, 9 דְּבַר בְּלִיַּעַל יָצוּק בּוֹ *his wicked deeds are poured out upon him*, i. e. the wrath of God is poured upon him on account of his wickedness; see also in צוּק I. b) Of melted metal for molten work or vessels, *to cast*, Ex. 25, 12. 26, 37. 36. 36. al. Part. pass. יָצוּק *poured out, cast*, 1 K. 7, 24. 30; hence *hard, firm, solid*, as of cast metal, Job 41, 15. 16.

2. Intrans. *to be poured out, to flow out*, 1 K. 22, 35. Job 38, 38 בְּצָקֶת עָפָר לַמּוּצָק *when the dust flows into a molten mass*, i. e. when wet with rain it flows together and becomes hard.

Piel *to pour out*, Part. fem. מְיַצֶּקֶת 2 K. 4, 5 Chethibh.

Hiph. הוֹצִיק, Part. fem. מוֹצִקֶת id. 2 K. 4, 5 Keri. But with another form:

Hiph. הִצְרִיק *to set* or *lay out, to place*, i. q. הִצִּיג, Josh. 7, 23. 2 Sam. 15, 24. The idea of *pouring out* is kindred with those of laying out, setting, placing, etc.

Hoph. הוּצַק *to be poured out*, as liquids Lev. 21, 10. Job 22, 16; trop. Ps. 45, 3; of metal, *to be cast, molten*, 1 K. 7, 23. 33. Job 37, 18.—Part. מָצָק *molten*, i. e. molten work. 1 K. 7, 16; trop. *firm, steadfast, intrepid*, Job 11, 15. The form מִיצָק 1 K. 7, 37. Job 38, 38, see in its order; also in Kal no. 2, above.

Deriv. יְצָקָה, מוּצָקָה, מוּצָק, and

יְצָקָה f. *a pouring out, casting* of metal, 1 K. 7, 24.

* יָצַר 1. Pr. i. q. צוּר, צָרַר, but intrans. *to be straitened, narrow, scanty;* found in this signif. only in fut. יֵצַר. plur. יֵצְרוּ, Prov. 4, 12. Is. 49, 19. Job 18, 7. Elsewhere impers. וַיֵּצַר לוֹ *it is strait to him*, i. e. a) *he is in a strait, in trouble*, Judg. 2, 15. 10, 9. Job 20. 22. b) *he is in distress, in anxiety*, Gen. 32, 8; and so in fem. וַתֵּצַר לוֹ 1 Sam. 30, 6. c) *he is grieved*, takes it to heart 2 Sam. 13, 2. For the præt. is used צָר, from r. צָרַר.

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2. *to form, to fashion, to make;* from the idea of *cutting*, see in צוּר. In this signif. we find præt. יָצָר; part. יוֹצֵר; fut. יִצֹּר, also וַיִּיצַר Gen. 2, 7, וַיִּצֶר 2, 19, c. suff. יְצַרְחוּ Is. 44, 12.—Spoken of a workman in wood who carves statues, Is. 44, 9. 12; also in iron, who forges any thing, Is. 54, 17; and of a potter who moulds clay Is. 64, 7. Hence of God as the creator, Gen. 2, 19 *and the Lord God formed out of* (וַיִּצֶר מִן) *the ground every beast of the field;* with acc. of material, v. 7. Often without mention of the material, Ps. 94, 9 יוֹצֵר עַיִן *who formed the eye.* 95, 5. 104, 26. Am. 4, 13. Is. 45, 8; whence, the idea of *fashioning* being neglected, it is i. q. *to create*, as Ps. 74, 17 *thou hast created summer and winter.* Is. 45, 7. Ps. 33, 15. Zech. 12, 1; in all which passages it differs little from the synon. בָּרָא, עָשָׂה, with which it is often coupled, Is. 43, 7. 45, 7. 18. Am. 4, 13. Jer. 33, 2.—Further: a) With לְ it is *to form for* any thing, *to destine;* Is. 42, 6 אֶצָּרְךָ וָאֶתֶּנְךָ לִבְרִית עָם *I have formed and set thee for a covenant with the people*, as the author or mediator of a covenant. 49, 5. 8. 45, 18 fin. Without לְ Is. 41, 21. b) Of things predestined, *preformed*, purposed of God in his counsels, to take place afterwards, (opp. עָשָׂה of the actual event.) Is. 22, 11. 37, 26. 46, 11 יָצַרְתִּי אַף אֶעֱשֶׂה *I have purposed, I will also do it.* 2 K. 19, 25. c) With עַל, *to form in mind, to devise, to plot against*, Ps. 94, 20; of God Jer. 18, 11.—Hence

Part. יוֹצֵר as subst. 1. *a potter.* Is. 29, 16. 41, 25. Jer. 18, 2 sq. Lam. 4, 2. כְּלִי יוֹצֵר *a potter's vessel*, earthen. Jer. 19, 11. Ps. 2, 9. 2 Sam. 17, 28; comp. Is. 30, 14.—Zech. 11, 13 *cast it* אֶל־הַיּוֹצֵר *to the potter . . . and I took the thirty pieces of silver, and cast them* בֵּית יְהוָה אֶל־הַיּוֹצֵר *in the house of the Lord to the potter.* Here Grotius interprets אֶל־הַיּוֹצֵר *to the potters, to the pottery*, or place where the potters dwell, where was prob. a court into which were thrown all the broken vessels of the temple (comp. Jer. 19, 2. 10. 11), and where it may be supposed that other filth was cast out; so that the expression is i. q. 'to cast upon the dunghill,' *ἐς κόπριαν.* This pottery was apparently on the south-east part of the city, at the *pottery-gate*, שַׁעַר הַחֲרְסוּת, near to the valley of Hinnom, which was polluted by various kinds of filth; and some understand here this valley itself, Hengstenb. Christol. II. p. 249. But the words בֵּית יְחוָה seem not to be reconcilable with this interpretation. [Yet such a place for refuse pottery may well have been connected with the temple itself.—R.] Hence the other and earlier explanation is preferable, which here regards יוֹצֵר as i. q. אוֹצֵר *treasurer*, from r. אָצַר; so Chald. and Syr. Vers. Kimchi: הַיּוֹצֵר הוּא כְּמוֹ אוֹצֵר. Two Mss. read אֶל הָאוֹצָר. The letters א and י are elsewhere not unfrequently interchanged; see in א, and Thesaur. p. 2.

2. *a statuary*, maker of statues, Is. 44, 9.

3. *a creator*, spoken of God Is. 43, 1. 44, 2. 24.

Niph. pass. of Kal no. 2, *to be formed, created*, Is. 43, 10.

Pual יָצַר pass. of Kal no. 2. b, *to be preformed, predestined*, Ps. 139, 16.

Hoph. fut. יוּצַר *to be formed*, e. g. weapons Is. 54, 17.

Deriv. the two following.

יֵצֶר m. c. suff. יִצְרוֹ 1. *formation, frame;* Ps. 103, 14 כִּי־הוּא יָדַע יִצְרֵנוּ *for he knoweth our frame*, i. e. he knoweth how and whence we are formed. Hence *thing formed, work*, e. g. of the potter Is. 29, 16; spec. *an image, idol*, Hab. 2, 18.

2. Metaph. what is formed in the mind, *imagination, thought, purpose*, fully יֵצֶר לֵב, Gen. 8, 21. 6, 5. Deut. 31, 21. יֵצֶר סָמוּךְ *staid in purpose*, i. e. a man of stable mind, firm purpose, Is. 26, 3. Comp. Ps. 112, 8.

3. *Jezer*, pr. n. of a son of Naphtali Gen. 46, 24. Patronym. is יִצְרִי *Jezerite* Num. 26, 49. This latter form afterwards was also the pr. n. of another person, *Izri*, 1 Chr. 25, 11, for which in v. 3 צְרִי.

יְצִירִים m. plur. (r. יֵצֶר) pr. *things formed, forms*, poet. for *members*, as Vulg. well. Job 17, 7.—Others understand lineaments of the face.

* יָצַת, only in fut. יִצֹּת, plur. in pause יִצְּתוּ Is. 33, 12, Dag. euphon. for יִצֹּתוּ.

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1. *to set on fire, to kindle*, c. בְּ Is. 9, 17.

2. Intrans. *to burn*, i. q. *to be burned, consumed*, with בָּאֵשׁ, Is. 33, 12. Jer. 49, 2. 51, 58.

NIPH. pret. נִצַּת 1. *to be set on fire, to be burned, consumed*, Neh. 1, 3. 2, 17. Jer. 2, 15. 9, 9. 11. 46, 19.

2. Metaph. *to kindle up, to burn*, of anger, with בְּ *against* any one, 2 K. 22, 13. 17.

HIPH. חִצִּית. once הוֹצִית 2 Sam. 14, 30 Cheth. i. q. Kal no. 1, *to set on fire, to burn*, construed: a) חִצִּית אֵשׁ בְּדָבָר *to set fire to* any thing, Jer. 17, 27. 50, 32. Lam. 4, 11. Am. 1, 14; c. עַל Jer. 11, 16. b) חִצִּית דָּבָר בָּאֵשׁ *to burn* any thing *with fire*, Josh. 8, 8. 19. Jer. 32, 29. 2 Sam. 14, 30. 31. With בָּאֵשׁ impl. Jer. 51, 36.

* יָקַב obsol. root, *to hollow out, to excavate;* Arab. وَقْبٌ and وَقْبَةٌ a hollow in the rock, in which water collects; the former also of any hollow in the body, as of the eyes. Kindr. are Arab. قَابَ I, II. to dig, to excavate, Heb. נָקַב to bore, Chald. קְבַב to vault, and others which see under נָפַח.—Hence

יֶקֶב m. c. suff. יִקְבְּךָ Deut. 15, 14. 16, 13; plur. constr. יִקְבֵי Zech. 14. 10.

1. *a wine-vat, ὑπολήνιον*, the vat or receptacle into which the must or new wine flowed from the press (גַּת). Joel 2, 24. 4, 13 [3, 18]. Prov. 3, 10. Hagg. 2, 16. Jer. 48. 33. It was often excavated in the earth or even in the rock.

2. *the wine-press*, i. e. the upper vat or receptacle in which the grapes were trodden out or pressed, Job 24, 11. 2 K. 6, 27; comp. Hos. 9, 2. See גַּת.

יְקַבְצְאֵל (which God gathers, r. קָבַץ) *Jekabzeel*, Neh. 11, 25, and קַבְצְאֵל (God's gathering) *Kabzeel*, Josh. 15, 21. 2 Sam. 23, 20, pr. n. of a place in the southern part of Judea.

* יָקַד fut. יִקַּד Is. 10, 16, also יִיקַד Deut. 32, 22; *to set on fire, to burn*, Is. 65, 5. Arab. وقد id. Syr. ܩܕ.—Part. pass. יָקוּד as subst. *a kindled* or *burning mass* upon a hearth, Is. 30, 14.

HOPH. הוּקַד, *to be kindled, to burn*, Lev. 6. 2. 5. 6; trop. of anger Jer. 15, 14. 17, 4.

Deriv. יְקוֹד, מוֹקֵד, מוּקָדָה.

יְקַד Chald. id. Part. fem. emphat. יְקִידְתָּא and יְקִידְתָּא *burning, flaming*, Dan. 3, 6. 15. 21. 23. 26.—Hence

יְקַדְתָּא Chald. f. constr. יְקַדַת, *a burning, conflagration*, Dan. 7, 11.

יָקְדְעָם (possessed by the people, r. קָדַת) *Jokdeam*, pr. n. of a city in the mountains of Judah, Josh. 15, 56.

* יָקַהּ obsol. root, Arab. وَفَّقَ *to obey*. Hence יְקָהָה.

* יָקָהּ obsol. root, Arab. وقى V, to venerate; VIII, to fear God, to be pious. Hence pr. n. יְקוּתִיאֵל, also

יָקֶה (pious) *Jakeh*, pr. n. m. Prov. 30, 1.

יְקָהָה f. (r. יָקַהּ) only in constr. יְקַהַת Dag. euphon. *obedience*, Gen. 49, 10 וְלוֹ יְקַהַת עַמִּים *and* until *to him shall be the obedience of the nations*, i. e. until the nations obey him. Prov. 30, 17.

יְקוֹד m. *a burning*, Is. 10, 16. R. יָקַד.

יְקוּם m. (r. קוּם no. 3) *whatever exists* on the earth, *living thing*, Gen. 7, 4. 23. Deut. 11, 6.

יָקוּשׁ m. Hos. 9, 8, also יָקֹשׁ Ps. 91, 3. Prov. 6, 5; Plur. יְקוּשִׁים Jer. 5, 26, *a fowler*. The first of the above forms is pr. intransitive; the other is passive, but with an intransitive sense.—R. יָקַשׁ.

יְקוּתִיאֵל (perh. piety towards God, r. יָקַהּ) *Jekuthiel*, pr. n. m. 1 Chr. 4, 18.

יָקְטָן (who is made small, r. קָטַן) *Joktan*, pr. n. of one of the sons of Eber, a descendant of Shem, Gen. 10, 25. 26, the progenitor of many tribes in southern Arabia. In the Arabian genealogies he is called قحطان Kahtân; see Bochart Phaleg II. c. 15. Pococke Spec. Hist. Arab. p. 3. 38. A. Schultens Hist. imperii Joctanidarum in Arabia Felica. Hardervov. 1786. 4.

יָקִים (whom God sets up, r. קוּם) *Jakim*, pr. n. m. a) 1 Chr. 8, 19. b) 24, 12.

יַקִּיר adj. *dear, beloved*, i. q. יָקָר no. 3, Jer. 31, 20. R. יָקַר.

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יַקִּיר Chald. adj. (r. יָקַר) 1. *hard, difficult*, Dan. 2, 11.

2. *honoured, noble*, Ezra 4, 10.

יָקְמְיָה (whom Jehovah gathers, r. קָמַט) *Jekamiah*, pr. n. m. a) 1 Chr. 2, 41. b) 3, 18.

יָקְמְעָם (who gathers the people, r. קָמַט) *Jekameam*, pr. n. m. 1 Chr. 23, 19. 24, 23.

יָקְמְעָם (gathered by the people, r. קָמַט) *Jokmeam*, pr. n. of a Levitical city in the tribe of Ephraim, 1 K. 4, 12. 1 Chr. 6, 53. For it is read in Josh. 21, 22 קִבְצַיִם q. v.

יָקְנְעָם (possessed by the people, r. קָנָה) *Jokneam*, pr. n. of a place in the tribe of Zebulun, Josh. 12, 22. 19, 11. 21, 34.

* יָקַע only in fut. יִקַּע, i. q. נָקַע of which only the præter is used, *to be rent* or *torn away*; hence

1. *to be out of joint, dislocated*, as a limb Gen. 32, 26.

2. Metaph. *to be alienated from* any one, with מִן Jer. 6, 8. Ez. 23, 17; מֵעַל v. 18.

Hiph. הוֹקִיעַ *to hang up* on a stake or cross, *to impale*. *ἀνασκολοπίζειν*, pr. to dislocate the limbs, since this was an accompaniment of this punishment; Num. 25, 4. 2 Sam. 21, 6. 9.

Hoph. pass. of Hiph. 2 Sam. 21, 13.

* יָקַץ only in fut. יִקַץ, יִקְץ, once וַיִּיקַץ Gen. 9, 24, also יִקַּץ 1 K. 3, 15 in some Mss. and editions; intrans. *to awake*, Gen. 28, 16. 41, 4. 7. al. For the præt. is used the form הֵקִיץ Hiph. of קוּץ. Arab. يَقِظَ id.

* יָקַר fut. יִיקַר 2 K. 1, 13, יִקַּר Ps. 72, 14. and יַקַּר Ps. 49, 9.

1. Pr. *to be heavy*, Syr. ܩܰܛ̰ܰ, Chald. יְקַר, Arab. وَقُرَ id.

2. to be weighty. i. e. *to be dear, precious, costly*; Ps. 49, 9 יַקַּר פִּדְיוֹן נַפְשָׁם *the redemption* (*λύτρον*) *of their life is precious*, costly. i. e. they cannot be redeemed from death with money. With בְּעֵינֵי *to be dear, precious, in the eyes of* any one, i. e. *to* him; 1 Sam. 26, 21 אֲשֶׁר יָקְרָה נַפְשִׁי בְעֵינֶיךָ *because my life was precious in thine eyes*, because thou didst spare my life. 2 K. 1, 13. 14. Ps. 72, 14. With לְ id. Ps. 139, 17. Also with מֵעַל *to be highly estimated, prized, by* any one, (comp. רָצַת מִן, צָדַק מִן.) Zech. 11, 13 *the noble price* אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם *which I was prized at of them*, i. e. which I was held to be worth, ironically. 1 Sam. 18, 30.

Hiph. הוֹקִיר *to make rare*, Is. 13, 12. Prov. 25, 17. Comp. adj. יָקָר no. 5.

Deriv. the three following, and יַקִּיר

יָקָר constr. יְקַר; fem. יְקָרָה 1. Pr. *heavy, weighty*, see the verb; only metaph. of demeanour, *grave, calm*; Prov. 17, 27 Keri, יְקַר רוּחַ *calm of spirit*. In Cheth. is וְקַר רוּחַ, see in קַר. Arab. وَقُرَ to be grave, quiet, patient.

2. *precious, costly*, Jer. 15, 19. אֶבֶן יְקָרָה collect. *precious stones*, gems, 1 K. 10, 2. 10. 11. 1 Chr. 20, 2. Ez. 27, 22. 28, 13; also of the costlier kinds of stones employed in building, as marble, and even hewn stones, 2 Chr. 3, 6. Is. 28, 16; plur. אַבְנִים יְקָרוֹת 1 K. 5, 31. 7, 9 sq. Metaph. Ps. 36, 8 מַה־יָּקָר חַסְדְּךָ אֱלֹהִים *how precious is thy loving-kindness, O God!* 116, 15, comp. 72, 14. Prov. 3, 15. 6, 26. Also *esteemed, prized*, Ecc. 10, 1.

3. Of persons, *dear, beloved*. Ps. 45, 10 *kings' daughters* are *among thy beloved ones*, in the number of thy maidens; where בִּיקָרוֹתַיִךְ is by Syriasm for בִּיקָרֹתַיִךְ Dag. euphon. Lam. 4, 2.

4. *splendid, beautiful*, Job 31, 26 יָרֵחַ יָקָר הֹלֵךְ *the moon walking in splendour*. Plur. f. יְקָרוֹת *the splendid*, as an epithet for *the stars*; as Zech. 14, 6 Cheth. יְקָרוֹת יִקָּפְאוּן *the splendid* ones *are drawn in*, i. e. the stars grow pale, draw in their brightness, comp. Joel 2, 10. — Subst. *splendour, beauty*, Ps. 37, 20 יְקַר כָּרִים *like the beauty of the pastures*, i. e. the grass, verdure.

5. *precious*, i. e. *rare*, 1 Sam. 3, 1. See the verb in Hiph.

יֶקֶר m. Kamets impure. 1. *preciousness, costliness*. כְּלִי יֶקֶר *a precious vessel* Prov. 20, 15. Concr. כָּל־יֶקֶר whatever is precious, *precious things*, Job 28, 10. Jer. 20, 5. Hence *value, price*, Zech. 11, 13.

2. *honour, dignity*, Ps. 49, 13. 21. Esth. 1, 20. 6, 3. 6. 9. 11.

3. *splendour, magnificence*, Esth. 1, 4.

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יְקָר Chald. m. 1. *precious* or *costly things*, Dan. 2, 6; comp. Is. 3, 17. 10, 3 Targ.

2. *honour, dignity*, Dan. 2, 37. 4, 27. 33.

* יָקַשׁ (*yakosh*) 1 pers. יְקַשְׁתִּי Jer. 50, 24. i. q. נָקַשׁ and קוּשׁ q. v. *to lay snares*; with לְ of pers. *to lay snares for* any one, i. e. to plot against him, Jer. 50, 24; more fully לְ פַח יָקַשׁ Ps. 141, 9. Part. יוֹקֵשׁ *a fowler* Ps. 124, 7.—Fut. יְקֹשׁוּן Is. 29, 21 is from קוּשׁ.

Niph. נוֹקַשׁ *to be snared, caught in a snare*, Is. 8, 15. 28, 13; c. בְּ Prov. 6, 2. Metaph. *to be ensnared* by avarice, to be seduced, Deut. 7, 25.

Pual part. plur. מְיֻקָּשִׁים for מְיֻקָּשִׁים Ecc. 9, 12; see, for this dropping of מ, Lehrg. p. 316.

Deriv. יָקוּשׁ, מוֹקֵשׁ, and

יָקְשָׁן (fowler) *Jokshan*, pr. n. of the second son of Abraham and Keturah, the ancestor of the Sabæans and Dedanites, Gen. 25, 2. 3.

יָקְתְאֵל (subdued of God, r. קָתַת) *Joktheel*, pr. n. a) A city in the tribe of Judah, Josh. 15, 38. b) Given by king Amaziah to the city Sela or Petra, the capital of Arabia Petræa, 2 K. 14, 7.

* יָרֵא, præt. plur. יָרֵאתֶם Deut. 5, 5, once יְרֵאתֶם Josh. 4, 24; Fut. יִירָא, יִירַא, וַיִּירָא, וַיִּירַא. plur. יִרְאוּ and יִרְאוּ 2 K. 17, 28; Imp. יְרָא, plur. יִרְאוּ by Syriasm for יִרְאוּ Lehrg. p. 417, 1 Sam. 12, 24. Ps. 34, 10; Inf. יְרֹא Josh. 22, 25, with pref. לַיְרֹא for לִירֹא 1 Sam. 18, 29, elsewhere fem. יִרְאָה.—The primary signif. is pr. *to tremble*, since יָרֵא is strictly a softened form of יָרַז and יָרַהּ q. v. Not found in the kindred dialects.—Hence

1. *to fear, to be afraid*, construed: a) Absol. Gen. 3, 10, 18, 15. אַל־תִּירָא, אַל־תִּירְאִי *fear not* Gen. 15, 1. 21, 17. 26, 24. al. sæpe. Poet. of the earth Ps. 76, 9. b) With acc. of pers. or thing *feared*, Num. 14, 9. 21, 34. Job 9, 35; also מִן Ps. 3, 7. 27, 1. Job 5, 21; pr. *to be in fear from* or *before* any person or thing, in the manner of verbs of fleeing, comp. מִן no. 3. b. With מִפְּנֵי 2 K. 1, 15. Jer. 1, 8. 2 K. 19, 6; מִלִּפְנֵי 1 Sam. 18, 12. c) With לְ, *to fear for* any pers. or thing. Josh. 9, 24 וַנִּירָא מְאֹד לְנַפְשֹׁתֵינוּ מִפְּנֵיכֶם *we feared greatly for our lives because of you.* Prov. 31, 21. d) With לְ and מִן c. inf. *to fear to do* any thing, to hesitate, Gen. 19, 30 כִּי יָרֵא לָשֶׁבֶת בְּצֹעַר *for he feared to dwell in Zoar*; oftener מִן Gen. 46, 3. Ex. 3, 6. 34, 30. e) With פֶּן, *to fear lest*, etc. Gr. δείδω μή, Gen. 31, 31. 32, 12.

2. *to fear*, i. e. *to reverence, to honour*, as parents Lev. 19, 3; a king 1 K. 3, 28. Ps. 72, 5; a leader Josh. 4, 14; a prophet 1 Sam. 12, 18; a sanctuary Lev. 19, 30; an oath 1 Sam. 14, 26.—Spec. יָרֵא אֶת־אֱלֹהִים, אֶת־יְהוָה a) *to fear God*, pr. because of his wonders, portents, Ex. 14, 31. 1 Sam. 12, 18. Ps. 33, 8. 40, 4. Is. 41, 5. Mic. 7, 17. b) *to reverence God*, as the punisher of wrong; hence to abstain from evil, to be upright, pious, e. g. Lev. 19, 14. 32. 25, 17. Ex. 1, 17. Prov. 3, 7 *fear God and shun evil.* Job 1, 9. Ecc. 12, 13. With מִלִּפְנֵי *before* God, Ecc. 8, 12. 13. c) *to worship* or *serve God*, 1 K. 18, 12; also of false gods 2 K. 17, 7. 35. 37. Deut. 3, 22.—In like manner in Syr. and Arabic, verbs of fearing are also transferred to religion and piety, as حشى, رهب, ورع, وقى.

Note. The form תִּרְאֵי (תִּרְאִי) Is. 60, 5 is from רָאָה *to see*; comp. Is. 66, 14. Zech. 10, 7. Mic. 7, 16. etc. Thesaur. p. 622.

Niph. נוֹרָא *to be feared*, fut. תִּוָּרֵא Ps. 130, 4. Elsewhere only Part. נוֹרָא, δεινός, i. e.

1. *fearful, dreadful, terrible*, of a people Is. 18, 2. 7. Hab. 1, 7; of a desert Deut. 1, 19. 8, 15; of the judgment-day Joel 2, 11. 3, 4.

2. *deserving reverence, august, awful, holy*, of God Deut. 10, 17. 7, 21. Neh. 1, 5. Ps. 47, 3. 96, 4; the name of God Deut. 28, 58. Ps. 99, 5. Mal. 1, 14; an angel or celestial appearance Judg. 13, 6. Ez. 1, 22; a sacred place Gen. 28, 17.

3. As causing astonishment and awe, *stupendous, wonderful, great*, Ps. 66, 3. 5. Ex. 15, 11. Plur. נוֹרָאוֹת *wonderful acts, glorious deeds*, of a king Ps. 45, 5; espec. of God Deut. 10, 21. 2 Sam. 7, 23. Adv. *in a wonderful way, wonderfully* Ps. 65, 6. 139, 14; like נִפְלָאוֹת.

Piel יֵרֵא *to make afraid, to terrify*, c. acc. 2 Sam. 14, 15. 2 Chr. 32, 18. Neh. 6, 9. 14.

Deriv. מוֹרָא—יִרְאוֹן.

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יָרֵא m. constr. יִרְאֵי, plur. constr. יִרְאֵי; fem. יִרְאָה, constr. יִרְאַת Prov. 31, 30; participial adj. r. יָרֵא.

1. *fearing, reverencing;* joined with personal pronouns it forms a periphrasis for the finite verb, as יָרֵא אָנֹכִי *I fear* Gen. 32, 12; יָרֵא אַתָּה *thou fearest* Judg. 7, 10; אֲנַחְנוּ יְרֵאִים *we fear* 1 Sam. 23, 3; negat. אֵינֶנּוּ יָרֵא *he feareth not* Ecc. 8, 13. Followed by the case of the verb; c. acc. Prov. 13, 13. Ex. 9, 20. Ecc. 9, 2; also freq. יָרֵא אֶת־יְהוָה *fearing God* 2 K. 4, 1. 17, 32 sq. Jon. 1, 9. Oftener with genit. יְרֵא אֱלֹהִים, יְרֵא יְהוָה, *fearer of God*, and therefore abstaining from evil, i. q. *upright, godly, pious.* Gen. 22, 12. Job 1, 1. 8. 2, 3. Fem. id. Prov. 31, 30. Plur. יִרְאֵי אֱלֹהִים Ps. 15, 4. 22, 24. 115, 11. al. Comp. Ovid, 'timidus Deorum.'

2. *fearful, timid*, Deut. 20, 8.

יִרְאָה 1. Pr. inf. of the verb יָרֵא, *to fear, to reverence*, with pref. לְ Neh. 1, 11 לְיִרְאָה אֶת־שְׁמֶךָ *to reverence thy name.* Deut. 4, 10. 5, 26. 6, 24. 10, 12. 14, 23. 1 K. 8, 43. al. With pref. מִן, 2 Sam. 3, 11 מִיִּרְאָתוֹ אֹתוֹ *because he feared him.*

2. Subst. *fear, terror;* Jon. 1, 10 וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה *the men were afraid with great fear.* Ps. 55, 6. Ez. 30, 13. With genit. of the subject, i. e. of him who fears, Job 22, 4; also of the object, i. e. that which is feared, e. g. יִרְאָתְךָ *the fear of thee* Deut. 2, 25. Acc. as adv. Is. 7, 25 יִרְאַת שָׁמִיר וָשָׁיִת *for fear of briers and thorns.* Comp. Ez. 1, 18 יִרְאָה לָהֶם *terror* was *to* or *in them*, i. e. they were terrible, dreadful.

3. *holy fear, reverence, awe;* יִרְאַת אֱלֹהִים Gen. 20, 11. 2 Sam. 23, 3, also יִרְאַת יְהוָה, reverence towards God, *piety, religion;* Prov. 1, 7 יִרְאַת יְהוָה רֵאשִׁית דָּעַת. Job 28, 28. Is. 11, 2. Ps. 34, 12. 111, 10. Meton. *precepts* of piety, of religion, Ps. 19, 10. With יְהוָה impl. Job 4, 6. 15, 4; and so c. suff. יִרְאָתִי *the fear of me*, sc. of God, piety, Jer. 32, 40. Ps. 5, 8. Ex. 20, 20. Rarely the suff. refers to the subject, as יִרְאָתָם אֹתִי *their piety towards me* Is. 29, 13.

יִרְאוֹן (piety? r. יָרֵא) *Iron*, pr. n. of a city in Naphtali, Josh. 19, 38.

יִרְאִיָּה (whom Jehovah looks upon, r. רָאָה) *Irijah*, pr. n. m. Jer. 37, 13. 14. Written יִרְאִיָּה in some editions.

יָרַב i. q. יָרִיב, *an adversary;* hence מֶלֶךְ יָרֵב *an adverse king*, hostile, i. e. the king of Assyria, Hos. 5, 13. 10, 6. R. ירב.

יְרֻבַּעַל m. (contr. for יְרִבַּ֫עַל, with whom Baal contends, r. יָרִיב) *Jerubbaal*, a surname of Gideon, the judge of Israel, Judg. 6, 2. In 2 Sam. 11, 21 he is called יְרֻבֶּשֶׁת, q. v. Sept. Ἱεροβάαλ.

יָרָבְעָם (whose people is many, r. רָבַב) pr. *Jarobeam*, comm. *Jeroboam*, pr. n. of two kings of the ten tribes. a) One, the son of Nebat, was the founder of that kingdom, and introduced the worship of the golden calves, r. 975–54 B. C. 1 K. 11, 26–43. c. 12–14. b) The other, the son of Joash, r. 825–784 B. C. 2 K. 13, 13. 14, 23–29.

יְרֻבֶּשֶׁת (with whom the idol contends, r. יָרִיב, comp. בֹּשֶׁת) *Jerub-besheth*, pr. n. m. 2 Sam. 11, 21. See יְרֻבַּעַל.

* יָרַד once by aphæresis יַד Judg. 19, 11; Fut. יֵרֵד, וַיֵּרֶד, in pause וַיֵּרֶד Ps. 18, 10; Imp. רֵד, רְדָה, once יְרַד Judg. 5, 13; Inf. absol. יָרֹד Gen. 43, 20, constr. רֶדֶת, c. suff. רִדְתִּי, once רְדָה Gen. 46, 3.

1. *to go down, to descend;* Eth. ወረደ to descend; in Arabic comp. ورد to go to drink, to go to water, pr. to go down to the water, etc. but the word in common use is نزل.—Construed: *α*) Absol. Ex. 19, 24. Is. 47, 1. *β*) The place *whence* is put with מִן, Ex. 19, 14. Ez. 27, 29; מֵעַל 1 Sam. 25, 23. Ez. 26, 16; also in acc. Jer. 13, 18 the crown *shall come down as to your heads*, i. e. from your heads. *γ*) The place *whither* with עַל *upon*, e. g. from heaven *upon* a mountain Ex. 19, 18, also Ez. 47, 8. Josh. 3, 16. Judg. 11, 37; with אֶל 2 Sam. 11, 10; לְ Cant. 6, 2; בְּ Ex. 15, 5. Is. 63, 14; c. acc. with or without ה־ local Gen. 12, 10. Ps. 55, 16. Job 7, 9. 17, 16. Hence Part. c. genit. יוֹרְדֵי בוֹר *those going down to the pit*, i. e. about to die, see בּוֹר, Ps. 28, 1. 30, 4. al. Ps. 22, 30. Is. 42, 10. Also with אֶל of pers. *to* whom Ex. 11, 8. Neh. 6, 3. *δ*) Poet. like other verbs of running down, flowing, (see Heb. Gram. § 135. 1. n. 3) it is construed with an accus. of that which descends or flows down in abundance; espec. of the eye as *running*

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down with tears, weeping abundantly; Lam. 3, 48 פַּלְגֵי מַיִם תֵּרַד עֵינִי *my eye runneth down with rivers of water*, i. e. pours them forth. 1, 16. Jer. 9, 17. 13, 17. 14, 17. Ps. 119, 136. The same idiom is frequent in Arabic, العين وردت البكى my eye flows down with weeping, see Schult. ad Prov. 20, 5. By a different turn, Is. 15, 3 יֹרֵד בַּבֶּכִי *running down with weeping*, i. e. weeping abundantly.

Spoken of motion from place to place, not only of descending from a mountain Ex. 34, 29, but genr. of those who go from a higher to a lower place or region. Often of God as descending from heaven, Gen. 11, 5. 18, 21. Ex. 3, 8. Is. 31, 4. Mic. 1, 3.—Spec. a) Of those who *go down* to a fountain or river Gen. 24, 16. 45. Ex. 2, 5. Josh. 17, 9. 1 K. 2, 8; or to the sea Jon. 1, 3. Is. 42, 10. Ps. 107, 23, since the land is higher than the water; but comp. Ez. 27, 29. b) Of those who go out of a city, cities being mostly built on hills and mountains for the sake of security, Ruth 3, 3. 6. 2 K. 6, 18; or who go down from a citadel (acropolis) to the lower parts of a city 1 Sam. 9, 25. 27. 2 Sam. 11, 9. 10. 13. 1 K. 1, 25. 38. al. c) Of those who go out to battle, as occurring in plains, Judg. 5, 14. 1 Sam. 14, 36. 2 Sam. 21, 15. 2 Chr. 20, 16. d) Of those who go from a mountainous district or country to one lower and more level, as from Jerusalem or its vicinity to Egypt Gen. 12, 10. 26, 2 sq. 46, 3; or to the country of the Philistines and the sea-coast (שְׁפֵלָה) Gen. 38, 1. 1 Sam. 13, 20. 23, 4. 11; or to Samaria 1 K. 22, 2. 2 K. 8, 29. 2 Chr. 22, 6. e) Of those who go towards the south; since the ancients regarded the northern parts of the earth as the highest; 1 Sam. 25, 1. 26, 2. 30, 15. See the intpp. ad Virg. Georg. 1. 240 sq. Hdot. 1. 95. 1 Macc. 3, 37. 2 Macc. 9, 23. Comp. C. B. Michaelis Diss. de notione superi et inferi, reprinted in Comment. Theol. a Velthusen aliisque, V. p. 397 sq.

Often also of inanimate things, as of a stream descending from a mountain Deut. 9, 21; of the rain Ps. 72, 6; of a way and of boundaries which tend downwards or towards the south, Num. 34, 11. 12. Josh. 18, 13 sq. Of the day as declining, Judg. 19, 11; of calamity as sent down from God Mic. 1, 12. etc.

2. *to be brought down, cast down, thrust down, to fall.* 1 Sam. 23, 6 אֲפוֹד יָרַד בְּיָדוֹ *an ephod had fallen into his hand*, i. e. he had an ephod with him. So of a crown falling from the head (see above in *β*) Jer. 3, 18; a wood cut down Is. 32, 19. Zech. 11, 2; a wall thrown down Deut. 28, 52; a city destroyed Deut. 20, 20; horses killed in battle Hagg. 2, 22. So *to be cast* into the sea, to sink, Ex. 15, 5; into Sheol Is. 5, 14; also trop. of those who are cast down from a state of prosperity into poverty and want, Deut. 28, 43. Jer. 48, 18. Lam. 1, 9.

Hiph. הוֹרִיד *to make go down, to cause to descend*, in any way, either a person or thing, *to bring down*, Gen. 42, 38. 44, 29. 31. Hence

1. Of persons, *to lead* or *bring down*, cause to come down, Gen. 44, 21. Judg. 7, 4; *to let down*, as with a cord, Josh. 2, 15. 18; *to bring* or *send down*, as into Sheol, 1 Sam. 2, 6. Ez. 26, 20. Also with violence, *to cast down*, cause to fall, as God nations Ps. 56, 8; or kings from their thrones Is. 10, 13. comp. Obad. 3. 4; *to subdue* nations 2 Sam. 22, 48.

2. Of things, *to bring* or *carry down*, Gen. 37, 25. 43, 11; *to let* or *take down*, Gen. 24, 18. 46. Num. 4, 5; *to let descend, fall, flow down*, 1 Sam. 21, 14. Joel 2, 23. Lam. 2, 18. Ps. 78, 16. Also with violence, *to cast down*, Hos. 7, 12. Prov. 21, 22.

Hoph. הוּרַד pass. of Hiph. *to be led* or *brought down* Gen. 39, 1; *to be taken down*, as a tent Num. 10, 17; *to be cast* or *thrust down* Is. 14, 15. Ez. 31, 18. Zech. 10, 11.

Deriv. the two following, and מוֹרָד.

יֶרֶד (descent) *Jared*, pr. n. m. a) Gen. 5, 15. Gr. Ἰαρέδ Luke 3, 37. b) 1 Chr. 4, 18.

יַרְדֵּן, always with art. הַיַּרְדֵּן, except Ps. 42, 7. Job 40, 23, (pr. the flowing, the river, from the idea of descending, flowing down, r. יָרַד, as Germ. *Rhyn. Rhein*, from the verb *rinnen*) *the Jordan*. Gr. ὁ Ἰορδάνης, the chief river of Palestine, rising at the foot of Anti-Lebanon, and flowing into the Dead Sea, where

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it terminates. Gen. 13, 10. 11. 32, 11. 50, 10. Arab. الأردن *el-Urdun*, and at present also الشريعة *esh-Sheri'ah*, watering-place. On the character of the Jordan, see Bibl. Res. in Palest. II. p. 257. III. p. 309 sq. and for its sources see ib. III. p. 347 sq. Biblioth. Sac. 1846. p. 187 sq. 208 sq. — Hence כִּכַּר הַיַּרְדֵּן, חַיַּרְדֵּן, ἡ περίχωρος τοῦ Ἰορδάνου, the valley and region through which it flows. Gen. 13, 10. 12. 19, 17. 2 Sam. 18, 23; comp. Matt. 3, 5. Poet. without art. אֶרֶץ יַרְדֵּן id. Ps. 42, 7. In Job 40, 23 Jordan is poet. put for any large stream; as *a Cicero*, for any distinguished orator. —On the etymology, see more in Thesaur. p. 626.

* יָרַהּ ἅπαξ λεγόμ. kindr. with the roots יָרֵא, יָרַע, pr. *to tremble*, and then *to be astonished, amazed*, like Arab. وَرِهَ. Hence תִּרְהוּ, in 2 Mss. תִּירְהוּ, Is. 44, 8. Sept. μὴ πλανᾶσθε, but the other ancient versions express the sense *to fear, to be afraid*, as if it were i. q. תִּירָאוּ.

* יָרָה, inf. absol. יָרֹה, constr. יְרוֹת, also יְרוֹא 2 Chr. 26, 15; fut. יִירֶה, plur. 1 pers. c. suff. נִירֵם Num. 21, 30; imp. יְרֵה 2 K. 13, 17.

1. *to throw, to cast*, c. acc. Ex. 15, 4; e. g. lots Josh. 18, 6; an arrow 1 Sam. 20, 36. 37. Prov. 26, 18, hence absol. *to shoot* 2 K. 13, 17; metaph. of plots Ps. 11, 2. 64, 5; acc. of pers. Num. 21, 30. Part. plur. יוֹרִים *archers* 1 Chr. 10, 3. 2 Chr. 35, 23. Eth. ወረየ id.

2. *to place, to lay* a foundation, *to found*; comp. Gr. βάλλεσθαι ἄστυ i. q. to lay the foundation of a city, Syr. ܝܨܐ to cast, also to lay a foundation. Job 38, 6 *who hath laid the corner-stone thereof?* Gen. 31, 51 *lo this pillar* אֲשֶׁר יָרִיתִי *which I have founded*, placed, erected.

3. *to sprinkle, to water*, c. acc. Hos. 6, 3; pr. to throw water, to scatter drops of water, comp. זָרַק. — Hence Part. יוֹרֶה as subst. *the early rain*, see above p. 392.

Niph. pass. of Kal no. 1, *to be cast at, shot through*, with arrows; fut. יִיָּרֶה Ex. 19, 13.

Hiph. הוֹרָה, fut. יוֹרֶה, conv. וַיּוֹר 2 K. 13, 17, plur. וַיּוֹרְאוּ 2 Sam. 21, 24.

1. i. q. Kal no. 1, *to throw, to cast*, Job 30, 19; spec. arrows, *to shoot*, 1 Sam. 20, 20. 36. 2 K. 13, 17. 19, 32. The person shot *at* is put with לְ 2 Chr. 35, 23; in acc. Ps. 64, 5. 8. — Part. מוֹרֶה *an archer* 1 Sam. 31, 3. 1 Chr. 10, 3. By Aramaism, written in the manner of verbs לא, 2 Sam. 11, 24 וַיֹּרְאוּ הַמּוֹרִים *and the archers shot*, etc. comp. 2 Chr. 26, 15.

2. *to sprinkle, to water*, i. q. Kal no. 3; hence Part. מוֹרֶה i. q. יוֹרֶה *the early rain*, Joel 2, 23. Ps. 84. 7.

3. *to thrust out* the hand, like שָׁלַח יָד, espec. in order to point out or show any thing; hence *to point out, to show*, Gen. 46, 28. Prov. 6, 13 מֹרֶה בְאֶצְבְּעֹתָיו *pointing with his fingers*, i. e. making signs. With two acc. of pers. and thing Ex. 15, 25. — Hence

4. *to teach, to instruct*, comp. Gr. δείκνυω, ἀναφαίνω, absol. Ex. 35, 34. Mic. 3, 11; with acc. of pers. Job 6, 24. 8, 10. 12, 7. 8; acc. of thing Is. 9, 14. Hab. 2, 18; with two acc. of pers. and thing Ps. 27, 11. 86, 11. 119, 33. Also with בְּ of thing, pr. *to instruct in* any thing, Job 27, 11. Ps. 25, 8. 12. 32, 8; once with אֶל pr. *to teach* or *form to* any thing 2 Chr. 6, 27; with לְ *as to* any thing Is. 2, 3. Mic. 4, 2. With dat. of pers. and acc. of thing Deut. 33, 10. Hos. 10, 12. — Part. מוֹרֶה, *teaching, a teacher*, see in its order.

Deriv. יוֹרֶה, מוֹרֶה, תּוֹרָה, and pr. names יְרוּאֵל, יוֹרַי, יְרִיאֵל, יְרִיָּה, יְרוּשָׁלַם.

יְרוּאֵל (founded of God, r. יָרָה) *Jeruel*, pr. n. prob. of a town and of a desert adjacent, 2 Chr. 20, 16.

יָרֹחַ (i. q. יָרֵחַ moon) *Jaroah*, pr. n. m. 1 Chr. 5, 14.

יָרֹק m. *green thing, green herb*, Job 39, 8. R. יָרַק.

יְרוּשָׁא and יְרוּשָׁה (possessed sc. by a husband. r. יָרַשׁ) *Jerusha*, pr. n. of the mother of king Jotham, 2 K. 15, 33. 2 Chr. 27, 1.

יְרוּשָׁלַם, according to the Masora five times fully יְרוּשָׁלַיִם Jer. 26, 18. Esth. 2, 6. 1 Chr. 3, 5. 2 Chr. 25, 1. 32, 9; fem. Is. 3, 8. 10. 11. 40, 2. 9. al. (poet. יָרְשָׁלַם Gen. 14, 18. Ps. 76, 3;) pr. n. *Jeru-*

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salem, Gr. Ἱεροσαλήμ and Ἱερουσάλημα, a royal city of the Canaanites Josh. 10. 1. 5. 15. 8; after the accession of David, the chief city of the Hebrews, and the royal residence of David and his posterity, situated on the confines of Judah and Benjamin. For a full description of its topography and antiquities, see Bibl. Res. in Palest. I. p. 371 sq. Comp. Reland Palæst. p. 832 sq.

As to the etymology and orthography of the name, there has been much dispute. In respect to the former, Reland Palæst. p. 832 sq. and recently Ewald Heb. Gram. p. 332, hold יְרוּשָׁלַם to be i. q. יְרוּשׁ־שָׁלֵם *possession of peace*, one שׁ being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a Dagesh forte in the other, as in יְרֻבַּעַל for יְרוּבַּעַל; and besides, the form יְרוּשׁ nowhere occurs in the sense of possession (i. q. יְרֻשָּׁה) either separately or in compounds. Hence it is better to regard יְרוּ as derived from r. יָרָה no. 2, i. q. *a founding, foundation*; whence יְרוּשָׁלַם *a foundation of peace*, of prosperity; comp. יְרוּאֵל.—As to the other part of the compound name, there are some who regard שָׁלַם and שָׁלַיִם as the dual of שָׁלָה *quiet*, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. 5, 9; so Ewald and Maurer. But in the passage cited there is no mention of a double city; and that the ם in this word is a primitive radical, and not servile, is apparent from the forms שָׁלֵם Gen. 14, 18, Chald. יְרוּשְׁלֵם, Gr. Σόλυμα, Ἱεροσόλυμα. More probably, therefore, it was anciently pronounced שָׁלַם *peace, safety, prosperity*; but in the later periods of the silver age, some began to write it שָׁלִים, and to regard it as a noun plural or perhaps dual which was to be pronounced שָׁלַיִם; and this in the seventh or eighth century, when the points were added, had become the established view, so that the grammarians supposed the same pronunciation was to be restored in all cases. It follows, in our view, that the defective form ought every where to be read and pointed יְרוּשָׁלַם. In like manner Samaria in Heb. and anciently, was called שֹׁמְרוֹן, Chald. שָׁמְרַיִן, and thence, as if dual, שֹׁמְרוֹנַיִן; comp. Lehrg. p. 538. See more in Thesaur. p. 628, 629.

יְרוּשְׁלֵם Chald. *Jerusalem*, Ezra 4, 12 20. 24. 5, 1. 2. 15, also יְרוּשְׁלֶם Ezra 5 14. 6, 9.

* יָרַח obsol. root, perh. i. q. יָרַק, *to be pale, yellow*, ח and ק being interchanged; see under ח, p. 290.—Hence the two following, and יָרוֹחַ.

יָרֵחַ m. *the moon*, so called from its paleness; in prose always with the article, in poetry usually without it; Gen. 37, 9. Deut. 4, 19. 17, 2. 2 K. 23, 5. Jer. 8, 2. Ecc. 12. 2. Ps. 8. 4. 104. 19. Job 25, 5. al. Ps. 72, 5 לִפְנֵי יָרֵחַ *in the sight of the moon*, i. e. so long as the moon shall give her light; comp. v. 7.

יֶרַח m. plur. יְרָחִים, constr. יַרְחֵי; denom. from יָרֵחַ.

1. *a month*, i. e. a lunar month, as was customary among the Hebrews; comp. Germ. *Mond* and *Monat*, Engl. *moon* and *month*, Gr. μήν and μείς, Lat. *mensis*. Syr. ܝܪܚܐ month. It is i. q. חֹדֶשׁ, but less frequent, and used mostly by earlier writers. Ex. 2. 2; and in the poetic style Deut. 33. 14. Job 3, 6. 7, 3. 29, 2. 39, 2. Zech. 11, 8. But see 1 K. 6, 37. 38. 8, 2.—יֶרַח יָמִים see in יוֹם Plur. no. 2. b.

2. *Jerah*, pr. n. of a people and region of Arabia, of the descendants of Joktan, Gen. 10. 26. 1 Chr. 1. 20. Bochart in Phaleg II. 19. not unaptly supposes this name to be itself Hebrew, but yet a translation from an Arabic name of the same signification; and this being premised, he understands by it the *Alilæi*, dwelling in a gold region on the Red sea (Agatharchides c. 49. Strabo XVI. p. 277) whose true name he conjectures to be بنى هلال sons of the moon, so called from the worship of the moon or Alilat, Hdot. 3. 8. For a tribe bearing this name in the vicinity of Mecca, see Niebuhr's Descript. of Arabia p. 270 Germ. —More probable however is the opinion of J. D. Michaelis in Spicileg. II. p. 60, who understands by it *the Moon coast* (غبّ القمر), *and Moon mountain* (جبل القمر), near Hadramaut; since

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יָרַח in Gen. l. c. is joined with the land of Hadramaut, i. e. חַצַרְמָוֶת q. v. See Edrisi par Jaubert, I. p. 54.

יָרַח Chald. *a month*, Ezra 6, 15. Dan. 4, 26.

יְרַחוֹ see יְרִיחוֹ.

יְרֹחָם (who finds mercy, r. רָחַם) *Jeroham*, pr. n. m. a) 1 Sam. 1, 1. 1 Chr. 6, 12. 19. b) 1 Chr. 9, 12. c) 27, 22. d) 2 Chr. 23, 1. e) Neh. 11, 12. f) Other persons, 1 Chr. 8, 27. 9, 8. 12, 7.

יְרַחְמְאֵל (on whom God has mercy, r. רָחַם) *Jerahmeel*, pr. n. m. a) 1 Chr. 2, 9. 25. 26. 42. Hence patronym. in י־ *Jerahmeelite* 1 Sam. 27, 10. 30, 29. b) 1 Chr. 24, 29. c) Jer. 36, 26.

יַרְחָע *Jarha*, pr. n. of an Egyptian slave 1 Chr. 2, 34. 35. The etymology is unknown.

* יָרַט, Arab. ورط II, to throw headlong, to precipitate, وَرْطَة a precipice, destruction; hence in Kal once, *to be headlong, rash, perverse*, Num. 22, 32; in Cod. Samar. stands חָרַץ as gloss.

PIEL יֵרֵט *to throw headlong, to cast*; once Job 16, 11 עַל יְדֵי רְשָׁעִים יְרַטֵּנִי God *hath cast me into the hands of the wicked*; Sept. ἔρριψέ με, Vulg. *tradidit me.*

יְרִיאֵל (i. q. יְרוּאֵל q. v.) *Jeriel*, pr. n. m. 1 Chr. 7, 2.

יָרִיב m. (r. רִיב) 1. *an adversary*, Ps. 35, 1. Jer. 18, 19. Is. 49, 25.

2. *Jarib*, pr. n. a) See יָכִין no. 1. a. b) Ezra 8, 16.

יְרִיבַי (see רִיבַי) *Jeribai*, pr. n. m. 1 Chr. 11. 46.

יְרִיָּה and יְרִיָּהוּ (founded i. e. constituted of Jehovah, r. יָרָה) *Jeriah*, pr. n. m. 1 Chr. 23, 19. 24, 23. 26, 31.

יְרִיחוֹ Josh. 2, 1. 2. 3, יְרַחוֹ Num. 22, 1, and יְרִיחֹה 1 K. 16, 34, *Jericho*, a celebrated city of Palestine, situated near the Jordan and Dead Sea, in the territory of Benjamin, and in a most fertile region. Sept. Ἰεριχώ, Strabo Ἱερι-χοῦς XVI. 2. 41, Arab. اريحا *Eriha*, called also *Riha*; see Reland Palæstina p. 383, 829 sq. Bibl. Res. in Palest. II. 279, 285 sq.—The form יְרִיחוֹ is prob. the primary one, signifying *place of fragrance*, from r. רוּחַ.

יְרִימוֹת see in רָמוֹת.

יְרִימוֹת (heights, r. רָמַם) *Jerimoth*, pr. n. m. 1 Chr. 7, 8.

יְרִיעָה f. (r. יָרַע) *a curtain, hanging*, so called from its tremulous motion; spec. of a tent Is. 54, 2. Jer. 4, 20. 10, 20. 49, 29; of the sacred tabernacle Ex. 26, 1 sq. 36, 8 sq. 2 Sam. 7, 2; of Solomon's palace Cant. 1, 5. Syr. ܝܪܝܥܬܐ tent-curtain, also tent itself.

יְרִיעוֹת (curtains) *Jerioth*, pr. n. f. 1 Chr. 2, 18.—R. יָרַע.

* יָרַךְ obsol. root, of the same or a similar power with the kindred רָכַךְ, *to be tender, soft*. Hence יֶרֶךְ, יַרְכָה, יְרֵכָה, pr. n. רַכָּה.

יֶרֶךְ constr. יֶרֶךְ, c. suff. יְרֵכִי; dual יְרֵכַיִם; fem. Num. 5, 21.

1. *the thigh*, so called from its softness, see r. יָרַךְ; Gr. μηρός, Arab. وَرِك and وَرْك thigh, buttock, haunch. How far it differs from מָתְנַיִם *the loins*, ὀσφύς, is apparent from Ex. 28, 42: *thou shalt make for them linen drawers to cover their shame*, מָתְנַיִם וְעַד יְרֵכַיִם מִמָּתְנַיִם *from the loins even unto the thighs*; as also from the general use of the word. That is, מָתְנַיִם denotes the lower part or region of the back, while יֶרֶךְ, dual יְרֵכַיִם, signifies the thick and fleshy double member which commences at the bottom of the spine and extends to the lower legs (שׁוֹקַיִם). i. e. *the two thighs with the buttocks*. So כַּף הַיָּרֵךְ *the socket of the thigh*, by which the thigh is connected with the pelvis, *the hip-joint*, Gen. 32, 26. 33. עַל יֶרֶךְ *on* or *at the thigh*, where the sword is worn, Ex. 32, 27. Judg. 3, 16. 21. Ps. 45, 4. *To smite the thigh*, a gesture of mourning and of indignation, Jer. 31, 19. Ez. 21, 17; comp. Hom. Il 12. 162. ib. 15. 397. Od. 13. 198. Cic. cl. Orat. 80. Quinctil. XI. 3. Also, *to put the hand under the thigh*, as the accompaniment of an oath, prob. in some connection with the sacredness of circumcision. Gen. 24, 2. 9. 47, 29; *to come out from the thigh* of any one, i. e. to be begotten by any one or descended from him, Gen. 46,

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26. Ex. 1, 5. Judg. 8, 30; comp. Koran Sur. 4. 27. Sur. 6. 98. The *buttocks* are prob. meant Num. 5, 21. 27. For שׁוֹק עַל־יָרֵךְ Judg. 15, 8, see in art. שׁוֹק. In animals *the thigh, haunch, ham*, Ez. 24, 4.

2. Trop. of things, in which sense the fem. form יְרֵכָה is much more usual. E. g. a) *the shank* of the sacred candelabra, where the stem (קָנֶה) separated into the three feet, Ex. 25, 31. 37, 17. b) *the side* of a tent or tabernacle Ex. 40, 22. 24; of an altar Lev. 1, 11. 2 K. 16, 14.

Dual יְרֵכַיִם *the two thighs* Ex. 28, 42, see in no. 1, above. Cant. 7, 2.

יְרֵכָה f. (r. יָרַךְ) i. q. יָרֵךְ no. 2. b, *the side, hinder part*, e. g. of a country, c. suff. יַרְכָתוֹ Gen. 49, 13. Comp. כָּתֵף, שְׁכֶם.

Dual יַרְכָתַיִם constr. יַרְכְּתֵי, once יַרְכּוֹתַי 1 K. 6, 16 Cheth. pr. the two thighs, buttocks, haunches, but used only of things. E. g.

1. *the hinder part, hinder side, rear*, Ex. 26, 22. 23. 27. 36, 27. 28. 32; of the temple 1 K. 6, 16. Ez. 46, 19.

2. The interior of any thing, *the hinder* or *inner parts, recesses, penetralia*, as of a house Am. 6, 10. Ps. 128, 3; of a ship Jon. 1, 5; of a cavern 1 Sam. 24, 4; of a sepulchre Is. 14, 15. Ez. 32, 23. Hence יַרְכְּתֵי לְבָנוֹן *the recesses of Lebanon*, i. e. the extreme and inaccessible parts of the mountain, Is. 37, 24; also Judg. 19, 1. 18 יַרְכְּתֵי הַר־אֶפְרַיִם *the recesses of mount Ephraim*. Hence

3. *uttermost parts, remote regions*, e. g. יַרְכְּתֵי צָפוֹן *the uttermost parts of the north*, extreme northern regions, Is. 14, 13. So in Ps. 48, 3 *beautiful in its elevation, the joy of the whole earth* is *mount Zion*; the joy *of the remotest north* is *the city of the great king*, מְשׂוֹשׂ being repeated, and the remotest north being put by synecd. for the most distant nations; so De Wette ed. 4. יַרְכְּתֵי אָרֶץ *the extremities of the earth*, remotest lands, Jer. 6, 22. 25, 32; comp. כַּנְפוֹת הָאָרֶץ.

יַרְכָה Chald. f. *the thigh*, Dan. 2, 32.

* יָרַם obsol. root, prob. i. q. ورم, רוּם, אָרַם, *to be high*. Hence pr. n. יְרֵמוֹת, יְרֵמֵי, יְרִימוֹת, also

יַרְמוּת (height) *Jarmuth*, pr. n. a) A city in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 3. 12, 11. Neh. 11, 29. Vulg. *Jerimoth, Jerimuth*; Euseb. and Jerome *Jarimuth, Jermucha*, ten miles from Eleutheropolis towards Jerusalem; now يرموك *Yarmûk*, see Bibl. Res. in Palest. II. p. 344. b) A city of the Levites in Issachar, Josh. 21, 29; called רֶמֶת 19, 21.

יְרֵמוֹת (heights, r. יָרַם) *Jeremoth*, pr. n. m. a) 1 Chr. 8, 14. b) Ezra 10, 26. c) v. 27. d) 1 Chr. 23, 23, for which יְרִימוֹת 24, 30. e) 25, 22, for which יְרִימוֹת v. 4. f) Ezra 10, 29 Cheth. Keri רָמוֹת.

יְרֵמַי (dwelling in heights, r. יָרַם) *Jeremai*, pr. n. m. Ezra 10, 33.

יִרְמְיָה and יִרְמְיָהוּ (whom Jehovah setteth up, r. רָמָה Chald. no. 2) *Jeremiah*, Sept. Ἱερεμίας, pr. n. a) The distinguished prophet, son of Hilkiah a priest, Jer. 1, 1. 27, 1. Dan. 9, 2. etc. b) 1 Chr. 12, 13. c) 2 K. 23, 31, comp. Jer. 35, 3. d) 1 Chr. 5, 24. e) 12, 4. f) 12, 10. g) Neh. 10, 3. 12, 1. 12.

* יָרַע *to tremble*, and hence *to fear, to be afraid*, i. q. יָרֵהּ, יָרֵא. Arab. ورع and يرع id. This signification lies in the primary syllable רע, comp. the roots רָעַד, רָעַל, רָעַם. Once in præt. Is. 15, 4 נַפְשׁוֹ יָרְעָה לוֹ *his soul trembleth within him* (Moab), sc. for fear, terror.—Fut. יַרַע belongs to r. רָעַע.

Deriv. יְרִיעָה, pr. n. יְרִיעוֹת.

יִרְפְּאֵל (what God heals, r. רָפָא) *Irpeel*, pr. n. of a place in Benjamin, Josh. 18, 27.

* I. יָרַק 1. *to spit*, i. q. רָקַק II, Chald. רוּק, Ethiop. ወረቀ, id. Præt. Num. 12, 14. Deut. 25, 9. Inf. absol. יָרֹק Num. l. c.—The fut. יָרֹק is borrowed from רָקַק.

* II. יָרַק obsol. root, *to be green, pale green*, as a plant; comp. יַרְקוֹן. Arab. وَرَقَ to put forth leaves, as a tree; IV, to sprout; both from the idea of greenness, verdure. Hence the six following, and יָרוֹק.

יָרָק m. adj. *green*, neut. *something green, green herbage*, 2 K. 19, 26. Is.

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37, 27. Spec. *greens, herbs;* גַּן יָרָק *a garden of herbs* Deut. 11, 10. 1 K. 21, 2. אֲרֻחַת יָרָק *a portion of herbs*, vegetables, Prov. 15, 17. Syr. ܝܪܩܐ, ܥܘܫܒܝܢ, an herb.

יֶרֶק m. *greenness*, כָּל־יֶרֶק עֵשֶׂב *all greenness of plants*, every green plant, Gen. 1, 30. 9, 3. יֶרֶק דֶּשֶׁא *greenness of grass* i. e. green grass, Ps. 37, 2. Elsewhere concr. *the green, the verdure, foliage*, of fields and trees, Ex. 10, 15. Num. 22, 4. Is. 15, 6.

יַרְקוֹן m. (r. יָרַק) *greenness, paleness*, χλωρότης, ὠχρότης. Spoken

1. Of persons, *paleness* of face, that ghastly greenish-yellow tinge which arises from sudden affright. Jer. 30, 6.

2. Of grain. *paleness, yellowness*, a turning yellow from disease, Deut. 28, 22. 1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. Arab. يَرَقَان id. Coupled with שִׁדָּפוֹן q. v.

יַרְקוֹן m. (r. יָרַק) *yellowness*, see מַי חַיַּרְקוֹן in art. מַי, מַיִם, bb.

יָרְקְעָם (paleness of the people, r. יָרַק; or perh. 'the people is spread abroad,' for יָרְקַע עָם) *Jorkeam*, pr. n. of a town of Judah, 1 Chr. 2, 44.

יַרְקְרַק plur. f. יַרְקְרַקּוֹת. R. יָרַק.

1. Adj. *greenish, yellowish*, χλωρίζων, spoken of a leprous colour in garments, Lev. 13, 49. 14, 37.

2. Subst. *paleness, yellowness*, of gold Ps. 68, 14. Ethiop. ወርቅ gold itself. Arab. وَرِق money, coin.

* יָרַשׁ Jer. 49, 1, also יֵרֵשׁ, 2 pers. יָרַשְׁתָּ Deut. 6, 18. but c. suff. יְרִשְׁתָּהּ 30, 5, plur. 2. p. יְרִשְׁתֶּם; Fut. יִירַשׁ, plur. וַיִּרְשׁוּ, וַיִּירְשׁוּ; Imp. רַשׁ Deut. 1, 21, רָשׁ ib. 2, 24. 31, and fully יָרַשׁ, with He parag. יְרָשָׁה 33, 23; Inf. רֶשֶׁת, c. suff. רִשְׁתּוֹ.

1. *to take, to seize, to take possession of, to occupy*, mostly by force, 1 K. 21, 15. 16, 18.—That this, and not 'to inherit,' is the primary signification, is apparent from the derivatives רֶשֶׁת net, and תִּירוֹשׁ must, new wine; as also from the syllable רשׁ, which like רס, רץ, has the force of *taking, seizing*, see in חָרַס. The secondary sense of inheriting is found in Arab. ورث, Syr. ܝܪܬ, Chald. יְרַת, Eth. ወረሰ; and perhaps Lat. *heres* for *hered-s* is from the same source.—Construed: a) With acc. of thing, spoken very frequently of the occupation of the promised land, Lev. 20, 24 Deut. 1, 8. 3, 18. 20. Ps. 44, 4. 63, 13 al. So of the whole earth Is. 14, 21 houses Ez. 7, 24; the wealth of nations Ps. 105, 44. Part. יוֹרֵשׁ *a possessor*, conqueror, Mic. 1, 15. Jer. 8, 10. b) With acc. of pers. *to take possession of* any one, i. e. to seize upon his possession, *to drive him out, to dispossess* him, to succeed in his place. Deut. 2, 12 וּבְנֵי עֵשָׂו יִירָשׁוּם וַיְשַׁמְּדוּם מִפְּנֵיהֶם וַיֵּשְׁבוּ תַּחְתָּם *and the children of Esau drove them out* (the Horites), *and destroyed them from before them*. v. 21. 22. 9, 1. 11. 23. 12, 2. 18, 14. 19, 1. 31, 3. Prov. 30, 23 *a handmaid who has dispossessed her mistress*, has succeeded in her place. Is. 54, 3. Jer. 49, 2. With מִפְּנֵי *from before* Deut. 12, 29. Judg. 11, 24. The proper force of the word is apparent in the following passages: Deut. 31, 3 *the Lord will destroy these nations from before thee*, וְיִרַשְׁתָּם *and thou shalt take possession of them*, seize upon their possessions, succeed them. Judg. 11, 23 *Jehovah hath driven out the Amorites before his people Israel*, וְאַתָּה תִּירָשֶׁנּוּ *and wilt thou* (Sihon) *take possession of their land?*

2. *to possess*, to hold in possession, Lev. 24, 46. Deut. 19, 14. 21, 1. al. So of a land Obad. 19. Ez. 36, 12. Judg. 18, 9; wealth Judg. 18, 7. Very frequent in the phrase יָרַשׁ אֶרֶץ *to possess the* (promised) *land*, spoken of the quiet occupancy and abode of the Israelites in Palestine, promised of old to Abraham, and emblematic of the highest prosperity and happiness. Gen. 15, 7. Ps. 25, 13. 37, 9. 11. 22. 29. Is. 60, 21. Comp. Matt. 5, 5.—Poet. of animals Is. 34, 11; plants Hos. 9, 6.

3. Spec. *to inherit*, to receive an inheritance, with acc. of thing Num. 27, 11. 36, 8; also, acc. of pers. (comp. no. 1. b) *to inherit one's estate, to be one's heir* Gen. 15, 3. 4. Absol. Gen. 21, 10 *the son of the bond-woman shall not inherit with my son, with Isaac*. Part. יוֹרֵשׁ *an heir*, Jer. 49, 1. 2 Sam. 14, 7.

Niph. נוֹרַשׁ *to be dispossessed*, to be driven out of one's possessions, *to come*

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to poverty, pass. of Kal no. 1. b. Gen. 45, 11. Prov. 20, 13. 30, 9. In this sense it has affinity with רוּשׁ to be poor.

Piel יֵרַשׁ twice, i. q. Kal no. 1; with acc. of thing Deut. 28, 42; with acc. of pers. i. q. to drive out from a possession, *to dispossess*, *to bring to poverty*, Judg. 14, 15 הֲלְיָרְשֵׁנוּ קְרָאתֶם לָנוּ *have ye called us to impoverish us?* Here some Mss. and editions omit Metheg, and the form would then be Kal. But the regular Inf. Kal would be לָרֶשֶׁת.

Hiph. הוֹרִישׁ 1. *to cause to possess*, *to give possession of* any thing *to* any one, with two acc. Judg. 11, 24. 2 Chr. 20, 11. Poet. Job 13, 26 וְתוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרָי *and makest me to possess the sins of my youth*, i. e. still imputest them to me. With לְ of pers. Ezra 9, 12.

2. i. q. Kal no. 1, *to take possession of*, *to seize upon*. a) With acc. of thing, e. g. a land Num. 14, 24; a city Josh. 8, 7. 17, 12; a mountainous tract Judg. 1, 19. b) With acc. of pers. to seize upon one's possessions, *to drive out of a possession*, *to dispossess*, *to expel*, Judg. 1, 29 sq. 11, 23. Josh. 3, 10. Ps. 45, 3. al. Often of God as driving out the Canaanites, Ex. 34, 24. Num. 32, 21. 1 K. 14, 24. 2 K. 16, 3. al. Trop. also of things, Job 20, 15 *God shall drive them out from his belly*, sc. the riches swallowed.—Hence

3. *to dispossess* of wealth, *to make poor*, 1 Sam. 2, 7. Comp. Niph.

4. *to destroy*, Num. 14, 12.

Deriv. יְרֻשָּׁה, יְרֻשָּׁה, יֶרֶשׁ, כּוֹרֵשׁ, מוֹרָשָׁה, תִּירוֹשׁ, and pr. n. m. יְרוּשָׁא or כּוֹרָשָׁה, יְרוּשָׁה.

יְרֻשָּׁה f. *a possession*, Num. 24, 18.

יְרֻשָּׁה f. 1. *a possession*, Deut. 2, 5. 9. Josh. 12, 6. 7. Judg. 21, 17. Ps. 61, 6.

2. *inheritance*, Jer. 32, 8.

יִשְׂחָק see יִצְחָק.

יִשְׂמַעְאֵל (whom God has set up, r. שׂוּם) *Jesimiel*, pr. n. m. 1 Chr. 4, 36.

* יָשַׂם 1. i. q. שׂוּם, *to put*, *to place*; hence יְאִישָׁמָה Judg. 12, 3 Cheth.

2. Intrans. *to be put*, *placed*; comp. יָצַר and צוּר. Fut. וַיִּישֶׂם Gen. 50, 26; also Gen. 24, 33 Cheth. where in Keri is וַיּוּשַׂם Hoph. of שׂוּם.

יִשְׂרָאֵל (for יִשְׂרָה אֵל, warrior or soldier of God, r. שָׂרָה, see Gen. 32, 29) *Israel*, pr. n. given by Jehovah to the patriarch Jacob, see Gen. 32, 29. 35, 10; but more frequently put for his posterity, the people of Israel.—Hence

* 1. For *the whole people of Israel*, the twelve tribes, is put בְּנֵי יִשְׂרָאֵל *the children of Israel* in the Pentat. Josh. Judg. Sam. Kings and Chronicles; בֵּית יִשְׂרָאֵל *the house of Israel* Ex. 16, 31. 40, 38; also simpl. יִשְׂרָאֵל *Israel*, *the Israelites*, Ex. 5, 2. 9, 7. 11, 7; with sing. masc. Josh. 4, 22. 7, 8. 11. Am. 7, 11. 17; sing. fem. Is. 19, 24. Jer. 3, 11; plur. masc. Josh. 3, 17. 7, 25. Judg. 8, 27. So too in the phrases קְדוֹשׁ יִשְׂרָאֵל, אֱלֹהֵי יְ׳, i. e. Jehovah; בְּיִשְׂרָאֵל *in Israel*, 1 Sam. 9, 9. Judg. 11, 40. Ruth 4, 7. Deut. 17, 4. אֶרֶץ יִשְׂרָאֵל *the land of Israel*, Palestine, 1 Sam. 13, 19. 2 K. 6, 23. Sometimes the whole people is presented as one person, Ex. 4, 22 *Israel* is *my son*. Num. 20, 14; and so Is. 41, 8. 42, 24. 43, 1. 15. 22. 28. 44, 1. 5; parall. יַעֲקֹב.—Emphat. יִשְׂרָאֵל is sometimes put for the *true* Israelites (ἀληθῶς Ἰσραηλῖται John 1, 48), those distinguished for piety and virtue, and worthy of the name, Is. 49, 3. Ps. 73, 1; comp. Rom. 9, 6 οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ.

2. In consequence of the dissensions between the ten tribes and Judah after the death of Saul, these ten tribes, among whom Ephraim took the lead, as being the majority, took to themselves this honourable name of the whole nation, see 2 Sam. 2, 9. 10. 17. 28. 19, 40–43. 1 K. 12, 1; and on their separation after the death of Solomon into an independent kingdom, founded by Jeroboam, this name was adopted for the kingdom, so that thenceforth the kings of the ten tribes are called מַלְכֵי יִשְׂרָאֵל, and the descendants of David, who reigned over Judah and Benjamin, מַלְכֵי יְהוּדָה. So in the prophets of that period *Judah* and *Israel* are put in opposition, Hos. 4, 15. 5, 3 5. Am. 1, 1. 2. 6. Mic. 1, 5. Is. 5, 7. al. Yet the kingdom of Judah was still reckoned as a part of the people *Israel*; as in Is. 8, 14 the two kingdoms are called *the two houses of Israel*, comp. Is. 10, 20. And hence, after the destruction of the kingdom at Samaria, the name *Israel* began to be applied to the whole surviving people; so in Jer. Ezek. Ezra.

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Nehemiah, see 2 Chr. 12, 1. 15, 17. 19, 8. 21. 2. 4. 23, 2. 24, 5.

The gentile n. is יִשְׂרְאֵלִי *Israelite* 2 Sam. 17, 25; fem. יִשְׂרְאֵלִית Lev. 24, 10.

יִשָּׂשכָר *Issachar*, pr. n. of the fifth son of Jacob by Leah, Gen. 30, 18. The tribe of Issachar (בְּנֵי יִשָּׂשכָר) inhabited the region adjacent to the sea of Galilee, Josh. 19, 17 sq. comp. Gen. 49, 14. Deut. 33, 18. Jos. Ant. 5. 1. 22.—The name, as it now stands in the text, is every where furnished with the vowels belonging to the constant Keri יְשָׂכָר i. e. bought with a reward or price, see Gen. 30, 16. The fuller form in Chethibh may be read in two ways, either יֵשׁ שָׂכָר *there is reward*, or יְשַׂשכָר for יָשָׂא שָׂכָר *he brings reward*, see Gen. 30, 18.

יֵשׁ, with Makk. יֵשׁ־ (r. יָשָׁה, as בֵּן from בָּנָה) pr. τὸ εἶναι, *being, existence*; then *what is, what exists, there is*. Hence

1. Implying existence, presence, etc. *there exists, there is*; so Arab. أَيْسَ, Syr. ܐܝܬ, Chald. אִיתַי q. v. a) Spec. *there exists*; Ps. 58, 12 יֵשׁ־אֱלֹהִים שֹׁפְטִים בָּאָרֶץ *there is* (exists) *a God that judgeth in the earth*. Is. 44, 8 הֲיֵשׁ אֱלוֹהַּ מִבַּלְעָדָי *is* (exists) *there a God besides me?* Ps. 14, 2. 2 Sam. 9, 1. Jer. 5, 1. Lam. 1, 12. b) Genr. *there is*, Fr. *il y a*, Germ. *es gibt*, implying existence, presence, readiness, etc. Ruth 3, 12 יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי *there is* (here) *a kinsman nearer than I*. Judg. 19, 19 *there is* (יֵשׁ) *both straw and provender*, i. e. here, ready. 1 Sam. 21, 5 לֶחֶם קֹדֶשׁ יֵשׁ. Ecc. 1, 10. 2, 21. 7, 15. 8, 14. Prov. 13, 7. 18, 24. Hence comes in later Heb. the phrase יֵשׁ אֲשֶׁר יֵשׁ *there are* (were) *who*, twice or thrice repeated, for *some, others, others*, Neh. 5, 2. 3. 4 יֵשׁ אֲשֶׁר אֹמְרִים יֵשׁ אֲשֶׁר *there were who said*, i. e. some said. Also יֵשׁ אֲשֶׁר יִהְיֶה יֵשׁ אֲשֶׁר *there was that it was*, repeated for 'it was (happened) sometimes,' i. q. וַיְהִי כִּי, Num. 9, 20. 21. Onk. אִית דְּהַוֵי. c) With a note of place added, Gen. 28, 16 אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה. 24, 33. Num. 13, 20. Judg. 4, 20. Job 6, 6; or a people, etc. *in* or *from* which one is, Deut. 22, 17. 2 K. 2, 16. Ezra 10, 44.

2. Put directly for the subst. verb *to be*, i. q. *is, it is*; Judg. 6, 13 וְיֵשׁ יְהוָה עִמָּנוּ *and Jehovah is with us*. Gen. 23, 8 אִם יֵשׁ אֶת־נַפְשְׁכֶם *if it is in your mind*, if it be your mind. For יֵשׁ לְאֵל יָדִי see in אֵל I. 2. Also with a suffix, which then expresses the subject of the subst. verb; as יֶשְׁךָ *thou art* Judg. 6, 36; יֶשְׁכֶם *ye are* Gen. 24, 49; יֶשְׁנוֹ *he* (it) *is* Esth. 3, 8. 1 Sam. 14, 39. 23, 23; with a note of place Deut. 99, 14. So with a partic. Judg. l. c. Gen. 24, 49 אִם יְשְׁכֶם עֹשִׂים חֶסֶד *if ye are dealing kindly*, if ye deal kindly.

3. יֵשׁ לְ *there is to* any one, *he has*, genr. *to have*, i. q. הָיָה לְ, see in הָיָה no. 3. bb. Syr. ܐܝܬ ܠ id.—Ruth 1, 12 יֵשׁ לִי תִקְוָה there is to me hope, *I have hope*. Gen. 44, 20 יֶשׁ־לָנוּ אָב זָקֵן *we have a father*. 43, 7. 1 Chr. 29, 3. Job 25, 3. Jer. 41, 8; so לוֹ יֵשׁ כָּל־אֲשֶׁר *all whatsoever he had* Gen. 39, 4. 5. 8. 2 K. 4, 13 הֲיֵשׁ לְדַבֵּר לְךָ אֶל־הַמֶּלֶךְ *hast thou to speak to the king?* So with the dative impl. Job 33, 32 אִם יֵשׁ לְךָ מִלִּין for אִם יֵשׁ מִלִּין לְךָ *if thou hast words* i. e. any thing to say. Is. 43, 8. 2 Chr. 25, 9. Prov. 8, 21.

Note 1. It appears from the examples, that the subst. יֵשׁ corresponds, so far as the common use of language is concerned, to the substantive verb הָיָה, viz. to those significations of it given in הָיָה no. 3; in such a way indeed as of itself to mark no distinction of number or time, but more commonly implying the *present* time. Thus in very many examples it is put for *is*, plur. *are*, 2 K. 2, 16. Ezra 10, 44. Ps. 58, 12. Ecc. 8, 14; also Præt. *was, were*, Gen. 39, 4. 5. 8. Num. 9, 20. 21. Neh. 5, 2. 3. 4; Fut. *will* or *shall be*, Jer. 31, 6. So too in conditional clauses, after אִם Gen. 23, 8. 1 Sam. 14, 39; לוּ Num. 22, 29. Job 16, 4.

Note 2. For לֹא יֵשׁ *there is not*, which is found in Arabic and Aramæan contracted into one word (لَيْسَ, ܠܝܬ, לַיִת), the Hebrews employ אַיִן, אָיִן, the various uses of which correspond to those of יֵשׁ; see above, p. 43. Strictly therefore a form אֵין יֵשׁ is not admissible; yet it is found twice, by a pleonasm of the subst. verb, 1 Sam. 21, 9. Ps. 135, 17; see in אַיִן no. 2. b.

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יָשַׁב, fut. יֵשֵׁב, conv. וַיֵּשֶׁב; inf. abs. יָשׂוֹב 1 Sam. 20, 5, once שׂוֹב Jer. 42, 10; constr. שֶׁבֶת, c. suff. שִׁבְתִּי; Imp. שֵׁב, שְׁבָה; Part. fem. יוֹשָׁבָה Nah. 3, 8, elsewhere יוֹשֶׁבֶת, יֹשֶׁבֶת. For שָׁבְתִּי Ps. 23, 6, see Index.

1. *to sit down, to seat oneself;* kindr. with יָצַב to set, to place; intrans. *to be set, placed.* Aram. יְתַב, שֵׁב id. The Arab. verb وثب has the signification *to sit*, only in the Himyaritic dialect; see the amusing story in Pococke Spec. Hist. Arab. p. 15 ed. White; but this sense is found in the common Arabic in the subst. وَثَابٌ throne, couch, consessus. The verb is frequent in the sense to lie in wait, to spring upon the prey, and genr. in the sense of leaping, springing. —Construed: absol. Gen. 27, 19. Prov. 23, 1; with לְ of place Ps. 9, 5. 110, 1. Is. 47, 1. 1 K. 2, 19; c. dat. pleon. Gen. 21, 16 וַתֵּשֶׁב לָהּ *and sat down for herself*, by herself.—Also *to be seated, to sit*, to be sitting, with בְּ Gen. 19, 1. 2 Sam. 7, 1; עַל 1 K. 1, 35. 2 K. 13, 13. 1 Sam. 20, 24. Poet. with acc. of that *on* which one sits. Ps. 80, 2 יֹשֵׁב הַכְּרוּבִים *who sitteth upon the cherubim*, i. e. upon a throne borne by the cherubim. 99, 1. Is. 37, 16. Impl. *to sit up*, Is. 52, 2.

Spec. יָשַׁב *to sit* is spoken: a) Of judges who *sit* to dispense justice, Is. 28, 6 יוֹשֵׁב עַל הַמִּשְׁפָּט *who sitteth at judgment*, at the judicial table (comp. יָשַׁב עַל הַלֶּחֶם to sit at meat 1 Sam. 20, 24), i. e. as a judge. Joel 4, 12. Mal. 3, 3. Hence שֶׁבֶת חָמָס *the seat of violence*, i. e. of unjust judgment, Am. 6, 3. b) Of kings sitting either as judges Ps. 9, 5. 8; or upon the throne. Germ. *thronen*, Ps. 61, 8. 55, 20. Is. 14, 13. Zech. 6, 13; comp. Rev. 18, 7. Hence in Is. 10, 13 יוֹשְׁבִים are kings sitting upon thrones. Of God as king and judge of the world, *to sit enthroned* for ever. Ps. 29, 10. 102, 13. c) Of those who sit in ambush, *to lie in wait, to lurk*, fully יָשַׁב לְטֹמֶן אֹרֶב Job 38, 40; with dat. of pers. Judg. 16, 9. Jer. 3, 2; absol. Ps. 10, 8. 17, 12. So وثب, see above; comp. Gr. λόχος, λοχεύω, λοχάζω, from λέγω to sit down, Lat. *insidiæ*. d) Of mourners, who *sit* upon the ground Is. 3, 26. 47, 1. Job 2, 13; or solitary Lam. 1, 1. 3, 28; or who are said simply *to sit*, Ps. 137, 1. Neh. 1, 4. Deut. 21, 23. Hence of a widow. Gen. 38, 11. Is. 47, 8. e) Of those who *sit still*, who are quiet, idle, opp. to those who go out to war or to hunt, Jer. 8, 14. Is. 30, 7. Gen. 25, 27 יוֹשֵׁב אֹהָלִים *sitting in tents* i. e. remaining at home, occupied in domestic affairs. So κάθημαι Valckn. ad Hdot. 2, 86. f) Of an army which *sits down* in a place, holds it, 1 Sam. 13, 16. Lat. 'sedere contra aliq.' g) יָשַׁב עִם *to sit with* any one, to have intercourse, to associate with him, Ps. 26, 4. 5; comp. Ps. 1, 1. Jer. 15, 17. h) The phrase *to sit at the king's right hand* see in יָמִין no. 1. bb. i) Further יָשַׁב is used also of things which elsewhere are said *to be set, put, placed*, comp. the primary idea above and also Piel; and where other languages employ either verbs of *standing, being laid*, (comp. יָסַד, נוּחַ,) or like the Heb. those of *sitting, dwelling*. Comp. מוֹשָׁב *site* of a city, 2 K. 2, 19; Chald. יְתַב *to be situated*, of a city, Targ. Is. 22, 1. Nah. 3, 1. Eth. ሰፈረ id. So of thrones as *set, placed*, Ps. 122, 5 כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט *for there are set thrones for judgment*, as the highest seat of justice. Ps. 125, 1 *as Mount Zion*, which *cannot be moved*, לְעוֹלָם יֵשֵׁב but *is set* fast *for ever*. Zech. 12, 6. 14, 10; comp. Jer. 30, 18. Zech. 2, 8. This last example can also be referred to no. 4; to which also some interpreters refer all these passages. But the idea of *inhabiting* does not suit the most of them; while they all admit and even require the signif. of *being set, placed*.—Hence inf. שֶׁבֶת as subst. *seat*, see in its order.

2. *to remain, to abide, to tarry;* since those who continue in a place sit down. 2 Sam. 10, 5 *tarry* (שְׁבוּ) *at Jericho until your beards be grown.* 1 Sam. 25, 13. Gen. 24, 55. 29, 19. Num. 35, 25. Judg. 6, 18. al. With acc. of place, as in no. 1; Ruth 2, 7 שִׁבְתָּהּ הַבַּיִת מְעָט *her tarrying in the house is little.* With dat. pleon. Gen. 22, 5 שְׁבוּ לָכֶם פֹּה *abide ye here.* With dat. of pers. Hos. 3, 3 תֵּשְׁבִי לִי *abide for me*, i. e. remain true to me; also *to stay for* any one, *to wait*, Ex. 24,

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14; absol. id. Num. 22. 19.—Of things, Gen. 49, 24 וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ *his bow abides in strength*, remains strong.

3. *to dwell, to dwell in, to inhabit*, Gen. 13, 6. Ps. 133, 1. al. sæp. With בְּ of place, e. g. a land Gen. 13, 12. 45, 10. Deut. 2, 10. 12. 20; a city Gen. 19, 29; a house Deut. 19, 1; with עַל אַדְמָה as *on* or *in a land* Lev. 25, 18. 19. Jer. 23, 8. Ez. 28, 25; also with אֶל *at, by*, Ez. 3, 15; לְ Judg. 5, 17; עִם Gen. 27, 44; אֵת *with* Gen. 34, 16; לִפְנֵי מ׳ *before* a teacher, master, i. e. *with*, 2 K. 4. 38. 6, 1; c. acc. as יָשַׁב גֵּרוּת Is. 44, 13. 42, 11. Poet. Ps. 22, 4 יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל *inhabiting* (dwelling among) *the praises of Israel*, in the temple, where the praises of Israel resound before thee. But יָשַׁב c. acc. is also *to dwell at, by, near* a place, to be neighbour, comp. גּוּר, שָׁכַן; e. g. in both senses Gen. 4, 20 יֹשֵׁב אֹהֶל וּמִקְנֶה *those dwelling in tents and by* (with) *the flocks*, i. e. nomades; also Ez. 26, 17 fin. יוֹשְׁבֶיהָ *her neighbours*, i. e. neighbouring cities. nations. *To dwell in the house of God* is to frequent his temple and its worship Ps. 23, 6. 27, 4. 84, 5; comp. גּוּר. Spoken often of God as *dwelling* either in heaven Ps. 123, 4. 1 K. 8, 39. 43. 49; or the temple Ps. 9, 12. 2 Sam. 7, 6; so too of an idol Is. 44, 13; of beasts Jer. 50. 39; and also of things, as the ark 1 Sam. 7, 2; justice Is. 32, 16.—Part. יוֹשֵׁב *a dweller, inhabitant*, often as subst. as יֹשְׁבֵי יְרוּשָׁלִַם Jer. 17, 25; י׳ בָּבֶל 51. 12; י׳ הָאָרֶץ 10, 18; י׳ חֶבֶל Is. 18. 3. Ps. 33, 8. Sing. often collect. יוֹשֵׁב יר׳ *inhabitants of Jerusalem* Is. 5, 3; יוֹשֵׁב שֹׁמְרוֹן 9, 8; comp. 20, 6. 24, 17. Jer. 48, 43. al. Also in fem. יְשֹׁבֶת collect. for *inhabitants* Is. 12, 6. Jer. 21, 13. 48, 19. Mic. 1, 11 sq. See in בַּת no. 5. p. 167.

4. Poet. also pass. or intrans. *to be inhabited, to be habitable*, i. q. Hoph. with which Kal often agrees in signif. Comp. יִבֹּל fut. יוּבַל. So too Gr. *raiw*, espec. ναιετάω Od. 4. 404. Spoken of cities Jer. 17, 25; regions Joel 4. 20 *Judah shall be inhabited for ever*, opp. 'to be desolate' v. 19; Sept. κατοικηθήσεται, Vulg. *habitabitur*. Zech. 7. 7. Often לֹא יָשַׁב *to be uninhabited, not habitable*, in the description of desolate cities and regions, e. g. Babylon Is. 13, 20 comp. parall. Jer. 50, 40; also Jer. 49, 18. 33. 50, 13. 39. Of Tyre Ez. 29. 11 *no foot of man or beast shall pass through it, neither shall it be inhabited* (לֹא תֵשֵׁב) *forty years*, comp. Jer. 2, 6 and parall. Ez. 26. 20. Of Askelon Zech. 9, 5; the cities of Idumea Ez. 35, 9. Of regions Jer. 17, 6; also of single houses Job 15. 28, where Sept. οἴκους ἀοικήτους. In all these passages the Sept. and Vulg. have the pass. κατοικίσθαι, *habitari*; while the Chald. and Syr. mostly retain the active form, which in those languages, as in Heb. admits the passive or intransitive sense. This signif. therefore stands firm, although denied by Hengstenberg, ad Zech. 12, 6. Christol. II. p. 286.

Niph. נוֹשַׁב *to be inhabited* Ex. 16. 35. Jer. 6, 8. Ez. 12, 20. 26, 17 נִיצָּבִים מִיַּמִּים *inhabited from the seas* i. e. frequented by maritime nations. 38, 12.

Piel causat. of Kal no. 1. i, *to set, to place*, to pitch tents Ez. 25. 4.

Hiph. הוֹשִׁיב, once c. suff. הוֹשִׁבוֹתִים Zech. 10, 6 for הוֹשַׁבְתִּים as in some Mss. The writer prob. had in mind the similar form חֲשִׁרִבוֹתִים from r. שׁוּב.

1. Causat. of Kal no. 1, *to cause to sit, to seat, to set*, 1 Sam. 2, 8. 1 K. 21, 9. 10. 12. Job 36, 7.

2. Causat. of Kal no. 3. *to cause to dwell* or *inhabit*, Ps. 4, 9. 68, 7. 113. 8; with two acc. Ps. 113, 9; בְּ of place Gen. 47, 6. 2 K. 17, 6. Hos. 12, 10; עַל Hos. 11. 11. Also *to let dwell with oneself, to cohabit with*, as a wife; hence i. q. *to take to wife, to marry*, Ezra 10, 2. 10. 14. 17. 18. Neh. 3, 27. Comp. Eth. አወሰበ id.

3. Causat. of Kal no. 4. *to cause to be inhabited*. Ez. 36, 33. Is. 54, 3.

Hoph. 1. *to be made to dwell*, Is. 5, 8.

2. *to be inhabited*, Is. 44. 26.

Deriv. שֶׁבֶת, שִׁבְחָה, מוֹשָׁב, תּוֹשָׁב, pr. n. יִשְׁבָּה, יִשְׁבִּי בְנֹב, יוֹשַׁוְיָה, יִשְׁבָּקָשָׁה, and the two following.

יָשֹׁב בַּשֶּׁבֶת (sitting in the consessus) *Josheb-bashshebeth*, pr. n. of one of David's chief officers, 2 Sam. 23. 8; in the parall. passage 1 Chr. 11, 11 יָשְׁבְעָם.

יָשָׁבְאָב (seat of one's father) *Jeshebeab*, pr. n. m. 1 Chr. 24. 13.

יִשְׁבָּח (praising, r. שָׁבַח) *Ishbah*, pr. n. 1 Chr. 4, 17

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יִשְׁבִּי בְנֹב (his seat is at Nob) *Ishbobenob*, pr. n. m. 2 Sam. 21, 16 Cheth.

יִשְׁבִּי בְנֹב (my seat is at Nob) *Ishbi-benob*, pr. n. m. 2 Sam. 21, 16 Keri.

יִשְׁבִּי לָחֶם (r. שׁוּב) *Jashubi-lehem*, pr. n. m. 1 Chr. 4, 22.

יָשָׁבְעָם (to whom the people turneth) *Jashobeam*, pr. n. m. 1 Chr. 11, 11. 27, 2.

יִשְׁבָּק (leaving, r. שָׁבַק) *Ishbak*, pr. n. of a son of Abraham by Keturah, Gen. 25, 2.

יָשְׁבְּקָשָׁה (for יָשַׁב בְּקָשָׁה seat in hardness) *Joshbekashah*, pr. n. m. 1 Chr. 25, 4. 24.

* יָשָׁה not in use, pr. *to stand, to stand out, to stand upright*, and hence *to be*; whence the noun יֵשׁ *being* and תִּשְׁיָה *a setting upright, uprightness*. Corresponding are Sanscr. *as* to be, Pers. هستن, Lat. *esse*; comp. Syr. ܐܝܬ, Arab. وسى. Comp. as to signification כּוּן *to stand*, whence كان *to be*. Other traces of this root in Hebrew are found in the pr. names יוֹשָׁה, יִשְׁיָה.

יָשׁוּב (he turneth, r. שׁוּב) *Jashub*, pr. n. a) A son of Issachar, Num. 26, 24. Hence patronym. יָשֻׁבִי Num. l. c. b) Ezra 10, 29.

יִשְׁוָה (even, level, r. שָׁוָה) *Ishvah*, pr. n. of a son of Asher, Gen. 46, 17.

יִשּׁוּחָיָה (whom Jehovah bows down, r. שָׁחָה) *Jeshohaiah*, pr. n. m. 1 Chr. 4, 36.

יִשְׁוִי (i. q. יִשְׁיָה) *Ishvi*, pr. n. a) A son of Asher, Gen. 46, 17. b) A son of Saul. 1 Sam. 14, 49.

יֵשׁוּעַ pr. n. *Jeshua*, contracted from יְהוֹשׁוּעַ i. q. יְהוֹשֻׁעַ *Joshua* q. v. common in the later Hebrew; whence Gr. Ἰησοῦς.

1. Of men. a) Of Joshua the successor of Moses. Neh. 8, 17. b) Of the high priest of the same name, see יְהוֹשֻׁעַ no. 2. Ezra 2, 2. 3. 2. Neh. 7, 7. c) 1 Chr. 24, 11. d) Three Levites, 2 Chr. 31, 15. Ezra 2. 40. 8. 33. Neh. 7, 43. 8, 7. 9, 4. 5. 10, 10. 12, 8. 24. e) Neh. 3, 19, comp. 7, 11. Ezra 2. 6.

2. *Jeshua* a city of Judah, Neh. 11, 26.

יְשׁוּעָה f. (r. יָשַׁע) with ה parag. poet. יְשׁוּעָתָה Ps. 3, 3. 80, 3. Jon. 2, 10.

1. *deliverance, safety*, salvation in a temporal sense, Is. 56, 1. 59, 11. Ps. 14, 7. al. Ps. 3, 9 לַיהוָה הַיְשׁוּעָה *to Jehovah* belongeth *deliverance*, it comes from him. אֱלֹהֵי יְשׁוּעָתִי *God my deliverer* Ps. 88, 2. חָיָה לִי לִישׁוּעָה *he is to me for deliverance*, is become my deliverer, Ex. 15, 2. 2 Sam. 10. 11. Ps. 118, 14. 21. So of deliverance from guilt Job 13, 16.— Concr. a) *a deliverer*, Ps. 68, 20 חָאֵל יְשׁוּעָתֵנוּ. 62, 3. 7. Is. 33, 2. Plur. Ps. 42, 12 and 43, 5 יְשׁוּעֹת פָּנַי וֵאלֹהָי *my deliverer and my God*; so too doubtless 42, 6. b) *delivered, rescued*, (comp. בְּרָכָה Gen. 12, 2, and plur. בְּרָכוֹת Ps. 21, 7,) Is. 26, 18 יְשׁוּעֹת בַּל נַעֲשָׂה אָרֶץ *we have not made the earth delivered*, i. e. we have not delivered the earth, wrought deliverance in it.

2. *help, aid*, espec. from God, Ps. 9, 15. 13, 6. 20, 6. 21, 6; fully יְשׁוּעַת יי Ex. 14, 13. Is. 26, 1 יְשׁוּעָה יָשִׁית חוֹמוֹת וָחֵל his *help will* God *set as walls and bulwarks*, i. e. God's help will be to us instead of walls, etc.—Hence, *victory*, 1 Sam. 14, 45. Is. 59, 17. Hab. 3, 8. Ps. 118, 15. Plur. *victories*, espec. those by which a people are delivered from danger through the divine aid, Ps. 18, 51. 44, 5. 74, 12. Comp. the root Hiph. no. 2. Arab. نَصْر help, also victory.

3. *welfare, prosperity*, happiness, Is. 51, 6. 60, 18. Job 30, 15.

* יָשַׁח obsol. root, Arab. transp. وحش *to be empty*, spoken of a desert and desolate region, also of a hungry stomach. Conj. IV, to have an empty stomach, to be hungry, وَحْشًا fasting. Hence

יָשַׁח m. *emptiness, hunger*, once Mic. 6, 14.

* יָשַׁם only Hiph. הוֹשִׁים, *to stretch out, to extend*, c. acc. et לְ Esth. 4, 11. 5, 2. 8, 4. Chald. אוֹשַׁם, Syr. ܐܫܰܡ id.

יִשַׁי (perh. firm, strong, see r. יָשַׁן) pr. n. *Jesse*, the father of king David, who as being of humble birth was often called by his enemies in contempt בֶּן־יִשַׁי *the son of Jesse*, 1 Sam. 20, 27. 30. 31. 22, 7. 8. 2 Sam. 20. 1. 1 K. 12, 16. (1 Sam. 16, 1 sq.) *The stem of Jesse*, poet. for the

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family of David, Is. 11, 1; and *the root* (sprout) *of Jesse* for the Messiah, id. v. 10. Sept. *Ἰεσσαί.*

יִשִׁיָּה (whom Jehovah lendeth, r. נָשָׁה) *Ishiah, Ishijah*, pr. n. a) 1 Chr. 7, 3. b) Ezra 10, 31. Also of several Levites.

יִשִׁיָּהוּ (id.) *Ishiah, Jesiah*, pr. n. m. 1 Chr. 12, 6.

יְשִׁימָה f. (r. יָשַׁם) plur. יְשִׁימוֹת *desolations, ruins, destruction*, Ps. 55, 16 Cheth. Comp. pr. n. בֵּית־הַיְשִׁימוֹת p. 130. r.

יְשִׁימוֹן m. *a waste, desert*, Is. 43, 19. 20. Ps. 68, 8. 78, 40. 106, 14. al. R. יָשַׁם.

יָשִׁישׁ m. (r. יָשַׁשׁ) *an old man*, pr. one grey-headed, only poetic, Job 12, 12. 15, 10. 29, 8. 32, 6. In the kindr. dialects the corresponding word is صَمِّيمٌ, قَسِيسٌ, the letter י being changed to a rough palatal, see under lett. כ.

יְשִׁישַׁי (son of an old man) *Jeshishai*, pr. n. m. 1 Chr. 5, 14. R. יָשַׁשׁ.

* יָשַׁם i. q. שָׁמַם *to be laid waste, made desolate;* hence fut. תֵּשַׁם Gen. 47, 19. Ez. 12, 19. 19, 7. But this form can be derived from שָׁמַם itself, as יַקַל from קָלַל, see Heb. Gramm. § 66. n. I. 3. Plur. תִּישַׁמְנָה Ez. 6, 6.

Deriv. יְשִׁימָה, יְשִׁימוֹן, pr. n. שִׁמְשׁוֹן, and

יִשְׁמָא (waste, desolation) *Ishma*, pr. n. m. 1 Chr. 4, 3.

יִשְׁמָעֵאל (whom God heareth, r. שָׁמַע) *Ishmael*, pr. n. a) The son of Abraham by Hagar, the ancestor of many Arabian tribes, Gen. 25, 12–18. Hence patronym. יִשְׁמָעֵאלִי 1 Chr. 2, 17. 28, 3, plur. ־רִים, *Ishmaelites*, Arabs descended from Ishmael; they are spoken of as carrying on a traffic with Egypt, Gen. 37, 25. 27. 39, 1; and living a wandering life as nomades at the eastward of the Hebrews and of Egypt as far as to the Persian gulf and Assyria, i. e. Babylonia, Gen. 25, 18; which same limits are elsewhere (1 Sam. 15, 7) assigned to the Amalekites. Judg. 8, 24 comp. v. 22. Ps. 83, 7. b) The murderer of Gedaliah, Jer. 40, 8. 14 sq. 41, 2 sq. c) Of several other persons, 1 Chr. 8, 38. 2 Chr. 23, 1. Ezra 10, 22.

יִשְׁמַעְיָה (whom Jehovah heareth, r. שָׁמַע) *Ishmaiah*, pr. n. m. 1 Chr. 12, 4.

יִשְׁמַעְיָהוּ (id.) *Ishmaiah*, pr. n. m. 1 Chr. 27, 19.

יִשְׁמְרַי (for יִשְׁמַרְיָה, whom Jehovah keepeth, r. שָׁמַר) *Ishmerai*, pr. n. m. 1 Chr. 8, 18.

* יָשֵׁן, 1 pers. יָשַׁנְתִּי Job 3, 13; fut. יִישַׁן, plur. יָשְׁנוּ Prov. 4, 16; inf. שֵׁנָה Ecc. 5, 11; pr. *to be languid, weary.* Hence

1. Of persons, *to fall asleep*, Gen. 2, 21. 41, 5. Ps. 4, 9. Also *to sleep*, 1 K. 19, 5. Prov. 4, 16. Ecc. 5, 11; of beasts Ez. 34, 25.—Arab. وَسِنَ to begin to sleep, to slumber, سِنَةٌ beginning of sleep. Vice versa, the Arabs use the verb نام of sleep itself, while the Hebrews denote by it only slumber, see נוּם.—Coupled with נוּם in the phrase לֹא יָנוּם וְלֹא יִישָׁן *to neither slumber nor sleep*, spoken of an active soldier Is. 5, 27; of a sleepless guardian Ps. 121, 4.—*To sleep* is also spoken poetically: a) Of the listless, those who do nothing, whence ἀνθρωπομόρφως of God, Ps. 44, 24 *why sleepest thou, Jehovah?* 78, 65. b) Of the dead, Job 3, 13; more fully c. acc. יָשַׁן שְׁנַת עוֹלָם Jer. 51, 39. 57, and יָשַׁן הַשֵּׁנָה Ps. 13, 4.

2. Of things, *to be flaccid, flabby, dry;* hence *to be old*, not new, comp. בָּלַל, נִבְלָה. So adj. יָשָׁן, and

Niph. נִישַׁן 1. *to be dry*, spoken of old grain of a former year, opp. to new or of this year, Lev. 26, 10.

2. *to be old*, i. e. of leprosy, *to be inveterate*, Lev. 13, 11; of a person who has dwelt long in a country, Deut. 4, 25.

Piel causat. of Kal no. 1, *to cause to sleep*, Judg. 16, 19.

Deriv. שֵׁנָה, שֵׁנָת, and the three here following.

יָשֵׁן adj. fem. יְשֵׁנָה, *dry*, i. e. *old*, not new, spoken of grain of a former year Lev. 25, 22. Cant. 7, 14; of an old or former gate Neh. 3, 6. 12, 39; of an old pool Is. 22, 11. See r. יָשַׁן no. 2.

יָשֵׁן adj. fem. יְשֵׁנָה, plur. constr. יְשֵׁנֵי Dan. 12, 2.

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1. Part. and verbal adj. *sleeping, asleep*, 1 Sam. 26, 7. Ps. 78, 65. Cant. 7, 10 *thy palate* (i. e. its moisture) *is like sweet wine flowing straight to my beloved*, הוֹלֵךְ לְדוֹדִי מֵישָׁרִים יְשֵׁנִים *gently stealing over the lips of the sleepers*, i. e. those sleeping together. The Arabian poets often thus refer to the moisture of kisses, see Hug ad Cant. p. 49. Doepke ad Cant. 4, 11. p. 142. Trop. of death Dan. 12, 2.—In the manner of participles it serves to form a periphrasis for the finite verb, 1 K. 3, 20 אֲמָתְךָ יְשֵׁנָה *thy handmaid was sleeping*, i. e. slept. Cant. 5, 2.

2. *Jashen*, pr. n. m. 2 Sam. 23, 22; for which 1 Chr. 11, 34 הָשֵׁם.

יְשָׁנָה (old) *Jeshanah*, pr. n. of a city in Ephraim or Samaria 2 Chr. 13, 19; see Jos. Ant. 8. 11. 3. ib. 14. 15. 12.

* יָשַׁע in Kal not used, Arab. وَسِعَ *to be broad, ample, spacious;* trop. *to be rich, opulent;* kindr. with שׁוּעַ. See Jauhari in A. Schultens Orig. Heb. T. I. p. 20. To the Hebrews *broad space, wide room*, is the emblem of liberty, deliverance from dangers and straits, comp. רָחַב, רֶוַח; as on the other hand narrowness of space, straits, is put for difficulty, distress, danger, comp. צָרַר, צוּר. Hence

Hiph. הוֹשִׁיעַ; fut. יוֹשִׁיעַ, rarely with ה retained יְהוֹשִׁיעַ 1 Sam. 17, 47. Ps. 116, 6, apoc. יוֹשֵׁשׁ, וַיּוֹשֵׁשׁ, וַיֹּשַׁע Job 5, 15, once c. suff. יֹשַׁעֲכֶם Is. 35, 4.

1. *to deliver, to save*, Sept. σώζω, with acc. of pers. Ps. 3, 8 קוּמָה יְ הוֹשִׁיעֵנִי. Is. 38, 20. Jer. 17, 14. al. So a city 1 Sam. 23, 2. Is. 37, 35. Often with מִן of pers. *from* whom, Ps. 7, 2. 22, 22. 109, 31; also מִיַּד Ex. 14, 30. 2 K. 19, 9; מִכַּף 2 K. 16, 7; also מִן of thing, as מֵחָרֵב Job 5, 15, מֵחָמָס 2 Sam. 22, 3. etc. Rarely with בְּ or בְּיַד of pers. or thing *by* or *through* whom, 2 K. 14, 27. Hos. 1, 7. The acc. being omitted, Is. 59, 1. Ps. 118, 25 הוֹשִׁיעָה־נָּא *save now!* whence Gr. ὡσαννά.—Part. מוֹשִׁיעַ *a deliverer, saviour*, Sept. σωτήρ, Judg. 3, 9. 15. 1 Sam. 10, 19. Is. 19, 20; of God as delivering, saving his people Is. 43, 11. 45, 15. 21. al. וְאֵין מוֹשִׁיעַ *and there is no deliverer*, no hope of safety, Deut. 22, 27. 2 Sam. 22, 42. Often coupled with חָצִיל in a like signif. Ps. 6, 5. Jer. 15, 20. al.

2. *to help, to aid, to succour*, Sept. βοηθέω, with acc. of pers. Ex. 2, 17. 2 Sam. 2, 19; c. dat. Josh. 10, 6. 2 Sam. 10, 11. Absol. 2 Sam. 14, 4 הוֹשִׁיעָה חַמֶּלֶךְ *help, O king!* 2 K. 6, 26. Often of God as affording help, aid, c. acc. Ps. 12, 2. 28, 9. 76, 10, though these examples can also be referred to no. 1; c. dat. Ps. 72, 4. 86, 16. 116, 6. Prov. 20, 22; of idols Judg. 10, 14. Jer. 11, 12. Hence, as help from God brings victory, i. q. *to give victory, to let triumph*, Deut. 20, 4. Josh. 22, 22. 2 Sam. 8, 6, 14. 1 Chr. 11, 14 וַיּוֹשַׁע יְ תְּשׁוּעָה גְדוֹלָה *and Jehovah gave* them *a great victory*, by which they were delivered from their enemies.—A customary phrase is הוֹשִׁיעָה לִי יָדִי or הוֹשִׁיעָה לִי זְרוֹעִי, *my own hand* or *arm hath helped me*, i. e. by my own might, my own valour, have I gotten the victory, sc. without the help of another, Judg. 7, 2. Job 40, 9 [14]; of God Ps. 44, 4. 98, 1. Is. 59, 16. 63, 5. But in a different construction and sense, 1 Sam. 25, 26 הוֹשַׁע יָדְךָ לָךְ *to help thyself with thine own hand*, i. e. to avenge thyself privately. v. 33. Here יָדְךָ and יָדִי v. 33 is the accus. of instrument, which is elsewhere coupled with this verb, Ps. 60, 7. 108, 7, comp. 17, 13; for which see Heb. Gram. § 135. 1. n. 3.

Niph. נוֹשַׁע 1. *to be delivered, saved*, Ps. 80, 4. Is. 30, 15. Jer. 4, 14. Zech. 9, 9; with מִן of pers. Ps. 18, 4. Num. 10, 9; מִן of thing Jer. 30, 7.

2. *to be helped, succoured* from God; and hence, *to gain the victory, to triumph*, Ps. 33, 16 where the parall. member has יִנָּצֵל, showing that the primary force of יָשַׁע is every where preserved. Deut. 33, 29. Is. 45, 17.

Deriv. the four here following, also מוֹשָׁעוֹת, יְשׁוּעָה, the pr. names אֱלִישׁוּעַ, הוֹשַׁעְיָה, יְהוֹשָׁעַ, יֵשׁוּעַ, יֵשַׁע, מֵישָׁע.

יֶשַׁע and יֵשַׁע m. in pause יֵשַׁע, c. suff. יִשְׁעֲךָ, יִשְׁעִי Ps. 18, 36 once יִשְׁעָךְ Ps. 85, 8.

1. *broad place*, wide room, freedom, i. q. מֶרְחָב, opp. to straits, see the root. Ps. 12, 6 אָשִׁית בְּיֶשַׁע *I will set* him *in a wide place*, at liberty, i. e. I will deliver him; comp. 18, 2.—Hence

2. *deliverance, help*, with acc. of the kindr. verb, Hab. 3, 13 לְיֶשַׁע אֶת־מְשִׁיחֶךָ

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for the deliverance of thine anointed. So צוּר יִשְׁעִי *my rock of deliverance*, through which I am secure from danger, 2 Sam. 22. 47. Ps. 95, 1; חֶלֶד יִשְׁעִי id. Ps. 18, 3; אֱלֹהֵי יִשְׁעִי *God of my deliverance*, i. e. God my deliverer, my helper, Ps. 18. 47. 25. 5. 27, 9. Mic. 7, 7. Concr. יִשְׁעִי *my deliverer, helper*, Ps. 27, 1.

3. *safety, welfare, prosperity*, Job 5, 4. 11. Ps. 132, 16. Is. 61, 10; comp. 2 Chr. 6, 41.

יִשְׁעִי (saving, salutary, r. יָשַׁע) *Ishi*, pr. n. m. a) 1 Chr. 2, 31. b) 5, 24. c) 4, 20.

יִשַּׁעְיָה (id.) *Jesaiah*, pr. n. m. a) 1 Chr. 3, 21. b) Ezra 8, 7. c) v. 19. d) Neh. 11, 7.

יְשַׁעְיָהוּ (help of Jehovah, r. יָשַׁע) *Isaiah*, Sept. Ἡσαΐας, Vulg. *Isaias*, pr. n. a) The celebrated prophet who lived and had great influence under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; see Is. 1, 1. 6, 1 sq. 7, 1 sq. 20, 1 sq. 22, 15 sq. c. 36–39. b) 1 Chr. 25, 3. 15. c) 26, 25.

* יָשַׁם obsol. root, kindr. with טָמַן *to smooth, to polish*, and צָפָה, صفى, *to shine*. Hence

יָשְׁפֵה (in some Mss. יָשְׁפֶה) Ex. 28, 20. 39, 13. Ez. 28, 13, *jasper*, a precious stone or gem of various colour, but mostly green. Arab. يشف, يسف, يشم, يشب.

יִשְׁפָּה (perh. bald, r. שָׁפָה) *Ishpah*, pr. n. 1 Chr. 8, 16.

יִשְׁפָּן (id.) *Ishpan*, pr. n. m. 1 Chr. 8, 22.

* יָשַׁר fut. יִישַׁר, plur. 3 pers. יִשַּׁרְנָה 1 Sam. 6, 12.

1. *to be even, level*, [which seems to be the primary idea of this verb and its derivatives.—T.] Arab. يسر facilis, lenis, prosper fuit.—Metaph. of an even mind, tranquil, composed, (comp. שָׁוֶה Is. 38, 13.) opp. to inflated, proud. Hab. 2, 4 חִנֵּה עֻפְּלָה לֹא־יְשָׁרָה נַפְשׁוֹ בּוֹ *lo elated, not tranquil is his soul within him.* Hence יָשָׁר no. 2, מִישׁוֹר, שָׁרוֹן.

2. *to be straight, right*, espec. of a way, kindr. with אָשַׁר, and also כָּשַׁר, עָשַׁר.—1 Sam. 6, 12 וַיִּיַּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ pr. *and the kine were straight in the way*, i. e. took the straight way; for the grammat. form, see Heb. Gramm. § 47. n. 3. Metaph. only in the phrase יָשָׁר בְּעֵינַי *it is right in my eyes*, i. e. *is pleasing to me*, I approve it, Num. 23, 27. Judg. 14, 3. 1 Sam. 18, 20. 1 K. 9, 12. Jer. 18, 4.

Piel 1. Causat. of Kal no. 1, *to make even, to level, to make plain*, e. g. ways Is. 40, 3. 45, 13; with לְ *for* any one. So God is said *to make plain the ways* of any one, i. e. to give him success, prosperity, Prov. 3, 6. 11, 5, opp. נָפַל.

2. *to make straight* one's way, Prov. 9, 15 *who make straight their ways* i. e. who go straight forwards, the upright. יִשַּׁר לָלֶכֶת pr. *to make straight to go*, i. e. to go straight forwards, *to walk uprightly*, Prov. 15, 21. Hence *to direct, to lead*, e. g. an aqueduct 2 Chr. 32, 30; poet. the thunder Job 37, 3.

3. *to esteem as right, to approve*, Ps. 119, 128.

Pual pass. of Pi. no. 1. Part. מְיֻשָּׁר מְיֻשָּׁר *flattened gold*, i. e. drawn out into plates, fitted, 1 K. 6, 35.

Hiph. הֵישִׁיר, also הוֹשִׁיר Ps. 5, 9 and Is. 45, 2 Cheth.

1. *to make even* or *level, to level*, e. g. a way Ps. 5, 9, uneven places Is. 45, 2 Cheth.

2. *to make straight* one's way; ellipt. Prov. 4, 25 *let thine eye-lids* יַיְשִׁירוּ עַפְעַפֶּיךָ *make straight* (their way) *before thee*, i. e. look straight before thee.

Deriv. מֵישָׁר, מֵישׁוֹר, pr. n. יְשִׁמוֹן, and the six here following.

יָשָׁר adj. fem. יְשָׁרָה 1. *even, level, plain*, of a way Jer. 31, 9; hence דֶּרֶךְ יְשָׁרָה *a plain way*, not difficult i. e. prosperous Ezra 8, 21. Trop. יְשָׁרֵי לֵבָב *plain-minded*, i. e. prompt, ready to do, c. inf. et לְ 2 Chr. 29, 34. Comp. Arab. يسر facilis, obsequiosus fuit. Conj. III, facilem se præbuit alicui.

2. *straight, right*, Ez. 1, 7. 23. Job 33, 27 יָשָׁר חָטָאתִי *I have made crooked the straight*, i. e. have acted perversely. Mic. 3, 9. So espec. of a way 1 Sam. 12, 23. Is. 26, 7. Jer. 31, 9. Ps. 107, 7.—Metaph. a) יָשָׁר בְּעֵינַי *right in my eyes*, i. e. pleasing to me, what I approve. Judg. 17, 6 *every one did* הַיָּשָׁר בְּעֵינָיו *what was right in his own eyes*, what he pleased. Josh. 9, 25. Deut. 12, 28 וְהַיָּשָׁר

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בְּעֵינֵי יְהוָה i. e. what God approves. 1 K. 11, 33. 38. 2 K. 10, 30. al. 2 Sam. 19, 7. Rarely with לִפְנֵי Prov. 14, 12. 16, 25. b) *upright, righteous, just;* so of God, Deut. 32, 4. Ps. 25. 8. 92, 16; of God's judgments Ps. 119, 37. Neh. 9, 13; of the divine word Ps. 19, 9. 33, 4. Of men, id. 1 Sam. 29, 6. Job 1, 1. 8. 23, 7. Ps. 11, 7; often in plur. יְשָׁרִים *the upright, the righteous*, Job 4, 7. Ps. 49, 15. 111, 1. Prov. 2, 21. al. saep. More fully יְשָׁרֵי לֵב Ps. 7, 11. 94, 15; יְשָׁרִים בְּלִבּוֹתָם Ps. 125, 4; also יְשָׁר דֶּרֶךְ Prov. 49, 27, יִשְׁרֵי דֶרֶךְ Ps. 37, 14. So of a way of life, conduct, Prov. 20, 11. 21, 8. Subst. יְשָׁר *uprightness, integrity*, Ps. 37, 37. 111, 8.—Hence סֵפֶר הַיָּשָׁר *the book of the upright*, (Vulg. *liber justorum*, Engl. Vers. *the book of Jasher*.) a collection or anthology of ancient Heb. poems, twice quoted in the O. T. Josh. 10, 13. 2 Sam. 1, 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connection with the argument. See various conjectures in Wolf Bibl. Hebr. II. 219.

יֶשֶׁר (uprightness) *Jesher*, pr. n. m. 1 Chr. 2, 18.

יֹשֶׁר m. (r. יָשַׁר) 1. *evenness, smoothness, rightness*, of a way Prov. 2, 13. 4, 11. 2. Trop. a) *equity, right, duty*, what is right and proper; Prov. 11, 24 *who is more frugal* מִיֹּשֶׁר *than is meet*. With suff. יָשְׁרוֹ what is right for him to do, *his duty*, Job 33, 23. Prov. 14, 2. Also what it is right to speak. *right, uprightness, sincerity*, Job 6, 25. Adv. *rightly*, Ecc. 12, 10 וְכָתוּב יֹשֶׁר דִּבְרֵי אֱמֶת *and the words of truth are rightly written*, i. e. consigned to this book, as is right. b) Of persons, *uprightness, integrity*. 1 K. 9, 4. Ps. 25, 21. עַל יֹשֶׁר *because of uprightness*, Prov. 17, 26. Often with לֵב, לֵבָב. Deut. 9, 5. Ps. 119, 7. Job 33, 3.

יְשַׁרְאֵלָה (right towards God, r. יָשַׁר) *Jesharelah*, pr. n. m. 1 Chr. 25, 14.

יְשָׁרָה or יְשֻׁרָה f. (r. יָשַׁר) constr. יְשָׁרַת, *uprightness, integrity*, 1 K. 3, 6.

יְשֻׁרוּן m. *Jeshurun*, a poetical name for the people of Israel, apparently expressive of affection and tenderness, and occurring four times, Deut. 32, 15. 33, 5. 26. Is. 44, 2. The origin is doubtful; but prob. יְשֻׁרוּן is a diminutive (of the form זְבֻלוּן, זְדֻהוּן) from יָשׁוּר i. q. יָשָׁר (comp. שָׁלוֹם and שָׁלֵם) q. d. *rectulus. justulus*, 'the good little people;' Aqu. Symm. εὐθύς, Vulg. *rectissimus* et *dilectus*.—Others, as Grotius, whom I formerly followed, make it a diminutive from the name יִשְׂרָאֵל itself, for יִשְׂרָאלוּן; but a contraction of this sort is without analogy.

* יָשַׁשׁ obsol. root, kindr. שׁוּשׁ, *to be white, hoary;* hence *to be grey-headed, aged;* comp. שֵׂיבָה.

Deriv. יָשִׁישׁ, pr. n. יְשִׁישַׁי, and

יָשִׁישׁ m. *an old man*, pr. one grey-headed, 2 Chr. 36, 17.

יַת Chald. i. q. Hebr. אֵת, a sign of the accusative, c. suff. יָתְהוֹן *them* Dan. 3, 12.

* יְתַב Chald. i. q. Heb. יָשַׁב 1. *to sit down, to sit*, Dan. 7, 9. 10. 26. 2. *to dwell*, Ezra 4, 17.

Aph. הוֹתִיב *to cause to dwell*, Ezra 4, 10.

* יָתַד obsol. root, Arab. وتد *to drive in firmly, to fix fast*, e. g. a pin or stake in the ground; comp. وطد. Hence

יָתֵד constr. יְתַד, plur. יְתֵדוֹת, constr. יִתְדוֹת; masc. Ez. 15, 3; fem. Is. 22, 25. Deut. 23, 14.

1. *a peg, pin, nail*, as driven into the wall. Ez. 15, 3. Is. l. c. Spec. a *tent-pin, stake*, driven into the earth to fasten the tent, Ex. 27, 19. Judg. 4, 21. 22. Is. 33, 20. Judg. 16, 14 יְתֵד הָאֹרֶג *the pin of the web* or *braid*, with which it was fastened to the wall, etc. Hence, *to drive a peg, to fasten a nail*, sc. in the wall, is to the Hebrews an image signifying to render firm, stable, Is. 22, 23; for which also simpl. יָתַד Ezra 9, 8. comp. גָּדַר v. 9. The Arabs have also the same figure, see Vit. Timuri, I. p. 134. 228. ed. Mang. —Further, *a nail, peg*, is put metaph. for *a prince*, on whom the care and welfare of the state depends, Zech. 10, 4; where the same person is also called פִּנָּה corner stone, on whom the state is founded.

2. *a little spade, spatula, paddle*, Deut. 23, 14.

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יָתוֹם m. (r. יָתַם) *an orphan*, Ex. 22, 23. Job 6, 27. 31, 17. al. Also of one whose father only is dead, *a fatherless* child, Job 24, 9. With genit. Ps. 109, 12; so of a people Is. 9, 16. Jer. 49, 11. Hence *the stranger, the orphan, and the widow* are named together as forlorn and needing help from others, Deut. 14, 29. 16, 11. 14. 24, 19. 20. 21. 26, 12. 13; so *the widow and orphan* Ex. 22, 21.

יְתִיר m. (r. תּוּר, after the form יְקוּם) *a searching out, search*, and meton. that sought out, what is found by search, Job 39, 8.

* יָתַח obsol. root, Arab. وتخ, *to beat with a club*, مِيتَخَةٌ a club. Hence תּוֹתָח club, q. v.

יַתִּיר (pre-eminent, r. יָתַר) *Jattir*, pr. n. of a city in the mountains of Judah, assigned to the priests, Josh. 15, 48. 21, 14. 1 Sam. 30, 27. 1 Chr. 6, 42.—Perh. the mod. عتير *'Attîr*; see Bibl. Res. in Palest. II. p. 194, 625.

יַתִּיר Chald. (r. יָתַר) 1. Adj. *excellent, pre-eminent*, Dan. 2, 31. 5, 12. 14.

2. Adv. fem. יַתִּירָה, *very, exceedingly*, Dan. 3, 22. 7, 7. 19.

יִתְלָה (hanging, high, r. תָּלָה) *Jithlah*, pr. n. of a place in the tribe of Dan, Josh. 19, 42.

* יָתַם obsol. root, Arab. يَتَمَ and يَتِمَ *to be lonely, bereaved*. This signif. of loneliness seems to come from the idea of *silence*, so that this verb has affinity with טָמַם, דָּמַם, comp. in אָלַם no. 3. Hence יָתוֹם an orphan.—The form אִיתָם Ps. 19, 14 is from תָּמַם.

יִתְמָה (orphanage, r. יָתַם) *Ithmah*, pr. n. m. 1 Chr. 11, 46.

* יָתַן obsol. root, i. q. Arab. وتن *to be perennial, to flow constantly*, of water; III, to be assiduous, *constant*; وَاتِنٌ any thing perennial, permanent; kindr. perh. is أَتَنَ to stand. The primary idea seems to be that of *extending*, comp. תָּנָה.—Deriv. אֵיתָן.

יִתְנִיאֵל (whom God bestows, r. נָתַן) *Jathniel*, pr. n. m. 1 Chr. 26, 2.

יִתְנָן (bestowed. r. נָתַן) *Ithnan*, pr. n. of a city in the tribe of Judah, Josh. 15, 23.

* יָתַר in Kal not used. 1. Pr. *to hang out over, to be redundant*, see יֶתֶר no. 1, and מִיתָר. Hence

2. *to be abundant, to be more than enough*, see Hiph. no. 1, יֶתֶר no. 2; also *to have over and above, to gain*, πλεονεκτέω, see יִתְרוֹן, יִתְרָה no. 1.

3. *to be over and above, to be left, to remain*; see Hiph. no. 2, Niph. no. 1, יֶתֶר no. 3, יִתְרָה.

4. *to exceed bounds*; and hence *to be very great, excellent, pre-eminent*; see Niph. no. 3.

Part. יוֹתֵר, יוֹתֶרֶת, see in their order, p. 392.

Hiph. הוֹתִיר. fut. יוֹתִיר, יוֹתַר, in pause יוֹתַר, conv. וַיֹּתַר.

1. *to cause to abound, to make abundant*, sc. a person *in* any thing, constr. with acc. of pers. and בְּ of thing, Deut. 28, 11. 30, 9.

2. *to let remain, to leave*, with acc. of thing Ex. 10, 15. 16, 19. 20. Ruth 2, 18. Ez. 12, 16; and לְ of pers. added Is. 1, 9. Jer. 44, 7. Absol. in the phrase 'to eat or drink, and leave,' sc. when satisfied, Ruth 2, 14. 2 K. 4, 43. 44; also Ex. 36, 7. Ez. 6, 8.—Ps. 79, 11 הוֹתַר בְּנֵי תְמוּתָה *let remain the sons of death*, i. e. preserve those appointed to die.

3. Intrans. *to be more* than others, *to excel*; Gen. 49, 4 אַל־תּוֹתַר *thou shalt not excel*, i. e. shalt not be pre-eminent among thy brethren according to thy birthright.—But תּוֹתַר may also be Hoph. for תּוּתַר, as הוֹדַע from יָדַע, יוּרָא for יוּרֶה Prov. 11, 25.

Niph. נוֹתַר 1. *to remain, to be left* remaining, Gen. 44, 20. Neh. 6, 1; e. g. after a slaughter or destruction of others Num. 26, 65. Josh. 11, 11. 1 K. 17, 17. Is. 1, 8. 30, 17. al. sæp. so of things Ex. 10, 15; with dat. of pers. added 1 Sam. 25, 34. With אַחֲרֵי *after* 1 K. 9, 21; מִן *of, out of* any number, quantity, etc. 2 Sam. 13, 30. Zech. 14, 16. Lev. 14, 29; בְּ *in* or *of* any thing Lev. 8, 32. 14, 18; also with בְּ in a like sense 2 Sam. 17, 12. —Part. נוֹתָר, f. נוֹתֶרֶת, *that which is left*,

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the rest, *remainder*, *remnant*, Gen. 30, 36. Ex. 28, 10. 29, 34. Lev. 2, 3. 10. al. sæp.

2. *to remain*, *to be left*, sc. after the departure of others. Gen. 32, 25 *and Jacob* (יִוָּתֵר) *was left alone*. So also many intpp. Dan. 10, 13 וַאֲנִי נוֹתַרְתִּי שָׁם *and I remained there with the king of Persia;* but the context favours a reference to no. 3.

3. *to be more* than others, *to excel;* hence *to get the victory*, *to be victorious*. Dan. 10, 13 וַאֲנִי נוֹתַרְתִּי שָׁם אֵצֶל מִלְכֵי פָרָס *and I there obtained the victory with the kings of Persia*. Comp. Hiph. no. 3. Syr. Ethpa. præstans, excellens fuit.

Deriv. יוֹתֵר, יוֹתֶרֶת, יַתִּיר, מוֹתָר, מֵיתָר, and those here following.

יֶתֶר m. c. suff. יִתְרוֹ 1. *a cord*, *rope*, pr. something *hanging over*, redundant, see the root יָתַר no. 1. Judg. 16, 7. 8. 9. So Arab. وَتَرٌ id. string of a bow, of a lute, etc.—Spec. a) Of the cords by which a tent is fastened to the pins or stakes; metaph. Job 4, 21 נִסַּע יִתְרָם בָּם *their cord in them is torn away*, their tent is thrown down, i. e. they die; comp. the figure of a tent in v. 19, also Is. 38, 12. b) The string of a bow, Ps. 11, 2. c) Of a cord used as *a rein* or *halter;* Job 30, 11 Cheth. יִתְרוֹ פִּתַּח *he letteth loose* (lets go) *his rein*, or collect. *they let loose their rein*, i. e. are unbridled, impudent. Keri יִתְרִי *they loosen my rein*, i. e. the rein which I have put upon them, the reverence due to me.

2. *abundance*, Ps. 17, 14; comp. Ex. 23, 11. עַל יֶתֶר *abundantly*, enough and more, Ps. 31, 24. Adv. יֶתֶר, *abundantly*, *exceedingly*, Is. 56, 12. Dan. 8, 9.

3. *remainder*, *residue*, *the rest*. יֶתֶר הָעָם *the rest of the people* Judg. 7, 6. 2 Sam. 10, 10; יֶתֶר דִּבְרֵי שׁ׳ *the rest of the acts of Solomon* 1 K. 11, 41. 14, 19. al. sæp. Spec. what is left after destruction, *the remnant*, *residue*, Deut. 3, 11. Josh. 12, 4. 13, 12. Job 22, 20.—But Joel 1, 4 יֶתֶר הָאַרְבֶּה *that which the locust hath left*, his leavings. Ez. 23, 11.

4. Spoken of what exceeds bounds or measure; hence a) *excellence*, *pre-eminence*, Prov. 17, 7. Concr. Gen. 49, 3. b) Adv. *more than*, *besides*, i. q. יוֹתֵר no. 2. c. Num. 31, 32.

5. *Jether*, pr. n. m. a) The father-in-law of Moses, elsewhere יִתְרוֹ, Ex. 4, 18. b) Judg. 8, 20. c) 1 Chr. 2, 32. d) 4, 17. e) 7, 38, for which יִתְרָן v. 37. f) 1 K. 2, 5, for which יִתְרָא 2 Sam. 17, 26.—Patronym. יִתְרִי 2 Sam. 23, 38.

יִתְרָא see יֶתֶר no. 5. f.

יִתְרָה f. i. q. יֶתֶר no. 2, *abundance*, *wealth*, *riches*, Is. 15, 7. Jer. 48, 36.

יִתְרוֹ (i. q. יִתְרוֹן) *Jethro*, pr. n. of the father-in-law of Moses, Ex. 3, 1. 4, 18. Comp. יֶתֶר no. 5. a, and חֹבָב.

יִתְרוֹן m. (r. יָתַר) a word of the later Hebrew.

1. *excellence*, *pre-eminence*, Ecc. 2, 13. 7, 12 10, 10.

2. *gain*, *profit*, *emolument*, what one has over and above, Ecc. 1, 3. 2, 11. 3, 9. 5, 8. 15. Syr. ܝܬܪܢܐ gain.

יִתְרָן see יֶתֶר no. 5. e.

יִתְרְעָם (residue of the people, r. יָתַר) *Ithream*, pr. n. m. 2 Sam. 3, 5. 1 Chr. 3, 3.

יֹתֶרֶת see יוֹתֶרֶת.

יְתֵת (for יְתֵדֶת pin, nail, r. יָתַד, so Simonis) *Jetheth*, pr. n. of an Edomitish chief, Gen. 36, 40.

כ

Caph, the eleventh letter of the Hebrew alphabet, as a numeral denoting 20. The name כַּף signifies the *hollow* of the hand, *palm*, to which the ancient figure of this letter prob. bore a resemblance.

It is a palatal of a middle character as to roughness, and is therefore interchanged: a) With the softer ג, see p. 169; and even with י, as יָשַׁר and כָּשַׁר, comp. also יָשִׁישׁ and ܟܫܝܫܐ senex. b)

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With the harder palatal ק, see דָּבַק and דָּבַר; דָּרַךְ and דָּרַק; חָבַן and חָבַק; חָבַר and חָבַץ; and others almost innumerable in the kindred dialects; see Schult. Clav. Dialectorum p. 295. Scheid ad Cant. Hiskiæ p. 196. c) Less freq. it passes over into the stronger gutturals ח כ and ע غ, as חָלַד, חֻלְדָּה, כֻּלְדָּה, a mole; חָבוּר and חָבְרָה Chaboras; חָרִיץ, כָּרְיָס cheese; כְּפִיר, גֹּפֶר, גֹּפֶר, young lion; כָּתַר and גָּתַר to surround.

כְּ, before monosyllables and barytones often כָּ (Lehrg. § 151, 1), c. suff. כָּמֹנִי, כָּמֹךָ, כָּמֹהוּ; with the other persons it takes the form כְּמוֹ, כָּמוֹ, q. v.

A) Adv. of quality, abridged from כֵּן, as אֲבָה for אָבֵן, and the like; see Heb. Gramm. § 100. 1.

1. Pr. demonstr. *thus, so, in this manner*, Gr. ὡς. Hence repeated, כְּ—כְּ, *as—so*, where two things are compared. Lev. 7, 7 כַּחַטָּאת כָּאָשָׁם *as the sin-offering so the trespass-offering*. Num. 15, 15. Hos. 4, 9. 1 K. 22, 4. Is. 1, 8. Sometimes (though rarely) inverted, *so—as*; Gr. ὡς—ὡς. Gen. 44, 18 כְּמוֹךָ כְּפַרְעֹה *so thou, as Pharaoh*. Ps. 139, 12.—According to the various modes of comparison, this particle may also be variously rendered, e. g. *as well—as*, Lev. 24, 16 *all the congregation shall stone him*, כַּגֵּר כָּאֶזְרָח *as well the stranger as the native*. Deut. 1, 17. Ez. 18, 4. Also *how great, so great; quantus, tantus; qualis, talis*; ὅσος, τόσος; οἷος, τοῖος; so Josh. 14, 11 כְּכֹחִי אָז וּכְכֹחִי עָתָּה *how great my strength then, so great my strength now*, or in Engl. shorter, *as—so*. 1 Sam. 30, 24.—More fully, כֵּן—כְּ Ps. 127, 4. Joel 2, 4; also וְכְ—כְּ Josh. 14, 11. 1 Sam. 30, 24. Dan. 11, 29. Ez. 18, 4.

2. Relat. *in what way, how*, after the verb יָדַע (as elsewhere אַיֵּךְ Ruth 3, 18), Ecc. 11, 5 *as thou knowest not what will be the way of the wind*, וְכַעֲצָמִים בְּבֶטֶן *nor how the bones grow in the teeming womb, so*, etc.

3. Indef. *in some way*, in some measure; hence, where numbers or measures of space and time are expressed without strict exactness, *about, nearly*, Gr. ὡς (ὡς πεντήκοντα), ὡσεί, ὅσον. 1 K. 22, 6 כְּאַרְבַּע מֵאוֹת אִישׁ *about four hundred men*. Ex. 12, 37. Ruth 2, 17 כְּאֵיפָה שְׂעֹרִים *about an ephah of barley*. Num 11, 31 כְּדֶרֶךְ יוֹם *about a day's journey*. Ruth 1, 4 כְּעֶשֶׂר שָׁנִים *about ten years*. Gen. 38, 24. Josh. 3, 4. al. sæp. Withrarely, 1 Sam. 14, 14.—Also of a point of time not exactly defined. Ex. 11, 4 כַּחֲצֹת הַלַּיְלָה *about midnight*. 9, 18 כָּעֵת מָחָר *about this time to-morrow*. Dan. 9, 21 כְּעֵת מִנְחַת עָרֶב *about the time of the evening sacrifice*. In all these examples, כְּ may be taken adverbially, as is here done; and the subst. is then in the accusative of time when. But see in B. no. 3.

B) Prep. 1. *as, like, as if*, denoting resemblance of any kind, 1 Sam. 25, 36 כְּמִשְׁתֵּה בְּבֵיתוֹ כְּמִשְׁתֵּה הַמֶּלֶךְ. Gen. 9, 3. 29, 20. Ps. 1, 3. Job 32, 19. Gen. 25, 25. So of the form, appearance, Cant. 6, 6 *thy teeth* are כְּעֵדֶר הָרְחֵלִים *like a flock of sheep*. Judg. 8, 18. Job 41, 10. Of magnitude, Josh. 10, 2 *for Gibeon was a great city*, כְּאַחַת עָרֵי הַמְּלוּכָה *like one of the royal cities*, i. e. as great as one of them. Of number, Gen. 22, 17 כְּכוֹכְבֵי הַשָּׁמַיִם. 13, 16 כֶּעָפָר. Also of time, Job 10, 5. Ps. 89, 37 כְּמוֹ כַשֶּׁמֶשׁ כִּסְאוֹ *his throne* shall endure *like the sun*, i. e. as long as the sun shall shine, comp. 72, 17. Of lot, fortune, comp. חָרַץ כְּ *to be as, like*, to experience the same as, etc. p. 250, col. 1. δ; also נָתַן כְּ see in נָתַן. Often so that the 'tertium comparationis' is subjoined, as Job 34, 7 *who is like Job*, who *drinketh in iniquity like water*? Gen. 3, 5.—Spec. to be noted are the following idioms: a) A subst. preceded by כְּ often denotes *something like itself*, a person or thing similar to that which the noun denotes. Dan. 10, 18 כְּמַרְאֵה אָדָם (an appearance) *like the appearance of a man*, (something) like the human form. Deut. 4, 32 *whether there hath been* כָּדָבָר הַגָּדוֹל הַזֶּה any thing *like this great thing*? Gen. 41, 38 כָּזֶה אִישׁ *can we find a* man *like this* man? i. e. such a man. Hence כָּזֶה, כָּאֵלֶּה, may often be rendered *such*, Judg. 13, 23. Is. 66, 8 מִי שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה *who hath heard such a thing? who hath seen such things?* Job 16, 2; also כָּזֹאת (what) is *like this*, i. e. *the same*.

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in like manner, Judg. 8, 8. 2 Chr. 31, 20. כֹּה וְכֹה *thus and thus, so and so*, Judg. 18, 4. 1 K. 14, 5. כָּזֹאת וְכָזֹאת id. 2 Sam. 17, 15. b) With verbs of likeness כְּ is put by pleonasm, e. g. כְּ נִמְשַׁל כְּ Ps. 49, 13. 21; as in Engl. to be made *like as* a person, etc. c) For the article so frequent after כְּ of comparison, see above under the art. הַ no. 2. c. p. 239.

2. *according to, after*, Gr. *κατά*, implying accordance and conformity with some rule or model. Gen. 1, 26 כִּדְמוּתֵנוּ *after our likeness*. 4, 17 כְּשֵׁם בְּנוֹ חֲנוֹךְ *after the name of his son Enoch*. Josh. 6, 15 כַּמִּשְׁפָּט הַזֶּה *after this manner*. 2 K. 1, 17 כִּדְבַר יְחוָֹה *according to the word of Jehovah*. 1 Sam. 13, 14 אִישׁ כִּלְבָבוֹ *a man after his own heart*, such as is pleasing to him. Ps. 7, 18 *I will praise Jehovah* כְּצִדְקוֹ *according to his righteousness*. i. e. as his righteousness demands. Zech. 2, 10. Ex. 8, 9. 27. Josh. 1, 7. Jer. 17, 10. Prov. 24, 12. al. Comp. כְּיָד according to one's hand, i. e. bounty, see יָד no. 1. cc.—In this signif. also כְּ is followed in the apodosis by כֵּן; Gen. 6, 22 כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה.

3. From the adverbial use explained above in A. 3, comes also the use of this particle as a particle of *time* or *space*, like Germ. *um*, Engl. *about, at*, as in the phrase, '*um* drey Uhr,' which means not only *about* three o'clock, but also *at* three o'clock. So כְּתְמוֹל שִׁלְשׁוֹם i. q. תְּמוֹל שִׁלְשׁוֹם *yesterday* and *the day before*, formerly, 1 Sam. 14, 21. 21, 6; כַּיּוֹם *to-day, at this time, now*, see יוֹם no. 3. d, e; כְּרֶגַע *in a moment*, at once, Num. 16, 21; כִּמְעַט *in a little while* Is. 26, 20.—So too of space; 1 Sam. 20, 3 כְּפֶסַע בֵּינִי וּבֵין חָמֶוֶת there is *as a step* (but a step) *between me and death*. Ps. 73, 2.

4. The notion of *likeness* and *comparison* is retained by כְּ in those places also where the Heb. grammarians give it the name of *Caph veritatis* (כַּף אֲמִתּוּת), or also of *Caph confirmationis* et *identitatis* (כַּף חִזּוּק, כַּף חֻקּוּם). Here, although no comparison is actually expressed, yet כְּ is not redundant, but implies a comparison with all other things of the same kind; see Lehrg. p. 846. Heb. Gr. § 151. 3. f. Neh. 7, 2 כִּי הוּא כְּאִישׁ אֱמֶת *for he was as a faithful man* is and should be, i. e. he was what is called a faithful man. Ecc. 8, 1 מִי כְהֶחָכָם *who is as the wise* man? who is such that he may be called wise? who is truly wise? Is. 1, 7 שְׁמָמָה כְּמַהְפֵּכַת זָרִים *desolation like the overthrow of strangers*, truly such as enemies make.—This comparison is so far from weakening the force of the expression, that on the contrary it strengthens it: כְּאִישׁ אֱמֶת 'as only a faithful man can be,' most faithful, Lat. *quam fidissimus*; כְּמַהְפֵּכַת זָרִים 'as only foreign enemies can destroy,' the utmost desolation; comp. the Gr. ὡς ἀληθῶς, Passow Lex. in ὡς; also ὅσον Viger. ed. Hermann p. 563. So espec. in the phrase כִּמְעַט *very few* 1 Chr. 16, 19; *very little* Prov. 10, 20, comp. Gr. ὅσον ὀλίγον. שְׂרִיד כִּמְעַט *a very small remnant* Is. 1, 9.—But very many examples usually referred to *Caph veritatis*, belong rather to the Caph of resemblance or similitude (B. 1), though with various relations; e. g. הָיָה כְּ *to be as* any one, *to act like him*; Ex. 22, 24 לֹא תִהְיֶה לוֹ כְנשֶׁה *thou shalt not be to him as an usurer*. Num. 11, 1 וַיְהִי הָעָם כְּמִתְאֹנְנִים רָע *and the people* were *as if complaining of evil*, complaining as if some evil had happened to them. 1 Sam. 10, 27. Job 24, 14 וּבַלַּיְלָה יְהִי כַּגַּנָּב *and by night is as the thief*, acts the thief. Hos. 5, 10. 10, 4. Cant. 1, 7. So Lam. 1, 20 *abroad the sword bereaveth*, בַּבַּיִת כַּמָּוֶת *at home* there is *as death*, q. d. *as it were death* itself, viz. famine and plague; see no. 1. a. Is. 13, 6 כְּשֹׁד מִשַּׁדַּי יָבוֹא *like a destroying tempest from the Almighty shall it come*, i. e. suddenly, as tempests are wont to come. Is. 1, 8 see in A. 1.—In Job 3, 5 כְּמָרִירֵי, the כ is radical.

5. Prefixed to the Infinitive כְּ is: a) *as, like*, comp. no. 1, 2. Is. 5, 24. Ironically, *as if*. Is. 10, 15 כְּחָנִיף שֵׁבֶט אֶת־מְרִימָיו *as if the rod should brandish him who lifteth it up*. b) *as*. i. q. *after, when, as soon as*, a particle of time, (comp. no. 3.) where the time of two actions is compared, like Gr. ὡς for ἐπεί, Passow in ὡς B. II. 5; comp. Ps. 89, 37. 38, in no. 1 above. Gen. 39, 18 כַּהֲרִימִי קוֹלִי וַיִּצְעָק *as I lifted up my voice* (i. e. when, as soon as) . . . *then he left*, etc. 1 Sam. 5, 10 וַיְהִי כְּבוֹא אֲרוֹן אֱלֹהִים וַיִּזְעֲקוּ וגו' *as the ark of God came, then*

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they cried out, etc. 1 K. 1, 21. Also of future time, in a conditional sentence, Gen. 44, 30 וְצַתָּה כְּבֹאִי אֶל־אָבִי . . . וְהָיָה כִּרְאוֹתוֹ . . . וָמֵת *and it shall be as* (when) *I come to my father . . . and as* (soon as) *he seeth . . . then he will die*, etc. comp. Deut. 16, 6. Jer. 25, 12. Strictly of both time and condition in Is. 28, 20 קָצַר הַמַּצָּע מֵהִשְׂתָּרֵעַ וְהַמַּסֵּכָה צָרָה מֵהִתְעַטֵּף *shorter is the bed than that* one *can stretch himself, and the covering is* too *narrow when* (if) *he will wrap himself*.—In the same sense בְּ is prefixed also to verbal nouns. 2 Chr. 12, 1 כְּחָזְקָתוֹ *as his strength* sc. increased. Is. 23, 5 כְּשֶׁמֶץ צֹר *when the report of Tyre* sc. is heard. 30, 19. Rarely in like manner before a participle, Gen. 38, 29 וַיְהִי כְּמֵשִׁיב יָדוֹ, for כְּהָשִׁיבוֹ מָשִׁיב, *as he drew back his hand*. 40, 10.

C) Conjunct. rarely, where בְּ is then i. q. כַּאֲשֶׁר, and is put before a whole sentence, *as, like as*. Is. 8, 23 כָּעֵת הָרִאשׁוֹן הֵקַל אַרְצָה זְבֻלוּן . . . וְהָאַחֲרוֹן הִכְבִּיד וגו׳ *like as the times of old have brought despite upon the land of Zebulun . . . so shall future times bring honour*, etc. for כַּאֲשֶׁר הָעֵת. 61, 11.—For prepositions thus converted into conjunctions by annexing to them the relative conjunction אֲשֶׁר or כִּי, (which also may be omitted by ellipsis,) see Lehrgeb. p. 636. Heb. Gr. § 102. 1. c. Comp. also on the above example Ewald Heb. Gr. p. 614.

Note. For the alleged ellipsis of the prefix בְּ after כְּ, which many interpreters have unnecessarily assumed, see Heb. Gramm. § 116. note.

בְּ Chald. i. q. Heb. B. 1, *like, as*, Dan. 7, 4. 6. 9. 13; *as, as if, as it were*, Dan. 6, 1. בְּדָנָה i. q. Hebr. בְּזֹאת *as this*, i. e. *so, thus*, see in דֵּן p. 230; *such* Dan. 2, 10. For בְּדִי i. q. כַּאֲשֶׁר, *as, when*, see דִּי.

כַּאֲשֶׁר (Aram. דִּי, סְ) pr. *as who, as* one *who*, Job 29, 25; but varying according to the different significations of each particle.

1. *according to what*, i. e. a) *according as*, as much as, Gen. 34, 12 *and I will give* כַּאֲשֶׁר תֹּאמְרוּ אֵלַי *according as ye shall say to me*. 1 Sam. 2, 16. b) *according to* what manner, *as, like as*, i. q. בְּ A. 2, not prefixed to single words, but to whole sentences only; Gen. 7, 9 כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים *as God had commanded him*. 34, 22. Is. 9, 2. 1 K. 8, 57; also before an imperfect or elliptical sentence, Josh. 8, 6 *they flee before us* כַּאֲשֶׁר בָּרִאשֹׁנָה *as at the first*. c) *because*, pr. in accordance therewith that. Num. 27, 14 כַּאֲשֶׁר מְרִיתֶם פִּי *because ye rebelled against my commandment*. 1 Sam. 28, 18. 2 K. 17, 26. Mic. 3, 4. Compare the corresponding usage of the prefix בְּ in phrases like בְּצִדְקִי. d) Very often כַּאֲשֶׁר is followed by a corresponding כֵּן, e. g. כֵּן—כַּאֲשֶׁר, *as—so*, Num. 2, 17. Is. 31, 4; *even as—so*, Judg. 1, 7; *in what manner—so*, i. q. the more—the more, Ex. 1, 12. Is. 52, 14. 15. Hos. 4, 7. So where there is a double protasis, כַּאֲשֶׁר—כַּאֲשֶׁר—כֵּן Is. 10, 10. 11.

2. *as if, as though*, comp. אֲשֶׁר B. 4. Job 10, 19 כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה *I should be as though I had never been*. Is. 29, 8. Zech. 10, 6.

3. Of time, *as, so as*, i. q. בְּ before an infin. (comp. בְּ B. 5. b.) i. e. *after, when, as soon as*. With præt. Ex. 32, 19 וַיְהִי כַּאֲשֶׁר קָרַב *and as soon as he came nigh to the camp*. Gen. 18, 33. 1 Sam. 8, 6. Ex. 17, 11. Ps. 51, 2. Jer. 39, 4. al. Esth. 4, 16 כַּאֲשֶׁר אָבַדְתִּי אָבָדְתִּי *when I perish, I perish*, the language of despair. Gen. 43, 14.—Before a future it acquires a conditional power; Ecc. 4, 17 *when* (if) *thou goest to the house of God*. 5, 3 *when thou vowest a vow*, i. e. if thou dost vow. Gen. 27, 40. Hos. 7, 12; so the verb being impl. Is. 23, 5.

* כָּאַב (see Syr. and Arab.) fut. יִכְאַב *to have pain, to be sore*, Gen. 34, 25. Trop. of the mind, *to grieve, to be sad*. Prov. 14, 13. Ps. 68, 30. By hyperb. pain is attributed to a dead body, with עַל of cause, Job 14, 22; comp. Is. 66, 24. Judith 16, 7.—Chald. כְּאַב, Syr. ܟܐܶܒ to be in pain, to be sad, Arab. كَئِبَ to be sad.

Hiph. 1. *to cause pain, to wound, to make sad*, Job 5, 18. Ez. 28, 24; acc. of pers. Ez. 13, 22.

2. *to afflict*, i. e. *to mar, to destroy*. 2 K. 3, 19 וְכָל חֶלְקַת הַטּוֹבָה תַּכְאִבוּ בָאֲבָנִים *and every good field ye shall mar with stones*, by casting stones upon it so as to render it sterile. Sept. ἀχρειώσατε, comp. Is. 5, 2. Job 5, 23; by a similar figure,

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land left untilled is said *to die* Gen. 47, 19; and vines destroyed by the hail are poetically said *to be killed* Ps. 78, 47.—Simonis regards תְּכָאֲבוּ as by Syriasm for תִּכְבְּדוּ, from r. כָּבַב, Syr. ܟܒ, to harm, comp. יְגָאַס for יְגַס Job 7, 5; but this is unnecessary.

Deriv. מַכְאוֹב and

כְּאֵב m. (Tsere impure) constr. כְּאֵב Is. 65, 14, *pain* of body Job 2, 13. 16, 6; so of calamity, adversity, Jer. 15, 18. Ps. 39, 3. Also of mind, *grief*, Is. 17, 11; with לֵב added Is. 65, 14.

* כָּאָה in Kal not used, *to chide harshly, to upbraid*, like Syr. ܟܐ; then intrans. *to become dejected, desponding, to be sad;* comp. נָזַף to rebuke, כָּהָה to be faint-hearted, כָּאַב to be sad, כָּעַס to terrify, to restrain, intrans. mid. *E* to be timid, faint-hearted. The primary idea lies perhaps in *smiting*. comp. נָכָא; whence intrans. and pass. *to be cast down, dejected*, so that Niph. נִכְאָה is i. q. נָכָא.

Hiph. *to afflict. to make sad*, inf. Ez. 13, 22 וַיַּן תַּכְאוֹת לֵב.

Niph. *to be dejected, desponding, humble*. Ps. 109. 16. Dan. 11, 30. The form נִכְאוּ Job 30, 8 is Niph. of נָכָא.—Hence

כָּאֶה m. *dejected. sad, unhappy*. Plur. כָּאִים Ps. 10, 10 Keri. But the Cheth. is to be preferred, see חַלְבָּה.

כַּאֲשֶׁר see after כ, p. 442.

* כָּבַב obsol. root; Arab. كَبَّ. Eth. ከበበ, *to roll up;* ከቦ ball, globe; Syr. ܟܒܟܒܐ something rolled up, a ball. Hence כּוֹכָב, כִּיכָּב star, pr. globule.

* כָּבַד Is. 24, 20 and כָּבֵד Judg. 20, 34, fut. יִכְבַּד.

1. *to be heavy;* Eth. ከበደ id. In Arabic and Syr. traces only of this signif. remain; as كَبَدٌ to be burdensome, troublesome, as cold, ܟܒܕ to be indignant, angry. Spoken pr. of weight Job 6, 3; then trop. of any heavy guilt Gen. 18, 20; comp. in יָוֹר. With עַל *to be heavy upon* any one. as a victorious power, which depresses and crushes an enemy, Judg. 1, 35; so of the punitive hand of God Ps. 32, 4. 1 Sam. 5, 11, comp. also Job 23, 2; of sin Is. 24, 20, comp. Ps. 38, 5. Hence *to be burdensome, grievous, to* any one, Neh. 5, 18. Ex. 5, 9. 2 Sam. 13, 25 וְלֹא נִכְבַּד עָלֶיךָ *and let us not be burdensome unto thee.* 14, 26. Job 33, 7. With אֶל for עַל 1 Sam. 5, 6.—Usually trop. as in the following senses:

2. *to be heavy* in the sense of *abundance*, i. q. *to be great, abundant, to be rich* in any thing, with בְּ. Gen. 13, 2 *and Abraham* כָּבֵד מְאֹד בַּמִּקְנֶה *was very rich in cattle.* See Niph. no. 1, כָּבוֹד no. 1.

3. *to be great in number, to be many;* see Hithpa. no. 1, adj. כָּבֵד no. 2, and כֹּבֶד no. 2.

4. *to be heavy*. i. e. *vehement, sore*, as a battle Judg. 20, 34; with אֶל 1 Sam. 31, 3. Comp. כֹּבֶד no. 3, adj. כָּבֵד no. 3.

5. Of things as not easily moved, *to be heavy*, i. q. *to be dull, slow, sluggish*, e. g. of the senses, as the eyes Gen. 48, 10; the ears Is. 59, 1. Also of the mind or heart, *to be dull, stupid, hardened*, Ex. 9. 7. Comp. Piel no. 1, Hiph. no. 3, adj. כָּבֵד no. 4.

6. *to be weighty, honoured*, comp. Gr. βαρύς, Ez. 27, 25. Job 14, 21. Of God, *to be honoured, glorified*, Is. 66, 5. This signif. is more freq. in Piel no. 2; see Hiph. Niph. Hithp.

Piel כִּבֵּד 1. Causat. of Kal no. 5, *to harden* the heart 1 Sam. 6, 3.

2. Causat. of Kal no. 6, *to honour, to do honour* or *reverence to* any one; spoken: a) Of men, Ex. 20, 12 כַּבֵּד אֶת־ אָבִיךָ וְאֶת־אִמֶּךָ *honour thy father and thy mother.* Deut. 5, 16. Num. 22, 17. 37. 1 Sam. 2, 29. Lam. 1, 8. 1 Sam. 2, 30 כִּי־ מְכַבְּדַי אֲכַבֵּד *for them that honour me I will honour.* Ps. 15, 4. 91, 15. b) Of God, 1 Sam. 2, 30. Prov. 14, 31; and hence often i. q. *to glorify, to praise*, Ps. 22, 24. 50, 15. 23. Is. 24, 15; elsewhere also *to honour* with oblations, c. מִן Prov. 3. 9; בְּ Dan. 11, 38 (of idols); with two acc. Is. 43, 23. So כַּבֵּד שֵׁם יְהוָה Ps. 86, 12; לְשֵׁם יי v. 9. Poet. the beasts also are said to praise God Is. 43, 20. c) Of things, e. g. the sabbath Is. 58, 13; a sacred place 60, 13; of the olive, Judg. 9, 9 *should I leave my fatness, which in me both God and men do honour?*

Pual כֻּבַּד *to be honoured*, Prov. 13, 18. 27, 18. Is. 58, 13.

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Hiph. 1. *to make heavy*, e. g. a yoke 1 K. 12, 10. Is. 47, 6; a chain Lam. 3, 7. Ellipt. Neh. 5, 15 *the former governors* הִכְבִּידוּ עַל הָעָם, sc. עֹל, *had made heavy* the yoke *upon the people*, had heavily oppressed them.

2. Causat. of Kal no. 2, *to make abundant, to heap up*, Hab. 2, 6. Comp. Niph. no. 1.

3. Causat. of Kal no. 5, *to make heavy, dull*, e. g. the ears Is. 6, 10. Zech. 7, 11; *to harden* the heart Ex. 9, 34.

4. Causat. of Kal no. 6, *to honour, to cause to be honoured*, Is. 8, 23 [9. 1]. Jer. 30, 19. Also, *to acquire honour, renown*, for oneself, 2 Chr. 25, 19.

Niph. נִכְבַּד, Part. plur. נִכְבַּדִּים Dag. euphon. Prov. 8, 24. Is. 23, 8. 9. Nah. 3, 10; but with grave suff. נִכְבְּדֵיהֶם Ps. 149, 8.

1. *to be heavy*, from abundance, i. e. *to abound, to be rich* in any thing, comp. Kal no. 2. Prov. 8, 24 מַעְיָנוֹת נִכְבַּדֵּי מַיִם *fountains abounding in water*.

2. Pass. of Piel no. 2, and Hiph. no. 4, *to be honoured, to be held in honour, to enjoy honour*, Gen. 34, 19. 2 Sam. 6, 20. 22. 1 Sam. 22, 14. Is. 49, 5 אֶכָּבֵד בְּעֵינֵי יְיָ *yet am I honoured in the eyes of Jehovah*. 43, 4. 2 K. 14, 10 הִכָּבֵד וְשֵׁב בֵּיתֶךָ *enjoy the honour and abide at home*.—Part. נִכְבָּד *honoured, honourable, distinguished*, Num. 22, 15. 2 Sam. 23, 19. 23. 1 Chr. 4, 9. Is. 3, 5. 23, 8. 9 (opp. חֵקֵל), comp. Nah. 3, 10. Ps. 149, 8; so of the name of God as *honoured, glorious*, Deut. 28, 58. Plur. fem. נִכְבָּדוֹת *glorious things*, promises, Ps. 87, 3.

3. Reflex. like Hithp. *to get honour to oneself, to show oneself great and glorious*, Lev. 10, 3. Is. 26, 15. Ez. 28, 22. Hagg. 1, 8; with בְּ *in* or *by* any one Ex. 14, 4. 17. 18.

Hithp. 1. *to make oneself many, to multiply oneself*, see Kal no. 3. Nah. 3, 15.

2. *to honour oneself, to glory, to boast*, Prov. 12, 9.

Deriv. כָּבֵד — כְּבֵדוּת, כָּבוֹד, כְּבוּדָּה.

כָּבֵד constr. כְּבַד Ex. 4, 10, and כָּבֶד Is. 1, 4.

A) Adj. 1. *heavy*, e. g. a load Ps. 38. 5; a yoke 1 K. 12. 4. 11; an old man of large frame 1 Sam. 4, 18; of a cloud charged with rain Ex. 19, 16; a rock, i. e. *great* Is. 32, 2. In a bad sense, *heavy*, i. e. *oppressive, grievous, sore*, e. g. a murrain, Ex. 9, 3; locusts and flies Ex. 8, 20. 10, 14; hail 9, 18. 24; famine Gen. 12, 10. 41, 31. 43, 1. 47, 13. Trop of sin Ps. 38, 5; hence Is. 1, 4 *a people* כֶּבֶד עָוֹן *heavy with iniquity*, i. e. laden with heavy sin.—Also *burdensome, troublesome*, Prov. 27, 3; comp. Ecclus. 22, 17.

2. *much, many, great*, (comp. 'graves pavonum greges' Varro ap. Non. 4. no. 218.) spoken of an army Num. 20, 20. Is. 36, 2; a retinue 1 K. 10, 2. Gen. 50, 9; flocks Ex. 12, 38.

3. *great, vehement, sore*, see the root Kal no. 4; e. g. lamentation Gen. 50, 10.

4. Of things as not easily moved, *heavy*, i. e. *dull, slow, sluggish*; so of the speech and tongue Ex. 4, 10; of the heart, *hard*, Ex. 7, 14.

5. *difficult, hard*, sc. to be done, as a business Ex. 18, 8. Num. 11. 14; *hard* to be understood, as a language Ez. 3, 5. 6. Comp. Germ. *schwer, schwierig*.

B) Subst. *the liver*, Arab. كَبْدٌ, كِبْدٌ, كَبِدَةٌ, as being the *heaviest* of the viscera, both in weight and importance; Prov. 7, 23. Ez. 21, 26 [21]. Lev. 3, 4. 10. Lam. 2, 11 נִשְׁפַּךְ לָאָרֶץ כְּבֵדִי *my liver is poured out upon the ground*, hyperbol. expression for the severest mental suffering; comp. Job 16, 13.

כָּבֹד see in כָּבוֹד and כְּבוּדָּה.

כֹּבֶד 1. *heaviness, weight*, Prov. 27, 3.

2. *a great number, multitude*, Nah. 3, 3.

3. *vehemence, violence*, e. g. of fire, Is. 30, 27; of war Is. 21, 15. See r. כָּבַד no. 4.

כְּבֵדוּת f. *heaviness, difficulty*, Ex. 14, 25. R. כָּבַד.

*כָּבָה fut. יִכְבֶּה, *to go out, to be quenched*, pr. of fire Lev. 6. 5. 6. Prov. 26, 20; of a light 1 Sam. 3, 3. Prov. 31, 18. Metaph. of the anger of God 2 K. 22, 17. Jer. 7, 20; of enemies who perish, Is. 43, 17 *like a wick are they quenched*.—Arab. كبا to cover with ashes, not wholly to extinguish; but

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خبا to extinguish. The primary notion is that of *covering over, concealing;* comp. חָבָא, חָבָה.

PIEL *to put out, to quench*, e. g. fire Is. 1, 31, a light 2 Chr. 29, 7. Is. 42, 3. Metaph. anger Jer. 4, 4. 21, 12; love Cant. 8, 7. So 2 Sam. 21, 17 וְלֹא תְכַבֶּה אֶת־נֵר יִשְׂרָאֵל *that thou quench not the light of Israel*, i. e. lest thou, the light of the nation, perish. Comp. 2 Sam. 14, 7, and art. נֶחְלָת.

כָּבוֹד, defect. כָּבֹד twice Gen. 31, 1. Nah. 2, 10; c. suff. כְּבוֹדִי, כְּבוֹדָם, rarely defect. כְּבֹדִי Ex. 29, 43. 33, 22; m. but fem. Gen. 49, 6; pr. *weight*, but always trop. R. כָּבַד.

1. *abundance, substance, riches, wealth*, Nah. 2, 10. Ps. 49, 17. Is. 10, 3. Gen. 31, 1. al. See r. כָּבַד no. 2.

2. *honour, glory*, Sept. δόξα, see the root no. 6. a) Of men, 1 K. 3, 13 עֹשֶׁר וְגַם כָּבוֹד *riches and honour*. Ecc. 6, 2. Prov. 8, 18. 2 Chr. 1, 11. 12.—Prov. 20, 3 כָּבוֹד לְאִישׁ שָׁבַת מֵרִיב it is *honour for a man to cease from strife*. 11, 16. Ps. 8, 6. Job 19, 9. 1 Sam. 4, 21 of the ark.—Prov. 25, 27 *to eat much honey is not good*, וְחֵקֶר כְּבוֹדָם כָּבוֹד *and the searching out of their honour* is not *honour*, i. e. to seek one's own honour is not honour, the negat. being repeated from the preced. member. Or it may be so divided: חֵקֶר כָּבוֹד כְּכָבוֹד *the searching out of honour* is *without honour;* comp. for כֵּן Is. 14, 19. Job 11, 15. 21, 9. See Thesaur. p. 515. b) Of God, Ps. 19, 2 מְסַפְּרִים כְּבוֹד אֵל *the heavens declare the glory of God*. 29. 1. Is. 42, 8. 48, 11. al. מֶלֶךְ הַכָּבוֹד *the King of glory* Ps. 24, 7. 8. 9.—*To give* or *render honour to* any one is: נָתַן כָּבוֹד לְ, as to men Prov. 26, 8. to God 1 Sam. 6, 5. Ps. 115, 1; שִׂים כָּבוֹד לְ, to God Is. 42, 12; יָהַב כ׳ לְ to God Ps. 29, 1. 9. 1 Chr. 16, 28; עָשָׂה כ׳ לְ *to do honour to* 2 Chr. 32, 23. 33, comp. Is. 14, 18.—Concr. aa) God is called כְּבוֹד יִשְׂרָאֵל *the glory of Israel*, i. e. in whom Israel should glory, Jer. 2, 11. Ps. 106, 20; genr. כְּבוֹד מ׳ *the glory of* any one, i. e. who restores and protects his honour, Ps. 3, 4. 57. 9. bb) Also כְּבוֹד יִשְׂרָאֵל collect. *the glory of Israel, the nobility, nobles*, Is. 5, 13 (opp. הֲמוֹנוֹ). 17, 3. 4. Mic. 1, 15. So too *the nobles* of Assyria Is. 8, 7. 10, 16; of Moab Is. 16, 14; comp. also Is. 22, 23. 24. cc) כְּבוֹד מ׳ *the honour, glory, of* any one, poet. for *the spirit, the heart*, as the noblest part of man, Gen. 49, 6 where it is joined with a fem. like נֶפֶשׁ. Ps. 7, 6 (parall. נַפְשִׁי, חַיַּי, לִבִּי Ps. 16, 9). 16, 3. 30, 13. 57, 9. 108, 2. Comp. Gr. φίλον ἦτορ. Some here assign to כָּבוֹד the signif. of *liver*, i. q. כָּבֵד; but the liver is never (like the heart and reins) assumed as the seat of the mind and affections.—Adv. *with honour, gloriously*, Ps. 76, 24; comp. 149, 5.

3. *splendour, glory, majesty*. Gen. 45, 13 *and ye shall tell my father* אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם *of all my glory* (splendour) *in Egypt*. Is. 4, 5. 11, 10. 22, 18. כִּסֵּא כָבוֹד *a throne of glory* 1 Sam. 2, 8. Jer. 14, 21. 17, 12. כְּבוֹד לְבָנוֹן *the glory of Lebanon*, its magnificence, beauty, Is. 35, 2. 60, 13. חִיָּה לְכָבוֹד לְ *to be for glory* (honour) *to* any one, Is. 4, 2; comp. Zech. 2, 9. Espec. כְּבוֹד יְהוָה *the glory, majesty, of Jehovah*, Sept. δόξα Κυρίου, Is. 59, 19. 60, 1; pr. that *fiery effulgence* surrounded with dark clouds in which Jehovah is represented as appearing, or Jehovah himself as surrounded by this effulgence (from which lightnings proceed Lev. 9, 23. Num. 16, 35. Ps. 18, 13), such as he manifested himself at Sinai to Moses and the people, Ex. 16, 7. 10. 24, 16 comp. v. 17. 33, 18. Lev. 9, 6. 23; or appeared in the tabernacle Ex. 40, 34; or in the temple 1 K. 8, 11. 2 Chr. 7, 1, comp. Ez. 43, 2. 5. 44, 4; or was seen in prophetic visions Is. 6, 3. Ez. 1, 28. 3, 12. 23. 8, 4. 10, 4. 18; comp. in N. T. δόξα Κύριου Luke 2, 9. 9, 11. Acts 22, 11. To this corresponds the שְׁכִינָה *Shekinah* of the later Jews, Buxtorf Lex. Chald. h. v. —God appears too in glory to punish transgressors Lev. 10, 2; and sinners are said to *provoke* עֵינֵי כְבוֹדוֹ *the eyes of his glory*, i. e. of him as thus appearing in his glory for their punishment, Is. 3, 8.

כְּבוּדָה f. for כִּבְדָה, from a masc. כָּבֵד, after the form אָדֹם, אֲדֻמָּה. R. כָּבַד.

1. Adj. fem. *splendid, magnificent*, e. g. a bed Ez. 23, 41; the attire of a queen Ps. 45, 14.

2. Subst. *precious things, wealth*, Judg. 18, 21; i. q. כָּבוֹד no. 1, comp. Is. 10, 3. Gen. 31, 1.

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כָּבוּל (r. כָּבַל) *Cabul*, pr. n. a) A city in the tribe of Asher Josh. 19, 27. It seems to correspond to the village *Χαβωλώ* mentioned by Josephus de Vit. s. § 43. 44. B. J. 3. 3. 1. Comp. Reland. Palæst. p. 668. A fortress كابول *Kâbûl* is mentioned by Arabian writers in the district of Safed; see Rosenm. Analecta Arab. III. p. 20.

b) A district of Galilee comprising twenty cities and towns, given by Solomon to Hiram king of Tyre, 1 K. 9, 13; so called by the latter in token of dissatisfaction, comp. v. 12. Josephus says, prob. by conjecture from the context, Ant. 8. 5. 3: *μεθερμηνευόμενον γὰρ τὸ Χαβιλὼν κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει.* The LXX have *ὅριον border*, as if כְּבוּל i. q. גְּבוּל, and so Bochart; but this neglects the context. Hiller, in Onomast. V. T. p. 435, takes כָּבוּל for כְּהֶבֶל part. pass. of הָבַל, 'as something exhaled, as nothing.' Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.

כַּבּוֹן (Syr. ܟܰܒܳܢܳܐ cake, r. כָּבַב) *Cabbon*, pr. n. of a place in the plain of Judah, Josh. 15, 40; perhaps the same with מַכְבֵּנָא 1 Chr. 2, 49.

כְּבִיר m. (r. כָּבַר) something *braided* or *plaited*; hence *a quilt, mattress.* 1 Sam. 19, 13. 16 כְּבִיר חִזִּים *the mattress of goat's hair.* Comp. מַכְבֵּר.

כַּבִּיר m. adj. poet. mostly in Job. R. כָּבַר no. 2 and Hiph.

1. *great, vast, mighty*, Arab. كَبِير. So מַיִם כַּבִּירִים *mighty waters* Is. 17, 12. 28, 2. רוּחַ כַּבִּיר *a mighty wind* Job 8, 2. Spoken of great men, renowned, Job 34, 24; of God as great, mighty, Job 34, 17. 36, 5. כַּבִּיר יָמִים *of great age, grandævus*, Job 15, 10; so Arab. شيخ كبير senex grandævus.

* כָּבַל obsol. root, Talm. Syr. Arab. *to tie, to bind, to bind together*, kindr. with גָּבַל and חָבַל; also גָּבַר, כָּבַר, חָבַר. Hence the quadrilit. כִּרְבֵּל q. v. pr. n. כָּבוּל, and

כֶּבֶל m. *a fetter*, plur. constr. כִּבְלֵי, Ps. 105, 18. 149, 8. Arab. and Syr. id.

* כָּבַן obsol. root, Chald. and Talmud. *to bind, to bind together*, i. q. kindr. כָּבַל; Syr. *to bind around.* Hence pr. names מַכְבַּנַּי, מַכְבֵּנָא.

* כָּבַס pr. *to tread, to trample with the feet*, kindr. with שָׁבַשׁ; on the syllable, בס, which is primary in this root, see under art. בּוּס p. 119.—Hence *to wash, to cleanse*, sc. garments by treading them in a trough, etc. differing from רָחַץ to lave or wash the body, as Gr. *πλύνω* from *λούειν*. In Kal not found except in PART. כּוֹבֵס 2 K. 18, 17. Is. 7, 3. 36, 2. a *washer, fuller*, Gr. *πλυντής, κναφεύς*, whose business it was to cleanse soiled garments, and to full new ones. See Schneider Ind. ad Scriptt. Rei Rusticæ p. 385. Schöttgen Trituræ et fullonicæ Antiquitates, Lips. 1763.—The שְׂדֵה כוֹבֵס *fuller's field* Is. l. c. was a place on the west of Jerusalem, where the fullers spread out the garments after washing to dry.

PIEL כִּבֵּס Gen. 49, 11. 2 Sam. 19, 25. elsewhere כִּבֶּס.

1. i. q. Kal, Ex. 19, 10. Lev. 11. 25. 28. 40. 13. 6. 34. Num. 19, 7. al. Part. מְכַבֵּס i. q. כֹּבֵס Mal. 3, 2.

2. Metaph. *to cleanse, to purify* the heart from sin, Ps. 51, 4. 9. Jer. 4. 14; yet so that the primary notion of washing is retained and alluded to, Jer. 2, 22. Mal. 3, 2.

PUAL Pass. Lev. 13, 58. 15, 17.

HOTHP. pass. הִתְכַּבֵּס Lev. 13, 55. 56.

* כָּבַע obsol. root, like kindr. גָּבַע and קָבַץ, *to be high*, espec. with a round form, as a tumor, a cup, the head. Hence כּוֹבַע helmet.

* כָּבַר in Kal not used. 1. Pr. *to bind together, to plait, to braid*, i. q. כָּבַל and the verbs there compared, also גָּבַר II. Hence כְּבִירָה plaited mattress, כְּבָרָה sieve, מִכְבָּר coarse cloth. מִכְבָּר net-work.—Like many other verbs of twisting, plaiting, braiding, (קָשַׁר, חוּל, גָּדַל, קָוָה,) it is also transferred to the idea of *strength* and *magnitude*; hence

2. *to be great, much, many*, also *to be long*, both in space and duration, see כְּבִירָה, כֹּבֶר. Arab. كَبُرَ to be great, كَبِرَ to be advanced in years, Syr. ܟܒܪ to

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increase in wealth, Eth. ከብረ to be honoured, illustrious.

Hiph. *to make many, to multiply*, Job 35, 16. Part. מַכְבִּיר subst. (after the form מַשְׁחִית,) *multitude, abundance*, with לְ pref. לְמַכְבִּיר i. q. לָרֹב, *abundantly*, Job 36, 31.

Deriv. see in Kal no. 1 also כְּבָר, כַּבִּיר, כִּבְרָה.

כְּבָר pr. subst. *length*, both of space and time, see the root כָּבַר no. 2. Hence

1. *Chebar*, pr. n. of a river in Mesopotamia, called also חָבוֹר q. v. Gr. and Lat. *Chaboras*, Ez. 1, 3. 3, 15. 23. 10, 15. 22. This orthography of the name approaches to Syriasm, Syr. ܟܒܪ, ܟܒܘܪ; while the form חָבוֹר (خابور) imitates the Arabic. Although each form admits of a tolerable etymology (חָבוֹר conjoining, כְּבָר long river), yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography. See Ritter's Erdkunde Th. XI. p. 253 sq. Berl. 1844.

2. Adv. of time, *long ago, already, formerly;* found only in the book of Ecc. and belonging to the later Hebrew; Ecc. 1, 10. 3, 15. 4, 2. 6, 10. 9, 6. 7. 2, 16 בְּשֶׁכְּבָר הַיָּמִים הַבָּאִים הַכֹּל נִשְׁכָּח *since in days to come all will have been long ago forgotten;* here כְּבָר qualifies the verb. Syr. ܟܒܪ long ago, already.

כְּבָרָה f. *a sieve*, Am. 9, 9. R. כָּבַר no. 1.

כִּבְרָה f. (r. כָּבַר no. 2) only constr. כִּבְרַת. pr. *length*, and then a certain definite *measure* of distance, like many other words denoting measure, weight, time, which are also used to designate particular measures, weights, intervals of time; comp. Heb. [illegible], שֶׁקֶל, מָנָה, יָמִים a year; Aram. ܫܥܐ, ὥρα, a short time, spec. an hour; Engl. *a measure* of wine; Lat. *pondo*, whence Engl. *pound*.—The exact length of the כִּבְרָה cannot be ascertained from the passages where it occurs, Gen. 35, 16. 48, 7. 2 K. 5, 19. The Sept. once adds (Gen. 48, 7) by way of explanation, ἱππόδρομος, which may be either a *stadium*, see Hody de bibl. Text. originalibus p. 115; or else a measure common among the Arabs, شَوْطُ ٱلْفَرَسِ *the course of a horse*, i. e. as far as a horse can run or travel without fatigue, a stage or post; see Koehler ad Abulf. Syriam in Addend. ad p. 7. not. 27.

* כָּבַשׁ obsol. root, pr. i. q. כָּבַשׁ and כָּבַס *to tread, to subdue, to force*, spec. a female, comp. כָּבַשׁ no. 3. Arab. كبس subegit semel puellam. Hence

כֶּבֶשׂ m. *a he-lamb, a young ram*, from one to three years old, already fit for coupling, whence the name. Lambs of this kind, chiefly a year old, were used for the sacrifices; hence frequently with the addition בֶּן־שְׁנָתוֹ *the son of his year*, one year old. Num. 7, 15. 21. 23. 39. 45. 51. 57. 63. 69. 75; also in plur. בְּנֵי שָׁנָה ib. 7, 17. 23. 29. 35. 41. al. Elsewhere lambs (כְּבָשִׂים) are mentioned as feeding in pastures Is. 5, 17. Hos. 4, 16; as yielding wool Job 31, 20. Prov. 27, 26; as an emblem of gentleness and patience Jer. 11, 19. Arab. كَبْشٌ a he-lamb of one or two years; see the Arabian grammarians in Bochart Hieroz. I. p. 421 sq.—By transpos. sometimes כֶּשֶׂב, fem. כִּשְׂבָּה; but the other forms, as the more difficult, are doubtless primitive; comp. יִתְשַׁמֵּר, transp. יִשְׁתַּמֵּר.

כִּבְשָׂה 2 Sam. 12, 3. 4. 6, and כַּבְשָׂה Lev. 14, 10. Num. 6. 14, constr. כִּבְשַׂת, plur. כְּבָשׂת; fem. of כֶּבֶשׂ, *an ewe-lamb*, from one to three years old. Plur. Gen. 21, 28. 29. 30.—By transpos. כִּשְׂבָּה, see in כֶּבֶשׂ.

* כָּבַשׁ fut. יִכְבּוֹשׁ 1. *to tread upon, to trample under foot*, kindr. with כָּבַס. Zech. 9, 15 וְכָבְשׁוּ אַבְנֵי־קֶלַע *and they shall trample under foot the stones of the sling*, i. e. easily turn them aside as harmless; comp. Job 41, 20. 21 [28]. Metaph. Mic. 7, 19 יִכְבּוֹשׁ עֲוֹנֹתֵינוּ *he treadeth under foot our iniquities*, i. e. disregards them, does not avenge them.

2. *to subdue*, to make subject to oneself, e. g. a man the beasts Gen. 1, 28; enemies, slaves, a hostile land 2 Chr. 28, 10. Jer. 34, 16. Neh. 5, 5. Comp. רָדָה.

3. *to force* a woman, Esth. 7, 8. So Arab. كَبَسَ.

Piel, *to subdue* a people, i. q. Kal no. 2. 2 Sam. 8, 11.

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Hiph. i. q. Kal no. 2. Jer. 34, 11 Cheth.

Niph. 1. Pass. of Kal no. 2. Num. 32, 22. 29. Josh. 18, 1. 1 Chr. 22. 18.

2. Pass. of Kal no. 3. Neh. 5, 5 fin.

Deriv. the two following.

כֶּבֶשׁ m. *a footstool*, 2 Chr. 9, 18. Chald. כְּבִישׁ, Syr. ܟܒܫܐ, id.

כִּבְשָׁן m. *a furnace*, i. e. according to Kimchi *a lime-kiln*, or also for *smelting metals*, and different from תַּנּוּר a kind of oven for baking. Gen. 19, 28. Ex. 9, 8. 10. 19, 18.—So called from *subduing* metals, from r. כָּבַשׁ; comp. 'igne ferrum domatur' Plin. H. N. 36. 27.

כַּד f. (r. כָּדַד no. 2) 1 K. 17. 14. 16; Plur. כַּדִּים masc. Judg. 7, 16. 1 K. 18, 34; *a bucket, pail*, both for drawing water and carrying it, Gen. 24, 14 sq. Ecc. 12, 6; *a tub* for keeping meal, 1 K. 17, 12. 14. 16. Water was carried by women upon their shoulders, Gen. l. c.—Corresponding are Sanscr. *ghada*, Gr. *κάδος*, *κάδδος*, Lat. *cadus*, Slav. *kad*.

* כָּדַב Chald. Pa. *to lie*, not to speak the truth, i. q. Heb. כָּזַב. Hence

כִּדְבָה Chald. f. *a lie, falsehood*, Dan. 2, 9 מְלָה כִדְבָה by apposit. *words, falsehood*, i. e. false words. Others make it an adj. contrary to the form and usage.

* כָּדַד obsol. root, kindr. כָּתַת, Lat. *cudo, to beat, to pound*; hence

1. *to strike fire*, whence כִּידוֹד spark, and כִּדְכֹד sparkling gem, ruby.

2. *to labour severely, to toil hard*, pr. in the manner of smiths and other artisans, comp. *cudo*; spec. *to draw out a well, to draw water*; whence כַּד. So Arab. كَدَّ to hammer or forge, toil hard, to draw out a well. Comp. Eth. ከደደ to tread with the feet, to triturate.

כְּדֵי see דַּי.

כְּדֵי Chald. see דַּי.

כַּדְכֹד m. (r. כִּדַּד) Ez. 27. 16. Is. 54, 12, a sparkling gem, prob. *ruby*.—Chald. כַּרְכּוֹדִין, כַּדְכְּדָנָא id. Ex. 39, 11, Targ. Comp. also Arab. كَدْكَدٌ rubedo maxima.

* כָּדַר obsol. root, kindr. קָדַר, Arab. كَدَرَ and كَدِرَ, *to be turbid, troubled*, as water; metaph. of life, كَدِرَ *to be disturbed, troubled*, by adverse fortune, calamity, comp. עָבַר. By another metaphor the Hebrews transfer it also to the tumults of war; hence כִּידוֹד.

כְּדָרְלָעֹמֶר pr. n. *Chedorlaomer*, king of the Elamites in the time of Abraham, Gen. 14, 1. 9.—This name if Semitic may be i. q. handful of sheaves, from כַּדֻּר handful, and עֹמֶר sheaf; but not improb. the etymology is to be sought in the ancient Persian.

כֹּה contr. for כָּהוּא, Heb. Gr. § 57, 2; pr. *as this*, i. q. כָּזֶה, Arab. كَذَا. Hence

1. *thus, so*, οὕτως, referring pr. to what precedes; Gen. 15, 5 *tell the stars... and he said unto him*, כֹּה יִהְיֶה זַרְעֶךָ *so shall thy seed be*. Ex. 5, 15 comp. 14. 1 Sam. 17, 27 comp. 25. But more freq. to what follows. Deut. 7, 5 *but thus shall ye deal with them; ye shall destroy their altars*, etc. Gen. 31, 8. 2 K. 12, 10. Often where the words of any one are repeated, Judg. 11, 15 *and said unto him*. כֹּה אָמַר יִפְתָּח *thus saith Jephthah*. Ex. 5, 10. 3, 15; also freq. in the formula כֹּה אָמַר יְהוָה *thus saith Jehovah* Jer. 2. 2. 7, 20. 9, 16. 22. 22, 6. 49, 12. al. saep.—There are also examples, where כֹּה stands without any thing to which it can refer; as in the formula of swearing and adjuring: כֹּה יַעֲשֶׂה לִי אֱלֹהִים (יְהוָה) וְכֹה יוֹסִיף *God do so to me and more also*, where at first the words were prob. accompanied by some gesture of chastisement or punishment; since they imply: *let God inflict dire punishment upon me*; see Ruth 1, 17. 1 K. 19, 2. 20, 10. 1 Sam. 14, 44. 25, 22. Where this formula implies a negative, it is followed by אִם, 2 K. 6, 31 *God do so and more also to me*, if (אִם) *the head of Elisha shall stand on him this day*, i. e. it shall *not* remain on him. 1 K. 20, 10. 1 Sam. 3, 17. 25, 22; once כִּי אִם 2 Sam. 3, 35. On the contrary, when the oath is affirmative, אִם לֹא follows, 2 Sam. 19, 14; oftener with כִּי 1 Sam. 14, 44. Ruth 1, 17. 2 Sam. 3, 9. 1 K. 2, 23. 19, 2. See in אִם C. 1. c.

2. Partic. of place, *here*, like Gr. ὧδε, but rarely, Ruth 2, 8; so כֹּה—כֹּה *here*

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—*there* Num. 11, 31. עַד כֹּה *to that place* sc. before spoken of. *yonder*, Fr. *jusque là*, Gen. 22, 5.—After verbs of motion, *hither*, *here*, Gen. 31, 37. Num. 23, 15. כֹּה וָכֹה *hither and thither* Ex. 2, 12. Syr. ܟܳܐ here. in comp. ܠܟܳܐ hither, ܡܟܳܐ hence.

3. Partic. of time, *now*; עַד־כֹּה *until now*, *hitherto*, Ex. 7, 16. Josh. 17, 14. עַד־כֹּה וְעַד־כֹּה *till now and till then*, in the mean time, *meanwhile*, 1 K. 18, 45.

כָּה Chald. i. q. כֹּה no. 3. Dan. 7, 28 עַד־כָּה *hitherto*.

* כָּהָה fut. יִכְהֶה, apoc. וַתֵּכַהּ Job 17, 7. kindr. with כָּאָה and קָהָה; *to be weak*, *feeble*, *faint*, to be dispirited, to despond, Is. 42, 4. Spec. of a light about to go out, *to be feeble*, *dim*, Is. 42, 3. Also of eyes, *to be* or *become dim*, either from old age Deut. 34, 7. Zech. 11, 17. Gen. 27, 1; or from grief Job 17, 7.

Piel כִּהָה. also כֵּהָה Lev. 13, 56.

1. Intrans. *to become faint*, *pale*, as a spot on the skin, Lev. 13, 6. 56; comp. adj. כֵּהָה v. 21. 26. 28. Also *to be faint-hearted*, *timid*, to despond, Ez. 21, 12; comp. Is. 61, 3.

2. *to chide*, *to admonish*, *to restrain*, with בְּ 1 Sam. 3, 13 וְלֹא כִהָה בָּם (because) *he rebuked them not*, i. e. did not restrain them. Comp. כָּאָה. Deriv. the two following.

כֵּהֶה adj. found only in the fem. כֵּהָה *weak*, *feeble*, *faint*, spec. of the *dim* wick of a lamp just about to go out, Is. 42, 3; of eyes *bedimmed*, *dull*, 1 Sam. 3, 2; or of a *faint* or *pale* colour, Lev. 13. 21. 26. 28. 39 *spots* כֵּהוֹת לְבָנוֹת *of a palish white*; comp. the root Pi. no. 1. So of a *faint* heart, desponding, Is. 61, 3.

כַּהָה f. *mitigation*, *alleviation*, sc. of a wound, i. q. healing, Nah. 3, 19. R. כָּהָה.

* כְּהַל Chald. *to be able*, *I can*, kindr. with כּוּל, יְכֹל; comp. on the affinity of verbs ה״ל and ו״ל under lett. ה. p. 238.—Part. כְּהַל plur. כְּהַלִּין, with inf. c. לְ Dan. 2, 26. 4, 15. 5, 8. 15.

* כָּהַן not used in Kal; whence כֹּהֵן *a priest*. The etymology is doubtful; Arab. كَهَنَ and كَهُنَ *to presage*, *to divine*; كَاهِنٌ a diviner, soothsayer, often among the pagan Arabs; then, an internuncio, envoy; Ethiop. ከሀነ *to be a priest*, *to minister*; Syr. ܟܗܢ to be ministered, consecrated; in Bar Ali, *to be rich*, *opulent*, to enjoy the comforts of life; ܟܗܢܘܬܐ richness, riches, prosperity, happiness. But all these appear to be secondary meanings, derived from the station and power of the priesthood, i. e. from כהן *priest*, which is found in the Heb. Chald. Syr. and Eth. languages.—The native power of this word, therefore, is still to be sought by conjecture. Hitzig supposes (ad Is. 61, 10) that כהן is i. q. כּוּן *to stand*, whence כֹּהֵן pr. *one who stands by*, *an assistant*. Maurer regards כהן as i. q. גהן, גחן, *to incline*, *to bend*, i. e. to bow down, as is done in worship, whence כֹּהֵן pr. *one bowing down*, making prostrations. Both of these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic gloss ܐܬܟܗܢ تكرّس i. e. *to bow down oneself* in worship. Other conjectures see in Thesaur. p. 661, 662.

Piel כֵּהֵן denom. 1. *to minister as priest*, *to act as priest*, to perform the priestly functions, Ex. 31. 10. 35, 19. Lev. 16, 32. Num. 3, 34; often with לַיהוָה Ex. 28. 1. 3. 4. 29, 1. 44. Lev. 7, 35. al. Sept. ἱερατεύω.

2. *to be* or *become priest*, Deut. 10, 6.

3. Unusual is Is. 61, 10 כֶּחָתָן יְכַהֵן פְּאֵר *as the bridegroom priests it with his turban*, i. e. decks himself with a splendid turban such as the priests wore; q. d. 'plays the priest with his turban.' So Aqu. ὡς νύμφιον ἱερατευόμενον στεφάνῳ, comp. Jarchi, Symm. Vulg. Syr.

כֹּהֵן m. plur. כֹּהֲנִים, *a priest*; Chald. emph. כַּהֲנָא, Syr. ܟܗܢܐ, Arab. كَاهِنٌ, Eth. ካህን, id. For the etymology see in r. כָּהַן. Very freq. in Ex. Lev. Deut. of the priests of Jehovah, as Ex. 2, 16. 3, 1. 18. 1. al. sexcent. Also of the priests of idols, as Gen. 41. 45. 50. 46, 20. 47, 26. al. Constr. a) With genit. of the divinity, as כֹּהֵן יְהוָה 1 Sam. 14, 3; כ׳ הַבַּעַל 2 Chr. 23, 17; כֹּהֲנֵי דָגוֹן 1 Sam. 5,

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5; כֹּהֲנֶיךָ *thy priests*, sc. of Jehovah, Ps. 132, 9. Sometimes with a genit. of the people or city where the priest officiates, as כ׳ אֹן *priest of On* Gen. 41, 45. 50; כ׳ מִדְיָן *priest of Midian* Ex. 3, 1. 18, 1; כֹּהֲנֵי הַבָּמוֹת Am. 7, 10; כ׳ בֵּית אֵל *the priests of the high places* 1 K. 13, 2. 33; c. suff. כֹּהֲנֵינוּ *our priests* sc. of Israel, Ezra 9, 7. Neh. 10, 1. etc. b) With לְ of the divinity, as כֹּהֵן לַיהוָה Lev. 23, 20. 1 Sam. 1, 3. 2 Chr. 26, 17; כ׳ לְאֵל עֶלְיוֹן Gen. 14, 18. כ׳ לְלֹא אֱלֹהִים 2 Chr. 13, 9. Sometimes לְ marks the person who employs a priest, Judg. 17, 12. 13. 18, 4. 19. 2 Sam. 20, 26.—Among the Hebrews *the High Priest*, ὁ ἀρχιερεύς, was called הַכֹּהֵן הַגָּדוֹל Lev. 21, 10. Num. 35, 25. 28. Josh. 20, 6. Hagg. 1, 1. 12. 14. al. also כֹּהֵן רֹאשׁ 2 K. 25, 18. 2 Chr. 19, 11. 26, 20; הַכֹּהֵן רֹאשׁ Ezra 7, 5; הַכֹּהֵן הַמָּשִׁיחַ *the anointed priest* Lev. 4, 3. 5. 16. The next in dignity was called כ׳ הַמִּשְׁנֶה *the second priest* Jer. 52, 24; but this phrase in the plur. כֹּהֲנֵי הַמִּשְׁנֶה 2 K. 23, 4 seems to imply all the other priests in opp. to the high priest.—Melchizedek, the earliest king of Jerusalem, is also called a *priest* of Jehovah Gen. 14, 18. Ps. 110, 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon 1 K. c. 8; comp. Uzziah 2 Chr. 26, 16. So Virg. Æn. 3. 80: "Rex Anius, rex idem hominum Phœbique sacerdos."

Note. It is an ancient opinion of the Heb. intpp. that כֹּהֵן signifies also *prince*. Not only have the Chaldee translators rendered it in several places by רַבָּא *prince*, as Gen. 41. 45. Ex. l. c. Ps. 110, 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. 8, 18 וּבְנֵי דָוִד כֹּהֲנִים הָיוּ, giving in his manner a gloss: 1 Chr. 18, 17 וּבְנֵי דָוִיד הָרִאשֹׁנִים לְיַד הַמֶּלֶךְ *and the sons of David, the chiefs*, were *at the side of the king*, i. e. were the chief ministers of the kingdom. The chief passages are 2 Sam. 8, 16–18. 20, 23–26. 1 K. 4, 2–6; from all which it appears that there were priests connected with the court, partly exercising their proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author of Chronicles seems to have chosen this interpretation of the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. *priest* is the only true one. Comp. the case of Solomon above. See more in Thesaur. p. 663.

כָּהֵן Chald. m. st. emphat. כַּהֲנָא, plur. כַּהֲנַיָּא, i. q. Hebr. כֹּהֵן, *a priest*, Ezra 7, 12. 21. Plur. Ezra 6, 9. 16. 7, 16. 24.

כְּהֻנָּה f. *priesthood*, the priests' office, Ex. 29, 9. 40, 15. Num. 3, 10. 25, 13. 1 Sam. 2, 36. R. כָּהַן.

כַּו Chald. plur. כַּוִּין, *a window*, Dan. 6, 11. Syr. ܟܘܐ, Arab. كَوًى, كُوَّةٌ id. R. כָּוָה II.

כּוּב ἄπαξ λεγόμ. Ez. 30, 5, *Chub*, pr. n. of a country, coupled with Egypt and Ethiopia. Some understand *Coben*, a port of Ethiopia, or *Cobium*, a town near the Mareotis. Perhaps it should be written נוּב *Nubia*, which at least is followed by the Arabic version, doubtless in accordance with the Septuagint, although this word is wanting in our Mss. of the latter. Thus the Arab. has اهل النوبية *the people of Nubia;* and a vestige of this reading remains in Cod. de Rossi 409, which for וְכוּב has *a prima manu* וכנוב. —Or perh. we might read לוּב *Libya*.

כּוֹבַע (Milra) m. Ez. 27, 10, in pause כּוֹבָע 38, 5; constr. כּוֹבַע (Milél) 1 Sam. 17, 5. Is. 59, 17; plur. כּוֹבָעִים Jer. 46, 4. 2 Chr. 26, 14, *a helmet*. Metaph. Is. 59, 17. R. כָּבַע.—Twice written with ק, as קוֹבַע (Milra) Ez. 23, 24, constr. קֹבַע (Milél) 1 Sam. 17, 38.

Note. There is in this word a singular confusion of the Segolate and penacute form קֹדֶשׁ, פֹּעַל, with the acute form טוֹלָם, which may be thus explained. Strictly, the word in either shape was originally a Segolate, after the form פֹּעַל, like the Arab. كُبْعَةٌ cup. But Holem, as strengthened by the tone, and also as fully written, contrary to the common Heb. usage and in the later Hebrew and Syriac manner (comp. קוֹדֶשׁ Dan. 11, 30, שׁוֹבָךְ 2 Sam. 18, 9, Syr.

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מִכְוְנִים), became so strong in this word as to be retained also in the plur. כִּוְיָנִים (instead of כְּוָיִם, or כְּוָיִם kôbaim), as if from a sing. כִּוְיָן, after the form עוֹלָם. Hence it arose, that such a form (כִּוְיָן) came into actual use, at least in the absolute state; although in the construct the primary segolate form was preserved; comp. גֶּבֶר, constr. גֶּבֶר. A lengthened and secondary form is the Syr. ܟܘܝܢܐ. Intermediate forms fluctuating between the two, are כִּוְיָן Ez. 27, 10, קִוְיָן 23, 24.

* כָּוָה a root not used in Kal.

I. *to burn*, Gr. *καίω* (*καύω*). Arab. كوى, Syr. ܟܘܐ, to burn in, to brand, to mark with cautery. Hence כִּי II, כְּוִיָּה, מְכוָה.

II. Like the kindred קָבַב, נָקַב, יָקַב, also כָּוָה, כָּוַי, prob. *to hollow out, to excavate*, of which there is a vestige in Chald. כַּו window, Arab. كَوٌّ hole in a wall, كَوَّةٌ window.—Simonis refers these to كوى to pierce, to bore through; but the word has not this meaning. The signif. given by the Arabic lexicons, كوى *to prick* or *sting*, as a scorpion, comes from the notion of *burning*; since the scorpion injecting the poison with his sting, may be said to mark the skin as with a hot iron.

Niph. pass. of no. I, *to be burned, scorched*, with fire, Prov. 6, 28. Is. 43, 2.

כּוֹחַ *strength*, Dan. 11, 6, see כֹּחַ.

כְּוִיָּה f. *a burning, brand*, i. e. a part of the body burned, Ex. 21, 25. R. כָּוָה.

כּוֹכָב m. (for כַּכְבָּא, כַּיְכָב, then כֹּכָב. r. כָּבַב) constr. כּוֹכַב, כּוֹכְבֵי, *a star*, pr. a globule; Arab. كَوْكَبٌ. Chald. כּוֹכָבָא, Syr. ܟܘܟܒܐ, Eth. ኮከብ and ከዋክብ, id.—Gen. 1, 16. 37, 9. Job 3, 9. 9, 7. Ps. 8, 4. al. Am. 5, 26 כִּיּוּן כּוֹכַב אֱלֹהֵיכֶם, see in כִּיּוּן. Often spoken of as animated, see צָבָא; as pure Job 25, 5; as praising God. 38, 7; also as innumerable Gen. 15, 5. 22, 17. Ex. 32, 13. Deut. 1, 10. al.—Metaph. of an illustrious prince Num. 24, 17. So Arab. كوكب, see Camoos.

* כּוּל *to measure, to include* or *contain* in a measure, e. g. grain, as in Syr. Chald. and Arab. كال for كيل. In Kal only once. Is. 40, 12.

Pilp. כִּלְכֵּל 1. *to hold, to contain*, as a vessel, measure. 1 K. 8, 27 *to the heaven and the heaven of heavens cannot contain thee.* 2 Chr. 2, 5. 6, 18.

2. *to hold up, to sustain*, a) i. q. *to bear up, to endure*, to hold out, Mal. 3, 2. Prov. 18, 14. Jer. 20, 9. b) i. q. *to protect* any one Ps. 55, 23; *to maintain one's cause* before a tribunal Ps. 112, 5.

3. *to sustain, to nourish*, to furnish with the means of living, c. acc. Gen. 45, 11. 50, 21. 1 K. 4, 7. 17, 4. With two acc. Gen. 47, 12. 1 K. 18, 4. 13.

Polp. pass. כָּלְכַּל *to be furnished with provisions*, etc. 1 K. 20, 27.

Hiph. הֵכִיל 1. i. q. Pilp. no. 1. 1 K. 7, 26. 38. 8, 64. 2 Chr. 4, 5. Ez. 23, 32 מְרֻבָּה לְהָכִיל i. e. *containing much.*

2. i. q. Pilp. no. 2. a. Jer. 6, 11. 10, 10. Joel 2, 11. Am. 7, 10.

* כוּם obsol. root, Arab. كَامَ Conj. II, *to heap up*, كُومَةٌ a heap. This word belongs to the widely extended family of roots כם, גם, עם, אם, for which see under r. עָמַם.—Hence כִּימָה.

כּוּמָז m. (r. כָּמַז, after the form עוֹנֵב) *a globe, globule* of gold, perh. collect. *globules, drops*, or rather a string of gold drops like beads worn around the neck or arm by the Israelites in the desert, Ex. 35, 22. Num. 31, 50. Such are found solid in Arabia according to Diod. Sic. 3. 44 or 50. Strabo XVI. p. 777 Casaub. Thesaur. p. 692.

* כּוּן in Kal not used. pr. *to stand upright*; whence כֵּן upright, מָכוֹן place of standing, מְכוֹנָה base. Frequent in the kindred dialects in various forms and meanings: Chald. Pa. כַּוֵּן i. q. Heb. כּוֹנֵן to set up, to establish; Syr. ܐܬܟܝܢ to establish, to plant; Arab. كان to exist, to be; II, to cause to exist, to create.

Pil. כּוֹנֵן 1. *to set upright*, i. e. *to set, to place*, e. g. a throne Ps. 9, 8; espec. *to set up firmly, to establish*, a throne 2 Sam. 7, 13. 1 Chr. 17, 12. Ps. 48, 9. Metaph. Ps. 7, 10. 40, 3. 68, 10. 90, 17. 99, 4.—Also *to found*, as a city Ps. 107, 36. Hab. 2, 12; the earth Ps. 24, 2. 119, 90. Is. 45, 18; the heavens Prov. 3, 19

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2. *to form, to create*, as God creates man Deut. 32, 6. Ps. 119, 73; the moon and stars Ps. 8, 4. So *to form for oneself, to prepare*, sc. a people 2 Sam. 7, 24.—Here belongs Job 31, 15 וַיְכוֹנְנֵהוּ בָּרֶחֶם אֶחָד *and did (not) the same one form us in the womb?* for וַיְכוֹנְנֵנוּ, the first and second Nun coalescing into a double one, and ו being shortened to ו.

3. *to fit, to direct, to aim*, as arrows, Ps. 11, 2 כּוֹנְנוּ חִצָּם. 7, 13; with חִצִּים impl. Is. 51. 13; with עַל of the mark Ps. 21, 13.—Metaph. for כּוֹנֵן לֵב, i. q. *animum advertere, to apply one's mind*, with לְ Job 8, 8. Comp. in Hiph. no. 3. a, c.

Pol. כּוֹנֵן 1. Pass. of Pil. no. 1, *to be established*, metaph. Ps. 37, 23.

2. Pass. of Pil. no. 2, *to be formed, prepared*, Ez. 28, 13.

Hiph. הֵכִין 1. *to set up*, i. q. *to set, to place*, e. g. a seat Job 29, 7. Ps. 103, 19; a statue Is. 40, 20. Also *to found*, as the earth, the heavens, mountains, Ps. 65, 7. Prov. 8, 27. Jer. 10, 12. 51, 15. Inf. absol. הָכֵן and הָכֵן as adv. *firm, firmly*, Josh. 3, 17. 4, 3.—Hence a) *to constitute, to appoint* any one, Josh. 4, 4. 2 Chr. 2, 6. Jer. 51, 12. Job 28, 27. So *to set* or *constitute* as king 2 Sam. 5, 12. 1 Chr. 14, 2. 1 K. 2, 24. b) *to establish, to confirm*, e. g. the throne of a kingdom Is. 9, 6. 1 Chr. 22, 10; the kingdom of any one 1 Sam. 13, 13. 2 Sam. 7, 12. 1 Chr. 17, 11. 2 Chr. 17, 5; one's posterity Ps. 89, 5; the heart Ps. 10, 17. 89, 5. c) *to repair, to restore*, e. g. the temple 2 Chr. 35, 20; comp. 34, 10.

2. *to set right*, i. e. *to make ready, to prepare*, Gen. 43, 25; e. g. wood and stones for building 1 K. 5, 33; a sacrifice Zeph. 1, 7 comp. c. לְ Is. 14, 21; a way Deut. 19, 3; a net Ps. 57, 7; food Gen. 43, 16. Ex. 16. 5. Josh. 1, 11; the parts of a building 1 K. 6, 19. 2 Chr. 31, 11; a place for any thing, c. לְ Ex. 23, 20. 1 Chr. 15, 1. 3. 12. Ps. 68, 11; war, i. q. to fit out, to arm, Ez. 7, 14. 38, 7. Jer. 46, 14. Metaph. Job 15, 35.—Also *to prepare*, i. q. *to procure, to provide*, often with a dat. besides the acc. Num. 23, 1. 29. 1 Chr. 22. 5. 14; e. g. food Job 39, 3 [38, 41]. Ps. 78, 20. Prov. 6, 8. 30, 25; arms 2 Chr. 26, 14; garments Job 27, 16. 17; *to take care of* a work, *to transact* business, Prov. 24, 27. Of God, *to create, to prepare, to provide*, as fruits Ps. 65, 10; the rain 147, 8; the sun and light 74, 16.

3. *to set*, i. e. *to aim, to direct, to adjust*, e. g. weapons against, c. לְ Ps. 7, 14; one's face towards or gainst, c. אֶל Ez. 4. 3. 7. So God *directs* the steps of any one Prov. 16, 9. Ps. 119, 133; a man his own steps Jer. 10, 23; a man his ways 2 Chr. 27, 6. Prov. 21, 29. Spec. a) הֵכִין לֵב לְ *to set* or *fix the heart on* any thing, to apply the mind to do any thing; 2 Chr. 12, 14 *he had not applied his heart to seek the Lord.* 19, 3. 30, 19. Ezra 7, 10. With לֵב impl. 1 Chr. 28, 2. b) הֵכִין לֵב אֶל־יְהוָה *to set the heart upon Jehovah*, to apply the mind to the worship of God, 1 Sam. 7, 3; with לְ to idols 2 Chr. 20, 33. With אֶל־יְהוָה impl. Job 11, 13. Ps. 78, 8. c) הֵכִין ellipt. for הֵכִין לֵב *to apply the mind*, to give heed, 1 Sam. 23, 22. Judg. 12, 6. 2 Chr. 29, 36.

Hoph. הוּכַן 1. Pass. of Hiph. no. 1, *to be established*, as a throne Is. 16, 5.

2. Pass. of Hiph. no. 2, *to be made ready, prepared*, e. g. a funeral pile Is. 30, 33; a horse for battle Prov. 21, 31; mantlets Nah. 2, 6; *to be set in order, arranged*, Zech. 5, 11.

Niph. נָכוֹן pass. of Pilel and Hiphil.

1. *to be set up*, i. e. *to rise up*, e. g. the breasts as becoming round and full Ez. 16, 7; *to be made to stand, to stand*, Mic. 4, 1 et Is. 2, 2; *to be founded*, with בַּל *upon* any thing Judg. 16, 26; *to be established, confirmed*, as a kingdom 1 K. 2, 12. 45. 46. Hence i. q. *to stand firm*, e. g. a throne, kingdom, 2 Sam. 7, 16. 26. Ps. 25, 5. 29, 14 comp. 1 Sam. 20, 31; the world Ps. 93, 1; the moon 89, 38; of men i. q. *to flourish, to prosper*, Job 21, 8. Ps. 102, 29. 140, 12. Prov. 12. 3. 19. Ps. 101, 7 *he that telleth lies* לֹא יִכּוֹן לְנֶגֶד עֵינָי *shall not abide in my sight*, shall not prosper; parall. 'to dwell with.' So of the counsels of men Prov. 20, 18. 16, 3.—Peculiar is נְכוֹן חֲצוֹם *the fixedness (steadiness) of the day*, Prov. 4, 18, i. e. high noon, when the sun seems to stand immovable in the zenith, Gr. στασιμον ἡμαρ, σταθερὰ μεσημβρία, Ruhnken ad Timæum p. 236, Arab. نَاصِيَة النَّهَار Schult. ad Prov. l. c.—Trop. mostly in

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Part. נָכוֹן: a) *to be firm, steadfast, fixed;* Ps. 51, 12 רוּחַ נָכוֹן *a steadfast spirit*, a mind fixed in virtuous purpose. Ps. 78, 37. b) *to be firm, steadfast*, intrepid, full of hope and confidence; so the heart Ps. 57, 8. 108, 2. 112, 7. c) Of things, *to be firm, fixed, established;* Gen. 41, 32 נָכוֹן הַדָּבָר מֵעִם אֱלֹהִים *the thing is established from God*, is certainly decreed. Hence, *to be certain, sure*, Deut. 13, 15. 17, 4. Hos. 6, 3; and as subst. נָכוֹן *the certain*, i. q. *certainty*, אֶל־נָכוֹן *for certain, with certainty*, 1 Sam. 23, 23; adv. *certainly* 26, 4. d) *to be right, true;* Part. נָכוֹן *right, true*, Job 42, 7. 8. Ps. 5, 10, comp. 78, 37. e) *to be right, fit, proper*, Ex. 8, 22 [26].

2. *to be made ready, prepared*, e. g. a) Of business, *to be taken care of, transacted*, 2 Chr. 8, 16. 29, 35. 35, 10. 16. b) Of things, *to be prepared, to be ready for* any one, with לְ Neh. 8, 10. Prov. 19, 29. Job 18, 12 *destruction* נָכוֹן לְצַלְעוֹ *is ready at his side*, impends over him. 12, 5. 15, 23. But Ps. 38, 18 אֲנִי לְצָלַע נָכוֹן *I am ready to fall*, am near to ruin. c) Of persons, *to be prepared, ready*, Ez. 38, 7. Ex. 19, 11 (with an adjunct of time). v. 15. 34, 2. Josh. 8, 4. d) Intrans. or reflex. *to prepare* sc. oneself, Am. 4, 12.

Hithpal. הִתְכּוֹנֵן Prov. 24, 3, elsewhere הִכּוֹנֵן.

1. *to be established, to be made firm, strong*, Prov. 24, 3. Num. 21, 27. Is. 54, 14.

2. *to prepare oneself*, Ps. 59, 5.

Deriv. כֵּן, אָכֵן, כִּיּוּן, כִּיּוּן, מָכוֹן, מְכוֹנָה, מְכוּנָה, תְּכוּנָה, and the pr. names יָכִין, יְהוֹיָכִין, יְכָנְיָה, and

כּוּן *Chun*, pr. n. of a Syrian city, 1 Chr. 18, 8; which in the parallel passage 2 Sam. 8, 8, is called בֵּרֹתַי. Perh. the *Conna* mentioned in the Itin. Antonini p. 199 ed. Wesseling; situated between Laodicea of Lebanon and Heliopolis or Ba'albek.

כַּוָּן m. a kind of *cake, wafer*, offered in sacrifice. Jer. 7, 18. 44, 19. Sept. *καυών, χαυών, χαβών*, the Heb. word in Greek letters. R. כּוּן, Pi. כִּוֵּן, Chald. כַּוֵּן, to prepare.

כּוֹס f. plur. כֹּסוֹת Jer. 25, 15; for כֹּנֶס (r. כָּנַס) pr. a receptacle, vessel; as כִּיס for כֶּנֶס, אִישׁ for אֱנֶשׁ, בַּיִת for בַּנֶּת, חוֹחַ for חֹנַח; so Lebrecht.

1. *a cup*. Syr. ܟܳܣܳܐ, Chald. כּוֹסָא, כְּסָא, כּוֹזָא, Sam. ࠊࠅࠎ and ࠊࠄࠎ, Arab. كَاسٌ, كَأْسٌ, كَوْزٌ, a cup, cup of wine.—Gen. 40, 11. 13. 21. 2 Sam. 12, 3. Ps. 23, 5. al. Ps. 116, 13 כּוֹס־יְשׁוּעוֹת אֶשָּׂא *I will take the cup of deliverance*, i. e. I will pour out to Jehovah a cup of thanksgiving for his aid.—In the prophets Jehovah is often represented as pouring out for the nations a cup of intoxicating wine, כּוֹס הַתַּרְעֵלָה, in order that reeling they may rush into destruction: Jer. 25, 15 *take this wine-cup of wrath at my hand, and cause all the nations, to whom I send thee, to drink it;* 16 *and they shall drink and stagger and be mad, because of the sword that I will send among them.* Jer. 49, 12. 51, 7. Lam. 4, 21. Is. 51, 17. 22. Hab. 2, 16. Ez. 23, 31. 32. 33; comp. Rev. 17, 2. 4. For the same usage in Arabic poets, see Comm. on Is. 51, 17.—Further, *cup* is also put metaph. for *lot, portion*, and is so coupled with חֵלֶק portion, Ps. 11, 6. 16, 5; comp. Matt. 26, 39. 20, 22, also חֵלֶק no. 2. c. See on this metaphor as employed by Arabian writers, Comment. on Is. 51, 17, also on Matt. l. c. in Rosenm. Repertorium I. p. 130. Lond. Classical Journal no. LIII. p. 159.

2. A species of unclean bird, Lev. 11, 17. Deut. 14, 16; living among ruins. Ps. 102, 7. The ancient versions render it *an owl*, but against the etymology. Bochart more correctly, Hieroz. II. p. 267, understands *the pelican* or *cormorant*, so called from the receptacle or pouch under the throat, as Lat. *truo* from *trua*.

* 1. כּוּר a root, doubtful in the verb, but so far as can be gathered from the derivatives i. q. *to dig, to bore through, to pierce*, like the kindr. כָּרָה, אָכַר, קוּר, נָקַר. Arab. كَارَ to dig in the earth, also to prostrate; comp. Sanscr. *khur* to cleave, to cut. Hence מְכֵרָה, *μάχαιρα*, a sword, so called from its *piercing*, כָּר executioner; also מְכוּרָה, מְכוֹרָה, place where metals are dug, then 'native place.'

The verb itself is found by many in the vexed passage referred to the Messiah, in Ps. 22, 17, where David as if

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hard pressed by the troops of Saul exclaims: *for dogs do compass me about, the bands of evil-doers surround me,* כָּאֲרִי יָדַי וְרַגְלַי. Here the simplest interpretation seems to be that which preserves the ordinary sense of the words: *as lions* they gape upon *my hands and my feet*, i. e. they threaten to tear my limbs in pieces. The form כָּאֲרִי is pr. ὡς ὁ λέων, i. e. *as lions*, comp. Is. 38, 13; and the notion of surrounding, gaping upon, or the like, is then readily derived in this manner by zeugma from the preceding context.—Most of the ancient interpreters have taken כארי as a verb; and this is certainly possible, if we regard כָּאֲרִי as particip. Kal in the Chaldee manner (קוּם part. קָאֵם) and in the plural number for כָּאֲרִים, as מִנִּי Ps. 45, 9 for מִנִּים; although to find two grammatical forms of such extreme rarity combined in this one word, is at least remarkable; comp. Lehrg. p. 401, 523. In this way it would be rendered: a) *piercing my hands and my feet*, i. e. my enemies wound me with darts and weapons on every side. And it is hardly necessary to remark, that all this applies as completely as possible to David, to whom the Psalm is assigned in the inscription; and there is at least no necessity for understanding here directly Christ as affixed to the cross. A verb of *boring through*, in the sense of wounding, (comp. חָלַל and Arab. حَزَّ to pierce, to wound,) is aptly attributed to hostile weapons; and *the hands and feet* are put poetically for all the members and so for the whole body, comp. Hesiod Op. et D. 114. Sept. ὤρυξαν, which word is elsewhere used in Sept. for כָּרָה, נָקַר. Vulg. *foderunt*. Syr. ܦܪܥܘ. b) Aqu. Symm. in Hexapl. and Jerome in the reading *vinxerunt*, attribute to this word the sense of *binding*, which may also be defended on philological grounds, (and this Hengstenberg ought not to have denied, Christol. des A. T. I. p. 180.) comp. كَارَ I, V, to fold or bind around the turban, كَوْرٌ a wreath, turban. But this is far less suitable to the context. c) Finally Aqu. in the earlier edit. renders it ἤσχυναν *they disfigure*, stain with blood, etc. prob. assigning to the root כאר the signif. of Aram. כְּאַר and כְּעַר.—That כארי was commonly held to be a verb, is also shewn by the reading found in two Mss. viz. כארו (כָּאֲרוּ) for כָּרוּ.

* II כּוּר or כִּיר obsol. root, prob. i. q. גִּיר *to boil up*, and then *to cook*. Syr. ܐܬܟܘܪ to boil up, to be hot.—Hence כִּירַיִם frying-pan, כִּיּוֹר basin, and the two following.

כּוּר m. (r. כּוּר II) *a furnace*, for smelting metals, Ez. 22, 18. 20. 22. Prov. 17, 3. 27, 21. Metaph. Is. 48, 10 *I have tried thee in the furnace of affliction*. Deut. 4, 20 *and hath brought you forth out of the iron furnace of Egypt*. 1 K. 8, 51. Arab. كُور, Syr. ܟܘܪܐ, id.

כּוֹר i. q. כֹּר q. v.

כּוֹר עָשָׁן (smoking furnace) *Chorashan*, pr. n. of a city in the tribe of Simeon, 1 Sam. 30, 30; elsewhere עָשָׁן q. v.

כּוֹרֶשׁ Ezra 1, 1. 7. 8, also כֹּרֶשׁ, *Cyrus*, pr. n. of a king of the Persians, son of Cambyses and grandson of Astyages the Mede; Ezra 3, 7. 4, 3. 5. Is. 44, 28. 45, 1. 2 Chr. 36, 22. 23. Dan. 1, 21. 6, 29. 10, 1. The Greek writers affirm that this name in Persian signified *the sun*, Ctesias ap. Plut. Artax. Opp. T. I. p. 1012. Etym. M. Κόρος, κοῦρος, ἥλιος. Correctly, for it is the Pers. خور, Zend. *hvarĕ* sun, gen. *hûrô*; comp. Sanscr. *sûra*, *sûri*, and the more frequent *sûrya*. The ־ֶשׁ is merely an ending, as in דַּרְיָוֶשׁ q. v. [This signification is doubted by Lassen, but without suggesting another; see Zeitschr. f. d. Morgenl. VI. pp. 152, 154.—R.

כּוּשׁ *Cush*, pr. n. 1. Of persons: a) A son of Ham, and father of Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod, Gen. 10, 6. 7. 8. 1 Chr. 1, 8–10. b) A Benjamite of the court of Saul, Ps. 7, 1.

2. As the name of a country or region, *Cush* was of wide extent, and variously employed. Of the descendants of Cush (Gen. 10, 6–8, see no. 1. a), Nimrod peopled Mesopotamia and Assyria; Raa-

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mah and his sons Sheba and Dedan had their seats in eastern and southeastern Arabia (see these articles); while at least Seba and Sabtah are properly referred to Ethiopia. Hence the posterity of Cush, *the Cushites*, occupied the immense region stretching from Assyria in the N. E. through eastern Arabia into Africa; carrying with them into the latter country a branch of the Semitic language, viz. the Ethiopic, which stands in the closest affinity with the old Himyaritic dialect of eastern Arabia. The name *Cush*, *Cushites*, appears not to have been used of the posterity of Nimrod or their country in the north; though some find such an application of it in Gen. 2, 13; see גִּיחוֹן. But these names were evidently applied to the descendants of Cush both in Arabia and Africa; and as a country *Cush* is therefore twofold:

a) As denoting *Eastern Arabia*, in which were situated the descendants and territories of Raamah, Sheba, and Dedan; Gen. 10, 7. 1 Chr. 1, 9. All these, as merchants trading with Tyre, are expressly coupled with Arabia, Ez. 27, 20. 21. 22. In 2 Chr. 21, 16 the Arabians are said to be עַל־יַד כּוּשִׁים *at the side of the Cushites*. When the Israelites were at Hazeroth, in or near the territory of the Midianites, Moses had married a *Cushite* woman, prob. from eastern Arabia, Num. 12, 1. In Hab. 3, 7 the prophet sees the tents of *Cushan* (Cush) and of Midian agitated, i. e. the nomadic tribes of both eastern and western Arabia troubled at the advance of Israel. In Is. 11, 11 Cush is perh. doubtful, being mentioned between Egypt on the one hand, and Elam and Shinar, Persia and Babylonia, on the other. Perh. Job 28, 19; see פִּטְדָה. See Ritter's Erdkunde, Th. XII. p. 56. Berl. 1846. Rosenm. Bibl. Geogr. III. p. 154 sq.

b) Put for *Ethiopia*, (fem. Ps. 68, 32,) in part surrounded by the upper Nile, and therefore understood by ancient intpp. in Gen. 2, 13, see in גִּיחוֹן and comp. Is. 18, 1. Zeph. 3, 10; inhabited by a people of dark colour Jer. 13, 23; opulent Is. 43, 3. 45, 14; situated on the south of Egypt Ez. 29, 10; and therefore often mentioned with Egypt Nah. 3, 9. Ez. 30, 4. 5. 9. Ps. 68, 32; with the Libyans 2 Chr. 12, 3. 16, 8; with Phut Jer. 46, 9. Ez. 38, 5; as the extreme western limit of Xerxes' empire Esth. 1, 1. 8, 9; also Ps. 77, 4.—Sept. *Αἰθιοπία, Αἰθίοπες*, Vulg. *Æthiopia, Æthiopes*; Chald. and Syr. retain כּוּשׁ, ܟܘܫ. Josephus explains the ancient name; Ant. 1. 6. 2 *Χοῦσον μὲν οὐδὲν ἔβλαψεν ὁ χρόνος, Αἰθίοπες γάρ κ. τ. λ.* The name *Kush* for Ethiopia is also found upon the hieroglyphic monuments of Egypt; Champollion Gramm. Egypt. p. 150, 151. See more in Thesaur. p. 673.

Note. In the Thesaurus, art. כּוּשׁ, p. 673, the author strenuously maintains, in opposition to Bochart, Walton, and Vitringa, that the name *Cush*, *Cushites*, is applied only to Ethiopia in Africa. In the art. רַעְמָה, Thes. p. 1297, written some years later, he admits that this tribe (Raamah), as also Dedan and Sheba, were Cushites, and dwelt in Arabia.—R. for the whole article.

כּוּשִׁי m. 1. *a Cushite*, gentile n. from כּוּשׁ no. 2. a) Spoken of a native of eastern Arabia, plur. 2 Chr. 21, 16. Fem. כּוּשִׁית Num. 12, 1; see in כּוּשׁ no. 2. a. b) i. q. *an Ethiopian*, see כּוּשׁ no. 2. b. Jer. 13, 23. 38, 7. 10. 12. 2 Chr. 14, 8. Plur. כּוּשִׁים 2 Chr. 14, 11. 12. 16, 8. Dan. 11, 43; also כּוּשִׁיִּים Am. 9, 7.—R.

2. *Cushi*, pr. n. of the father of the prophet Zephaniah, Zeph. 1, 1.

כּוּשָׁן *Cushan*, i. e. eastern Arabia, i. q. כּוּשׁ no. 2. a, where see. Hab. 3, 7. —R.

כּוּשַׁן רִשְׁעָתַיִם *Chushan-rishathaim*, pr. n. of a king of Mesopotamia, Judg. 3, 8. 10.

כּוּשָׁרָה f. (r. כָּשַׁר no. 2) *prosperity*, plur. Ps. 68, 7. Syr. ܟܫܪܐ, ܟܫܪܬܐ, id.

כּוּת 2 K. 17, 30, and כּוּתָה v. 24, pr. n. *Cuth* or *Cuthah*, the land of the Cuthites, who with others were brought by the king of Assyria into the desolated kingdom of Israel, and there amalgamated with the ancient inhabitants into the Samaritan people; whence the latter are called by the Chaldee writers and Talmudists כּוּתִים. Nothing certain is known of the site of this country; Jo-

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sephus places it in Persia, which is not improbable, Ant. 9. 14. 3; others seek it in Phenicia, because the Samaritans themselves professed to be of Sidonian origin, Jos. Ant. 11. 8. 6. ib. 12. 5. 5. See Michaelis Spicileg. P. I. p. 104 sq.

* כָּזַב, in Kal only part. כֹּזֵב Ps. 116, 11; more usual in

PIEL כִּזֵּב *to lie, to speak falsehood;* Chald. כְּדַב, Syr. ܟܕܰܒ, Arab. كَذَبَ, id. The primary idea lies perhaps in *breaking* and *cutting*, so that כָּזַב may be a softened form from קָצַב; and then this idea is transferred to falsehood and fraud; comp. בָּצַע.—Mic. 2, 11. Job 6, 28. 34, 6. Prov. 14, 5. With לְ *to lie unto* any one, *to deceive* him, Ez. 13, 19. Ps. 78, 36. 89, 36 *shall I then lie unto David?* i. e. break my faith, comp. Num. 23, 19; with בְּ id. 2 K. 4, 16. Metaph. Hab. 2, 3; so of waters which dry up and thus *deceive* the hope of the traveller Is. 58. 11, see אַכְזָב. Comp. Lat. 'spem mentita seges' Hor. Ep. 1. 7. 87; 'fundus mendax' Carm. 3. 1. 30.

HIPH. *to make lie*, i. e. *to give the lie*, to convict of lying, Job 24, 25.

NIPH. pass. of Hiph. *to be proved false, fallacious*, Job 41, 1 [9]. Prov. 30, 6.

Deriv. כָּזָב—כְּזִיב, also אַכְזָב, אַכְזִיב.

כָּזָב m. *a lie, falsehood.* Is. 28, 15. 17. קֶסֶם כָּזָב *lying divination* Ez. 13, 6; קָסַם כָּזָב *to divine lies* Ez. 13, 7. 21, 34 [29]. 22, 28. חִפְּרַח כְּזָבִים *to utter lies*, to speak falsehood. Prov. 6, 19. 14, 5. 25. 19, 5. 9. Also *deceit, fraud, guile;* Dan. 11, 27 דִּבֶּר כָּזָב. Ps. 5, 7. 58, 4. Prov. 19, 22 אִישׁ כָּזָב *a man of falsehood*, a liar, deceiver. 23, 3 לֶחֶם כְּזָבִים *deceitful food*, spoken of the banquet of a prince, which allures his guests into danger.—Concr. *liars, deceivers*, deluding with false hope, e. g. idols Ps. 40, 5. Am. 2, 4.

כָּזְבָא (lying, false) *Cozeba*, pr. n. of a place 1 Chr. 4, 22; prob. the same with כְּזִיב and אַכְזִיב b.

כָּזְבִּי (lying, false, r. כָּזַב) *Cozbi*, pr. n. of the daughter of a Midianitish prince, Num. 25, 15. 18.

כְּזִיב (lying, false) *Chezib*, pr. n. of a place in the tribe of Judah Gen. 38, 5; prob. i. q. אַכְזִיב b.

* כָּזַר obsol. root, kindr. with Arab. كَسَرَ (there being no Arabic root كزر) *to break with violence, to rout an enemy;* in Heb. transferred to the idea of *violence* in general.—Hence אַכְזָר, אַכְזָרִי, אַכְזָרִיּוּת.

כֹּחַ m. once כּוֹחַ Dan. 11, 6, c. suff. כֹּחִי. R. כָּחַח q. v.

1. *strength, might, power*, both to act and to endure, Job 6, 11. 12; spoken of men, as of military prowess Judg. 16, 5 9. 19. Hab. 1, 11. Is. 63, 1; vital strength Ps. 22, 16. 31, 11. 38, 11; might and energy in business Gen. 31, 6. Is. 49, 4; virile strength, and poet. for its fruit, the first-born son, Gen. 49, 3; also of animals Job 40, 16. Dan. 8, 7. Spoken of the power and might of God, Jer. 10, 12 עֹשֶׂה אֶרֶץ בְּכֹחוֹ. Num. 14, 17. Job 23, 6. 24. 22. 37, 23. Ps 65, 7.—(הָיָה) יֵשׁ כֹּחַ בְּ *there is strength, power, in* any one, he has power, 2 Chr. 25, 8. 1 Sam. 28, 20, comp. 1 K. 19, 8; c. inf. et לְ *to have power to do* any thing, i. q. to be able, I can, 1 Sam. 30, 4 *until* אֵין בָּהֶם כֹּחַ לִבְכּוֹת *they had no power to weep*, could weep no more. 2 Chr. 20, 12. 25, 8. Dan. 8, 7. 11, 15. Is. 50, 2.—Sometimes it is put in the genit. after substantives and adjectives; as אֲבִיר כֹּחַ *mighty in strength* Job 9, 4. Is. 40, 26; שַׁגְיָא כֹחַ Job 37, 23; גִּבּוֹרֵי כֹחַ Ps. 103, 20; לַאֲשֶׁר לֹא כֹחַ for לְלֹא כֹחַ Job 26, 2. —Further: a) In a bad sense, *violence*. Ecc. 4, 1. b) Trop. *ability*, i. e. *wealth, riches*, comp. חַיִל, Job 6, 22. 36, 19. Prov. 5, 10. Hos. 7, 9. c) *strength* of the earth, its *fruits, produce*, brought forth by its vivifying power, Gen. 4, 12 Job 31, 39.

2. A species of large *lizard*, prob. so called from its strength, Lev. 11, 30. Sept. and Jerome *the chamelion;* Arab. Vers. حردون the land crocodile, or a species of it. [Not improb. as Bochart supposes (Hieroz. I. p. 1069), Arab. الورل *the waral* (vulg. *waran*), a species of lizard several feet in length. *lacerta Nilotica*, found occasionally in Palestine; see Bibl. Res. in Palest. II. p. 253.—R.

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* כָּחַד in Kal not used, prob. like כָּחַשׁ and כָּחַל having the signif. *to cover, to hide;* which then passed over partly to the idea of *denying, deceiving, lying*, as in כָּחַשׁ, כָּחַד; and partly to that of *besmearing, painting*, as in כָּחַל. The order of derivation is כָּחַשׁ, כָּחַד, כָּחַל; comp. medius, milieu. Eth. ክሐደ to deny, to apostatize; Arab. كَفَرَ to deny.

Piel כִּחֵד, *to hide, to conceal*, with acc. and מִן of pers. Jer. 38, 14. 2 Sam. 14, 18; acc. impl. Josh. 7, 19. 1 Sam. 3, 17. 18. Jer. 50, 2; different is מִן in Job 15, 18. With כִּי Gen. 47, 18. By litotes, לֹא כִחֵד *not to hide* is for *to speak out openly, to proclaim.* Job 27, 11. Ps. 40, 11. 78, 4. Is. 3, 9; contra, *not to hide* what is true, i. q. *not to deny*, Job 6, 10; comp. כִּחֵשׁ.

Hiph. הִכְחִיד 1. *to hide*, Job 20, 12.

2. *to destroy, to cut off*, pr. to make disappear, Gr. ἀφανίζειν, e. g. men Ex. 23, 23. 2 Chr. 32, 21. Zech. 11, 8; with מִן 1 K. 13, 34. Ps. 83, 5.

Niph. 1. Pass. of Piel, *to be hidden, concealed*, with מִן *from* any one, 2 Sam. 18, 13. Ps. 69, 6. 139, 15. Hos. 5, 3.

2. Pass. of Hiph. no. 2, *to be destroyed, to be cut off*, Job 4, 7. 15, 28. 22, 20. Zech. 11, 9. 16; מִן הָאָרֶץ Ex. 9, 15.

כַּחֲדָה Chald. see in Chald. חַד p. 296.

* כָּהַח obsol. root, prob. i. q. Syr. ܟܗܰ *to pant*, Germ. *keuchen*. comp. the similar onomatopoetic roots נָפַח, אָנַח; then *to exert oneself, one's strength*, etc. Hence כֹּחַ *strength, power*. The Arab. كَاحَ to prevail in battle, is apparently secondary, and derived from the Heb. כֹּחַ.

* כָּחַל ἅπ. λεγόμ. i. q. Arab. كَحَلَ, *to paint* the eyes with stibium, Ez. 23, 40; comp. 2 K. 9, 30. Jer. 4, 30. The primary idea is that of *covering, besmearing;* see in כָּחַד. Chald. Syr. Arab. Ethiop. id.—The paint of the Hebrew women, called פּוּךְ q. v. Gr. στίμμι, στίβιον, was a powder producing a black colour, commonly prepared from antimony or from lead ore and zinc, which they mixed with water, and spread by means of a needle or probe of silver or ivory upon the borders of the eye-lids; so that the white of the eye might appear still whiter by being surrounded with a black margin. See Böttiger's Sabina p. 22, 48. Hartmann's Hebräerin II. p. 149. sq. III. p. 198 sq.

* כָּחַשׁ 1. pr. *to lie, to speak lies*, see Piel. For the primary idea see in kindr. כָּחַד.

2. Trop. *to fail, to waste away*, e. g. the body, Ps. 109, 24 בָּשָׂרִי כָחַשׁ מִשָּׁמֶן *my flesh faileth from fatness*, i. e. is without fatness, pines away. Comp. כָּחַשׁ, also Piel no. 3.

Piel כִּחֵשׁ 1. *to deny* what is true, Gen. 18, 15. Josh. 7, 11. With בְּ of pers. *to deny* any one, as if not knowing him, Job 8, 18; hence כִּחֵשׁ יְהוָה *to deny Jehovah* Is. 59, 13. Jer. 5, 12. Josh. 24, 27; לְ id. Job 31, 28; absol. id. Prov. 30, 9. With בְּ of pers. and בְּ of thing, *to lie* or *deny to* any one *as to* any thing, Lev. 5, 21 [6, 2].

2. *to lie*, to speak falsehood, Lev. 19, 11. Hos. 4, 2. With לְ 1 K. 13, 18 כִּחֵשׁ לוֹ *he lied unto him.*

3. *to deceive* or *disappoint* hope, expectation; hence i. q. *to fail*, spoken of the products of the earth, Hos. 9, 2. Hab. 3, 17. Comp. in גָּזַב Pi.

4. *to feign, to flatter, to fawn upon*, chiefly of the vanquished, who profess devotedness and love towards their victors, c. לְ Ps. 18, 45. 66, 3. 81, 16.

Niph. Deut. 33, 29, and Hithp. 2 Sam. 22, 45, c. לְ; i. q. Pi. no. 4.

Deriv. the two following.

כַּחַשׁ 1. *a lie, deceit*, Nah. 3, 1. Hos. 10, 13. 12, 1. Ps. 59, 13.

2. *a pining away, leanness*, Job 16, 8.

כָּחֹשׁ m. adj. *lying, false*, e. g. children who deny their father, Is. 30, 9. R. כָּחַשׁ.

* I. כִּי a primitive particle. A) Pr. a Pron. relat. i. q. אֲשֶׁר, although in this its primary sense it is extremely rare and therefore uncertain in the Hebrew writings. The use of this ancient and primitive word is also widely spread in the Indo-European tongues: comp. Sanscr. relat. *yas, yâ, yat*, (softened for *qas, qâ, qat.*) Lat. *qui, quæ, quod;* Pers. كه, poet. كى, and even Chinese *khè* he, and *tshè* who. Correlative to these are

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demonstr. חִיא, هي, Gr. ἵ, ἵς, Lat. *is*, see Buttm. Ausf. Sprachl. I. p. 290; demonstr. and relat. דִּי, ذي, comp. Germ. *die;* interrog. מִי, מָה, *τί-ς, τί.* By dropping also the initial palatal from the fuller and antique form *qui*, there has arisen the Pers. and Zab. وى, וי, Germ. *wie.*—The most certain example of the relat. use, is prob. Gen. 3, 19 *till thou return unto the ground* כִּי מִמֶּנָּה לֻקַּחְתָּ *from which* (whence) thou *wast taken*, Sept. ἐξ ἧς ἐλήφθης, and so also Onk. Syr. Saad. The same idea is expressed in v. 23 by אֲשֶׁר לֻקַּח מִשָּׁם. Causal it can hardly be in these words; since the cause is immediately subjoined: כִּי עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב. Soo too in Gen. 4, 25 כִּי הֲרָגוֹ קַיִן, Vulg. *quem occidit Cain*, Sept. ὃν ἀπέκτεινε Κάϊν, and so Onk. Syr. since nothing could well be feebler than the expression, '*for* Cain slew him.' The same ancient usage is again revived in Is. 54, 6 *the Lord calleth thee as a wife of youth* כִּי תִמָּאֵס *who hast been rejected*, Sept. μεμισημένην, Vulg. *abjectam*, Chald. *quæ abjecta eras.* Is. 57, 20 *the wicked are like the troubled sea* כִּי הַשְׁקֵט לֹא יוּכַל *which cannot rest*, Vulg. *quod quiescere non potest.* Other examples which may be referred to this usage, are Prov. 30, 23. Deut. 14. 29. Ps. 90, 4. Further, the LXX take כִּי as a relative in כִּי עַל־כֵּן, translating עַל־כֵּן ἕνεκα τούτου, and כִּי עַל־כֵּן οὗ ἕνεκεν. Of the primary pronominal power of this word no one can well doubt, who considers the analogy of other languages, and compares the twofold use of אֲשֶׁר as relat. and conjunction.

B) As a relative Conjunction, like אֲשֶׁר, Gr. ὅτι, (whence *uti, ut,*) Lat. *quod*, Fr. *que.*

1. *that*, (which also is a relat. pron.) before dependent clauses following an active verb and standing in the place of an accusative, as elsewhere אֲשֶׁר and fully אֵת אֲשֶׁר, see אֲשֶׁר B. 1. Gen. 1, 10 וַיַּרְא אֱלֹהִים כִּי טוֹב pr. *and God saw* this, *that it was good.* Job 9, 2 יָדַעְתִּי כִּי כֵן *I know that* it is *so.* So after verbs of seeing Gen. 1, 4. 10. 12. 3, 6; of hearing Gen. 14, 14. 29, 33. 39, 15; of knowing Gen. 22, 12. 24, 14. 42, 33; of pointing out Gen. 3, 11. 12, 18. Ps. 50, 6. 92, 16; of demanding Is. 1, 12; of believing Ex. 4, 5. Job 9, 16; of remembering Job 7, 7. 10, 9; of forgetting Job 39, 15. Repeated, כִּי—וְכִי Gen. 29, 12.—In formulas with a verb (or verbal) *intransitive*, the dependent clause with כִּי is to be regarded as in the nominative, e. g. טוֹב כִּי it is *good that*, comp. Gen. 2, 18. —Here also belong the following uses of כִּי, viz.

a) After formulas of swearing, as חַי יְהוָֹה כִּי *by the life of Jehovah* (I swear) *that*, 1 Sam. 20, 3. 25, 34. 26, 16. 29, 6. חַי הָאֱלֹהִים 2 Sam. 2, 27; חַי אֵל Job 27, 2; חַי אָנִי Is. 49, 18; כֹּה יַעֲשֶׂה לִי אֱלֹהִים וְכֹה יוֹסִיף 1 Sam. 14, 44. 2 Sam. 3, 9. 19, 2. 1 K. 2, 23; see in כֹּה no. 1. Hence, by an ellipsis of a like formula, כִּי is put affirmatively even at the beginning of an oracle, Is. 15, 1.

b) Where כִּי is put before a clause or words directly quoted, like Gr. ὅτι, Syr. ܕ, for which last see a host of examples in Agrelli Otiola Syr. p. 19. Gen. 29, 33 וַתֹּאמֶר כִּי שָׁמַע יְיָ *and she said, Jehovah hath heard*, pr. and she said *that* Jehovah hath heard. Ex. 3, 12. 1 K. 11, 22. Ruth 1, 10. 1 Sam. 10, 19. al.

c) Subjoined to adverbs and interjections which have the force of a whole clause, e. g. Job 12, 2 אָמְנָם כִּי אַתֶּם עָם *no doubt that ye are the people.* So הִנֵּה כִּי *behold that*, i. q. the simple הִנֵּה, Ps. 128, 4; הֲלוֹא כִּי id. 1 Sam. 10, 1; אַף כִּי *thereto that*, see אַף; אֶפֶס כִּי *only that*, see אֶפֶס; in all which phrases כִּי can be omitted in rendering.

d) הֲכִי *is it so that?* is it the case that? Fr. *est-ce que?* for *whether? num?* Job 6, 22 הֲכִי אָמַרְתִּי *is it that I said?* did I say? 2 Sam. 9, 1. So also where an affirmative answer is expected (comp. הֲ no. 1. b), *is it not* the case that? Fr. *n'est-ce pas que?* i. q. *nonne?* Gen. 27, 36. 29, 15. 2 Sam. 23, 19; comp. 1 Chr. 11, 21.

2. As a relative *causal* particle, ὅτι, *quod*, viz.

a) As marking the *cause* and *reason* of any thing, *because, since;* so where the causal clause precedes, as Gen. 3, 14 *because thou hast done this, cursed art thou*, etc. v. 17 *because thou hast*

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hearkened unto thy wife, ... cursed is the ground, etc. So where it follows, which is far more common; Gen. 2, 3 *and God blessed the seventh day.... because* (כִּי) *in it he had rested*, etc. Lam. 3, 28 *he sitteth alone and silent* כִּי נָטַל עָלָיו *because* God *hath laid it upon him*. Ps. 22, 9. Where the causal clause is thus put last, כִּי may often be rendered by a demonstrative causal particle, *for*, Gr. γάρ, e. g. Ps. 6, 3 *heal me, Jehovah*, כִּי נִבְהֲלוּ עֲצָמַי *for my bones tremble greatly*. 10, 14. 25, 16. Is. 2, 3. 6. 22. 3, 1. 10. 11. Gen. 5, 24. 30, 13. 41, 49. al. sæpiss.—Almost always כִּי stands at the beginning of its clause; very rarely it is inserted after one or more words, like Lat. *enim*, Ps. 118, 10. 128, 2; so too Gen. 18, 20.

Where two or more causal clauses follow each other, כִּי is repeated, as כִּי—וְכִי, כִּי—כִּי, *because—and because*, or *for—and*. Of such examples there are several classes: α) Where more than one cause of a thing is assigned, as Is. 6, 5 *wo is me! for* (כִּי) *I am undone*, כִּי אִישׁ טְמֵא שְׂפָתַיִם אָנֹכִי.... כִּי אֶת הַמֶּלֶךְ יְיָ צְבָאוֹת רָאוּ עֵינַי *because I am a man of unclean lips*.... and *because mine eyes have seen the king Jehovah of hosts*, i. e. because I, a man of unclean lips have beheld the Deity. Ps. 22, 12. β) Where the clauses are either less closely connected, as Is. 9, 3. 4. 5. 15, 6. 8. 9. 28, 19. 20. 21. Job 3, 24. 25. 8, 9 (comp. γάρ—γάρ Matt. 6, 32. 18, 10. 11. 24. 27. 28); or one is, so to speak, continuative of the other, as Gen. 33, 11 *for* (כִּי) *God hath dealt graciously with me, and* (וְכִי) *I have all things*. Job 38, 20. Is. 65, 16. γ) When the latter clause depends on the former; Gen. 26, 7 *for* (כִּי) *he feared to say, she is my wife, lest the men of the place should slay* him; *because* (כִּי) *she was fair*. 43, 32. 47, 20.—To the first class (α) belongs also the ironical passage 1 K. 18, 27 *cry aloud* כִּי אֱלֹהִים הוּא כִּי שִׂיחַ וְכִי שִׂיג לוֹ וְכִי דֶרֶךְ לוֹ *for he is a god, and he is meditating, or has gone aside, or has gone out*, etc. the וְ in וְכִי, וְכִי, being here evidently disjunctive; see in וְ no. 1. i. p. 266.

Sometimes the causal power of כִּי is not at once obvious, where yet on considering the connection of the sentences it is found really to exist. E. g. Job 5, 22 *at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid;* 23 *for* (כִּי) *with the stones of the field shalt thou be in league, and the beasts of the field shall be at peace with thee*, i. e. thou shalt fear nothing, *because* thy field shall be fertile, not covered with stones nor infested with wild beasts. Is. 5, 10 *for* (כִּי) *ten acres of vineyard shall yield one bath, and the seed of an omer* (ten ephahs) *shall yield one ephah;* where the prophet had just said, *many houses shall be desolate, without inhabitant*, sc. *because* of the impending sterility of the fields. Is. 7, 21 *in that day a man shall keep a heifer and a couple of sheep*, 22.... כִּי חֶמְאָה וּדְבַשׁ יֹאכֵל כָּל־הַנּוֹתָר וגו׳ *for curds and honey shall every one eat*, etc. i. e. those who remain in the desolated land, for want of fruits and wine, shall live only on curdled milk and honey, and *therefore* turn their attention to the keeping of cattle and flocks. Comp. Is. 17, 3 sq. 30, 9. In other examples כִּי refers not to the words next preceding, but to others more remote, as Is. 7, 14 *therefore the Lord himself will give thee a sign: Behold, a virgin shall conceive*.... 16 *for* (כִּי) *before the child shall know*, etc. i. e. in this very thing, contained in v. 16, consists the sign and prophecy which Jehovah will give; comp. 8, 4. Is. 10, 25 *fear not*.... 26 *for yet a very little while and the punishment shall cease*. Josh. 5, 5. 14. 12. 17, 18. Ps. 45, 11. 12. Comp. for the like use of the particle γάρ, Herm. ac Viger. p. 846; and for *enim*, Ramshorn's Lat. Gram. § 119. 1. With these particles כִּי has also this further in common, that it is put where one appeals to a thing as known to all, as matter of common notoriety, *for surely, for certainly, of course*, e. g. Job 5, 6 כִּי לֹא יֵצֵא מֵעָפָר אָוֶן *for surely affliction cometh not forth from the dust*. Is. 32, 6. 13. So ironically, Prov. 30, 4 *what is his name and what his son's name?* כִּי תֵדָע *for thou knowest* it of course. Job 38, 5. 1 K. 18, 27, see end of preced. paragr.

Finally, to this causal signification belong the following uses of כִּי: αα) After verbs implying an affection of the

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mind, as marking the cause of that affection; e. g. of rejoicing Is. 14, 29. Ps. 58, 11. 105, 38. 107, 30; of being angry Gen. 31, 35. 45, 5; of fearing Gen. 43, 18. Ps. 49, 17; of respecting Gen. 6, 6. 7. ββ) As introducing an explanation, or the application of a parable, etc. *for, for indeed*, Lat. *atqui*, Is. 5, 7. Job 6, 21.

b) As marking consecution, result, effect, i. e. the *cause* or reason why a thing is or will be so and so, i. q. *that, so that, so as that*; comp. Gr. τί γέγονεν ὅτι. Gen. 20, 9 *what have I sinned against thee, that* (כִּי) *thou hast brought on me .... a great sin?* 40, 15 *here also I have done nothing, that* (כִּי) *they should put me into the dungeon.* Is. 36, 5 *now on whom dost thou trust, that* (כִּי) *thou hast rebelled against me?* Ps. 8, 5 *what is man, that* (כִּי) *thou art mindful of him?* comp. Ex. 3, 11. Is. 29, 16 *shall the potter be accounted as the clay, that* (כִּי) *the work shall say of the workman, He made me not?* Hos. 1, 6; also Gen. 20, 10. Ps. 44, 19. 20. 2 K. 8, 13. Job 6, 11. 10, 5. 6. 15, 14. 21, 15. al.

3. From the preceding causal power is derived the use of כִּי in various *adversative* constructions. E. g.

a) Preceded by a negative it is i. q. *but*, Lat. *sed*, Germ. *sondern*. 1 K. 21, 15 *Naboth is not alive* לֹא כִי מֵת *but dead*; pr. *for* he is dead. Gen. 24, 3 *thou shalt not take a wife for my son of the daughters of the Canaanites* .... 4 כִּי אֶל־ אַרְצִי ... תֵּלֵךְ *but thou shalt go unto my country*, etc. In v. 38 in the same context we find אִם־לֹא. Gen. 45, 8 *it is not you who sent me hither, but* (כִּי) *God*, pr. *for God* sent me. Gen. 19, 2 לֹא כִי *nay! but we will abide all night in the street.* Gen. 3, 4. 5. 17, 15. Ex. 1, 19. Josh. 17, 18. 2 Chr. 20, 15. Ps. 44. 8. Is. 7, 8. 65. 6. Dan. 9, 18. al. See below in כִּי אִם B. 1. Once for כִּי אִם B. 2. 1 Sam. 27, 1 *nothing is well for me,* כִּי אִמָּלֵט *unless that I flee*, except I flee; Sept. ἐὰν μή.

b) Similar to this is the use of כִּי in passages where a preceding negative is not directly expressed, but yet a negative force lies in the sentence itself; e. g. where in Latin the full construction would be, '(minime vero) *sed*,' also simply *enim*, as in Cicero Tusc. 2. 24: "num tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem *enim* patriam Lacedæmoniis relinquebat, quam acceperat servientem," for: Minime vero, nam —; Germ. *nein sondern*; Engl. *nay but; nay for; but no, for*; etc. Job 31, 17 *have I then eaten my morsel alone, and the orphan hath not eaten thereof?* 18 *Nay but* (כִּי) *from my youth he grew up with me as a father.* Mic. 6, 3 *what injury have I done to thee?* 4 *None, for* (but) *I brought thee up out of Egypt*, etc. Ps. 44, 21 sq. *if we had forgotten God .... would not God have searched it out?* 24 *But no* (כִּי), *for thy sake are we slaughtered.* Job 14, 13 *Oh that thou wouldest hide me in Sheol .... until thy wrath be past* (and afterwards recal me to life, though I know this cannot be!) 16 כִּי עַתָּה צְעָדַי תִּסְפֹּר *but no!* instead of this *thou numberest my steps*; so far from dealing kindly with me, thou even liest in wait as it were against me. Ps. 49, 11. 130, 2. 2 Sam. 19, 23. Is. 49, 24. 25.

c) Rarely where no negative precedes, like ἀλλὰ γάρ, *but truly, but yet, yet, nevertheless*; comp. כִּי אִם B. 3. Is. 28, 28 *bread-corn is beaten out,* כִּי לֹא לָנֶצַח אָדוֹשׁ יְדוּשֶׁנּוּ *but yet one does not thresh it always*; see in דָּקַק no. 1. Is. 8, 23 כִּי לֹא מוּעָף לָאֲשֶׁר מוּצַק לָהּ *nevertheless the darkness* shall *not abide where* now *distress* is. Job 23, 10.

4. As a particle of *time*, like אֲשֶׁר B. 5; pr. at *which time, what time, when*. With a præt. Ps. 32, 3 כִּי חָרְשׁוּ בָלוּ עֲצָמַי *when* (while) *I kept silent, my bones wasted away.* Judg. 2, 18. Ez. 3, 19. Job 7, 13. Oftener with a fut. Gen. 4, 12 כִּי תַעֲבֹד אֶת־הָאֲדָמָה *when thou tillest the ground, it shall not henceforth yield unto thee her strength.* 24. 41. Is. 43, 2. Jer. 2, 26. 1 K. 8, 44. Job 27, 8. 9; and so with fut. as pres. Job 22, 2 *is a man profitable unto God, when as a wise man he is profitable to himself?* Ps. 8, 4 *when I consider thy heavens*, etc. Job 4, 5. Ps. 11, 3. Is. 1, 12. Lev. 21, 9. al. With a participle Jer. 44, 19. So too without a verb, Hos. 11, 1 כִּי נַעַר יִשְׂרָאֵל *when Israel* was *a child.* Job 39, 24. Very freq. in the construction וַיְהִי כִּי, וְהָיָה כִּי *and it came to pass, when*, etc.

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Gen. 6, 1 *and it came to pass when* (וַיְהִי כִּי) *men began to multiply*, etc. Sept. καὶ ἐγένετο ἡνίκα κ. τ. λ. 2 Sam. 7, 1. 19, 26. al. sæp. Ex. 1, 10 *and it come to pass when* (וְהָיָה כִּי) *there falleth out*, etc. Judg. 21, 22. 1 Sam. 10, 7. Is. 16, 12. Jer. 5, 19. 15, 2. See in הָיָה no. 1. p. 249.—Sometimes this use approaches near to a conditional power (comp. אֲשֶׁר B. 4) as in Engl. *when* for *if*; so with a præt. Ex. 20, 25; or with a fut. 2 K. 4, 29 *when* (*if*) *thou meetest any man, salute him not.* Gen. 46, 33 where Sept. ἐάν. Ex. 7, 9. Deut. 14, 24. Josh. 20, 5. At other times, a strict distinction is observed between this particle and the conditional אִם, as Ex. 21, 2 *when* (כִּי) *thou buyest a Hebrew servant, six years shall he serve thee, and in the seventh he shall go out free.* 3. *If* (אִם) *he came in alone, he shall go out alone; if* (אִם) *with a wife, then his wife shall go out with him.* 4. *If* (אִם) *his master have given him a wife* ... 5 *and if* (וְאִם) *the servant shall say*, etc. So very often, אִם being every where used before the particular conditions of a law, and כִּי before the whole law. Comp. in the same chapter, v. 7 כִּי, and v. 8. 9. 10. 11, אִם. v. 14. 18 כִּי, and v. 19 אִם. v. 20 כִּי and v. 21 אִם. v. 22 כִּי and v. 23 אִם. So v. 26. 27. 28, comp. 29. 30. 32. Also Lev. 1, 2. 3. In Arabic the same distinction exists between إِذَا i. q. כִּי and the conditional إِنْ i. q. אִם.—This כִּי of time sometimes stands in a clause after the nominative, as Lev. 1, 2. 2. 1. 4, 2. Is. 28, 18. 1 K. 8, 37. 2 Chr. 6, 28. Ez. 14, 13. al.

To the same conditional usage pertain the examples where כִּי is for the fuller גַּם כִּי *even when, even if, although*; see גַּם no. 4. p. 197. Ex. 13, 17 *God led them not the way of the land of the Philistines*, כִּי הוּא קָרוֹב *although that* was *near*. Ps. 49, 19. 116, 10. Hab. 3, 17.

5. A less usual but certain use of כִּי is in the *apodosis*, Engl. *then, so*. The protasis then has a conditional particle, e. g. אִם, Job 8, 6 אִם זַךְ וְיָשָׁר אַתָּה כִּי עַתָּה יָעִיר עָלֶיךָ *if thou* art *pure and upright, then he will soon awake for thee.* 37, 20; אִם לֹא, Is. 7, 9 *if ye will not believe, then ye shall not be established*; לוּ Job 6, 2. 3; לוּלֵי Gen. 31, 42. 43, 10; אוּלַי Num. 22, 33; אֲשֶׁר condit. Ecc. 8, 12; יַעַן אֲשֶׁר Gen. 22, 16. 17.—Some assume here an ellipsis, e. g. I affirm *that*, sure it is *that*, or the like. This accords with the like usage in no. 1. a, and is not improbable; although a demonstrative or affirmative power, which some assume as the primary one in this particle, is without any certain traces.

6. Prepositions to which כִּי is subjoined, (like אֲשֶׁר B. 9.) are thus converted into conjunctions, as יַעַן כִּי and עַל כִּי *on this account that, because*; עַד־כִּי *until that, until*; עֵקֶב כִּי and תַּחַת כִּי *for the reason that, because.* Comp. Lehrg. p. 637.—For כִּי עַל־כֵּן see in its order after כִּי אִם p. 462. For אַף כִּי see p. 77.

Note. A remarkable example of the various significations of כִּי is found in Josh. 17, 17. 18 *Thou shalt not have one lot only, but* (כִּי) *the mountain shall be thine; since* (כִּי) *it is a forest, so thou shalt cut it down, and its utmost ends shall be thine; for* (כִּי) *thou shalt drive out the Canaanites, because* (כִּי) *they have iron chariots and because* (כִּי) *they are strong*, i. e. because otherwise they will be a source of trouble and destruction to you. Comp. 14, 12.

כִּי אִם a compound particle having a twofold usage:

A) Where אִם refers to an inserted or parenthetic clause, and each particle retains its own native force. Thus:

1. *that if*, see כִּי B. 1. Jer. 26, 15 *but know ye* כִּי אִם־מְמִתִים אַתֶּם אֹתִי כִּי־דָם נָקִי אַתֶּם נֹתְנִים עֲלֵיכֶם THAT, IF *ye put me to death*, (*that*) *ye shall bring innocent blood upon yourselves.* 1 K. 20, 6. So after a formula of swearing, 1 Sam. 14, 39 חַי יְהוָה... כִּי אִם־יֶשְׁנוֹ בְיוֹנָתָן בְּנִי כִּי מוֹת יָמוּת *as Jehovah liveth* ... (I swear) THAT, IF *it be even Jonathan my son*, (*that*) *he shall surely die.* Jer. 22, 24. In these examples כִּי is repeated after the parenthetic clause; in others Vav copulative is put instead: 1 Sam. 20, 9 *far be it* פִּי אִם־יָדֹעַ אֵדַע כִּי־כָלְתָה הָרָעָה מֵעִם אָבִי... וְלֹא אֹתָהּ אַגִּיד לָךְ THAT, IF *I knew that evil were prepared of my father* ... *then I would not tell it thee.*

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Ex. 22, 22. Gen. 47, 18; comp. וְ p. 266. bb.

2. *because, for if*, see עִי B. 2. Ex. 8, 17 [21]. 9, 2. 10, 4. Deut. 11, 22. Esth. 4, 14. Is. 10, 22. Prov. 23, 18. al. sæp. Also interrog. *nam num? for whether?* see אִם B. 1. Lam. 5, 22 כִּי אִם־מָאֹס מְאַסְתָּנוּ *for wilt thou then utterly reject us?* comp. Jer. 14, 19 where it is הֲ instead of כִּי.

3. *but if*, after a negative, see כִּי B. 3. Lam. 3, 32 כִּי אִם־הוֹגָה וְרִחַם *but if he cause grief, yet will he have compassion.* Also without a previous negative, see in כִּי B. 3. c, Ex. 23, 22.

Note. In 1 Sam. 25, 34 כִּי introduces the apodosis, see כִּי B. 5; while אִם is the negative after an oath, see אִם C. 1. c. In 2 Sam. 3, 35 כִּי continues the clause after a formula of swearing, see כִּי B. 1. b; and אִם is negative as before.

B) Where both particles are closely conjoined and refer to the same clause.

1. *but if*, after a negative; Ps. 1, 1 *happy the man who walketh not* (q. d. *if* he walk not)... 2 *but if* (כִּי אִם) *his delight is in the law of Jehovah;* here it is simply *but*, Germ. *sondern*, after a negative, i. q. כִּי B. 3. a; the force of the other particle being attenuated and neglected. So Gen. 15, 4 *this shall not be thine heir, but* (כִּי אִם) *he that shall come forth*, etc. 32, 29 *thy name shall not be called Jacob, but* (כִּי אִם) *Israel.* Josh. 17, 3 *he had no sons, but* (כִּי אִם) *daughters.* 1 Sam. 8, 19 *and they said, Nay, but* (כִּי אִם) *we will have a king over us.* 2 Sam. 5, 6. 1 K. 18, 18. Is. 37, 19. 65, 18. Jer. 3, 10. al. sæp.—Sometimes the negative before כִּי אִם is to be supplied, comp. כִּי B. 3. b. 1 Sam. 26, 10 *as the Lord liveth* כִּי אִם יְהוָה יִנְּפֶנּוּ (not I) *but the Lord smite him.* 2 Sam. 13, 33 *let not the king take it to heart because they say, All the king's sons are dead;* (not so) *but Amnon only is dead.*

2. *but if, but when*, i. q. *unless, except*, always after a negative. a) Before a verb, Gen. 32, 27 *I will not let thee go, except* (כִּי אִם) *thou bless me.* Am. 3, 7. Gen. 42, 15. Lev. 22, 6. Ruth 2, 16. 3, 18. 2 Sam. 5, 6. Ecc. 3, 12. b) Before a noun; Gen. 39, 9 *he hath kept back nothing from me except* (כִּי אִם) *thee, because thou art his wife.* v. 6. Lev. 21, 1. 2 *there shall none be defiled for the dead... except* (כִּי אִם) *for his kin.* Num. 26, 65. Josh. 14, 4. 1 Sam. 30, 17. 22. Esth. 2, 15. Jer. 7, 23. al. The preceding negative is sometimes implied in a question, Mic. 6, 8. Is. 42, 19.

3. Without a preceding negative, *but*, Germ. *aber*, comp. כִּי B. 3. c. Gen. 40, 14 כִּי אִם זְכַרְתַּנִי *but remember me, when it shall be well with thee;* Sept. ἀλλά, Syr. ܐܠܐ. Num. 24, 21. 22 *strong is thy dwelling-place... but* (כִּי אִם) *Kain shall be wasted.*

C) It is seen above, that one of the two particles is often redundant and might be omitted; and so אִם is four times actually omitted in Keri, Ruth 3, 12. 2 Sam. 13, 33. 15, 21. Jer. 39, 12. Still more is this the case, where כִּי אִם stands in the following connections:

1. *that*, i. q. כִּי B. 1. a, after formulas of swearing. 2 Sam. 15, 21 where Keri omits אִם. 2 K. 5, 20; after a verb of swearing. Jer. 51, 14; after אָמְנָם Ruth 3, 12. So where the words of an oath or affirmation are implied, thus marking a strong affirmation. Judg. 15, 7 אִם תַּעֲשׂוּן כְּזֹאת כִּי אִם נִקַּמְתִּי *if ye have done thus,* (know assuredly) *that I will be avenged.* 1 K. 20, 6.—For 2 Sam. 3, 35, see above in A, note.

2. *because, for*, causal, i. q. כִּי B. 2. Job 42, 8.

כִּי עַל־כֵּן a formula signifying lit. *for therefore*, and used to mark not *purpose* and *end*, but rather the *reason* and *cause* of a thing. The examples fall into two classes, viz.

1. Where כִּי and עַל־כֵּן are to be taken separately, *for because;* so that עַל־כֵּן is for עַל־כֵּן אֲשֶׁר *on this account that, because*, (see in כֵּן with Prep. d.) and introduces the protasis, which the apodosis then follows. So in these passages: Gen. 33, 10 *receive my present.* כִּי עַל־כֵּן רָאִיתִי פָנֶיךָ כִּרְאֹת פְּנֵי אֱלֹהִים וַתִּרְצֵנִי *for, because I have seen thy face as though I had seen the face of God, so thou will receive me graciously.* Num. 10, 31. 14, 43 *for, because ye are turned away from Jehovah, so Jehovah will not be with you.*

2. Where the formula is i. q. עַל־כֵּן for עַל־כֵּן אֲשֶׁר *on this account that, be-*

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cause, as above. Gen. 38, 26 *she* (Tamar) *is more righteous than I, because* (כִּי עַל־כֵּן) *I gave her not to Shelah my son;* Vulg. *quia.* Judg. 6, 22 *alas, O Lord God!* (I must die) *because I have seen an angel of the Lord face to face;* comp. 13. 22. Is. 6, 5. Sept. ὅτι, Vulg. *quia.*—2 Sam. 18, 20 Keri. Jer. 29, 27. 28. 38, 4. Gen. 19, 8 *only unto these men do nothing; because* (כִּי עַל־כֵּן) *they have come under the shadow of my roof.*

Note. From the examples in no. 1, it appears that in this formula כִּי originally retained its distinct native causal power; and no transposition or trajection is necessary, such as I formerly assumed. In the other examples כִּי עַל כֵּן seem to have coalesced into one compound particle, in which two causal particles are accumulated; and the power of the first became by degrees so attenuated as to be nearly or quite redundant; just like אֲרֵי in Chaldee אֲרֵי עַל־כֵּן, which stands for the Heb. formula in the Targums.

II. כִּי subst. (for כְּוִי, r. כָּוָה, as אִי for אֱוִי, עִי for עֱוִי) *a mark burnt in, brand*, once Is. 3, 24. Arab. كَيٌّ id.

*כִּיד obsol. root, Arab. كَادَ mid. Ye, *to use deceit, to overreach;* whence كَيْدٌ trick, fraud, also destruction, ruin, war. Hence in Heb. כִּיד, כִּידוֹן.

כִּיד m. *destruction, calamity*, Job 21, 20. See also כִּידוֹן.

כִּידוֹד m. ἅπαξ λεγόμ. *a spark*, Job 41, 11. R. כָּדַד.

כִּידוֹן m. (r. כִּיד) 1. *a javelin, spear*, a smaller kind of lance, different from חֲנִית (1 Sam. 17, 6. 7. 45. Job 39, 23); borne by soldiers suspended from the shoulder, 1 Sam. l. c. and thrown after brandishing Job 41, 21 [29]; common among the Babylonians and Persians Jer. 6. 23. 50, 42; and so made as to be conspicuous when lifted up Josh. 8, 18 comp. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi הוא הרומח שבו נס 'this is the spear with a flag on it.' Bochart aptly derives it from r. כִּיד, comp. חֶרֶב sword, and حَرْبٌ war.

2. *Chidon*, pr. n. of a place between Kirjath-jearim and Jerusalem; 1 Chr. 13, 9 גֹּרֶן כִּידוֹן *the threshing-floor of Chidon;* in 2 Sam. 6, 6 גֹּרֶן נָכוֹן, see נָכוֹן.

כִּידוֹר m. (r. כָּדַר) *tumult*, espec. *warlike tumult, war*, Job 15, 24. Vulg. *prælium*, Syr. *war.*

כִּיּוּן ἅπαξ λεγόμ. prob. *a statue, image*, from r. כּוּן Pi. כִּיֵּן, after the form חִבּוּק, פִּגּוּל, etc. The prophet says of the Israelites in the desert: Am. 5, 26 *ye bore the tabernacle of your king* (idol), *and the statue* (כִּיּוּן, or *statues*, Heb. Gr. § 106. 3) *of your idols, the star of your god which ye made to yourselves;* so Vulg. *imaginem idolorum vestrorum;* comp. Acts 7, 43. According to this interpretation, the only one which the received vowels well admit, the name of the idol so worshipped by the Israelites is not given; and it can only be inferred from the mention of a star, that some *planet* is to be understood, which Jerome conjectures to have been Lucifer or Venus. —The Syriac translator gives a different explanation, translating כיון צלמיכם by ܟܐܘܢ ܨܠܡܟܘܢ *Saturn your idol*; pronouncing the Heb. כיון prob. as כַּיָּן, and regarding it as i. q. Syr. ܟܐܘܢ Arab. كَيْوَانٌ the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon to be propitiated with sacrifices; see Comm. on Is. II. p. 343.—The LXX held כיון to be the proper name of an idol; although changing כ into ר (comp. כאש Nah. 1, 6 Sept. ἀρχάς as if for ראש) they write it corruptly Ῥαιφάν, Ῥηφάν, which by the further corruption of transcribers became Ῥεμφάν, Ῥεμφᾶ. It has been assumed, but cannot be shown, that Ῥαιφάν or Ῥηφάν was an Egyptian word denoting the planet Saturn. It was so found indeed in two Coptic-Arabic Lexicons by Kircher, Ling. Ægypt. restit. p. 49, 527; but Jablonsky long since remarked, that this word and the other names of planets in these lexicons were of Greek origin, and were drawn from the Coptic version of Amos and the Acts. The more recent lexicographers of the Coptic tongue have been able to find no

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other examples; Peyron. p. 184.—See more in Thesaur. p. 669, 670.

כִּיּוֹר and כִּיֹּר m. plur. כִּיֹּרִים 2 Chr. 4, 6, and ־וֹת 1 K. 7, 38. 40, 43. R. כּוּר II.

1. Pr. *a basin, fire-pot, fire-pan*, so called from boiling or roasting, 1 Sam. 2, 14. So כִּיּוֹר אֵשׁ *a fire-pan*, fire-basin, Zech. 12, 6.

2. *a basin, wash-basin, laver*, from its form, Ex. 30, 18. 28. 31, 9. 35, 16. 39, 39. 1 K. 7, 38. al.—Further

3. *a platform* or *pulpit, suggestus*, for speaking in public, so called from the form, 2 Chr. 6, 13. The context does not determine whether this suggestus was round or square; and the measure of length and breadth given would rather imply the latter. But as the name implies a likeness to a basin, it was more probably round.

כִּילַי Is. 32, 5, and כֵּלַי v. 7, *deceitful, a deceiver*, Vulg. *fraudulentus;* by aphæresis for נְכִילַי, נְכֵלַי (r. נָכַל) the adj. termination ־ַי being added. Syr. ܢܟܝܠܐ id. The prophet perhaps uses the form כֵּלַי for כִּילַי, in allusion to the following כֵּלָיו.

כֵּילַפּוֹת f. plur. (r. כָּלַף) *sledge-hammers* or *axes*, Ps. 74, 6. Syr. ܟܘܠܦܐ a hammer, axe, mattock. Kindr. is Chald. קוּלְפָּא club, cudgel.

כִּימָה f. (r. כּוּם) pr. *a heap, cluster*, espec. of stars, and hence for the constellation of *the Pleiades*, or *the Seven Stars*, consisting of seven large stars closely conglomerated with other smaller ones, Arab. ثُرَيَّا abundance, multitude, more fully عقد الثريا the binding together, bundle, cluster, of Pleiades; Syr. like Heb. ܟܝܡܐ.—Am. 5, 8. Job 9, 9. 38, 31, in which latter passage we have the similar figure הַתְקַשֵּׁר מַעֲדַנּוֹת כִּימָה *didst thou bind the bands of the Pleiades?* See more in Hyde on Ulugh-Beigh's Tabb. p. 32. Niebuhr's Arabia p. 114 Germ. Ideler Ursprung und Bedeutung der Sternnamen, p. 146.

כִּיס m. contr. for כֵּנֶס from r. כָּנַס, like כּוֹס q. v. for כֹּנֶס.

1. *a bag purse*, for money Prov. 1, 14. Is. 46, 6; used also by merchants to carry their weights for money and merchandise, Deut. 25, 13. Mic. 6, 11; see Chardin Voyage T. III. p. 420. Hence אַבְנֵי כִיס Prov. 16, 11. Syr. and Chald. id.

2. *a cup*, i. q. כּוֹס, Prov. 23. 31 Cheth. where Keri כּוֹס. Hence כִּיס and כּוֹס are seen to be kindred forms

כִּיר only Dual כִּירַיִם (r. כּוּר II) prob. *a cooking-furnace*, range for pots, perhaps of pottery, as it could be broken; and double, as having places for two pots or more, Lev. 11, 35, where it is coupled with תַּנּוּר oven. So Kimchi. Syr. ܒܝܬ ܬܦܝܐ pot-house, hearth, Sept. χυτρόποδες pot-feet, supporters.

כִּיֹּר see כִּיּוֹר.

כִּישׁוֹר m. (r. כָּשַׁר) a righter, director, sc. of a spindle, i. e. *the whirl* or *twirl* of a spindle, fixed upon its lower end for the purpose of twirling it; once Prov. 31, 19. So Kimchi. In the East the spindle is held in the hand, often perpendicularly; and is twirled with one hand, while the other draws out the thread. Comp. Thes. p. 722.

כָּכָה (Milél) contr. from כָּה כָה *so so*, i. e. *so* and *so, thus* and *thus*, i. q. simpl. כֹּה, but stronger. As referring to what precedes, Ex. 29, 35. Num. 8, 26. 11, 15. Deut. 29, 23. Hos. 10, 15; also to what follows Ex. 12, 11. 1 K. 1. 48. It is found in every age of the Hebrew, and stands always absol. being never preceded by כְּ. Hence אֵיכָכָה *how?* q. v.—In Aramæan the final ה is dropped, leaving the form כָּךְ *so;* whence some have regarded כָּכָה as derived from כָּךְ with He paragogic. This opinion, though false, seems to have been followed by the Hebrew grammarians in placing the tone on the penult.

כִּכָּר f. Gen. 13, 10. Ex. 29, 23. 2 K. 5, 5, constr. כִּכַּר. pr. *a circle, orb*, for כִּרְכָּר, from r. כָּרַר, Pilp. כִּרְכֵּר. Plur. see in no. 2, 3. In the occidental languages corresponding words are *circus, circulus*, and with the *r* softened κύκλος. Comp. כָּרַךְ.

1. *a circuit, circumjacent tract* of country, Neh. 12, 28. So כִּכַּר הַיַּרְדֵּן *the circuit* or tract *of the Jordan*, i. e. the tract through which the Jordan flows into the Dead Sea, Gen. 13, 10. 11. 1 K. 7. 46.

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2 Chr. 4, 17; Sept. ἡ περίχωρος τοῦ Ἰορδάνου, and so Matt. 3, 5. Often also בִּקְעַת הַכִּכָּר id. Gen. 13, 12. 19, 17. 25. 2 Sam. 18, 23. Neh. 3, 22. Now الغور *el-Ghôr*.

2. כִּכַּר לֶחֶם lit. *a round of bread*, a round loaf or cake, Ex. 29, 23. 1 Sam. 2, 36. Prov. 6, 26. Plur. כִּכֹּרוֹת לָחֶם Judg. 8, 5. 1 Sam. 10, 3.

3. *a talent*, Syr. ܟܟܪܐ, a weight equal to 3000 shekels of the sanctuary, as appears from Ex. 38, 25. 26; comp. however 2 Sam. 12, 30. כִּכַּר זָהָב *a talent of gold* 1 K. 9. 14. 10, 10. 14; כִּכַּר כֶּסֶף 2 K. 5, 22. 23, 33; כ׳ כְּפָרֶת Zech. 5, 7. Dual כִּכָּרִים *two talents*, 2 K. 5, 23; כִּכְּרֵי כֶסֶף *two talents of silver*, ib. where כִּכָּרִים holds as it were the middle place between the stat. absol. כִּכָּרִים and constr. כִּכְּרֵי; which latter would not here mark the dual number. Plur. כִּכָּרִים constr. כִּכְּרֵי f. *talents* 2 K. 5, 5. 1 Chr. 22, 14. 29, 7. Ezra 8, 26.

כִּכָּר Chald. plur. כִּכְּרִין or כִּכָּרִין, *a talent*, i. q. Hebr. no. 3. Ezra 7, 22.

כֹּל m. once כֻּל Jer. 33. 8 Cheth. c. Makk. כָּל־, pr. subst. *the whole, totality*, from r. כָּלַל to complete. Arab. كُلٌّ, Syr. ܟܠ, Samar. ⳉⳗ, Eth. ኩሉ, id. Corresponding are Gr. ὅλος, Lat. *ullus*, Engl. *whole*. In the occidental languages it is mostly to be rendered by adjectives.

1. Where it refers to a single thing and includes the idea of oneness, totality, *whole, all*, Lat. *totus*, Gr. ὅλος; followed by a substantive in the genitive, made definite either by the definite article, as Gr. πᾶσα ἡ γῆ, toute *la* terre, *the* whole earth; or by the genit. of a noun or pronoun; unless it be a proper name which is in itself definite. E. g. כָּל־הָאָרֶץ *all the earth, the whole earth*, Gen. 9, 19. 11, 1; כָּל־הָעָם *all the people* Gen. 19, 4; כָּל־הַצֹּאן *all the flock* 31, 8; כָּל־הָאַיִל *the whole ram* Ex. 29, 18; כָּל־הַיּוֹם *all the day, the whole day*, see יוֹם no. 3. g. β; כָּל־כִּכַּר הַיַּרְדֵּן *the whole tract of the Jordan* Gen. 13. 10; כָּל־אֶרֶץ כּוּשׁ *all the land of Ethiopia* Gen. 2. 13. comp. 14. 7. 41. 8. 45, 20; כָּל־עַמִּי *all my people* Gen. 41, 40; כָּל־לִבָּךְ וּבְכָל־נַפְשֶׁךָ Deut. 4, 29. 2 Sam. 9, 9. Gen. 2, 2; כָּל־יִשְׂרָאֵל *all Israel*, the whole people of Israel, 1 Chr. 11, 1. But even in this signif. there occur certain examples where the subst. is without the art. (comp. in no. 2. c.) e. g. בְּכָל־לֵב וּבְכָל־נֶפֶשׁ *with all the heart and with all the mind* 2 K. 23, 3; so Ps. 111, 1. 119, 2. 34. 69. 145. Also כָּל־בָּשָׂר *all flesh*, all men, Gen. 7, 15; but כָּל־בָּשָׂר 6. 12. 13. Is. 40, 5. 49, 26.—With suff. כֻּלָּךְ, כֻּלֵּךְ, *thou whole*, Is. 14, 29. 31. 22, 1; כֻּלּוֹ *all of him* Gen. 25, 25.—Rarely כֹּל is put in the genit. after a noun, (in the manner of the phrase חַר הַקֹּדֶשׁ and the like.) as חִזְיוֹת הַכֹּל *the whole vision* or *revelation*, Is. 29, 11; oftener with a suffix, as יִשְׂרָאֵל כֻּלּוֹ pr. *Israel all of it*, i. e. all Israel, 2 Sam. 2, 9; מְצָרִים גַּלָּה for כָּל־מְצָרִים Ez. 29, 2; חֲבַל גָּלָה Job 34, 13. For the similar usage in the Arabic words كُلٌّ and جَمِيعٌ see De Sacy Gramm. Arabe II. § 68.

2. Where it refers to several things, many individuals, *all, every*, e. g.

a) Absol. α) Without art. כֹּל *all*, i. q. *they all*, but with verb sing. Is. 30, 5 כֹּל הוֹבִישׁ *all were ashamed*. Is. 44, 24 *all* things, sc. which exist. Ps. 8, 7. Job 13, 1. 42. 2. β) With art. הַכֹּל *the whole, all*, i. e. *all men*, i. q. כָּל־הָאָדָם. Gen. 16, 12 יָדוֹ בַכֹּל *his hand against all*. Ecc. 9, 2 הַכֹּל כַּאֲשֶׁר לַכֹּל *all* things *alike to all*, i. e. the same lot awaits all. Job 24, 24 הַקָּמְצוּ כַּכֹּל יִקָּפְצוּן *they melt away, like all they die*. Joined with a verb sing. Ps. 14, 3. Ecc. 6, 6. So for *all things*, every thing, Ecc. 1, 2 הַכֹּל הֶבֶל *all* is *vanity*. 3, 11. 7, 15. 12. 8. Ps. 49, 18. Dan. 11, 2.

b) Before a plur. subst. made definite, comp. Fr. 'tous *les* hommes.' So כָּל־הַגּוֹיִם *all the nations* Is. 2, 2. 25, 7; כָּל־הַלֵּילוֹת *all the nights*, every night, 21, 8. כָּל־הָרְשָׁעִים *all the wicked* Ps. 145, 20; כָּל־חַנְוַלִּים *all the falling* 145, 14; כָּל־הַיָּמִים *all the days*, i. e. the whole time, see in יוֹם no. 2; כָּל־יְמֵי אָדָם *all the days of Adam* Gen. 5, 5; כָּל־בְּנֵי לֵוִי *all the Levites* Ex. 32, 26; כָּל־יְגִיעֵי חֶבֶל Is. 18, 3; כָּל־מַלְאוּתֵיךְ 14, 9; כָּל־נִפְלְאוֹתֶיךָ *all thy mighty works* Ps. 9, 2. Poet. and in the later books also without the art. כָּל־יְרֵדִים Is. 13, 7, כָּל־שַׁלְחֻנוֹת 28, 8, comp. 51, 18. 20; כָּל־נָשִׁים *all the women* Ezra

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10, 3. With suff. plur. כֻּלָּנוּ *all of us*, we all, Gen. 42, 11; כֻּלָּכֶם *all of you*, ye all, Deut. 1, 22; כֻּלָּם *they all* Is. 14, 10. 18. 31, 3, also כֻּלָּהֶם 2 Sam. 23, 6; f. כֻּלָּנָה Gen. 42, 36, כֻּלָּהֵנָּה 1 K. 7, 37.—Also before the relative, Gen. 6, 2 כָּל־אֲשֶׁר בָּחֲרוּ *all* (the daughters) *whom they chose*. 7, 22 כָּל־אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפָּיו *all in whose nostrils* was *the breath of life*. 39, 5 כָּל־אֲשֶׁר יֵשׁ לוֹ *all that he had*; and ellipt. כָּל־הֲכִינוֹתִי *all* that *I have prepared* 1 Chr. 29, 3. So too before a periphrastic plural, בְּכָל־דֹּר וָדֹר *in all generations* Ps. 45, 18; בְּכָל־יוֹם וָיוֹם Esth. 2, 11.

c) Before a noun sing. collective. with the article, as כָּל־הָאָדָם *all men* Gen. 7, 21. Judg. 16, 7; כָּל־הַחַיָּה *all living things*, animals, Gen. 8, 1; כָּל־הַבָּנִים *all sons*, every son, Ex. 1, 22. Rarely without art. though still definite, as כָּל־נֶפֶשׁ *all the souls* Gen. 46, 15. 22. Ex. 1, 5; כָּל־זֹאת *all this* Is. 5, 25, where the demonstr. pron. does not require the art. to make it definite. כֻּלּוֹ *they all* Is. 1, 23.

d) Before a noun sing. without the art. כֹּל signifies *all*, *every one*, *whoever*, *whatever*, Fr. *tout homme*; e. g. כָּל־עָם *every people*, nation, Esth. 3, 8; כָּל־גּוֹי id. 2 Chr. 32, 15; כָּל־אָדָם *every man* Job 21, 33. 37, 7. Ps. 39, 6; כָּל־בַּיִת *every house* Is. 24, 10; כָּל־רֹאשׁ Jer. 48, 37. Am. 8, 10; כָּל־זָכָר *every male* Gen. 17, 12; כָּל־שָׁנָה *every year* Esth. 9, 21; כָּל־פֶּה *every mouth* Is. 9, 17; and in the same sense c. art. כָּל־הַפֶּה 1 K. 19, 18; כָּל־הַבֵּן *every son* Ex. 1, 22.

3. Before a noun not made definite, כֹּל is also *any one*, *any thing*, as כָּל־דָּבָר *any thing whatever* Ruth 4, 7. Num. 35, 22. Ez. 15, 3. With plur. כָּל מִצְוֹת *any of the commandments*, any commandment, Lev. 4, 2.—Hence with a negat. part. *not any*, *no one*, *none*, *nothing*, e. g. a) Where כֹּל stands absol. Deut. 8, 9 לֹא תֶחְסַר כֹּל בָּהּ *thou shalt not lack any thing in it*, thou shalt lack nothing. Prov. 30, 30. b) With a genit. sing. Ex. 12, 36 כָּל־מְלָאכָה לֹא יֵעָשֶׂה *no work shall be done*. 20, 4. 2 Chr. 32, 15. Gen. 3, 1. Lev. 3, 17. Prov. 12, 21. Dan. 11, 37. With neg. part. אֵין, Judg. 19, 19 אֵין מַחְסֹר כָּל־דָּבָר *there is no want of any thing*, nothing wanting. Ecc. 1, 9; c. אַל Judg. 13, 4. c) With a plur. Dan. 8, 4 וְכָל־חַיְתוֹ לֹא יַעַמְדוּ *and no beast could stand before him*, pr. none of the beasts. Dan. 12, 10.—Different is כֹּל with neg. in the passage Ps. 49, 18, לֹא בְמוֹתוֹ יִקַּח הַכֹּל (where כֹּל has the article) *dying he takes not this all with him*, i. e. all these things; and also in those passages where כֹּל before a definite subst. signifies *the whole*, *totus*, as 1 Sam. 14, 24 לֹא טָעַם כָּל־הָעָם לֶחֶם *the whole people did not taste food*. Num. 23, 13 כֻּלּוֹ לֹא תִרְאֶה *thou shalt not see the whole* sc. of Israel, but only a part.

4. *all*, i. e. *of all kinds*, *of every kind and sort*, like Gr. *πᾶς* for *παντοῖος*, *παντοδαπός* Il. 1, 5; just as the Hebrews also use the periphrastic plural for things of various kinds, Heb. Gramm. § 106. 4; comp. in Engl. *many* for *many kinds*, Germ. *Viel* for *Vielerley*. E. g. כָּל־עֵץ *all manner of trees*, trees of every kind, Lev. 19, 23; כָּל־טָעַם *all manner of wares* Neh. 13, 16. 1 Chr. 29, 2.

5. Adv. for *πάντως*, *all*, *wholly*, *altogether*, e. g. a) Before substantives, Ps. 39, 6 כָּל־חֶבֶל כָּל־אָדָם *every man is altogether vanity*, wholly a vain thing. i. q. אַךְ הֶבֶל. 45, 14. b) Before other adverbs, chiefly in the later Hebrew, as כָּל־כָּמָה *wholly as*, in all points like as, Ecc. 5, 15; כָּל־עוֹד *all the while yet*, wholly so long as, Job 27, 3. Comp. Lehrgb. 626.

Note. When כֹּל stands in connection with a subst. fem. or plural, the predicate usually agrees in gender and number with the noun as the more important word, e. g. כָּל־חֲנֻשָּׁה תִּתְהַלָּל Ps. 150, 6; more rarely with כֹּל as the governing word, Gen. 9, 29. Ex. 12, 16. Nah. 3, 7.—Once כֹּל is found separated from its genitive, Hos. 14, 3 כָּל־תִּשָּׂא עָוֹן; also Is. 40, 12 according to some.

כֹּל Chald. with Makk. כָּל־, i. q. Heb.

1. With the sing. *all*, *the whole*, *every*; כָּל־מַלְכוּתָא *the whole kingdom* Ezra 6, 11. 12. 7, 16.

2. With the plural, *all*, *every*, Dan. 3, 2. 5. 7. With suff. כֻּלְּהוֹן *all of them*, them all, Dan. 2, 38. 7, 19. Absol. in st. emphat. כֻּלָּא (Milêl, as in Syr.) i. q. Hebr. הַכֹּל, *all* i. e. all things (not adverbially), Dan. 2, 40 חָשֵׁל כֻּלָּא *grinding small all things*. 4, 9 מָזוֹן לְכֻלָּא בַּהּ *food for all* was *in it* sc. the tree. v. 25. Ezra 5, 7.

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Before the relat. ellipt. Dan. 2, 38 *in every* place *where men dwell.*

3. *any one, whoever*, Dan. 6, 8 mid. With לָא, *no one*, Dan. 2, 10. 35. 6, 24.

4. Adv. like the Heb. no. 5, *wholly, altogether*, before other adverbs pleonastically in the diffuse manner of the Aramæan dialects, which delight in the languid accumulation of particles. So in the formulas: כָּל־קֳבֵל־דְּנָה *wholly for this cause*, כָּל־קֳבֵל־דִּי *wholly because*, i. q. simpl. *because;* see in קֳבֵל.

* כָּלָא fut. יִכְלָא Ps. 40, 10. 12. Is. 43, 6; but both in præt. and fut. often so inflected as to imitate verbs לה, as כָּלְאֹתִי Ps. 109, 101, כְּלִתְנִי 1 Sam. 25, 33, כָּלוּ 1 Sam. 6, 10; יִכְלֶה Gen. 23, 6. Vice versa כַּלֵּא Dan. 9, 24 is for כַּלֵּה inf. Pi. from כָּלָה.

1. *to close*, and so *to enclose, to shut up* any one Jer. 32, 3. Part. pass. כָּלֻא *shut up* v. 2. Ps. 88, 9. Intrans. *to be shut up* Hagg. 1, 10.

2. *to withhold, to restrain*, a person Num. 11, 28. Is. 43, 6; the wind Ecc. 8, 8; the lips Ps. 40, 10; also 1 Sam. 6, 10. With מִן *from* doing any thing 1 Sam. 25, 33. Ps. 119, 101. With מִן of pers. *to withhold* a thing *from* any one, *to prohibit* in respect to any thing, Gen. 23, 6. Ps. 40, 12; comp. Hagg. 1, 10. Chald. Syr. כְּלָא, ܟܠܐ, Ethiop. ከልአ to prohibit, Arab. كَلَأَ to guard; II. to prohibit, to constrain.

3. From the idea of *separating* contained in no. 1, seems to come the notion of *diversity* in כִּלְאַיִם q. v. in כֶּלֶא no. 2.

Note. This root is also widely spread in the occidental languages, e. g. in the signif. of shutting up, as κλείω, whence κλείς, κληΐς, κλαΐς, *clavis, claudo*, Engl. *to close;* in the sense of restraining, κωλύω, κολούω, comp. also *celo, occulo.*

Niph. *to be shut up, restrained*, as waters Ez. 31, 15; the rain Gen. 8, 2. With מִן and inf. *to restrain oneself from, to cease from* doing. Ex 36, 6.

Deriv. כְּלוּא, כְּלִיא, מִכְלָה and plur. מִכְלָאוֹת, also

כֶּלֶא m. c. suff. כִּלְאוֹ Jer. 52, 33; plur. כְּלָאִים. R. כָּלָא.

1. *a shutting up;* hence *a prison*, Jer. l. c. 2 K. 25, 29; elsewhere more fully בֵּית כֶּלֶא 2 K. 17, 4. Is. 42, 7; c. art. בֵּית הַכֶּלֶא 1 K. 22, 27. Jer. 37, 15. 18; plur. בָּתֵּי כְלָאִים Is. 42, 22.

2. *separation;* then *things separated, diverse*, see the root no. 3. Found only in Dual כִּלְאַיִם *two things of diverse kinds, heterogeneous*, Lev. 19, 19. Deut. 22, 9.—Corresponding is Eth. ከልኣ two, of two kinds; Arab. كِلَا both, see De Sacy Gramm. Arabe II. p. 155, 156, edit. 2.

כִּלְאָב (perh. like to his father) *Chileab*, pr. n. of a son of David, 2 Sam. 3, 3.

כִּלְאַיִם dual, see in כֶּלֶא no. 2.

* כָּלַב obsol. root, onomatopoetic, pr. imitating the sound of *striking, beating*, like kindr. כָּלַף q. v. Engl. *to clap*, Germ. *klappen*, as a door when shut or the like; hence כְּלוּב q. v. Thence transferred to the *barking* of dogs, as if a series of pulses or claps; as in Engl. also 'the dog strikes up;' comp. Germ. *kläffen*, French *clapir, clabauder*, Swed. *glaffa*, to bark, Engl. *to yelp.* Hence כֶּלֶב dog, where see.

כָּלֵב (perh. dog, for כֶּלֶב) *Caleb*, pr. n. a) The companion of Joshua, son of Jephunneh, Num. 13, 6. 14, 6 sq. Josh. 15, 14. Patronym. כָּלְבִּי 1 Sam. 25, 3 Keri. b) 1 Chr. 2, 18. 19, for which כְּלוּבַי v. 9. c) 1 Chr. 2, 50.

כָּלֵב אֶפְרָתָה *Caleb-Ephratah*, pr. n. of a place otherwise unknown, 1 Chr. 2, 24.

כֶּלֶב m. (r. כָּלַב) plur. כְּלָבִים constr. כַּלְבֵי, *a dog*, so called from his barking, pr. the barker. Arab. كَلْبٌ, Syr. ܟܠܒܐ, Eth. ከልብ, id. Secondary verbs, derived from the nature and habits of the dog, are: كَلِبَ to be mad, rabid, to pursue enemies, ܟܠܒ to be rabid.—Among the Hebrews, dogs were kept to guard houses and flocks Is. 56, 10. Job 30, 1; but throughout the East they are mostly without masters, and wander half famished and fierce in troops around the cities and villages, 1 K. 14,

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11. 16, 4. 2 K. 9, 10; whence *dogs* is often an appellation for fierce and cruel enemies, Ps. 22, 17. 21. Further, as the dog was to the Hebrews an unclean and despised animal (Is. 66, 3), so by way of reproach a person is said to be *a dog* 2 K. 8, 13; *a dead dog* 1 Sam. 24, 15. 2 Sam. 9, 8. 16, 9; *a dog's head* 2 Sam. 3, 8; just as at the present day in the East, Christians are called *dogs* by the Muhammedan rabble.—In allusion to the lechery of this animal, the name *dog* is also applied to a male prostitute, sodomite, Deut. 23, 19. comp. v. 18 where it is קָדֵשׁ. Comp. κύνες Rev. 22, 15.

כָּלָה * fut. יִכְלֶה, once יִכְלֶה like verbs לא 1 K. 17, 14; apoc. יְכַל, יָכֶל Job 33, 21; inf. constr. כְּלוֹת.

1. *to be complete, perfect, finished;* Sept. often συντελεῖσθαι. The primary idea is pr. *to close up, to come to a close,* kindr. with גָּלָא and גָּלַל, comp. חָתַם. This root is almost peculiar to the Hebrew, few traces of it being found in the kindred dialects.—Spoken of any work, e. g. a building Ex. 39, 32. 1 K. 6, 38. 2 Chr. 29, 34. Hence a) *to become ready, to be ready, prepared,* sc. *for* a person, to impend over him; e. g. punishment, calamity, Ez. 5, 13 כָּלְתָה אַפִּי, *mine anger is prepared,* i. e. is ready to be poured out. Prov. 22, 8. With מַכּוֹת, מַאַת, *from* or *by* any one, and אֶל *for* any one, Esth. 7, 7; comp. 1 Sam. 20, 7. 9. 25, 17. b) Of a prophecy. *to be accomplished, fulfilled,* 2 Chr. 36, 22. Ezra 1, 1. Dan. 12, 7.

2. *to be finished, ended, past,* e. g. a season or period of time Gen. 41, 53. Ruth 2, 23. Is. 24. 13 אִם כָּלָה בָצִיר *when the vintage is ended.* 10, 25 וְכָלָה זַעַם *and the indignation will be past,* i. e. the time of punishment. 16, 4. 32, 10. Jer. 8, 20.

3. *to be ended, spent, consumed,* e. g. food 1 K. 17, 16; c. מִן Gen. 21, 15. Hence a) *to be consumed, destroyed, to perish,* as by the sword, famine, divine judgments; Jer. 16, 4 בַּחֶרֶב וּבָרָעָב יִכָּלוּ *they shall be consumed by the sword and by famine.* Ps. 39, 11. 71. 13. 90, 7. Is. 1, 28. 29, 20. Mal. 3, 6. b) *to waste away, to pine away, to fail,* as the flesh, eyes, strength, Job 33, 21 יִכְלוּ בְשָׂרוֹ *his flesh is wasted away.* Prov. 5. 11. Ps. 73, 26. Lam. 2. 11 כָּלוּ בַדְּמָעוֹת עֵינָי *mine eyes do fail with tears.* Ps. 71, 9 בְּכַלּוֹת כֹּחִי. So espec. in the phrases: כָּלוּ עֵינַי Ps. 69, 4. 119, 82. 123; כָּלוּ כִלְיוֹתַי Job 19, 27; כָּלְתָה נַפְשִׁי Ps. 84. 3. 119, 81; כָּלְתָה רוּחִי Ps. 143, 7, i. e. my eyes, reins, soul, spirit, *pine away* with desire, i. q. I myself pine away, languish, with the hope of deliverance so often disappointed; constr. either absol. Ps. 69, 4. 143, 7; or with לְ of thing Ps. 84, 3. So the *eyes,* as expressive of emotions, are said *to pine away, fail,* from disappointed hope, Job 11, 20. 17. 5. Lam. 4, 17; also of beasts Jer. 14, 6; comp. Pi. no. 3. b. c) *to pass away, to vanish,* as a cloud Job 7, 9; smoke Ps. 37, 20. 102, 4; time Job 7, 6. Ps. 31, 11. Jer. 20, 18.

Piel כִּלָּה, 1 pers. כִּלֵּיתִי Ez. 6, 12. 7, 8, and כִּלִּיתִי Num. 25, 11. Is. 49, 4. כִּלִּית Ez. 4, 6; Inf. constr. כַּלּוֹת, absol. and constr. כַּלֵּה, once כַּלֹּאת Dan. 9, 24; Fut. וַיְכַלֶּה, conv. וַיְכַל.

1. Causat. of Kal no. 1, *to complete, to finish, to end;* Gen. 2. 2 *and on the seventh day God ended* (וַיְכַל) *his work.* Ex. 5, 14 מַדּוּעַ לֹא כִלִּיתֶם חָקְכֶם *wherefore have ye not finished your task?* Ruth 3, 18. Lev. 19, 9 לֹא תְכַלֶּה פְּאַת שָׂדְךָ לְקֻצֹּר *thou shalt not finish reaping the corners of thy field,* i. e. shalt not wholly reap the corners, but leave them for the gleaners. 1 K. 6. 14. Ez. 42, 15. Ruth 2, 21. Dan. 9, 24 לְכַלֵּא חַטָּאת *to finish the transgression;* see on the whole passage Thesaur. p. 538. In Gen. 6, 16 it differs little from עָשָׂה *to make.*—Hence, *to make ready, to prepare,* sc. evil against any one, Prov. 16. 30 *he who biteth his lips* כִּלָּה רָעָה *hath prepared evil* sc. in his heart. But כִּלָּה אַפּוֹ (חֲמָתוֹ) בְּ is *to complete one's anger upon* any one, to pour it out, spoken of God Ez. 6, 12. 7, 8. 13, 15. 20, 8. 21. Lam. 4, 11.

2. Causat. of Kal no. 2, *to finish* doing any thing, i. q. *to leave off, to cease;* Gen. 44. 12 *he began at the eldest and left off* (כִּלָּה) *at the youngest.* 1 Sam. 3, 12. With inf. c. לְ, Gen. 18, 33 *as soon as he left off speaking* (כִּלָּה לְדַבֵּר) *with Abraham.* 24, 19. 43, 1. 1 Chr. 27, 24 *he began to number* וְלֹא כָלָה *but finished not,* sc. because of interruption. Deut. 31. 24. Josh. 8, 24. al. 2 Chr. 24, 10 עַד לְכַלֵּה

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until they had finished, done. More rarely with מִן. Ex. 34, 33. Lev. 16, 20. 1 Sam. 10, 13. Ez. 43, 23.—Also *to finish*, i. q. *to make an end of, to make cease;* Num. 17, 25 [10] וּתְכַל תְּלוּנֹתָם *and thou shalt make their murmurings to cease;* comp. v. 20.

3. Causat. of Kal no. 3, *to consume, to spend*, e. g. food Is. 27, 10; strength Is. 49, 4; arrows, i. q. to use up, Deut. 32, 23. Hence a) *to consume, to destroy*, e. g. men, nations, Gen. 41, 30 *and the famine shall consume the land.* Often of God as destroying a people with famine and pestilence, Num. 25, 11. Josh. 24, 20. Jer. 5, 3. Job 9, 22. Ez. 22, 31. Of man 2 Sam. 21, 5. 1 Sam. 15, 18 עַד כַּלּוֹתָם אוֹתָם *even unto the destroying of them*, until they be destroyed. עַד לְכַלֵּה id. 2 Chr. 31, 1. b) *to make pine away, to cause to fail*, e. g. the eyes Lev. 26, 16. Job 31, 16. 1 Sam. 2, 33. c) *to cause to pass away, to make vanish*, as time Ps. 78, 33. 90, 9. Job 36, 11.

Pual כָּלָה Ps. 72, 20, fut. יְכֻלּוּ Gen. 2, 1, *to be completed, finished.*

Deriv. כָּלֶה, כִּלָּה, כְּלִי, כִּלְיָה, כִּלְיוֹן, מִכְלוֹת, תִּכְלָה, תַּכְלִית, and pr. names כִּלְיוֹן, כְּלוּהַי.

כָּלֶה adj. f. כָּלָה, *pining, failing*, of the eye, Deut. 28, 32. See r. כָּלָה Kal no. 3. b.

כָּלָה f. 1. *completion;* hence acc. כָּלָה as adv. *completely, wholly, altogether*, Gen. 18, 21. Ex. 11, 1; also לְכָלָה id. 2 Chr. 12, 12. Ez. 13, 13.

2. *consumption, destruction*, Dan. 11, 16. So עָשָׂה כָלָה *to make a destruction*, i. e. to destroy utterly, Jer. 4, 27. 5, 10. Neh. 9, 31. Nah. 1, 8. 9; with בְּ Jer. 30, 11. and אֵת of pers. Jer. 5, 18. 46, 28. Ez. 11, 13. 20, 17.—For כָּלָה וְנֶחֱרָצָה see in חָרַץ Niph.

כַּלָּה f. (r. כָּלַל no. 2) 1. *a bride, spouse*, so called from her bridal chaplet, Cant. 4, 8 sq. Is. 49, 18. 61, 10. Jer. 2, 32. 7, 34. 16, 9. 25, 10. Syr. ܟܠܬܐ, plur. ܟܠܠܐ, id.

2. *a daughter-in-law*, Gen. 38, 11. 24. Lev. 18, 15. Ruth 1, 6. 7. 8. 4, 15. Comp. חָתָן.

כְּלוּא m. (r. כָּלָא) *a prison*, i. q. כֶּלֶא no. 1. Jer. 37, 4 and 52. 31 Keri. The Cheth. has כְּלִיא, which differs only in form.

כְּלוּב m. (r. כָּלַב) 1. *a bird-cage* sc. of a fowler, in which he keeps a bird as a decoy; furnished with valves or clappers, which as soon as a bird has entered shut to with a clap, q. d. *a trap-cage;* see the root. Jer. 5, 27 *as a cage* (כְּלוּב) *is full of birds, so* are *their houses full of deceit;* comp. v. 26. The Greeks have the same word adopted from the east, κλωβός, κλουβός, κλοβός; see Bochart Hieroz. I. p. 662. II. p. 90.

2. *a basket*, from its likeness to a cage, as made of wicker-work; or perhaps as having a clap-cover; Am. 8, 1. 2.

3. *Chelub* pr. n. m. a) 1 Chr. 4, 11. b) 27, 26.

כְּלוּבַי see כָּלַב lett. b.

כְּלוּהַי, Keri כְּלוּהוּ, *Cheluhai, Cheluhu*, pr. n. m. Ezra 10, 35. R. כָּלָה.

כְּלוּלוֹת f. plur. denom. from כַּלָּה, *the bridal state*, the condition of a bride before marriage, Jer. 2, 2. R. כָּלַל.

* כָּלַח obsol. root, perh. i. q. כָּלָה *to be complete, finished;* comp. קָשָׁה and קָשַׁח, פָּתָה and פָּתַח, פָּצָה and פָּצַח.—Hence

כֶּלַח m. 1. *old age*, perh. *a good* or *vigorous old age;* Job 5, 26 תָּבוֹא בְכֶלַח אֱלֵי קָבֶר *thou shalt come to the grave in a good old age, as a shock of corn cometh in its season.* Job 30, 2 spoken of despicable persons: *even the strength of their hands, whereto* is it *to me?* עָלֵימוֹ אָבַד כֶּלַח *to them old age perisheth*, i. e. they are weak and exhausted, so as to have no hope of old age. So Kimchi עת זקנה.

—Secondary forms are Arab. كَلَحَ to look sullen, peevish, and كَلِحَ to contract the lips, to show the teeth. Some have compared here Syr. ܟܠܚ 'integritas, sanitas;' but this rested on an error of Castell in translating a gloss of Bar-Bahlul.

2. *Calah*, pr. n. of a city and province of Assyria, Gen. 10, 11. 12, prob. the same which is elsewhere written חֲלַח where see; comp. בְּבָר and חָבוֹר. See Bochart Phaleg 3, 14. Michaelis Supplem. p. 767.

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כְּלִי m. (r. כָּלָה) in pause כֶּלִי; Plur. כֵּלִים (from an obsol. sing. כֵּלָה) constr. כְּלֵי, c. suff. כֵּלָיו; pr. 'any thing completed, prepared, made,' (comp. כְּלָה Gen. 6, 16,) q. d. *apparatus*, *implement*, *equipment*, etc. Comp. Germ. *Zeug* from *zeugen*, Gr. τεύχειν i. q. to make. Spec.

1. Of furniture, *utensil*, *vessel*, Gen. 31, 37. 45, 20. כְּלֵי זָהָב, כְּלֵי כֶסֶף. *vessels of gold*, *vessels of silver*. Germ. Silber*zeug*, Ex. 3, 22. 11, 2. כְּלֵי גוֹלָה *vessels for captivity*, equipment for exile. Jer. 46, 19. Spec. *a vase*, *vessel*; כְּלִי חֶרֶשׂ *earthen vessel* Lev. 11, 33. Jer. 19, 11. כְּלֵי בֵית יְהוָה *the vases, vessels of the temple*, Ezra 1, 7; כְּלֵי יְיָ Is. 52, 11; also Num. 4, 15. Ex. 27, 19. 31, 7. 38, 3. 30.

2. Of clothing, *equipment*, i. e. *dress*, *garments*, *trappings*, Germ. *Zeug*. כְּלֵי גֶבֶר *a man's garments* Deut. 22, 5; of bridal ornaments Is. 61, 10. Hence כֵּלִים *impedimenta*, *baggage*, of a person 1 Sam. 17, 22; of an army, 1 Sam. 25, 13. 30, 24. Is. 10, 28; שַׂר הַכֵּלִים *the baggage-master* 1 Sam. 17, 22. Also of the harness or yokes of oxen, 2 Sam. 24, 22.

3. *a vessel* for sailing, *a boat*, *skiff*, Is. 18, 2. So σκεῦος.

4. *implement*, *instrument*, *tool*, Germ. Werk*zeug*. כְּלֵי שִׁיר *instruments of music* 2 Chr. 34, 12. Am. 6, 5; כְּלֵי זִמָּה *instruments of praise* 2 Chr. 30, 21; כְּלֵי־נֵבֶל pleon. *a harp-instrument* Ps. 71, 22. Metaph. כְּלֵי זַעַם יְהוָה *instruments of the divine wrath* Is. 13, 5. Jer. 50, 25. Is. 32, 7 כְּלֵי כֵלָיו רָעִים *the instruments of the deceiver are evil*, i. e. the means and devices which he employs to accomplish his purposes. Gen. 49, 5.

5. *implements* of war, *weapons*, *arms*, Germ. Rüst*zeug*, Gen. 27, 3; more fully כְּלֵי מִלְחָמָה Judg. 18, 11. 16. כְּלֵי־מָוֶת *implements of death*, deadly weapons, Ps. 7, 14. נֹשֵׂא כֵלִים *armour-bearer*, much like the mod. *aide-de-camp*, 1 Sam. 14, 1. 6. 7 sq. 31, 4. 5. 6. בֵּית הַכֵּלִים *house of arms*, *armoury*, arsenal, Germ. *Zeughaus*, Is. 39, 2.

כַּלַי see כִּילַי.

כִּלְיָא see in כָּלָא.

כִּלְיָה f. only in plur. כְּלָיוֹת, constr. כִּלְיוֹת. R. כָּלָה.

1. *the reins*, *kidneys*, Ex. 29, 13. 22. Job 16, 13. חֵלֶב כִּלְיוֹת אֵילִים *the fat of the kidneys of rams* Is. 34, 6; comp. Deut. 32, 14. Chald. sing. כְּלְיָא, Syr. plur. ܟܠܝܬܐ, Arab. كُلْيَةٌ, rarely and less well كِلْيَةٌ id.—As to the etymology, Schultens supposes the reins to be so called as being *in two parts*, double, comp. כִּלְאַיִם, כֹּלַי; but this is not well founded, because כִּלְאַיִם signifies rather things of different kinds, and the Arabs use this word in the sing. dual, and plural. Aben Ezra and Bochart derive it from כָּלָה with the idea of desire, longing, comp. Job 19, 27. Perhaps כִּלְיָה may be simply fem. of the noun כְּלִי, and so signifies pr. *instrument*, *vessel*, just as physicians call the veins and arteries vessels, *vasa*.

2. Meton. *reins* for *the inward part*, *mind*, *soul*, as the seat of the desires, affections, passions, like לֵב with which it is often coupled; Jer. 11, 20 בֹּחֵן כְּלָיוֹת לֵב (God) *trieth the reins and the heart*. Jer. 17, 10. 20, 12. Ps. 7, 10. Job 19, 27 כָּלוּ כִלְיוֹתַי בְּקִרְבִּי *my reins pine away within me*, i. e. my soul pines. Ps. 73, 21. Prov. 23, 16.

כְּלָיוֹן m. constr. כִּלְיוֹן. R. כָּלָה.

1. *consumption*, *destruction*, Is. 10, 22.

2. *a pining*, *wasting away*; כִּלְיוֹן עֵינַיִם *a pining* (*failing*) *of the eyes*, i. e. in pining for one's home and country, Deut. 28, 65. See כָּלָה no. 3. b.

כִּלְיוֹן (a pining, r. כָּלָה) *Chilion*, pr. n. m. Ruth 1, 2. 4, 9.

כָּלִיל m. (r. כָּלַל) 1. Adj. *complete*, *finished*, *perfect*, espec. of beauty; Ez. 28, 12 כָּלִיל יֹפִי *perfect in beauty*. 27, 3. Lam. 2, 15. Ez. 16, 14.

2. Subst. *the whole*, Judg. 20, 40 כְּלִיל־תְּצִיר *the whole city*. Ex. 28, 31 כְּלִיל תְּכֵלֶת *the whole of blue*, all blue. 39, 22. Num. 4, 6.

3. i. q. עֹלָה no. 2, *a holocaust*, *whole burnt-offering*, i. e. which is wholly consumed, Lev. 6, 15. 16. Deut. 13, 16. Ps. 51, 21; espec. 1 Sam. 7, 9.

4. Adv. *wholly*, Is. 2, 18. Lev. 6, 15 [22].

כַּלְכֹּל (perh. sustenance, from כּוּל Pil. of כּוּל,) *Chalcol*, pr. n. of a wise man

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before the age of Solomon, 1 K. 5, 11 [4, 31]. 1 Chr. 2, 6.

* כָּלַל 1. *to complete, to make perfect*, Ez. 27, 4. 11. Kindr. with כָּלָא and כָּלָה q. v. Hence כֹּל, כְּלִיל, מִכְלָל, מְכֻלוּל, מַכְלִלִים, pr. n. כָּלָל.

2. *to deck*, espec. with a crown, *to crown*. Arab. كَلَّلَ Conj. II, Syr. ܟܠܠ, Ethiop. ኰለለ, id. Hence כְּלוּלוֹת, כְּלוּלֹת.

כְּלַל Chald. id. whence Shaph. שַׁכְלֵל *to complete, to finish*, Ezra 5, 11. 6, 14. Inf. שַׁכְלְלָה Ezra 5, 3. 9. Pass. Ishtaph. אִשְׁתַּכְלַל Ezra 4. 13. Often in the Targums.—Ezra 4, 12 Cheth. has אשכללו, but a form of this sort is elsewhere unknown.

כְּלָל (perfection, r. כָּלַל) *Chelal*, pr. n. m. Ezra 10, 30.

* כָּלַם in Kal not used, Arab. كلم Conj. I, II, *to wound*. In Heb. it is always referred to threats, reproaches, injury, like other words of pricking, piercing, cutting, as נָקַב, גָּדַף, etc.

Hiph. הֶכְלִים and חֶכְלִים 1 Sam. 25, 7.

1. *to reproach, to revile, to insult*, in words, pr. to wound any one, 1 Sam. 20, 34. Job 19, 3.

2. *to hurt, to harm, to injure*, in word or deed, 1 Sam. 25, 7. Judg. 18, 7. Ruth 2, 15.

3. *to shame, to put to shame*, Job 11, 3. Prov. 25, 8. 28, 7. Ps. 44, 10.

Note. This is a stronger word than the synon. בּוֹשׁ, Hiph. הוֹבִישׁ, comp. Is. 45, 16. 17. Jer. 31, 19. See Reimarus de Differentiis vc. Heb. Diss. I. p. 67 sq.

Hoph. 1. Pass. of Hiph. no. 2, *to be hurt, injured*, 1 Sam. 25, 15.

2. Pass. of Hiph. no. 3, *to be made ashamed, put to shame*, i. e. disappointed in one's hope, Jer. 14, 3. Comp. Niph. no. 2.

Niph. 1. *to be insulted, disgraced*, 2 Sam. 10. 5. 1 Chr. 19. 5.

2. *to be affected with shame*, i. e. a) *to be ashamed, to feel shame*. i. q. בּוֹשׁ but stronger. Num. 12. 14. Jer. 8, 12. Is. 54, 4. 2 Chr. 30, 15. With מִן of that of which one is ashamed, Ez. 16. 27. 54. 43, 10. 11. b) *to be made ashamed, to be put to shame*. 2 Sam. 19, 4. Is. 41, 11. 50, 7. Jer. 31, 19. Spoken often of one who suffers disappointment, fails in what he undertakes, Ps. 35, 4. 40, 15. 70, 3. 74, 21 *let not the oppressed return ashamed* (נִכְלָם) i. e. disappointed. With מִן of cause, Jer. 22, 22; בְּ Ps. 69, 7.

Deriv. כְּלִמָּה, כְּלִמּוּת.

כַּלְמַד *Chilmad*, pr. n. of a city or region, mentioned along with Assyria, Ez. 27, 23. Both the signification of this quadriliteral name, if indeed it be of Semitic origin, and the situation of the place, are unknown. Sept. *Χαρμάν*.

כְּלִמָּה f. (r. כָּלַם) *shame, reproach, contumely*, Ps. 69. 8. Jer. 51. 51. Ez. 16, 54. Is. 30. 3. Job 20, 3. לָבַשׁ כְּלִמָּה *to be clothed with shame*, i. e. wholly covered with it as with a garment, Ps. 109, 29. Plur. כְּלִמּוֹת Is. 50, 6. Mic. 2, 6.

כְּלִמּוּת f. id. Jer. 23, 40.

כַּלְנֵה Gen. 10, 10, כַּלְנֹה Am. 6, 2, הַלְכְּנוֹ Is. 10, 9, prob. also כַּנֵּה Ez. 27, 23, *Calneh. Calno, Canneh*, pr. n. of a large city subject to the Assyrians, according to the Targums, Euseb. Jerome, and others, i. q. *Ctesiphon*. situated on the eastern bank of the Tigris opposite Seleucia, and the winter residence of the Parthian kings; Strabo XVI. p. 312. Plin. H. N. 6. 30. Cellarii Not. Orb. II. p. 774. See Bochart Phaleg. IV. 18. Michaelis Spicileg. I. p. 228.—The כַּנֵּה of Ez. l. c. Michaelis refers to the *Κάνη* of Ptolemy, a promontory and port of Arabia Felix; but Arabia had already been mentioned in v. 21. 22, and כנה is here coupled with Haran and Eden, cities of Mesopotamia.

* כָּלַס a root not in use, onomatopoetic, and imitating the sound of *beating, striking, pulsation*, i. q. Engl. to *clap*, Germ. *klappen, klopfen;* comp. Gr. *κολάπτω*, whence *κόλαφος, colaphus*, Ital. *colpo*, Fr. *coup*. Verbs of a kindred form are transferred, sometimes to the beating of the feet, i. q. to leap or dance, Gr. *κάλπη*, Engl. *to gallop;* sometimes to hewing or scraping, as גָּלַף, *γλύφω, sculpo, scalpo;* and also to the barking of a dog, as if a series of pulses or claps, see כָּלַב.—Hence subst. כֵּילַפּוּת hammers.

* כָּמַהּ *to pine after* any thing, *to long for*, once Ps. 63, 2. Arab. كَمِهَ to

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become dark, as the eye, a colour, the mind. According to Firuzabadi (Camoos p. 1832) it is used spec. of a person who changes or loses colour; hence pr. *to grow pale*, and so metaph. of desire, longing, comp. כָּסַף. Similar is Sanscr. *kam* to desire, Pers. كام desire; comp. also Gr. *κάμω*, *κάμνω*.

Deriv. pr. n. כִּמְהָם.

כַּמָּה see מָה D. 2.

כִּמְהָם (pining, longing, r. כָּמַהּ) *Chimham*. pr. n. of a son of Barzillai, 2 Sam. 19, 38. 39. Jer. 41, 17; Chethibh כִּמּוּהָם. Called also כִּמְהָן 2 Sam. 19, 41.

כְּמוֹ, כָּמוֹ, the former before simple nouns, also before grave suffixes, as כְּמוֹהֶם, כְּמוֹהֵם; the latter before light suffixes, e. g. כָּמוֹנִי *as I*, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹנוּ, כָּמוֹהָ; a separate particle, used chiefly in poetry, for the כְּ of prose; instead of which it is likewise almost every where employed with suffixes. For the force of מוֹ, see in מוֹ I.

A) Adv. of quality, demonstrative, i. q. כְּ lett. A, like Gr. *ὡς*, *thus*, *so*; e. g. in the difficult passage Ps. 73. 15: *should I say*. כְּמוֹ אֹמְרָה אֶסַּפְּרָה *I will speak thus*, i. e. as the wicked speak. Sept. *οὕτως*. Others here take כְּמוֹ for כְּהֵם as they; but then it should read כָּמוֹ.—Repeated, *as—so; qualis, talis;* Judg. 8, 18 כְּמוֹךָ כְּמוֹהֵם *as thou, so they;* also inverted, *so—as; talis, qualis;* 1 K. 22, 4 כָּמוֹנִי כָמוֹךָ, *so I, as thou*, i. e. I am as thou. 2 K. 3, 7. 2 Chr. 18, 3.

B) Prep. implying likeness, similarity, *as, such as*, like Gr. *ὡς*. אִישׁ כָּמוֹנִי *a man such as I*, like me, Neh. 6. 11. Ex. 15, 5 *they sank into the depths* כְּמוֹ אֶבֶן *as a stone*. Ps. 58, 9. Job 6, 15. 10, 22 אֶרֶץ כִּימָתָה כְמוֹ אֹפֶל *a land of darkness like thickest darkness*. Ex. 15. 8. 11. Ps. 29, 6. 58, 5. 9. al.—Hagg. 2, 3 הֲלוֹא כָמוֹהוּ כְּאַיִן בְּעֵינֵיכֶם *is not* a temple *like this as nothing in your eyes?* כְּמוֹ אֵלֶּה words *like these*, i. e. such words, Job 12, 3. כָּמוֹהוּ *like it*, such as this, Ex. 9, 18.

C) Conj. i. q. כַּאֲשֶׁר, before a whole sentence; pr. *as* that *which, like what*, as how, i. e.

1. *as, like as*, Is. 41, 25 כְּמוֹ יוֹצֵר יִרְמָס־טִיט *as the potter treadeth the clay*.

2. Of time, *as*, i. e. *when, after, as soon as;* with præt. Gen. 19, 15 כְּמוֹ חָשֵׁחַר עָלָה *when* (as soon as) *the dawn arose*. Is. 26, 18 כְּמוֹ יָלַדְנוּ רוּחַ *as we brought forth*, it was *wind*.

Note. In the kindred dialects corresponding forms are: Arab. كَمَا, Chald. כְּמָא, Syr. ܟܡܐ, Eth. ከመ, as.

כָּמוֹךְ defect. כָּמֹךְ q. v.

כְּמוֹשׁ m. (perh. subduer, vanquisher, r. כָּמַשׁ) *Chemosh*, pr. n. of the national god of the Moabites, 1 K. 11, 7. 2 K. 23, 13. Jer. 48, 7; and of the Canaanites, Judg. 11, 24; the worship of which was introduced at Jerusalem under Solomon, 1 K. 2 K. ll. cc. Hence עַם כְּמוֹשׁ *people of Chemosh*. i. e. the Moabites, Num. 21, 29. Sept. *Χαμώς*, Vulg. *Chamos*.

* כָּמַז obsol. root, Arab. كمز *to conglobulate*, whence כּוּמָז q. v.

* כָּמַן obsol. root, Syr. and Chald. *to lay up, to hide away;* hence מַכְמָנִים treasures. Arab. كَمَنَ, كَمِنَ, id.—In Syr. also *to preserve, to season*, espec. with salt, pr. to lay up in salt; hence

כַּמֹּן m. *cumin*, Germ. *Kümmel. cuminum sativum* Linn. used along with salt as a condiment, Is. 28, 25. 27. See Plin. H. N. 19. 8.—Arab. كَمُّون, Chald. כַּמּוֹנָא, Syr. ܟܡܘܢܐ, Eth. ከሙን, Gr. *κύμινον*.

* כָּמַס *to lay up, to hide away*. perh. i. q. כָּנַס, גָּנַז. Once part. pass. Deut. 32, 34 הֲלֹא הוּא כָּמוּס עִמָּדִי *is not this laid up with me?* i. e. their sins for punishment; comp. Hos. 13, 12. Job 14, 17. Cod. Sam. כנים in the same sense.—Hence pr. n. סַכְמָס.

* I. כָּמַר in Kal not used, kindr. with חָמַר.

1. *to be warm, to grow warm, to burn;* see Niph. no. 1. Talmud. כּוּמְרָא, calefactio.

2. *to be burned, scorched*, see Niph. no. 2; hence *to be dark, obscured*, comp. חוּם and חָשַׁךְ; also *to be gloomy, sad*, like Syr. ܐܟܡ. Aph. to go about in black, i. e. in mourning. Comp. כֹּמֶר, כְּמָרִים.

Niph. 1. *to be warm, to burn*, e. g. one's affection, i. q. *to yearn*, with עַל

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1 K. 3, 26; אֶל Gen. 43, 30. So of pity, compassion, *to be kindled, moved*, Hos. 11, 8. Comp. Hom. Od. 1. 48 *μοὶ ἀμφ' Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ.*

2. *to be burned, scorched.* Lam. 5, 10 *our skin is scorched as with a furnace from the glow of famine.* Vulg. *exusta est.*

* II כָּמַר i. q. כָּבַר, *to plait, to braid, to interweave;* whence מִכְמָר, מַכְמֹר, מִכְמֹרֶת, net.

כֹּמֶר m. (r. כָּמַר I) only plur. כְּמָרִים *idol-priests* 2 K. 23, 5. Hos. 10, 5. Zeph. 1, 4. Syr. ܟܘܡܪܐ a priest, in general. But this word, as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship; see Gesch. der Heb. Sprache p. 58.—As to the etymology, כֹּמֶר, ܟܘܡܪܐ, is pr. blackness, sadness, and concr. 'one who goes about in black, in mourning;' hence an ascetic, *a priest.* Comp. أَبِيلٌ, أَحْمَلُ, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See Comment. on Is. 22, 12. 38, 15.

כִּמְרִירִים plur. m. (r. כָּמַר I) *obscurations*, after the form שַׁפְרִיר, except Hirek in the first syllable, as in פִּרְחָה. Once Job 3, 5 יְבַעֲתֻהוּ כִּמְרִירֵי יוֹם *let obscurations of the day terrify it* sc. my natal day, i. e. obscurations of the daylight or of the sun, eclipses, which were anciently supposed to portend evils and calamities.—Some ancient versions regard כ as a prefix before the subst. מְרִירִים, and then the sense is, *the bitternesses as of the day*, i. e. the greatest calamities which can happen to a day; comp. on this כְּ p. 441. no. 4. But the first sense is far better adapted to the parallelism.

* כָּמַשׁ obsol. root, prob. i. q. כָּבַשׁ *to subdue, to depress*, ב and מ being interchanged; whence ܟܡܘܫܐ incubus, night-mare, Arab. كابوس; ܟܡܘܫܬܐ grape-husks, refuse, as being trodden out. Hence Heb. כְּמוֹשׁ.

* כָּמַת obsol. root, perh. i. q. כָּתַם *to hide.* Hence מִכְמְתָת pr. n.

* I. כֵּן a particle in frequent use, from r. כּוּן.

A) Pr. participial Adj. *upright, erect;* metaph. *upright, honest*, plur. כֵּנִים Gen. 42, 11. 19. 31. Neut. *right* Ezra 10, 12. With negat. לֹא כֵן *not right*, wrong, 2 K. 17, 9; *empty, vain*, Is. 16, 6 לֹא כֵן בַּדָּיו *his lies are vain.* Prov. 15, 7. Jer. 23, 10.—Adv. *uprightly, right, well;* 2 K. 7, 9 לֹא כֵן אֲנַחְנוּ עֹשִׂים *we do not right.* Ecc. 8, 10. Ex. 10, 29 כֵּן דִּבַּרְתָּ *thou hast spoken rightly, well.* Num. 27, 7. 36, 5.

B) Adv. *so, thus*, Gr. ὡς, οὕτως, pr. *right* according to some rule or standard, *right so, just so.* But Gusset, Danz, and also Ewald (Kl. Gr. § 455. ed. 2 and 3) make כֵּן *so* a different word, as if contr. from כְּהֵן *as they*, like כֹּה from כָּהוּ; but comp. אָכֵן, and see Thesaur. p. 650, note. With Makkeph כֵּן־ Gen. 44, 10. Josh. 2, 21. Prov. 23, 7. Almost always כֵּן refers to what precedes: Gen. 1, 7 וַיְהִי כֵן *and it was so*, as God commanded. v. 9. 11. 1 K. 20, 40 כֵּן מִשְׁפָּטְךָ אַתָּה חָרַצְתָּ *so* (this) *is thy judgment, thou hast thyself decided.* 1 Sam. 23, 17 *and also Saul my father* יֹדַע כֵּן *so knoweth*, where there is no need of reading כֵּן as a demonstr. pron. *this.* Jer. 5, 31 עַמִּי אָהֲבוּ כֵן *my people love* it *thus*, love to have it so. Prov. 28, 2 *but with prudent and wise men*, כֵּן יַאֲרִיךְ *so shall* he *endure*, i. e. the prince (comp. the other clause) shall prolong his reign; here כֵּן approximates to a sign of the apodosis, comp. οὕτω Matthiæ Gr. Gramm. § 565. 1, 2. Ps. 61. 9. 63, 3. 90, 12.—Often as corresponding to each other are כְּ—כֵּן, *as—so*, see in כְּ A. 1; כַּאֲשֶׁר—כֵּן, see כַּאֲשֶׁר no. 1. p. 442. More rarely inverted, כֵּן—כַּאֲשֶׁר, *so—as* Gen. 18, 5. 2 Sam. 5, 25; כֵּן—כְּמוֹ Ex. 10, 14. In other places כְּ is omitted in the protasis, Is. 55, 9 (comp. v. 10. 11). Judg. 5, 15.

Further, this adverb may be variously rendered, according as it refers to quality, to quantity, or to time, etc. a) As to quality or character, *so, such*, so constituted, etc. Job 9, 35 לֹא כֵן אָנֹכִי עִמָּדִי *non ego sic sum* (as Terence often) *apud me*, Engl. *I am not so* constituted *with myself*, I am not so at heart. 1 K. 10, 12 לֹא בָא כֵן עֲצֵי אַלְמֻגִּים *there came after-*

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wards no such almug-wood. Also *so very*, Nah. 1, 12 אִם שְׁלֵמִים וְכֵן רַבִּים *although they be secure and so very many;* comp. Lat. negat. *non ita multi*, not so very many. Jer. 14, 10 כֵּן אָהֵבוּ לָנוּעַ *they have so loved to wander.* Ps. 127, 2. b) As to quantity, i. q. *so much, so many.* Ex. 10, 14 כֵּן אַרְבֶּה כָּמֹהוּ *so many locusts as these*, in such multitudes. Judg. 21, 14 וְלֹא מָצְאוּ לָהֶם כֵּן *but they found not for them so many*, i. e. not so many women as were needed, not women enough. c) As to time, i. q. *so long.* Esth. 2, 12 כֵּן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן *so long continued the days of their purification.* Also *so often*, Hos. 11, 2 קָרְאוּ לָהֶם כֵּן הָלְכוּ מִפְּנֵיהֶם (as often as) *they called them, so often did they go back from them.*—Further, *so soon, straightway, immediately*, preceded by כְּ of time (as soon as), 1 Sam. 9, 13 כְּבֹאֲכֶם כֵּן תִּמְצְאוּן אֹתוֹ *as soon as ye be come . . . so soon ye shall find him*, i. e. straightway; comp. Gr. ὡς—ὥς Eurip. Phœniss. 1437. Hom. Il. 1. 512. ib. 14. 294. In poetry by a strong ellipsis כְּ is sometimes omitted, Ps. 48, 6 רָאוּ כֵן תָּמָהוּ as *they saw, so they were astonished*, i. e. as soon as, immediately.

Note. This particle is found also in the kindr. languages; but so that in its form or signification it departs more from its original than in Hebrew. Arab. only in لَكِنْ, لَكِنَّ, see below in c. Syr. ܟܶܢ refers to time, and is changed also into ܟܶܠ. Chald. כֵּן, also בְּכַאן here, לְכַאן hither, מִכַּאן hence. Zab. ܟܶܢ so.

As connected with Prepositions:

a) אַחַר כֵּן, אַחֲרֵי־כֵן, *after so*, i. e. *thereafter, after* things have *so* happened, *afterwards;* see אַחַר.

b) בְּכֵן *in such* a state or condition, i. e. *so, then, therein*, Ecc. 8, 10. Esth. 4, 16.—In the Targums very often *then, so.*

c) לָכֵן α) As causal adv. lit. 'on account of so,' i. e. *on that account, therefore.* Ex. 6, 6. Judg. 10, 13. 1 Sam. 3, 14. Is. 5, 24. Job 32, 10. al. Gen. 4, 15 לָכֵן כָּל־הֹרֵג קַיִן וגו׳ *therefore* (lest it be as thou fearest) *whosoever slayeth Cain*, etc. Corresponding to each other are וְלָכֵן—יַעַן כִּי *because—therefore* Is. 8, 6. 7; לָכֵן—יַעַן Is. 29, 13. 14. Num. 20, 12.—Once it is for לָכֵן אֲשֶׁר *on this account that, because.* Is. 26, 14, where it has the force of a conjunction; comp. עַל־כֵּן for עַל־כֵּן אֲשֶׁר. β) By degrees לָכֵן was also deflected so as to assume an adversative power, *yet therefore, nevertheless, attamen*, comp. אָכֵן. So preceded by אם in the protasis, Jer. 5, 2 *although* (אִם) *they say, As the Lord liveth; yet therefore* (לָכֵן pr. for this very reason) *they swear falsely.* Also Is. 7, 14, 'although ye impiously refuse the offered sign, *yet therefore* (nevertheless) *the Lord himself will give you a sign.* Often in the prophets, where there is a transition from rebukes and threats to consolations and promises; as Is. 10, 24 *nevertheless, thus saith Jehovah of hosts. . . . fear not*, etc. Is. 27, 9. 30, 18. Jer. 16, 14. 30, 16. Ez. 39, 25. Hos. 2, 11 [14]. In Job 20, 2, Zophar begins לָכֵן שְׂעִפַּי יְשִׁיבוּנִי *nevertheless my thoughts suggest to me an answer*, i. e. notwithstanding thy vaunting and threatening words, I have yet something to reply.—Corresponding to this is the Arab. لَكِنْ, لَكِنَّ *attamen, nevertheless*, which is prob. derived from the Heb. לָכֵן; but see De Sacy Gr. Ar. I. p. 566.—This adversative לָכֵן many regard as another word and of a different origin; and so I have also formerly taken it, viz. as made up from לָא (לֹא) and כֵּן. This view may indeed be supported by the authority of the LXX, who have twice rendered it οὐχ οὕτως, Gen. 4, 16. Is. 16, 7; and by the Arabic orthography, where it is also written لَاكِنْ, لَاكِنَّ, see Hamas. Schult. p. 312. 364. 412. But the adversative use, as we have seen above, is really connected with and dependent on its causal power; and so too in the Chaldee particle לָהֵן q. v.

d) עַל־כֵּן *on that account, therefore*, i. q. לָכֵן, but more frequent both in prose and poetry; Gen. 2, 24. 10, 9. 11, 9. Is. 5, 25. 13, 7. 16, 9. Job 6, 3. Ps. 45, 8. al. sæpiss.—In the poetic style it has also the force of a causal conjunction, for עַל־כֵּן אֲשֶׁר, *on this account that, because;* comp. לָכֵן Is. 26, 14. and כִּי עַל־כֵּן p. 462; also the remarks on the ellipsis

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of relative conjunctions Lehrg. p. 636. Ps. 45, 3 *thou art fairer than the children of men* ... עַל־כֵּן בֵּרַכְךָ אֱלֹהִים *because* that *God hath blessed thee for ever.* Ps. 1, 5. 42, 7. Is. 15, 4. Jer. 48, 36.

e) עַד־כֵּן lit. *until so*, i. e. *until now, as yet, hitherto*, Neh. 2, 16. Here כֵּן refers to time as in Syriac; see note above.

f) כְּמוֹ־כֵן *like this, in like manner*, Is. 51, 6; comp. Engl. *such-like*. Sept. ὥσπερ ταῦτα, Vulg. *sicut hæc;* and so all the ancient versions. But see in כֵּן III.—R.

II. כֵּן m. (r. כָּנַן I) c. suff. כִּנּוֹ, כִּנֵּי.

1. *a stand, base, pedestal;* 1 K. 7, 31 מְכֻנָּה־כֵן *in the manner of a base*, like a pedestal. Spec. of the base or foot of the laver in the court of the temple, Ex. 30, 18. 28. 31, 9. Lev. 8, 11. Of the base or socket of a ship's mast, Is. 33, 23; called in Greek μεσόδμη Od. 15. 290, ἰστοδόκη Il. 1. 494, ἰστοπέδη Od. 12. 51.

2. *a stand, station, place*, Gen. 40. 13. 41, 13. Dan. 11. 20 וְעָמַד עַל כִּנּוֹ *and there shall rise up in his place*, in his stead. v. 21. 38. So v. 7 וְעָמַד מִנֵּצֶר שָׁרְשֶׁיהָ כִּנּוֹ *and out of a shoot of her roots* (one) *shall rise up in his place*, pr. stand in his place. Sept. and Vulg. render כִּנּוֹ by φυτὸν αὐτοῦ, *plantatio ejus*, taking it in the nom. case; see in כִּנָּה.

III. כֵּן m. (r. כָּנַן II) *a gnat*, in Sing. once Is. 51, 6 כְּמוֹ־כֵן *like gnats*. Sept. frigidly ὥσπερ ταῦτα, Vulg. *sicut hæc;* see in כֵּן I. B. f. above.

Plur. כִּנִּים Ex. 8, 12. 14. Ps. 105, 31; Sept. σκνῖφες, Vulg. *sciniphes*, a species of small *gnats*, very troublesome from their sting, and abounding in the marshy regions of Egypt; *culex reptans* Linn. *culex molestus* Forsk. See Hdot. 1. 95. Philo de vita Mosis T. II. p. 97 ed. Mangey. Other ancient and modern testimonies are collected in Bochart Hieroz. II. p. 572. Oedmann's Verm. Sammll. aus der Naturkunde, Fasc. I. c. 6.—The Hebrew intpp. and Josephus (Ant. 2. 14. 3) with little probability explain it by *lice;* and the Talmudists also use the sing. כִּנָּם for *a louse*. Comp. כִּנָּם.

כֵּן Chald. i. q. Heb. *so, thus*, but referring always to what follows, where the Hebrews use not כֵּן, but כֹּה; so Dan. 2, 25. 4, 11. 6, 7. Ezra 5, 3. 6. 2. al.

* כָּנָה in Kal not used, Arab. كنى I, II, IV, *to call* a person or thing *by* another and more honourable *name* or *title, to deck with a title;* see Tauriz. ad Hamas. Schult. p. 320. Teblebi ad Harir. Schult. II. 57. Chald. *to address one by his proper title.* The primary idea is perh. *to cover*, comp. כָּנַן.—In Heb. only

Piel fut. וְכִנָּה 1. *to address in a soothing manner, to speak kindly to* any one. Is. 44, 5 וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה *and soothingly names the name of Israel.* 45, 4 אֲכַנְּךָ וְלֹא יְדַעְתָּנִי *I called thee kindly, though thou hast not known me.*

2. *to flatter*, Job 32, 21. 22.

Deriv. subst. כִּנּוּי.

כַּנָּה f. (r. כָּנַן I) *a plant, shoot*, as being set, placed; comp. נָטַע, שָׁתַל. Ps. 80, 16 וְכַנָּה אֲשֶׁר נָטְעָה יְמִינֶךָ *and* (visit, protect) *the plant which thy right hand hath planted.* The ancient intpp. assumed also the masc. כֵּן in the same sense Dan. 11, 7; see in כֵּן II. 2.—Others here make כַּנָּה imper. Kal with He paragog. from r. כָּנַן in a signif. *to cover, to protect;* of which however there is no other trace.

כַּנֵּה ἅπ. λεγόμ. Ez. 27, 23, *Canneh*, pr. n. of a city, prob. *Ctesiphon*, i. q. כַּלְנֵה which also is read in one of De Rossi's Mss. Comp. יַקַּח for יִלְקַח; see more in כַּלְנֵה.

כִּנָּרוֹת see כִּנּוֹר.

כִּנּוֹר m. (r. כָּנַר) plur. כִּנֹּרוֹת 1 K. 10, 12, c. suff. כִּנֹּרוֹתֵינוּ Ps. 137, 2, once כִּנּוֹרֵךְ Ez. 26, 13; Gr. κινύρα, κιννύρα, a species of *harp* or *lyre*, Lat. *cithara*, [whence the modern word *guitar*,] a stringed instrument of music, celebrated for David's skill in playing upon it, and employed both in sacred and profane music, in rejoicing and in mourning, 1 K. 10, 12. Is. 5, 12. 23, 12. Gen. 31, 27. Job 30, 31; usually as an accompaniment to the voice, Ps. 33, 2. 43, 4. 49, 5. 71, 22. al. Josephus relates, Ant. 7. 12. 3, that the κινύρα had ten strings, and was struck with a plectrum; but this is contrary to the words in 1 Sam. 16, 23. 18, 10. 19, 9, from which it appears that this instrument was played with the fingers.

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Corresponding are Arab. كَنَارَةٌ, Syr. ܩܢܪܐ, ܩܢܪܐ, cithara, harp, lyre. The etymology lies in the tremulous, stridulous sound; comp. r. כָּנַר.

כְּנָוָת Chald. see כְּנָת Chald.

כְּנָיָהוּ pr. n. see יְהוֹיָכִין.

כִּנָּם i. q. כִּנִּים *gnats*, Ex. 8, 13; comp. v. 12. 14. It is construed with the feminine; and seems to be a collective form from Sing. כֵּן. Cod. Samar. has plur. כנים. Comp. Lehrg. p. 517.

כְּנֵמָא Chald. adv. *so, thus, in this manner*, referring mostly to what follows, Ezra 4, 8. 5, 9. 11; but also to what precedes, 5, 4. 6, 13. It seems to be compounded from כְּ and נֵימָא, נֵמָא, which is often negligently used in the Talmud for נֵימַר, נֵאמַר, *we say*, dropping the ר; pr. therefore *as we say, as is said*, referring sometimes to what precedes, and sometimes to what follows. The Heb. translator renders it in Ezra 4, 8 by כן אמר (read כְּנֵאמַר), and in 5. 4 by כשנאמר *as is said*. In like manner Syr. ܟܐܡܬ *namely*, is contracted from ܟܐܡܬܐ *quasi dicas*.

*כָּנַן I. i. q. כּוּן, but trans. *to set, to place*; comp. כְּנַנְיָהוּ, כָּנַנְיָהוּ. Hence כֵּן stand, base, כַּנָּה plant.

II. Perh. *to nip, to pinch*, Gr. κνάω, κνήθω, κνίζω, Germ. *kneipen*, Engl. *to nip*; comp. κνιπός, κνιφός, κνίψ, a nipping insect; and with a sibilant prefixed σκνίψ, σκνίφες, a gnat, gnats. Hence כֵּן, כִּנִּים, gnats.

Deriv. כֵּן II, III, כַּנָּה, and the three here following.

כְּנָנִי (prob. for כְּנַנְיָה, whom Jehovah hath set) *Chenani*, pr. n. m. Neh. 9, 4.

כְּנַנְיָהוּ (id.) *Chenaniah*, pr. n. m. 1 Chr. 15, 22. 26, 29; for which 15, 27 כְּנַנְיָה.

כָּנַנְיָהוּ (id.) *Conaniah*, pr. n. of a Levite, 2 Chr. 31, 12. 13. 35, 9 Keri. In Cheth. כּוֹנַנְיָהוּ.

*כָּנַס 1. *to collect, to heap up*, as stones Ecc. 3, 5; treasures Ecc. 2, 8. 26; waters Ps. 33, 7. Hence כִּיס, כּוֹס.

2. *to gather together* persons, *to assemble*, Esth. 4. 16. 1 Chr. 22, 2.

3. *to hide*, see Hithp. and deriv. מִכְנָס.

Chald. כְּנַס id. but more freq. כְּנַשׁ, ܟܢܫ, whence כְּנִישָׁא congregation, synagogue. Arab. كنس to hide oneself; but in the deriv. also to collect as كَنَاسَةٌ, كَنِيسَةٌ, synagogue, church temple; but كنز to collect, Eth. ከነሰ to assemble, ከነሰ church. See more in גָּנַז.

Piel i. q. Kal no. 2, *to gather together, to assemble* persons, Ez. 22, 21. 39, 28. Ps. 147, 2.

Hithp. *to hide oneself, to wrap oneself* in any thing, see the Arabic above. Is. 28, 20 וְהַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס *and the covering is narrower than that he can wrap himself in it.*

Deriv. כִּיס, כּוֹס, מִכְנָס, מִסְכְּנוֹת.

*כָּנַע in Kal not used, pr. *to bend the knee*, to fall upon the knees, kindr. with כָּרַע q. v. This root is widely spread, comp. γόνυ, γνυ in γνυπετεῖν, *genu*, Sanscr. *ǵanu*, Germ. *Knie*, Engl. *knee*; γωνία, ἰγνύα hollow of the knee; Aram. גְּנָא, ܓܢܐ incubuit; also with the third radical strengthened, Germ. *knicken, einknicken*. In Heb. spec.

1. *to fold together, to lay together*, and hence *to collect, to bind up*, as packages, bundles, see כִּנְעָה; comp. Arab. كنع to contract, be contracted, Conj. I, V, VII.

2. *to be bowed down, to be low, depressed*, as a land, see כְּנַעַן; and trop. of the mind, *to be depressed*, like Chald. and Samar. כְּנַע. Arab. كنع Conj. I, IV, id.

Hiph. הִכְנִיעַ *to bow down, to bring low, to humble* any one, Job 40. 12. Ps. 107, 12. Is. 25, 5. So espec. enemies, *to vanquish, to subdue*, 2 Sam. 8, 1. 1 Chr. 17, 10. 18, 1. Ps. 81, 15; and sometimes God is said *to subdue* enemies *before* (לִפְנֵי) any one, Judg. 4, 23. Deut. 9, 3. 2 Chr. 28, 19. Neh. 9, 24.

Niph. נִכְנַע 1. *to be brought low, humbled, subdued*, e. g. a vanquished enemy, with תַּחַת יַד פ׳ Judg. 3, 30. Ps. 106, 42 מִכְנֵי Judg. 11, 33; absol. 1 Sam. 7, 13. 1 Chr. 20, 4.

2. *to humble oneself, to submit*, espec. before God or a divine messenger, with

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לְפָנַי 2 Chr. 34, 27; מִפָּנַי 1 K. 21, 29 *seest thou how Ahab hath humbled himself before me?* 2 K. 22, 19; מִלִּפְנַי 2 Chr. 33, 12. 23. 36, 12; absol. Lev. 26 41. 2 Chr. 12. 7. 12. 30, 11.

כְּנֵסָה f. (r. כָּנַס) once c. suff. כְּנֻסָתֵךְ Jer. 10, 17, *a package, bundle, bale*, so called from *folding* and binding together. Sept. by conject. *ὑπόστασις*. Targ. wares.

כְּנַעַן pr. n. *Canaan*. R. כָּנַע Kal no. 2.

1. *Canaan*, the son of Ham, and father of the Canaanites, Gen. 9, 18. 22. 25–27. 10, 6. 15. Sept. *Χαναάν*.

2. *Canaan*, the land of the Canaanites, Ex. 15, 15; fully אֶרֶץ כְּנַעַן Gen. 13, 12. 16, 3. 23, 2. 19. 33, 18; pr. *low tract* or *region*, from r. כָּנַע with the ending ־ַן as in אֲהֹלָן, opp. to the higher land אֲרָם or Syria, see כְּנַעֲנִי no. 1.—Spec. a) The country on this side Jordan, opp. to Gilead. Num. 33, 51. Josh. 21, 2. 22, 9. b) Phenicia, Is. 23, 11, i. e. the northern part of Canaan at the foot of Lebanon, whose inhabitants call themselves כנכן on coins; comp. Comment. on Is. l. c. Monumm. Phœnic. p. 267. They are called by the Greeks *Φοίνικες*. The Carthaginians, a colony of the Phenicians, also retained this ancient name; as is testified by Augustin (Expos. Ep. ad Rom. § 13) as follows: "Interrogati rustici nostri (i. e. Hipponenses), quid sint? Punice respondentes *Canani*, corrupta scilicet, ut in talibus solet, una littera, quid aliud respondent, quam *Chananæi?*" c) Philistia, Zeph. 2, 5 כְּנַעֲנֵי פְלִשְׁתִּים.—Hence בְּנוֹת כְּנַעַן *Canaanitish women* Gen. 28, 1. 6. 36. 2; עֲצַבֵּי כ׳ *the idols of Canaan*, worshipped there, Ps. 106, 38; שְׂפַת כְּנַעַן *the language of Canaan*, i. e. the Hebrew, which was spoken by the Canaanites and Hebrews, Is. 19, 18; comp. also Ps. 135, 11. Judg. 3, 1.

3. Put for אִישׁ כְּנַעַן *a Canaanite*, Hos. 12, 8; and so for *a merchant* generally, Is. 23, 8 כְּנַעֲנֶיהָ *her merchants*; comp. Zeph. 1, 11, and see כְּנַעֲנִי no. 2.

כְּנַעֲנָה, fem. of the preced. *Chenaanah*, pr. n. m. a) 1 Chr. 7, 10. b) 1 K. 22, 11. 2 Chr. 18. 10.

כְּנַעֲנִי Gen. 38, 2, fem. כְּנַעֲנִית 46, 10. Ex. 6, 15; Plur. כְּנַעֲנִים Neh. 9, 24. Ob. 20, but far more freq. Sing. with art. collect. הַכְּנַעֲנִי, a gentile noun.

1. *a Canaanite, the Canaanites*, i. e. a) A single people who inhabited, before the Hebrews, the lower tracts of Palestine on the sea-coast and the Jordan; Num. 13, 29 *the Canaanites dwell by the sea and by the side of Jordan*. Josh. 5, 1. 11, 3. Deut. 11, 30; see the etymology in כְּנַעַן no. 2. Often coupled with the names of other tribes; and the sacred writers, while intending to comprise all the tribes dwelling in Palestine, sometimes by synecdoche mention only two, the Canaanites and Perizzites, Gen. 13, 7; sometimes three, the Canaanites, Hivites, Hittites, Ex. 23, 28; or again five, the Canaanites, Hittites, Amorites, Hivites, Jebusites, Ex. 13, 5; or six, adding the Perizzites, Ex. 3, 8. 17. Josh. 12, 18; or seven, adding the Girgashites, Deut. 7, 1. Josh. 3, 10; or finally ten, the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, Jebusites, Gen. 15, 19–21. In this number are several which cannot be reckoned as Canaanites, but as other aborigines; as the Rephaim, the Kenites, etc. b) In a wider sense put for all the tribes dwelling west of the Jordan and in Phenicia before the Hebrews, deriving their descent from Canaan (Gen. 10, 15–18); Gen. 10, 18. 19. 12, 6. 50, 11. Josh. 16, 10. 17, 12 sq. Judg. 1, 10. 28. 29; also Ex. 3, 8. 17. Deut. 11, 50. Ez. 16, 3. They are mentioned as Gentiles and unclean Zech. 14, 21.—Sept. for כְּנַעַן, כְּנַעֲנִי, has usually *Χαναάν, Χαναναῖος*, but sometimes also *Φοινίκη, Φοίνιξ*, Ex. 6, 15. 16, 35. Josh. 5, 1. 12. Job 40, 25. So Mark 7, 25 comp. Matt. 15, 22.—The Canaanites were celebrated merchants, and hence

2. *Canaanite* for *merchant*, generally, Job 40, 30 [25]. Prov. 31, 24. So כַּשְׂדִּי Chaldean, for astrologer.

* כָּנַם i. q. Arab. كنف *to cover, to protect*; whence כָּנָף covering, wing. Comp. r. עוּם. Not found in Kal.

Niph. *to cover* or *hide oneself*. Is. 30, 20 לֹא־יִכָּנֵם עוֹד מוֹרֶיךָ *no longer shall thy teachers hide themselves*, i. e. they shall come forth openly, and no longer

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be vexed by persecutors. So Abulwalid and Jarchi; see Comment. on Is. l. c.—Hence

כָּנָף f. 1 K. 6, 24. 2 Chr. 3, 11. 12, constr. כְּנַף; Dual כְּנָפַיִם constr. כַּנְפֵי; but the same is used for the Plur. as שֵׁשׁ כְּנָפַיִם Is. 6, 2. אַרְבַּע כְּנָפַיִם Ez. 1, 6. 10, 21. Plur. constr. כַּנְפוֹת fem. Deut. 22, 12. Is. 11, 12; but masc. in the signif. no. 2. a. b, Ez. 7, 2. R. כָּנַף.

1. *a wing*, so called as covering, protecting. Arab. كَنَف wing, side, region, protection. Eth. ክንፍ wing; Chald. כְּנַף, Sam. אַנָּא, Syr. ܟܢܦ, ܟܢܦܐ, id. Comp. גַּף Heb. and Chald. from kindr. גָּנַן; also אֲגַפַּיִם p. 12.—Is. 10, 14. Job 39, 13. 1 K. 6, 27. Ez. 1, 8 sq. al. כָּל־צִפּוֹר־כָּנָף *every fowl of wing*, every winged fowl, Gen. 1, 21; צִפּוֹר כָּל־כָּנָף *birds of wing* Ps. 148, 10; כָּל־צִפּוֹר כָּנָף Deut. 4, 17; צִפּוֹר כָּל־כָּנָף Ez. 39, 17 comp. v. 4; כָּל־צִפּוֹר כָּל־כָּנָף *every bird of every wing*, every species of bird. Gen. 7, 14. Ez. 17, 23. So בַּעַל כָּנָף Prov. 1, 17, and בַּעַל הַכְּנָפַיִם Ecc. 10, 20, 'one having wings.' poet. for *a bird*. Poet. כַּנְפֵי רוּחַ *the wings of the wind* Ps. 18. 11. 104, 3; כַּנְפֵי שָׁחַר *the wings of the morning* 139, 9; expressive of the swiftness with which the winds and the dawn move onward. —Metaph. with the idea of protection, defence, Ps. 17, 8 בְּצֵל כְּנָפֶיךָ תַּסְתִּירֵנִי *hide me beneath the shadow of thy wings.* 36, 8. 57, 2. 61, 5. 63, 8. 91, 4. Ruth 2, 12. Comp. Arab. جنح, جناح and كنف Schult. ad Job. 472.

2. *an extremity, corner*, e. g. a) Of a garment, *a skirt, flap*, πτέρυξ, πτερύγιον, fully כְּנַף חֻמְצִיל *the skirt of the robe* 1 Sam. 24, 5. 12. Num. 15, 38. Deut. 22, 12. Hagg. 2. 12; also, the name of the garment being omitted, Zech. 8, 23 כְּנַף אִישׁ יְהוּדִי *the skirt of a Jew*, i. e. of his upper garment. Ez. 5. 3. —As the outer garment was used by the Orientals to wrap themselves in at night, hence כָּנָף is also put for the *extremity* or *corner* of a bed-covering, coverlet, etc. Deut. 23, 1 וְלֹא יְגַלֶּה כְּנַף אָבִיו *nor shall he uncover his father's coverlet*, i. e. he shall not violate his father's bed. 27, 20, comp. Ez. 16, 8. Ruth 3, 9 *spread now thy covering over thy handmaid*, i. e. receive me to thy bed; comp. Theocr. Idyll. 18. 19, and ἐπιπωλεῖν Luke 1, 35. b) Spoken of a land, the earth, etc. *a border, corner, end*; as the habitable earth is often compared by the ancients to a garment spread out. Is. 24, 16 כְּנַף הָאָרֶץ *corner, end of the earth.* Mostly in the plur. Job 37, 3. 38, 13 כַּנְפוֹת הָאָרֶץ *the corners of the earth, extrema terrarum*; also Is. 11, 12 and Ez. 7, 2 אַרְבַּע כַּנְפוֹת הָאָרֶץ *the four corners of the earth* or *land.* c) Of an army, *wing*, as in Lat. and Engl. whence poet. for *an army* itself, Is. 8, 8. 18, 1. Comp. אֲגַפִּים p. 12. d) The highest point, *battlement, pinnacle* of the temple, Dan. 9, 27. Comp. πτερύγιον τοῦ ἱεροῦ, Matt. 4, 5.

* כָּנַן obsol. root, onomatopoetic, pr. *to give forth a tremulous and stridulous sound*, e. g. the quavering sound of a string when struck, Germ. *schnarren, knarren.* Hence כִּנּוֹר harp, lyre, from its stridulous sound.—Kindred are Greek κίνυρος, pr. *whimpering*, spoken of a querulous, mournful tone, whence Gr. κινύρα; also γίγγρος, γίγγρα, γίγγρας, Lat. *gingrina*, i. e. a pipe yielding a stridulous querulous tone, and *gingritus* the cackling of geese.—Deriv. כִּנּוֹר, and

כִּנֹּרֶת (i. q. כִּנּוֹר lyre) Deut. 3, 17, כִּנֳרוֹת (plur. lyres) 1 K. 15, 20, כִּנֶּרֶת Josh. 11, 2, *Chinnereth, Chinneroth*, pr. n. of a city in the tribe of Naphtali, situated on the lake of Galilee, which is thence called יָם כִּנֶּרֶת Num. 34, 11. Josh. 13. 27; יָם כִּנְרוֹת Josh. 12, 3. In the Targums is found the later name גִּינֵסַר, גִּנֵּסַר, whence Gr. Γεννησάρ 1 Macc. 11. 67. Jos. Ant. 2. 25. 3, 17; and in N. T. Γεννησαρέτ Matt. 14. 34. Mark 6, 53. Luke 5. 1. This beautiful lake is about twelve miles long by six broad in its widest part, with limpid water and abounding in fish. See Reland Palæst. p. 258 sq. Bibl. Res. in Palest. III. p. 261 sq. 312 sq.

* כָּנַשׁ Chald. *to gather together, to assemble*, i. q. Heb. אָסַף, Syr. id. Inf. Dan. 3, 2.

Ithp. *to be gathered together, assembled*, Dan. 3, 3. 27. Freq. in the Targg.

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חַשְׁמַלְכוּת 1 Chr. 22, 10. 2 Chr. 7, 18. Esth. 1, 2. 5, 1; כ׳ חַשְׁמַלּוּכוּת 1 K. 1, 46. Hence for the *royal dignity* or *authority*; Gen. 41, 40 *only as to the throne will I be greater than thou*, i. e. I reserve to myself only the royal dignity. Ps. 45, 7, see in אֱלֹהִים p. 55, note. So *to establish one's throne*, i. e. his kingdom, Is. 16, 5. Spoken of *the throne of God*, Ps. 9, 5. 47, 9. Is. 6, 1. Job 26, 9.—Also

2. For *the elevated seat* or *cathedra* of the high-priest, 1 Sam. 1, 9. 4, 13; *the tribunal* of a judge, Ps. 122, 5 (comp. Dan. 7, 9). Ps. 94, 20 כ׳ רֶשַׁע *tribunal of wickedness*, i. e. unjust judges. Hence for *jurisdiction*, *district*, Neh. 3, 7. Of a military *tribunal*, Jer. 1, 15; also of any *seat*, e. g. *a stool* or *chair*, 2 K. 4, 10. Prov. 9, 14; espec. *an honourable seat*, כִּסֵּא כָבוֹד 1 Sam. 2, 8. Metaph. Is. 22, 23 *and he* (Eliakim) *shall be for a seat of glory to his father's house*, i. e. through him shall all his kindred be honoured.

כַּסְדַּי Chald. *a Chaldean*, Ezra 5, 12; elsewhere כַּשְׂדַּי q. v.

* כָּסָה *to cover*; kindr. are כָּסָא and כָּסַת. Syr. ܟܣܐ id. also 'to put on;' Arab. كسا to put on; Chald. כְּסָה to cover, and hence to hide, lie concealed. —In Kal only in particip. כָּסֶה Prov. 12, 16. 23; and pass. constr. כְּסוּי Ps. 32, 1. Far more usual is

Piel כִּסָּה, 1 pers. כִּסִּיתִי, כִּסֵּיתִי Ps. 143, 9, כִּסֹּתִי Ez. 32, 7; fut. יְכַסֶּה, apoc. וַיְכַס.

1. *to cover*, c. acc. Ex. 10, 5. Num. 9, 15. 22, 5; or also עַל (like other verbs of covering, e. g. סָכַךְ, כָּפַר), q. d. *to cover over*, Num. 16, 33 וַתְּכַס עֲלֵיהֶם הָאָרֶץ *the earth covered them over*, pr. was a covering over them. Job 21, 26 רִמָּה תְכַסֶּה *and worms cover them*. 2 Chr. 5, 8. Ps. 106, 17. Hab. 2, 14; c. לְ Is. 11, 9. —So *to cover* a person or thing *with* any thing, e. g. construed: a) With acc. of pers. and בְּ of the covering, Lev. 17, 13 וְכִסָּהוּ בֶּעָפָר *he shall cover it* (the blood) *with earth*. Job 15, 27. Is. 51, 16. Num. 4, 5. 8. 11. b) With two acc. Ez. 16, 10. 18, 7. 16. c) With עַל of pers. and בְּ of covering, Ps. 44, 20. d) With acc. of the covering and עַל of the thing covered, Ez. 24, 7; comp. Job 36, 32.—

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Trop. in the phrases: *to cover* any one with shame Mic. 7, 10; confusion Ps. 44, 16. Jer. 51, 51; terror Ez. 7, 18. Ps. 55, 6; so *God covers the faces of judges*, makes them blind, Job 9, 24. Also *to cover* any one (a wife) *with violence*, heap up injuries upon her, Mal. 2, 16.—Intrans. *to cover oneself, to put on* any thing, c. בְּ Gen. 38, 14. Deut. 22, 12; c. acc. Jon. 3, 6 וַיְכַס שַׂק *he covered himself with sackcloth*, put on sackcloth, Arab. كسا to put on, c. acc.

2. *to cover*, i. e. *to hide, to conceal*, comp. Chald. Prov. 10, 18. 12, 16. 23. Job 31, 33; with עַל of pers. Deut. 13, 9; with acc. of thing and מִן of pers. Gen. 18, 17. Job 23, 17 וּמִפָּנַי כִּסָּה־אֹפֶל *and* because *he hath* (not) *covered the darkness from my sight*, hath not freed me from calamities.—Intrans. prægn. Ps. 143, 9 אֵלֶיךָ כִּסִּיתִי *unto thee do I hide*, I flee to thee for covert; Sept. πρὸς σὲ κατέφυγον.

3. Metaph. *to cover sin*, i. e. *to pardon, to forgive*, i. q. כִּפֵּר, c. acc. Ps. 85. 3; עַל Prov. 10. 12. Neh. 3, 37 [4, 5]. Ps. 32, 1 כְּסוּי חֲטָאָה *whose sin is covered*, i. e. pardoned. Comp. כָּפַר.

Pual כֻּסָּה and כָּסָה Ps. 80, 11. Prov. 24, 31, fut. יְכֻסֶּה, part. מְכֻסֶּה; *to be covered*, Gen. 7, 19. 20; with בְּ of the covering, 1 Chr. 21, 16. Ecc. 6. 4; also with acc. Ps. 80, 11 כִּסּוּ הָרִים צִלָּהּ *the mountains were covered with its shade*. Prov. 24. 31.

Niph. id. Ez. 24, 8; c. בְּ Jer. 51, 42.

Hithp. *to cover oneself, to wrap oneself up*, with בְּ of the covering. Is. 59, 6. 1 K. 11, 29; once acc. Jon. 3, 8.

Deriv. כְּסוּי, כְּסוּת (and סוּת), כֶּסֶת, מְכַסֶּה, מִכְסֶה.

כֶּסֶה see כֶּסֶא.

כִּסֵּה i. q. כִּסֵּא q. v.

כַּסּוּחָה Is. 5, 25, see סוּחָה.

כְּסוּי m. only constr. כְּסוּי עוֹר *a covering of skins* Num. 4, 6. 14. R. כָּסָה.

כְּסוּת f. (r. כָּסָה) 1. *a covering, cover*, Ex. 21, 10. 22, 26. Job 24, 7. 26, 6. 31, 19. Metaph. כְּסוּת עֵינַיִם *a covering of* or *for the eyes*, i. e. a present offered as an expiation for some fault, in order that one may *shut his eyes* upon it, connive at it; or, a present made in the hope of *pardon*, an atonement, a *penalty*. So in the much vexed passage Gen. 20, 16 הִנֵּה הוּא לָךְ כְּסוּת עֵינַיִם לְכֹל אֲשֶׁר אִתָּךְ וְאֵת כֹּל *lo, this* (the thousand shekels) is *to thee a penalty for all* which has happened *with thee and before all* men. Comp. Gen. 32, 21 אֲכַפְּרָה פָנָיו בַּמִּנְחָה pr. *I will cover his face* (appease him) *with the present*. The Sept. though here neglected or misunderstood by interpreters, renders it correctly: ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου, where τιμή is a fine, penalty, price, Il. 1. 159, i. q. elsewhere τίμημα.—Most interpreters understand this *covering of the eyes* to be *a veil*, and the whole passage they arbitrarily render thus: *lo, this shall be to thee a veil for the eyes unto all who are with thee and to all* others, i. e. so it shall be manifest to all that thou art a married woman. They add further, that only married women were accustomed to wear veils; but this is contrary to oriental custom, and is incapable of proof.

2. *a garment*, Deut. 22, 12.

* כָּסַח *to cut off* a plant, vine, etc. *to cut down*, part. pass. כְּסוּחַ Is. 33, 12. Ps. 80, 17. Kindr. are קָצַח, קָצָה, קָצַע, קָצַץ, also גָּזַע, גָּזָה, גָּזַז. Chald. and Syr. כְּסַח, ܟܣܚ, to prune vines.

כְּסִיל m. (r. כָּסַל) 1. *a fool*. Ps. 92. 7. 94, 8. Prov. 1, 32. 10. 1. 18. 13. 19. 20. 14. 8. 24. 33. 15, 2. 7, and often in Prov. and Ecc. The notion of impiety, ungodliness, is often implied. Prov. 15, 20. 19. 1. al. comp. the synon. אֱוִיל, נָבָל, and the opp. חָכָם.

2. *Chesil*, as the name of a constellation, Job 9, 9. 38, 31. Am. 5, 8; according to most of the ancient interpreters the constellation *Orion*, which the Orientals call جَبَّارٌ, ܓܢܒܪܐ, נְפִילָא, i. e. *the giant*. They appear to have conceived of this constellation under the figure of an *impious* giant (כְּסִיל impious) bound upon the sky; whence Job 38, 31 *canst thou loose the bands of Orion?*—Plur. כְּסִילִים Is. 13, 10, q. d. *the Orions* or giants of the sky, i. e. the greater constellations similar to Orion. So Lat. *Cicerones, Scipiones*, i. e. men like Cicero and

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Scipio.—Abulwalid understands سُهَيْل or *Canopus*, a bright star in the rudder of Argo or the ship, in the southern hemisphere. See more in Comment. on Is. 13, 10. Michaelis Suppl. p. 1319 sq. Hyde on Ulugh Beigh's Tables, p. 74. Ideler über Ursprung u. Bedeut. der Sternennamen p. 240, 263.

3. *Chesil*, pr. n. of a city in the southern part of Judah, Josh. 15, 30.

כְּסִילוּת f. *folly*, Prov. 9, 13. R. כָּסַל.

* כָּסַל a root found only once in the verb, see no. 2. b; but of various significations in the derivatives. The primary idea seems to be:

1. *to be fleshy, fat;* whence כֶּסֶל loin, flank.—Then

2. As a denom. from כֶּסֶל, in a double signification: a) In a good sense, *to be strong, lusty*, the loins being the seat of strength; comp. עָצַם, מָתַן; metaph. *to be firm, confident*, whence כִּסְלָה, כִּסְלָה, confidence, hope. b) In a bad sense, *to be dull, sluggish, languid*, like Arab. كَسِلَ to be weak. Hence also as a kindred idea, *to be foolish;* comp. נָבַל, נֵבֶל, נְבָלָה; and vice versa compare words signifying strength transferred to the idea of *virtue*, as חַיִל. Or perh. this sense may come by transpos. from סָכַל *to be foolish*.—So once fut. A. יִכְסַל Jer. 10. 8. Hence the deriv. כְּסִיל foolish, כְּסִילוּת, כֶּסֶל, folly.

כֶּסֶל m. 1. *loin, flank, lumbus*, Job 15, 27. Plur. כְּסָלִים *the loins*, pr. the internal muscles of the loins near the kidneys, to which the fat adheres, *ψόαι, ψοῖαι*, as Symmachus well. Lev. 3, 4. 10. 15. 4, 9. 7, 4. Job 15, 27 וַיַּעַשׂ פִּימָה עָלַי כֶּסֶל *and* because *he maketh fatness upon* his *loins*, i. e. the *γαστρίδουλος* pampers himself. Also for the viscera generally, *the bowels, inward parts*, Ps. 38. 8. Comp. Bochart Hieroz. T. I. p. 506 sq.

2. *confidence, hope*, Ps. 78, 7. Job 8, 14. 31, 24. Prov. 3, 26. See r. כָּסַל no. 2. a.

3. *folly*, Ecc. 7, 25. See the root no. 2. b.

כִּסְלָה f. (r. כָּסַל) 1. *confidence, hope*, Job 4, 6.

2. *folly*, Ps. 85, 9.

כִּסְלֵו m. Zech. 7, 1. Neh. 1, 1, Gr. *Χασελεῦ* 1 Macc. 1, 54, *Chislev*, the ninth month of the Hebrews, beginning with the new moon of December.—The etymology is unknown; yet it might perhaps be so called from the languor and torpor of nature, from r. כָּסַל no. 2. b. Or it may be of Persian origin, as would appear from a Palmyrene inscription; see Benfey, die Monatsnamen, comp. Thesaur. p. 702.

כִּסְלוֹן (confidence, hope, r. כָּסַל) *Chesalon*, pr. n. of a place on the border of the tribe of Judah, Josh. 15, 10; there called also חַר־יְעָרִים.

כִּסְלוֹן (id.) *Chislon*, pr. n. m. Num. 34, 21.

כְּסֻלּוֹת (hopes, r. כָּסַל) *Chesulloth*, pr. n. of a place in the tribe of Issachar, Josh. 19, 18; prob. the same with the next art.

כְּסֻלוֹת־תָּבוֹר (loins or flank of Tabor) *Chisloth-Tabor*, pr. n. of a place near the western foot of mount Tabor, on the border of Zebulun, Josh. 19, 12. [Prob. the same as the preced. article, and both identical with the mod. *Iksâl* اكسال, Gr. *Ξαλώθ* Jos. B. J. 3. 3. 1. See Bibl. Res. in Palest. III. p. 182.—R.

כַּסְלֻחִים plur. Gen. 10, 14. 1 Chr. 1, 12, *Casluhim*, pr. n. of a people sprung from the Egyptians; probably, as Bochart supposes, Phaleg IV. 31, *the Colchians*, whom the Greek writers also mention as being a colony of the Egyptians, Hdot. 2. 104. Diod. Sic. 1. 28, 55. Strabo I. 3 ult. The name *Colchians* might readily come from the fuller כסלח, dropping the *s*.

* כָּסַם *to shear, to poll* the head, once Ez. 44, 20. Kindred are גָּזַם, and other verbs beginning with גז; see גָּזַז.—Hence

כֻּסֶּמֶת f. Ex. 9, 32. Is. 28, 25, plur. כֻּסְּמִים Ez. 4, 9, a species of grain like wheat, with a smooth or bald ear as if *shorn*, Lat. *far, adoreum*, Gr. *ζέα, ὀλυρά*, the modern *spelt, triticum spelta* Linn. Arab. كُرْسَنَّة, which is in fact the same word as in Hebrew, *m* and *n* being interchanged and *r* inserted. See Comment on Is. l. c.

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* כָּסַס 1. Pr. *to divide out, to distribute;* kindr. with קָצַץ and other verbs beginning with קצ, כס, גז. Hence כֶּסֶס tribute.

2. *to number, to reckon,* comp. מָנָה; once Ex. 12, 4 *every man according to his eating shall ye reckon for the lamb.* Sept. συναριθμήσεται, Onk. תִּתְחַשְׁבוּן, Syr. ܬܚܫܒܘܢ.

Deriv. כֶּסֶת, מִכְסָה, מִכְסָת, מַס, מַכָּס.

* כָּסַם fut. יִכְסֹם 1. Pr. *to be* or *become pale,* as in Chald. Comp. Niph. no. 1, and כֶּסֶם silver.—Less near are كسف and خسف deficit sol, luna, caligavit oculus, diminutus est.

2. Trop. *to pine* or *long after* any thing, *to desire greatly,* with ל of pers. Job 14, 15; inf. c. ל Ps. 17, 12.

Niph. 1. *to be pale, to turn pale,* from shame, since this feeling is indicated not only by blushing, but also by turning pale; see חָוַר and Talmudic הלבין to make ashamed, comp. Comment. on Is. 29, 22. Hence, *to be ashamed;* Zeph. 2, 1 גּוֹי לֹא נִכְסָה *O nation not ashamed,* i. e. without shame, shameless.

2. i. q. Kal no. 2, Gen. 31, 30. Ps. 84, 3.—Hence

כֶּסֶם m. c. suff. כַּסְפִּי 1. *silver,* so called from its paleness, r. כָּסַם, as Gr. ἄργυρος from ἀργός white, and זָהָב gold from its yellow colour; comp. צָהַב. Syr. Samar. id.—Gen. 23, 15 אַרְבַּע מֵאוֹת שֶׁקֶל־כֶּסֶם *four hundred shekels of silver.* v. 16. Lev. 27, 3. 6. Josh. 7, 22. Often with the word שֶׁקֶל omitted, e. g. אֶלֶף כֶּסֶם *a thousand* (shekels) *of silver* Gen. 20, 16. עֶשְׂרִים כֶּסֶם *twenty* shekels *of silver* Gen. 37, 28. Deut. 22, 19. Hos. 3, 2. Metaph. *to purify silver,* i. e. to cleanse a people from their sins, Mal. 3, 3 comp. v. 2. Is. 1, 25.

2. *money,* which anciently consisted of bars or pieces of silver weighed out and not coined; comp. ἀργύριον, Fr. *argent.* Gen. 23, 13. 43, 15. 21. Ex. 22, 6. Num. 3, 49. 51. Deut. 23, 20. כֶּסֶף עֹבֵר *current money,* see in עָבַר no. 2. Also, that which is *bought with money,* e. g. a slave, Ex. 21, 21 כִּי כַסְפּוֹ הוּא *for he is his money,* his purchase; also Gen. 17, 12. Ex. 12, 44. Plur. *pieces of silver, money,* Gen. 42, 25. 35.

כָּסֶם Chald. m. id. *silver,* st. emphat. כַּסְפָּא Dan. 2, 35. 5, 2. 4. 23. Ezra 5, 14. 6, 5. 7, 17. 18.

כָּסְפְּיָא Ezra 8, 17, *Casiphia,* pr. n. of a place (מָקוֹם) on the way between Babylon and Jerusalem.—To this corresponds neither the *Pylæ Caspiæ* nor the city *Kaswin,* as held by some.

כֶּסֶת f. (r. כָּסָה) plur. כְּסָתוֹת *cushions, pillows,* Ez. 13, 18. 20. Sept. προσκεφάλαια, Vulg. *pulvilli,* according to the Rabbins *long pillows, bolsters.*—The letter ת, although not radical and merely the sign of the fem. gender, is nevertheless retained also in the plural; as in חֶלֶת, קֶשֶׁת, comp. Lehrg. p. 474.

כְּעַל Is. 59, 18, see צַל lett. C. 1.

כְּעַן Chald. adv. of time, *now, at this time,* Dan. 2, 23. 3, 15. 4, 34. 5, 12. Ezra 4, 13. al. עַד כְּעַן *until now* Ezra 5, 16.—It is prob. derived as a prolonged form from Heb. כֵּן *so,* also *now,* comp. עַד־כֹּה Neh. 2, 16. and art. עַכְשָׁו lett. e. p. 475; just as Samar. קכם from Heb. קוּם. Indeed כְּעַן seems also to have had the signif. *so;* whence the following art.

כְּעֵנַת Chald. fem. of the preceding, adv. *so, thus,* i. q. כֵּן, but found only in one formula וּכְעֵנַת *and so forth, et cetera,* Ezra 4, 10. 11. 7, 12; contracted וּכְעֵת id. 4, 17.

* כָּעַס fut. יִכְעַס 1. *to be indignant, vexed, to take ill,* Ecc. 5, 16. 7, 9. Neh. 3, 33 [4, 1]. Ps. 112, 10.

2. *to be angry,* Ez. 16, 42; with אֶל of pers. 2 Chr. 16, 10.

Piel כִּעֵס *to provoke, to irritate,* i. q. Hiph. Deut. 32, 21. 1 Sam. 1, 6.

Hiph. הִכְעִיס 1. *to vex, to grieve, to trouble* any one, 1 Sam. 1, 7. Neh. 4, 5 [3, 37]. Ez. 32, 9.

2. *to make angry, to provoke,* often of men who provoke Jehovah by their sins, espec. by idolatry, c. בְּ Deut. 31, 29. 32, 16. 1 K. 14, 9. 15. 16, 2. 7. 13 sq. Ps. 78, 58. Jer. 8, 19. al. More fully הִכְעִיס מַכְעִיס 1 K. 15, 30. 2 K. 23, 26; also with the name of God implied, 1 K. 21, 22 אֶל־הַכְעִסַנִי אֲשֶׁר הִכְעַסְתָּ *because of the anger with which thou hast made me angry.* 2 K. 21, 6. 23, 19. Hos. 12, 15.—Hence

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כַּעַס m. 1. *vexation, trouble, grief,* Ecc. 1, 18. 2, 23. 11, 10. Ps. 6, 8. Prov. 17, 25. 21, 19 אֵשֶׁת מִדְיָנִים וְכַעַס *a contentious and fretful woman.* Deut. 32, 27.
2. *anger,* Deut. 32, 19. 1 K. 15, 30. Ez. 20, 28. Plur. כְּעָסִים *bursts of anger,* 2 K. 23, 26.

כַּעַשׂ m. i. q. כַּעַס, found only in Job.
1. *vexation, grief.* Job 5, 2. 6, 2. 17, 7.
2. *anger, wrath* of God, Job 10, 17.

כְּעָת see in כְּעֵת.

כַּף f. (r. כָּפַף) c. suff. כַּפִּי, pr. something *curved, hollow.*—Spec.

1. *the hollow of the hand, the palm;* Arab. كَفٌّ, Syr. ܟܦܐ. Lev. 14. 15 *and pour* (the oil) *upon the palm* (כַּף) *of the priest's left hand.* v. 18. 26. מְלֹא כַף *a handful of meal* 1 K. 17, 12, comp. מְלֹא כַף Lev. 9, 17. Ps. 129, 7; so Is. 28, 4. 2 K. 18, 21. At other times כַּף is used like יָד *the hand;* as Deut. 25, 12 וְקָצַצְתָּ אֶת־כַּפָּהּ *and thou shalt cut off her hand.* Often of *the hand* as that with which we lay hold of any thing, Ez. 21, 16. 29. 29, 7; or with which we labour, whence כַּף רְמִיָּה *a slack hand* Prov. 10, 4. So espec. in the following phrases: a) מִכַּף מ׳ *out of the hand* of any one, after verbs of freeing, delivering, like מִיַּד, 1 Sam. 4, 3. 2 Sam. 14, 16. 19, 10. 22, 1. 2 K. 16, 7. 20, 6. Ps. 18, 1. Jer. 5. 21. al. b) שָׂם כַּף עַל *to lay the hand upon* any one, i. e. to attack him, Job 40, 32 [41, 8]; also שָׂם כַּף לְפִי *to lay the hand upon one's mouth,* sc. in order to stop it, i. q. to be silent, Job 29, 9. But שִׁית כַּף עַל *to put the hand over* any one, i. q. to protect him, Ps. 139, 5; comp. Ex. 33, 22. c) Judg. 12, 3 וָאָשִׂימָה נַפְשִׁי בְכַפִּי *I put my life in my hand,* i. e. exposed myself to great danger; since what we thus take in our hands is liable to be dropped, or to be cast away. 1 Sam. 19, 5. 28, 21; comp. Job 13, 14. Ps. 119, 109. The same proverb occurs in Athenæus Deipnosoph. XIII. p. 569. C, ἐν τῇ χειρὶ τὴν ψυχὴν ἔχων. So the Danes also say of a man in danger of his life: *at gaae med Livet i Haenderne,* i. e. he goes with his life in his hands. d) מָחָא כַף, תָּקַע כַּף, תִּקַּע כַּף, *to clap the hands,* see under these verbs.

Dual כַּפַּיִם, c. suff. כַּפַּי, כַּפָּיִךְ, *both palms, the two hands, the hands,* Job 36, 32. Is. 49, 16; very freq. also for the plural. Hence, פָּרַשׂ כַּפַּיִם *to spread out the hands* in prayer, etc. see in פָּרַשׂ no. 2. c; נָשָׂא כַּפַּיִם *to lift up the hands.* Lam. 2, 19. Ps. 63, 5; נָשָׂא עַל כַּפַּיִם *to bear upon the hands,* to deal kindly with, to cherish, Ps. 91, 12; חָמָס בְּכַפֵּי מ׳ *violence is in the hands of* any one, i. e. he has done violence, wrong. Job 16, 17. Is. 59, 6. Ps. 7, 4. 1 Chr. 12, 17. Jon. 3, 8; contra, נְקִי כַפַּיִם *of clean hands,* innocent, Ps. 24, 4; מַעֲשֵׂה יָדָיו *the work of one's hands* Ps. 9, 17; also יְגִיעַ כַּפַּיִם *the labour of the hands,* profit. Gen. 31, 42. Ps. 128, 2. —Plur. כַּפּוֹת *palms,* used instead of the Dual before יָדַיִם, as כַּפּוֹת יָדַיִם *the palms of the hands* Dan. 10, 10; twice כַּפּוֹת יָדַיִם of hands cut off and dead, 1 Sam. 5, 4. 2 K. 9, 35; see Lehrg. p. 539. Comp. in no. 3, 4. 5, 6. below.

2. כַּף רָגֶל *the sole of the foot,* Deut. 2, 5. 11, 24. So in the phrase מִכַּף רֶגֶל וְעַד (קָדְקֹד) רֹאשׁ *from the sole of the foot even to the head,* i. e. the whole body. Is. 1, 6. Deut. 28, 35. 2 Sam. 14, 25. Job 2, 7. Deut. 28, 65 מָנוֹחַ לְכַף רַגְלָהּ *rest for the sole of thy foot,* i. e. a quiet habitation, comp. Gen. 8, 9.—Plur. always כַּפּוֹת Josh. 3, 13. 4, 18. Is. 60, 14. Ez. 43, 7 מְקוֹם כַּפּוֹת רַגְלַי *the place of the soles of my feet,* i. e. the ark as the footstool of God; comp. in הֲדֹם. Once with פַּעַם 2 K. 19, 24.

3. *the foot* or *paw* of a quadruped having toes, as the bear Lev. 11, 27. Sept. χείρ. So Arab. كَفٌّ.

4. *a hollow vessel, a pan, dish, censer,* (so Syr. and Arab.) Num. 7, 14. 20. 26. 32. 38. al. Plur. כפות Ex. 25, 29. Num. 7, 84. 86.—Hence כַּף הַקֶּלַע *the hollow* or *dish of a sling* 1 Sam. 25, 29. כַּף הַיָּרֵךְ *the hollow of the thigh,* socket of the hip, Gen. 32, 26. 33.

5. Plur. כַּפּוֹת *handles* of a bolt or bar Cant. 5, 5. Comp. יָדוֹת.

6. כַּפּוֹת הַתְּמָרִים Lev. 23, 40, *palms,* i. e. *palm-branches,* with green leaves, so called from their *bent* or curved form. See כָּפַף, and comp. Lat. *palma.*

כֵּף m. (r. כָּפַף) *a rock,* pr. hollow or arched, used only in plur. Jer. 4, 29. Job 30, 6. Syr. and Chald. כֵּיפָא, כֵּיפָא, id. whence in N. T. Κηφᾶς i. q. Πέτρος

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*כָּפָה *to bend, to bow*, kindr. with כָּפַף; and hence *to tame, to subdue*. Chald. and Talmud. כפא to bow, to subdue, to compel, to turn away, see Buxtorf Lex. p. 1070; Arab. كفأ to turn away, to turn aside.—Prov. 21, 14 מַתָּן בַּסֵּתֶר יִכְפֶּה אָף *a gift in secret tameth anger*. Sept. ἀνατρέπει ὀργάς, and so Syr. Contra Symm. σβέσει ὀργήν, Vulg. *extinguit iras*, comp. כָּבָה to extinguish.

כַּפָּה f. (r. כָּפַף) 1. *a palm, palm-branch*, the fem. form being often employed for things without life, Heb. Gram. § 105. 3. Comp. כַּף no. 6. Chald. כִּפָּא, Syr. ܟܦܐ.—Is. 9, 13 and 19, 15 כִּפָּה וְאַגְמוֹן *the palm-branch and the bulrush*, proverbially for the high and the low, noble and vulgar.

2. Genr. *branch, bough*, Job 15, 32.

כְּפוֹר m. (r. כָּפַר) 1. *a cup, goblet*, prob. *covered* with a lid, 1 Chr. 28, 17. Ezra 1, 10. 8, 27.

2. *hoar-frost*, so called as covering the ground, Ex. 16, 14. Ps. 147, 16. Job 38, 29.

כָּפִיס ἅπ. λεγόμ. Hab. 2, 11, prob. *a cross-beam*, for binding together the walls of a building, from r. כָּפַס to connect. Sept. κάνθαρος, i. q. *cantherius* in Vitruv. 4. 2. Jerome: "lignum quod ad continendos parietes in medio structuræ ponitur. vulgo ἐμάντωσις." Comp. Ecclus. 22, 16 [18].

כְּפִיר m. (r. כָּפַר) 1. i. q. כְּפַר, *a village*, Neh. 6, 2.

2. *a young lion*, old enough to roar Judg. 14, 5. Ps. 104, 21. Prov. 19, 12. Jer. 2, 15. Am. 3, 4; going forth for prey Is. 5, 29. Mic. 5, 7. Jer. 25, 38. Job 4, 10; ferocious and bloodthirsty in his youthful strength Ps. 17, 12. 91, 13. Is. 11, 6. How כְּפִיר differs from גּוּר whelp, appears from Ez. 19, 2. 3: *she* (the lioness) *brought up one of her whelps* (אֶחָד מִגּוּרֶיהָ), *it became a young lion* (כְּפִיר), *it learned to seize the prey, it devoured men*.—Trop. a) Of cruel and bloodthirsty enemies, Ps. 34, 11. 35, 17. 58, 7; comp. Jer. 2, 15. Ez. 32, 2 כְּפִיר גּוֹיִם *a young lion of the nations*, an enemy prowling among them, sc. Pharaoh. b) Of the young princes or warriors of a state, Ez. 38, 13, comp. Nah. 2, 14.—The etymology seems to be from r. כָּפַר no. 3, *to be shaggy*, with special reference to the lion's *mane*. Comp. Arab. عَفَرٌ, عُفَارٌ, hair upon the neck, back of the head, jaws; عَفِرٌ hairy on the neck, face, back of the head.

כְּפִירָה (i. q. כְּפִיר no. 1, village) *Chephirah*, pr. n. of a city of the Hivites assigned to Benjamin, Josh. 9. 17 comp. v. 7. Josh. 18, 26. Ezra 2, 25. Neh. 7, 29.

*כָּפַל 1. *to divide equally, to distribute*, i. q. Ethiop. ከፈለ, whence ክፍል part, portion, Arab. كِفْلٌ portion, like part, equal, and Dual كِفْلَانِ כִּפְלַיִם two portions. double.—Hence

2. *to fold, to double*. Ex. 26, 6. Part. pass. כָּפוּל *doubled, double*. Ex. 28, 16. 39. 9.—Chald. קְפַל to double, to fold around, Syr. Ethpe. ܐܬܟܦܠ to be doubled, infolded.

Niph. *to be doubled*, i. e. repeated, Ez. 21, 19 [14].

Deriv. מִכְפֶּלָה, and

כֶּפֶל m. *a doubling*, Job 41, 5 כֶּפֶל רִסְנוֹ *the doubling of his jaws*, i. e. his double row of teeth.

Dual כִּפְלַיִם 1. Pr. *two folds*. double folds. Job 11, 6 כִּי כִפְלַיִם לְתוּשִׁיָּה *for double folds* hath God's *wisdom*, i. e. the wisdom of God is complicated, inexplicable. Others *double*. i. e. manifold, infinite, is *the wisdom* of God.

2. *double*, twice as much, Is. 40, 2. Arab. كِفْلَانِ.

*כָּפַן, Arab. كَفَنَ *to roll up* (comp. כָּפַל no. 2), *to twist, to spin*; whence Aram. כְּפַן, صفى, to be hungry, כְּפָנָא, صفنا, hunger, sc. as accompanied by a twisting and writhing of the bowels, see in טָוָה no. 2. In Syriac with ל it is also *to hunger* or *thirst for* any thing, *to pine after*, see Thes. p. 705. Hence Heb. כָּפַן id. once prægn. Ez. 17, 7 *lo, this vine* כָּפְנָה שָׂרְשֶׁיהָ עָלָיו *did thirst* (and bend) *her roots towards him .... that he might water it*. Vulg. *mittens radices suas ad eam*.—Hence

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כֶּפֶן m. *hunger, famine*, Job 5, 22. 30, 3.

* כָּפַס a root of doubtful signif. prob. *to contract, to draw together*, and so *to connect;* kindr. with קָפַץ, קָפָא, קָמַץ, to contract, to compress, to gather oneself for leaping; see also כָּפַץ. Syr. ܟܦܣ according to Castell: to connect, to contract, to abbreviate.—Hence כְּפִיס.

* כָּפַף *to bend, to curve, to bow.* Chald. id. Syr. ܟܦ to be curved, bent. This root with its kindred ones is found extensively in the Semitic and western languages, both in the sense of *bending curving*, and in that of *being hollow, arched, vaulted;* see גָּבַב, כָּבָה no. 1, כִּיד II, קָבַב, קָבַב, to hollow, to vault, חָקַב to hollow out, excavate, נָקַב to bore out; and comp. Gr. κάμπτω, κάμπτω, γνάμπτω, also κύπτω, κύβη, κύμβη, Lacon. κύβδα cask; Pers. كفتن to bend over, to incline, كو a hollow, a cavern; Lat. *cubo, cumbo*, also *cavus;* old Germ. *Gaff* i. e. כֹּף, *kippen*, um*kippen*, in the sense of folding.—So Is. 58, 5. Intrans. *to bow oneself, to be bowed down*, trop. Ps. 57, 7. Part. כְּפוּפִים *those bowed down*, depressed, Ps. 145, 14. 146, 8.

Niph. *to submit oneself* to any one, c. לְ Mic. 6, 6.

Deriv. כֹּף, כֵּף, כִּפָּה.

* כָּפַר 1. Pr. i. q. Engl. *to cover*, whence כְּפוֹר and כַּפֹּרֶת a cover, lid. Arab. كَفَرَ fut. *I*, to cover, to hide; also عَفَرَ to cover.—Spec.

2. *to cover over, to overlay* with any thing, as pitch, i. q. *to pitch*, as the ark Gen. 6, 14. Comp. כֹּפֶר no. 2.

3. *to be covered with hair, to be shaggy;* see כְּפִיר. Arab. عَفِرَ I, XI to be shaggy, e. g. cloth.

4. *to cover over* sins, i. e. *to forgive*, comp. כֹּפֶר no. 4, and Piel. Arab. كفر II to expiate a crime, غفر to pardon. Chald. כְּפַר id.

Piel כִּפֶּר, found only with Vav וְכִפֶּר, 2 pers. תְּכַפֵּרְתִּי, fut. יְכַפֵּר.

1. *to cover over* sin, *to hide*, spoken of God as the offended party, i. e. *to forgive, to pardon* sin, comp. כָּסָה. With acc. Ps. 65, 4. 78, 38; with עַל, like other verbs of covering, Jer. 18, 23. Ps. 79, 9; לְ Deut. 21, 8; also לְ of pers. Ez. 16, 63; once בְּעַד 2 Chr. 30, 18.

2. Spoken of the offender or his representative, *to cover* sin, *to hide*, i. e. *to do away* by some expiatory act, *to purge*, so that he may be pardoned; hence a) *to expiate* an offence, fault, *to atone for*, c. acc. Dan. 9, 24; עַל Lev. 5, 26 [6, 7]; בְּעַד *for* Ex. 32, 30; תַּן Lev. 4, 26. Num. 6, 11. b) *to make expiation* or *atonement* for an offender, *to free him from guilt*, comp. חִטֵּא; with עַל of pers. Ex. 30, 15. Lev. 4, 20; בְּעַד Lev. 16, 6; 11. 24. Ez. 45, 17; בְּ Lev. 17, 11. Spoken also of things without life which are polluted, c. acc. Lev. 16, 33. Ez. 43, 20. 26. Deut. 32, 43; עַל Lev. 16, 18. Ex. 29, 36. 37. 30, 10. Examples of full construction are: Lev. 5, 18 וְכִפֶּר עָלָיו הַכֹּהֵן עַל שִׁגְגָתוֹ *and the priest shall make expiation for him on account of his fault.* 4, 26 וְכִפֶּר עָלָיו וְחַטָּאתוֹ בַּחֲטָאתוֹ *and the priest shall make expiation for him from his sin.* 14, 19. Num. 6, 11. c) *to appease, to placate* the person offended, with acc. of pers. Gen. 32, 21. Prov. 16, 14. So of impending evil, i. e. to avert by expiation. Is. 47, 11.—The gift or sacrifice by which expiation is made, is put with בְּ, 2 Sam. 21, 3. Num. 5, 8. Lev. 7, 7.

Pual 1. *to be covered*, i. e. *done away, obliterated*, pr. of letters, writing, which are covered or erased by drawing the stylus over them; Is. 28, 18 וְכֻפַּר בְּרִיתְכֶם *your covenant shall be blotted out*, i. e. cancelled, abolished, referring to the written law. Aram. כְּפַר, כַּפַּר, abstersit, diluit, abolevit.

2. Pass. of Piel no. 2. a. *to be hidden, expiated, purged*, sc. iniquity, Is. 6, 7. 22, 14. 27, 9.

3. Pass. of Piel no. 2. b, *to be freed from guilt*, i. e. an offender, *to obtain pardon*. Ex. 29, 33; c. לְ Num. 35, 33.

Hithpa. fut. יִתְכַּפֵּר *to be expiated* 1 Sam. 3, 14.

Nithpa. נִכַּפֵּר Deut. 21, 8. *to be expiated, forgiven*, i. e. an offence. See Lehrgeb. p. 219, note.

Deriv. כַּפֹּרֶת—כִּפּוּר, also כְּפִיר, כְּפִיר, and pr. n. כְּפִירָה.

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כֹּפֶר m. *a village, hamlet*, so called as being a *covering, shelter*, to the inhabitants, Cant. 7, 12. 1 Chr. 27, 25. Neh. 6, 2. Arab. كفر *Kefr* id. very frequent.

כְּפַר הָעַמּוֹנִי (village of the Ammonites) *Chephar-haammoni*, pr. n. of a place in Benjamin, Josh. 18, 24. In Keri כְּ חַצְמוֹנָה.

כֹּפֶר m. (r. כָּפַר) 1. i. q. כֹּפֶר, *a village, hamlet*, 1 Sam. 6, 18.

2. *pitch*, as a material for *overlaying*, see the root no. 2. Gen. 6, 14. Aram. כּוּפְרָא, صَفْرٌ, and Arab. كُفْرٌ, id.

3. i. q. Gr. *κύπρος, cyprus*-flower, *el-Henna* of the Arabs, a shrub or low tree, with fragrant whitish flowers growing in clusters like grapes, Arab. حِنَّاء, حِنَّاءٌ, *Lawsonia inermis* Linn. So called in Hebrew, as Simonis well suggests, because the powder of the leaves mixed with water into a paste, is used by oriental females *to cover* or *besmear* the nails, in order to produce the reddish colour which they regard as an ornament. Cant. 1, 14 אֶשְׁכֹּל הַכֹּפֶר *a cluster of el-Henna*. Plur. כְּפָרִים Cant. 4, 13. —Comp. Celsii Hierob. I. p. 222. Rosenm. Bibl. Alterthumsk. IV. i. p. 132.

4. *λύτρον, ransom*, price of expiation or redemption, Ex. 21. 30. 30, 12 כֹּפֶר נַפְשׁוֹ *a ransom for his life*. Is. 43, 3 כָּפְרְךָ *thy ransom* i. e. for thy redemption. Num. 35, 31. 32. 1 Sam. 12, 3. Job 33, 24. al.

כִּפֻּרִים m. plur. (r. כָּפַר) *expiations, atonement*, Ex. 29, 36. 30, 10. Num. 29, 11. יוֹם הַכִּפֻּרִים *the day of atonement*, Lev. 23. 27. 28. 25, 9. אֶרֶל הַכִּ Num. 5, 8.

כַּפֹּרֶת f. (r. כָּפַר) *a cover, lid*, only of the lid of the ark with cherubim upon it, over which appeared ἡ δόξα τοῦ Κυρίου, Ex. 25 17 sq. 30, 6. 31, 7. al. בֵּית הַכַּפֹּרֶת the holy of holies, where the ark of the covenant was placed, 1 Chr. 28, 11.—Sept. ἱλαστήριον, Vulg. *propitiatorium*, Luth. *Gnadenstuhl*, Engl. *mercy-seat*, as if from the signification of *appeasing, placating*; see כָּפַר Pi. no. 2. c.

* כָּפַשׁ *ἅπαξ λεγόμ.* perh. i. q. כָּבַשׁ *to fill up, to cover*, sc. with earth, e. g. a well, channel; V. to be filled up; כִּבְשׁ earth with which a well etc. is filled up. So in Hiph. Lam. 3, 16 הִכְפִּישַׁנִי בָּאֵפֶר *he hath covered me with ashes*.—The Talmudists use it to express crowded, pressed, heaped measure; also of the Jewish church bowed down in ashes, or covered with ashes, מיכפשת באפר Ber. Rabba, sect. 75. Chald. *depressit me in cinerem*. But Sept. and Vulg. ἐμίμησέ με σποδόν, *cibavit me cinere*, from the context, because verbs of feeding precede.

* כְּפַת Chald. *to bind, to fetter*; Pæt. pass. כְּפִיתוּ Dan. 3. 21.

Pa. id. Inf. כְּפָתָה Dan. 3, 20; Part. pass. מְכַפְתִּין v. 23. 24.

כַּפְתּוֹר and כַּפְתֹּר Am. 9, 1. a quadrilit. prob. compounded from the triliterals כָּפַר to cover, and כָּתַר to crown. Hence 1. *a crown, chaplet, circlet*. a) Of a column, *the capital*, Am. 9, 1. Zeph. 2, 14. b) An ornament of the golden candelabra, Ex. 25. 31. 33 sq. 37, 17 sq. Sept. σφαιρωτῆρες, Vulg. *sphærulæ*. Josephus *pomegranates* Ant. 3. 6. 7. Comp. Syr. صَفْصَفٌ blossom of the pomegranate.

2. *Caphtor*, pr. n. of a country on the sea Jer. 47, 4. Am. 9, 7. Plur. כַּפְתֹרִים *Caphtorim* Gen. 10, 14. Deut. 2, 23, the inhabitants. These are described as a colony of Egyptians and as ancestors of the Philistines; so that in Gen. l. c. the words אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים should prob. stand after כַּפְתֹרִים, comp. the other passages cited.—Almost all the ancient interpreters understand *Cappadocia*; but from Jer. l. c. it was clearly an island, or at least on the sea-coast, אִי; to which indeed the ancient limits of Cappadocia are said to have extended on the north upon the Euxine. Some have thought of *Cyprus*, and this is favoured both by the situation of the place, and a partial resemblance in the name; but on the other hand it is next to certain that the Cyprians were called כִּתִּים; comp. Michaelis Spicil. T. I. p. 292–308. Supplemm. p. 1338. Better, the island of *Crete*, which is favoured by the circumstance that the Philistines are called כְּרֵתִי Cretans; see this word. The choice therefore would seem to lie

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between Cappadocia and Crete; but the weight of ancient testimony is in favour of the former.

כַּר m. (r. כָּרַר) plur. כָּרִים 1. *a carriage, litter*, so called from *running;* comp. אַפִּרְיוֹן from פָּרָא, פָּרָה. Hence כַּר הַגָּמָל Gen. 31, 34. *a camel's litter*, saddle, i. e. the small tent or canopy fastened upon the back of camels, in which females are accustomed to ride. Arab. كُور and مَكْوَر, also قَرّ id. See Jahn Bibl. Archæol. I. i. § 58. [Engl. § 49.] Thesaur. p. 715.

2. *a lamb*, so called from its *leaping* and bounding, see the root no. 2; espec. as well fed and fat, feeding in rich pastures. Deut. 32, 14. Is. 34, 6. Ez. 39, 18; also Am. 6, 4. 1 Sam. 15, 9. 2 K. 3, 4. Ps. 37, 20. Jer. 51, 40. Collect. Is. 16, 1 שִׁלְחוּ־כַר מוֹשֵׁל־אֶרֶץ *send ye the lambs of the lord of the land*, i. e. which belong to him, are his due; comp. 2 K. 3, 4.—Trop. a) *a battering-ram*, Gr. κρίος, a warlike machine for making a breach in the walls of cities (Arab. كَبْش), plur. Ez. 4, 2. 21, 27. b) *pasture* for lambs, *meadow*, Is. 30, 23. Ps. 65, 14 לָבְשׁוּ כָרִים הַצֹּאן *the pastures are clothed with flocks*, i. e. adorned. 37, 20. This word was also adopted by the Ionians in the sense both of *lamb* and *pasture*. Hesych. Κὰρ... πρόβατον. Κάρα... Ἴωνες τὰ πρόβατα. Κάρνος... βόσκημα, πρόβατον. Κάρος... βόσκημα. Comp. Bochart Hieroz. I. 429.

כָּר m. (r. כּוּר I) pr. *a digger through, piercer;* hence *a stabber, executioner*, a kind of body-guard or soldiers attached to the person of the king, whose duty it was to execute capital punishment, not only by beheading (כְּרֵתִי, see כָּרַת) but also by stabbing. Thrice in Plur. כָּרִי for כָּרִים Lehrg. p. 525; so 2 K. 11, 4. 19 הַכָּרִי וְהָרָצִים *the executioners and the runners*, spoken of the guards of Athaliah; and 2 Sam. 20, 23 Cheth. הַכָּרִי וְהַפְּלֵתִי of David's guards; Keri וגו׳ הַכְּרֵתִי. See more in Thes. p. 671.

כֹּר m. (r. כָּרַר no. 1) *cor*, prop. a round vessel, then a *measure* both of things dry and liquid, 1 K. 5, 2 [4, 22]. Ez. 45, 14; containing ten ephahs or baths, i. e. 11½ bushels or 88¾ gallons, i. q. חֹמֶר.—In Aramæan כּוֹר, ܟܘܪܐ, is usually put for Heb. חֹמֶר. It was also adopted by the Hellenists, i. e. κόρος.

* כְּרָא Chald. *to be pained, to grieve*, like Syr. ܟܪܐ.

Ithp. Dan. 7, 15 אֶתְכְּרִיַּת רוּחִי *my spirit was grieved.*

* כָּרַב a doubtful root, see כְּרוּב fin.

* כִּרְבֵּל quadrilit. i. q. כְּבַל, Pi. כִּבֵּל, *to gird, to put on*, with ר inserted; see Lehrg. p. 864. Pass. part. מְכֻרְבָּל *girded, clothed*, 1 Chr. 15, 27; in the parall. 2 Sam. 6, 14 is חָגוּר.—Hence

כַּרְבְּלָא Chald. f. *a mantle, pallium*, plur. c. suff. Dan. 3, 21.

* I. כָּרָה *to dig;* Chald. כְּרָא and Arab. كرا to dig the ground. Kindr. are כּוּר I, אָכַר, also קוּר, נָקַר.—E. g. *to dig* a well Gen. 26, 25; a pit or sepulchre 50, 5. Prov. 26, 27. Trop. a) Of plots, devices against any one, *to dig a pit*, Ps. 7, 16; c. לְ Jer. 18, 20. 22. Ps. 119, 85; לִפְנֵי Ps. 57, 7. With עַל of pers. the word for *pit* being omitted. Job 6, 27 תִּכְרוּ עַל־רֵיעֲכֶם *ye dig* (a pit) *for your friend;* and so in the vexed passage, Job 40, 30 יִכְרוּ עָלָיו חַבָּרִים *do the companions* (the fishermen in company) *dig pits, lay snares, for him* sc. the crocodile? *do they part him among the merchants?* i. e. do they catch him and sell him like fish? So by a bold figure Prov. 16, 27 אִישׁ בְּלִיַּעַל כֹּרֶה רָעָה *a wicked man diggeth* (*deviseth*) *evil.* b) Ps. 40, 7 אָזְנַיִם כָּרִיתָ לִּי pr. *mine ears hast thou digged out*, a bold poetical figure for the more common אֹזֶן גִּלִּיתָ לִי *my ear hast thou opened*, i. e. thou hast revealed (this) to me.

Niph. *to be digged*, Ps. 94, 13.

Deriv. כֵּרָה I, מִכְרֶה.

* II. כָּרָה 1. *to buy, to purchase*, Deut. 2, 6. Hos. 3, 2 וְאִכְּרֶהָ c. Dag. euph. —Samar. id. Arab. كرا III, IV to lend, VI, VIII to hire.

2. *to give a feast, to make a banquet*, 2 K. 6, 23. For Job 40, 30 see כָּרָה I.—Arab. وكر to make a feast, espec. at the completion of a building; also قرى to entertain as guest, قِرًا entertainment,

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hospitality.—Perhaps splendid and costly entertainments are to be understood, for which one's own stores do not suffice, so that he must *purchase* more.

I. כֵּרָה or כָּרָה f. (r. כָּרָה I) only plur. constr. כַּרֹת, *pits, cisterns, wells;* Zeph. 2, 6 נְוֵי כָּרֹת רֹעִים וְגִדְרוֹת צֹאן *fields full of shepherds' cisterns and folds for flocks.* In the word כָּרֹת lies an allusion to כָּרְתִים v. 5.

II. כַּרָה f. (r. כָּרָה II) *a feast, banquet,* 2 K. 6, 23.

כְּרוּב m. plur. כְּרוּבִים, כְּרֻבִים 1. *Cherub,* plur. *Cherubim,* in the theology of the Hebrews, a creature of a sacred and celestial nature; חַיָּה Ez. 1, 5. 14 sq. 10, 17. 20; *ζῶον πετεινόν, μορφὴν δ' οὐδενὶ τῶν ὑπ' ἀνθρώπων ἐωραμένων παραπλήσιον,* Joseph. Ant. 3. 6. 5. In the earlier books they are represented as having in great part the human form and erect, 1 K. 6, 23–27; with one face Ex. 25, 20; two wings ib. 1 K. 6, 24; and prob. also with hands Gen. 3, 24. Ezekiel on the other hand (c. 1. 10), while he ascribes to them the erect human figure (Ez. 1, 5 דְּמוּת אָדָם לָהֵנָּה), represents them as having four wings, of which two covered the body and two served for flying, 1, 6. 11. 23; with human hands under their wings 1, 8. 10, 7. 8. 21; and four faces (1, 6), viz. of a man, a lion, an ox (פְּנֵי שׁוֹר 1, 10, but פְּנֵי הַכְּרוּב 10, 14), and an eagle; though in c. 41, 19 only two are mentioned, those of a man and a lion; having the soles of the feet round like those of a bullock 1, 7; and the whole body full of eyes 1, 18. 10, 12, comp. Rev. 4, 6. Aboda Sara fol. 20. 2. Most of the attributes here assigned to them, go to imply the power of looking, walking, flying in any direction, without the necessity of turning the back.

The office ascribed to the cherubs is twofold. The earliest mentioned is where they are set to guard the approach to paradise, Gen. 3, 24; comp. Ez. 28, 14–16, where the king of Tyre guarding his treasures is compared to the Cherub which covered with his wings and protected radiant gems (אַבְנֵי אֵשׁ) in the holy mount of Eden. The other consists in bearing the throne of God upon their wings through the clouds; whence 2 Sam. 22, 11 וַיִּרְכַּב עַל כְּרוּב וַיָּעָף *he rode upon a Cherub and did fly.* Ps. 18, 11. 80, 2 יוֹשֵׁב הַכְּרוּבִים *who sitteth upon the Cherubim,* i. e. upon a throne borne by Cherubs. 99, 1. 1 Sam. 4, 4. 2 Sam. 6, 2. 2 K. 19, 15. Is. 37, 16. These celestial bearers, again, were represented by the two wooden images of Cherubs overlaid with gold, with expanded wings, which stood upon the cover of the ark in the holy of holies both of the tabernacle and temple. Ex. 25, 18 sq. 37, 8. 9. 1 K. 6, 23 sq. 2 Chr. 3, 10 sq. Throned upon these Jehovah is represented as communing with Moses, Ex. 25, 22. Num. 7, 89. Further, the figures of Cherubs were woven into the curtains of the tabernacle Ex. 26, 1. 31. 36. 8, 35; and were sculptured among palms and flowers upon the walls of the temple 1 K. 6, 29. 32. 35. 2 Chr. 3, 7, comp. Ez. 41, 18. 20. 25; and with the figures of lions and oxen upon the bases of the sacred lavers, 1 K. 7, 29. 36.

As to the symbolic meaning of this compound figure of the Cherubs, we are not informed. Many suppose, the forms of a man, a lion, an ox, and an eagle, denote valour and wisdom; and that these figures are symbols of these virtues. More prob. the attributes of the lion, the ox, and the eagle are thus added to the human figure, to mark partly the strength and partly the swiftness of these ministers of Deity.

The etymology is obscure. If the word be of Semitic origin, and I may be permitted to suggest a new derivation, perhaps we may take the root כָּרַב as having had a meaning like חָרַם, חֵרֶם, 'to prohibit from a common use.' Conj. II to consecrate; Ethiop. ሐረመ to forbid, to prohibit; at least Ethiopic መቅደስ is i. q. מִקְדָּשׁ a sanctuary, adytum, comp. in r. חָרַם p. 345. Hence כְּרוּב would be *a keeper, warder, guard,* sc. of the Deity, to guard against all approach; a sense according perfectly with their office as above represented.—Or, as assumed by Gussett, de Dieu, Rödiger, it may be by transpos. כָּרַב for רָכַב, and כְּרוּב as if רְכוּב *steed* or *courser of*

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the sky (Ps. 18, 11) comp. Arab. كَرِيبٌ navis vectoria.—Or, as Hyde supposes (de Relig. vett. Persarum, p. 263), כְּרוּב may be i. q. קָרוֹב one *near* to God, his *minister*. one admitted to his presence; comp. كرب i. q. قرب.—Others, as Eichhorn (Einleit. ins A. T. III. p. 80. ed. 4). think the כְּרוּבִים to be the same with the *γρύπες griffins* of the Persians, the guardians of the golden mountains, comp. Gen. l. c. In this case the root must be sought in the Pers. گرفتن to grasp, to seize, to hold.—See further Thesaur. p. 710; also the article of Rödiger in Ersch and Gruber's Encyclop. XVI. art. *Cherub*.

2. *Cherub*, pr. n. m. Ezra 2, 59. Neh. 7, 61.

כָּרוֹז Chald. m. emphat. כָּרוֹזָא, *a herald*, Dan. 3, 4. Syr. ܟܪܘܙܐ. R. כְּרַז.

* כְּרַז Chald. *to cry out. to make proclamation*, in the manner of a herald. Aph. Dan. 5, 29.—Syr. ܟܪܙ Pe. et Aph. id. This root is widely diffused in the Indo-European languages, e. g. Sanscr. *krus* to cry out, Zend. *khresiô* crying out, a herald, Pers. گریستن, غرشیدن to cry out. Gr. *κηρύσσω*, also *κρίζω*, *κράζω*, Germ. *kreischen*. *kreissen*, Engl. *to cry*. Comp. קָרָא. Among the Christian Arabs كرز is to preach, for *κηρύσσειν*.

כָּרִי 2 K. 11, 4. 19, see in כָּר.

כְּרִית (a cutting, separation, r. כרת) *Cherith*. pr. n. of a torrent near the Jordan, 1 K. 17, 3. 5. [Perh. the modern *Wady el-Kelt*, القلت, near Jericho; see Bibl. Res. in Palest. II. p. 288.—R.

כְּרִיתוּת and כְּרִיתֻת f. (r. כרת) pr. *a cutting in two* of wedlock. *separation*, *divorce*. סֵפֶר כְּרִיתֻת *bill of divorce* Deut. 24. 1. 3. Is. 50, 1. Plur. c. suff. סֵפֶר כְּרִיתֻתָיהָ Jer. 3, 8.

* כָּרַךְ obsol. root, Syr. ܟܪܟ *to surround*; also Syr. and Chald. *to wrap around*. It would seem to be a secondary root from כרר, כרכר to surround (whence כִּכָּר circuit. circle), one letter being dropped. Comp. שַׁרְשֶׁה chain, for שַׁרְשֶׁרֶת, חִגֵּל from חַרְגֵּל q. v.

Deriv. תַּכְרִיךְ mantle; comp. כַּרְכְּמִישׁ.

* כִּרְכֵּב obsol. quadrilit. Zab. *to surround*, compounded from כָּרַךְ to surround, and כָּבַב to roll up or together. Hence

כַּרְכֹּב m. c. suff. כַּרְכֻּבּוֹ Ex. 27, 5. 38, 4, *a margin*, *border*, surrounding the middle of the altar over the brazen grate or lattice, perhaps in order to receive what fell from the altar.

כַּרְכֹּם m. *crocus*, *saffron*, both the common plant, and also *crocus Indicus* or Indian saffron; Cant. 4, 14. Sept. *κρόκος*. Chald. כּוּרְכֻּם, כּוּרְכְּמָא crocus. כַּרְכֵּם to be dyed a crocus or saffron colour. Syr. ܟܘܪܟܡܐ, Arab. كُرْكُمٌ id.

כַּרְכְּמִישׁ Is. 10. 9. Jer. 46, 2. 2 Chr. 35, 20. *Carchemish*, pr. n. of a city on the Euphrates. doubtless the same with the Greek *Κιρκήσιον*, Lat. *Cercusium*, Arab. قرقيسيا. The city is large and strong. and is said to be situated on an island formed by the Chaboras at its influx from the east into the Euphrates. —The Heb. name is compounded from כָּרַךְ, כְּרַכָּא, Syr. ܟܪܟܐ, fortress, and the proper name כְּמִישׁ i. q. כְּמוֹשׁ pr. n. of an idol, pr. 'fortress of Chemosh.'

כַּרְכַּס *Carcas*, pr. n. of a eunuch of Xerxes, Esth. 1. 10. Comp. Sanscr. *karkaça* severe; Benfey p. 199.

כִּרְכָּרוֹת f. plur. (r. כָּרַר) *dromedaries*, *swift camels*, Is. 66. 20. Comp. Hdot. 3. 103 *αἱ γάρ σφι κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητά εἰσι*. So called from their *bounding* or *heaving* motion, from Pil. כִּרְכֵּר to dance; their speed being also sometimes accelerated by musical instruments, according to Sadi Gulist. p. 190. See Bochart Hieroz. T. I. p. 90. On the speed of the dromedary see Burckhardt's Notes on the Bedouins II. p. 76 sq.

* כָּרַם obsol. root, Arab. كَرُمَ *to be noble*, *of a generous nature*, كَرِيمٌ noble, generous, spoken both of persons and of things, as أَرْضٌ كَرَمٌ good and fertile soil. etc. Hence

כֶּרֶם m. (fem. Is. 27, 2. 3.) c. suff. כַּרְמִי; Plur. כְּרָמִים, constr. כַּרְמֵי.

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1. *a field* or *park* of the nobler plants and trees, cultivated in the manner of a garden or orchard. So כֶּרֶם זַיִת *olive-yard* Judg. 15, 5; דֶּרֶךְ כְּרָמִים *the way to gardens and orchards*, i. e. leading to a cultivated and inhabited land, opp. to the desert, Job 24, 18.

2. Spec. *a vineyard*, Ex. 22, 4. Deut. 20, 6. 28, 30. al. sæp. Fully כֶּרֶם חֶמֶר *wine-garden* Is. 27, 2. In the prophets *a vineyard* is a frequent emblem of the people of Israel. Is. 3, 14. 5. 1 sq. 27, 2 sq. comp. Matt. 20, 1 sq. 21, 28. Luke 20, 9. In Cant. 1, 6 the spouse says: *my own vineyard have I not kept*, i. e. her beauty; comp. 8, 12. Chald. כַּרְמָא, Syr. ܟܪܡܐ, id.—Hence

כֹּרֵם m. (denom. from כֶּרֶם, as בֹּצֵר from בָּצָר) *a vine-dresser*, Joel 1, 11. Is. 61, 5. Syr. ܟܪܳܡܳܐ id.

כַּרְמִי (vine-dresser) *Carmi*, pr. n. a) A son of Reuben, Gen. 46, 9. Ex. 6, 14. Also as patronym. *Carmite* Num. 26, 6, for כַּרְמִיז. b) Josh. 7, 1.

כַּרְמִיל m. *crimson*, a colour prepared from insects inhabiting a species of oak. *coccus ilicis* of Linn. Also *crimson stuffs*, 2 Chr. 2. 6. 13. 3, 14. It is a word of the later Hebrew, for the earlier שָׁנִי, תּוֹלַעַת; see espec. in שָׁנִי.—The Hebrews adopted the word from the Persians or Armenians. Among the latter it was called *karmir*, from Pers. كرم, Sanscr. *krimi* worm; and Pers. كرمال *kermiel* is 'the red of worms,' from كرم and آل bright red; Lorsb. Archiv. f. morgenl. Lit. II. p. 305. Comp. Arab. قرمز, also قرمزى, dyed red; whence Fr. *cramoisi*, Germ. *carmesin*, Engl. *crimson*. In like manner from *vermiculus* comes Fr. *vermeil*, Engl. *vermillion*. See Thesaur. p. 714.

כַּרְמֶל m. c. suff. כַּרְמְלוֹ 2 K. 19, 23; denom. from the noun כֶּרֶם, with ל appended, which perhaps may have a diminutive force; see in ל.

1. *a garden, orchard, park*, i. e. a place cultivated like a garden and planted with fruit-trees, herbs, corn, etc. (Kimchi: מקום אילנות פירות ושרות תבואה,) opp. to the desert, and also to the forest. Is. 29, 17 *Lebanon shall be turned into a garden, and the garden shall become a forest*. 32. 15. 16. Jer. 2. 7 *I brought you* אֶל־אֶרֶץ הַכַּרְמֶל *into a land of gardens, that ye should eat the fruit thereof*. Is. 10, 18. 16, 10. Jer. 48, 33. 2 Chr. 26. 10. 2 K. 19, 23. of Lebanon, יַעַר כַּרְמְלוֹ *his forest-garden*, prob. the nursery of his cedars in the deep recesses of Lebanon.

2. Meton. most prob. *garden-fruits*, the produce of gardens, as *earlier* and more valued than those of the fields; just as with us the finer species of fruits and herbs are cultivated in gardens, and are superior to those growing in the fields. Thus גֶּרֶשׂ כַּרְמֶל Lev. 2, 14. i. e. *grits* or *polenta of early grain*, and so, by an easy ellipsis in a word so common, simply כַּרְמֶל Lev. 23, 14. 2 K. 4, 42. In both the passages in Leviticus גְּרִי כַּרְמֶל is offered on the altar along with the first-fruits, with which also it is coupled in 2 K. l. c. and we may perhaps understand *grits* or *groats*, *polenta*, ἄλφιτα, *made from the new and earliest grain*, i. e. fresh wheat or barley groats; in preparing which as an offering to God, the best and earliest ears were selected from *garden* wheat or other grain.—The Jewish interpretation therefore is not absurd, but opens the way to the true sense, viz. שבלת רכה ולחה *a young and tender ear* of grain; not a *green* ear.

3. *Carmel*, pr. n. a) A lofty promontory, jutting out into the Mediterranean on the south-western borders of the tribe of Asher, beautiful for its forests and flowers; often with art. הַכַּרְמֶל Am. 1. 2. 9. 3. Jer. 4. 26. Cant. 7. 6; fully הַר הַכַּרְמֶל (the garden-mount) 1 K. 18, 19. 20; without art. Is. 33. 9. Nah. 1, 4. Josh. 19. 26. Hence Cant. l. c. רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל *thy head is like Carmel*, i. e. adorned with locks, as Carmel with groves of trees. See Reland Palæst. p. 327. Bibl. Res. in Palest. III. p. 190. b) A city about six miles south-east of Hebron, beyond Ziph, Josh. 15. 55. 1 Sam. 15, 12. 25, 5. 40. Now *Kurmul* كُرمُل; see Bibl. Res. in Palest. II. p. 193. 196 sq. Biblioth. Sacr. 1843, p. 60. Comp. Reland Palæst. p. 695.—Hence gentile n. כַּרְמְלִי *Carmelite*, 1 Sam. 30, 5. 2 Sam. 23. 35; fem. כַּרְמְלִית *Carmelitess*, 1 Sam. 27 3.

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כְּרָן *Cheran*, pr. n. m. Gen. 36, 26. Arab. كران i. q. כִּנּוֹר cithara, lyre.

כָּרְסֵא Chald. *throne*, i. q. Heb. כִּסֵּא, where see; Dan. 5, 20. With suff. כָּרְסְיַהּ Dan. 7, 9; plur. כָּרְסָוָן ibid.

* כִּרְסֵם quadrilit. for כִּסֵּם Piel of כָּסַם q. v. (see כָּרְסֵא, and letter ר,) *to cut down* or *off*, *to lay waste*, *to devour*, as the wild-boar a vineyard Ps. 80, 14. Jerome *vastavit*, Syr. ܐܟܠܗ comedit eam.

* כָּרַע *to bend*, *to bow*, intrans. spoken of the knees. Kindr. is כָּנַע q. v. Chald. id. Samar. ࠊࠓࠏ to lie down. In Arabic only some vestiges of the primary signification remain, as 'to drink stooping,' pr. to stoop down to drink; 'appetivit congressum viri,' pr. to stoop down to him. By transpos. ركع is 'to be bent with age, to bow in prayer,' etc.—Hence Is. 45, 23 תִּכְרַע כָּל־בֶּרֶךְ *every knee shall bow*. Job 4, 4. Then of a person, כָּרַע עַל־בִּרְכַּיִם *to bow down upon his knees*, to kneel. Judg. 7, 5. 6. 1 K. 8, 54. 2 K. 1, 13. Ezra 9, 5.—*To bend the knee* or *to bow down upon the knees*, *to kneel*, is also spoken: a) Of those who do reverence to a king, or who worship God, 2 Chr. 29, 29; in which sense it is coupled with הִשְׁתַּחֲוָה Ps. 95, 6. With לְ of pers. Esth. 3, 2. 5. Is. 45, 23; לִפְנֵי Ps. 22, 30. 72, 9. b) Of those whose strength fails and their knees become feeble and sink, where it is usually followed by נָפַל. Ps. 20, 9 כָּרְעוּ וְנָפָלוּ *they bow down and fall*. 2 K. 9, 24 *he sank down in his chariot*. Is. 10, 4. 46, 1. 2. 65, 12. Judg. 5, 27. So of the knees themselves, Job 4, 4 בִּרְכַּיִם כֹּרְעוֹת *bowing* i. e. *feeble knees*. c) Of those about to lie down for rest, Gen. 49, 9 כָּרַע רָבַץ *he bowed himself and lay down*. Num. 24, 9. Or who kneel down to drink Judg. 7, 5. 6. c) Of women in labour, who were delivered kneeling, as is still the custom in Ethiopia (see Ludolf. Hist. Æthiop. I. 15), 1 Sam. 4, 19; so of the hind Job 39, 4.—Rarely spoken of those who bow down with the whole person, (comp. Arab.) 2 Chr. 7, 3 וַיִּכְרְעוּ אַפַּיִם אַרְצָה *and they bowed themselves their faces to the ground*. Hence כָּרַע עַל אִשָּׁה *comprimere feminam* Job 31, 10; comp. *incurvare* Martial 11. 44, *inclinare* Juvenal 9. 26. 10. 224.

Hiph. 1. *to make bow down*, *to cast down*, *to prostrate*, e. g. enemies Ps. 17, 13. 78, 31. 18, 40 and 2 Sam. 22, 40.

2. *to bring low*, *to afflict* any one, Judg. 11, 35.—Hence.

כְּרָעַיִם dual fem. (Lev. 11, 21,) *the legs* of quadrupeds, both the fore legs and hind legs, from the knee to the ankle, so called as being *bent under* in kneeling or lying down; Ex. 12, 9. Lev. 1, 13. 8, 21. 9, 14. Am. 3, 12; also of locusts Lev. 11, 21. Chald. and Syr. כַּרְעִין, כְּרָעַיָּא id. Arab. كُرَاع.

כַּרְפַּס m. *fine white cotton*, *cotton stuff*, Esth. 1, 6.—Arab. كُرْفُس. Pers. كرباس, Gr. κάρπασος, Lat. *carbasus*, a species of fine linen, or more prob. cotton, which the classic writers describe as produced in Spain and in India and the East. Sanscr. *karpâsa* cotton, cotton stuff. See Celsii Hierobot. T. II. p. 157.

* כָּרַר in Kal not used. 1. Pr. *to go* or *move in a circle*. comp. גָּרַר no. 5, and the kindred but softened root גָּלַל, also גִּיל, חוּל. Hence כֹּר pr. a round vessel, i. q. גֹּל, גֻּלָּה, from גָּלַל; also כִּכָּר.

2. *to dance*, sc. in a circle, comp. חוּל no. 1, (Gr. with a sibilant σκαίρω,) *to leap*, *to exult*; whence כַּר *lamb*, from its leaping and springing. Also *to run*, as a wheel or carriage; whence כַּר no. 2, camel's litter or riding tent, כִּרְכָּרוֹת. Comp. Lat. *curro*, *currus*, *carrus*, *carrum*, Engl. *car*.

Pilp. כִּרְכֵּר *to dance around*, e. g. the ark, 2 Sam. 6, 14. 16; in the parall. passage 1 Chr. 15. 29 is רִקֵּד.

Deriv. see in Kal no. 1, 2.

* כָּרַשׂ *to bend*, *to be curved*, i. q. kindr. קָרַס. Hence

כְּרַשׂ *the belly*, Jer. 51. 34; so called from its curved shape, like Germ. *Bauch*, from *beugen* to bend, and Heb. גָּחוֹן from r. גָּחַן. Aram. ܟܪܣ, ܟܪܣܐ, כְּרֵיסָא, i. q. בֶּטֶן. Arab. كِرْش ventricle of ruminating animals, كَرْشَاء a big-bellied woman.

כֹּרֶשׁ pr. n. see כּוֹרֶשׁ.

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כַּרְשְׁנָא *Carshena*, pr. n. of a prince in the court of Xerxes, Esth. 1, 14. Bohlen compares mod. Pers. كارشن belli spoliatio, or spoiler. Benfey suggests Zend *keresna*, Sanscr. *krishna*, black.

כָּרַת*, 1 pers. כָּרַתִּי, fut. יִכְרֹת 1. *to cut, to cut off*; not found in the kindred dialects; comp. Sanscr. *krit* to split. So *to cut off* part of a garment 1 Sam. 24, 5. 12; a branch of a tree Num. 13, 23. 24; the prepuce Ex. 4, 25; the head 1 Sam. 5, 4. 17, 51; *to cut down* trees Deut. 19, 5. 20, 20. Is. 44, 14. Jer. 10, 3. 22, 7. 46, 23, whence כֹּרְתֵי חָצָצִים *woodcutters* 2 Chr. 2, 9; *to cut* or *hew down* idol-images Ex. 34, 13. Judg. 6, 25. 26. 30; כָּרַת לִשְׁנַיִם *to cut in two* parts Jer. 34, 18. Part. pass. כָּרוּת Lev. 22. 24 and more fully כָּרוּת עָמְלָה Deut. 23, 2, pr. *cut off as to the privy member*.

2. *to cut off* persons, *to destroy*, Jer. 11, 19. See Niph. and Hiph.

3. Spec. כָּרַת בְּרִית, Gr. ὅρκια τέμνειν, τέμνειν σπονδάς, *icere fœdus*, to *strike a league, to make a covenant*, in allusion to the victims offered in sacrifice and *cut in pieces* on occasion of entering into a covenant; see Gen. 15, 10. Jer. 34, 18. 19. Comp. Bochart Hieroz. T. I. lib. 2. cap. 35. Danzii Interpres p. 255. Grotius ad Gen. l. c. Comp. also Gr. σπονδή, libation, league, whence *spondere*.—Constr. c. עִם *with* any one, Ex. 24. 8. Deut. 4, 23. 5, 3. 29, 11. 1 K. 8, 9. 21; or אֵת (אֶת) Gen. 15, 18. Ex. 34, 27. Deut. 28. 69. Jer. 11. 10. Ps. 105, 9. al. Mostly of the covenant of Jehovah *with* his people; but transferred also to other things, as Is. 28. 15 *we have made a covenant with death*. Job 40, 28 [23]. Also c. dat. commodi Hos. 2, 20. —But with לְ: a) Where the more powerful party prescribes the terms of the covenant. 2 K. 11, 4; poet. Job 31. 1 בְּרִית כָּרַתִּי לְעֵינָי *I made a covenant with my eyes*, i. e. imposed this law upon them, comp. 2 Sam. 5, 3. 1 Chr. 11, 3. Espec. where a victor grants to the vanquished the benefits of peace and a league, Josh. 9, 6 עַתָּה כִּרְתוּ לָנוּ בְּרִית *make now a league with us*. v. 7 sq. 1 Sam. 11, 1. 2. Ex. 23, 32. 34, 12. 15. Deut. 7. 2. Hence of Jehovah establishing a covenant with men, 2 Chr. 21, 7. Is. 55, 3. 61, 8. Jer. 32, 40. b) Where any thing is solemnly *promised* to God, Ezra 10, 3 וְעַתָּה נִכְרְתָה־בְרִית לֵאלֹהֵינוּ לְהוֹצִיא כָל־נָשִׁים *let us now make a covenant with our God to put away all our wives*.—Further, כָּרַת בְּרִית עַל is *to make a league against* any one Ps. 83, 6.—Instead of בְּרִית we find once אָמָנָה *covenant* Neh. 10. 1 [9, 38]; and once דָּבָר *word, promise* Hagg. 2, 5. But בְּרִית can also be omitted, as 1 Sam. 20, 16. 22, 8. 2 Chr. 7. 18. Is. 57, 8 וַתִּכְרֹת־לָךְ מֵהֶם prob. *and thou didst covenant for thyself from them*, i. e. to receive from them the price of thy whoredom. Vulg. *fœdus pepigisti cum eis*. i. e. cum quibusdam *ex eis*.

NIPH. 1. Pass. of Kal no. 1, *to be cut down*, as a tree Job 14, 7.

2. Pass. of Kal no. 2, *to be cut off, destroyed, to perish*; spoken of persons, Gen. 9, 11. Ps. 37, 9. Prov. 2, 22. 10, 31. Dan. 9. 26. al. sæpe. Also of things, as a land (people) perishing with famine, Gen. 41. 36; the name of any one, Ruth 4. 10; a dwelling Zeph. 3, 7; hope Prov. 23. 18. 24, 14, comp. אֲבַד Job 8. 13; with מִן Joel 1, 5. Jer. 7, 28.—*Not to be cut off* is said of those of whom there remains a perpetual succession; as Josh. 9, 23 לֹא יִכָּרֵת מִכֶּם עָבֶד *there shall not be cut off from you a servant*, i. e. ye shall be servants for ever. 2 Sam. 3. 29 *let there not be cut off from the house of Joab one having an issue or a leper*, i. e. let there never be wanting in the house of Joab such a person. 1 K. 2. 4. 8, 25. 9. 5. Jer. 33, 17. 18. 35, 19.—Here too belongs the frequent formula of the Mosaic law: נִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ *that soul* (person) *shall be cut off from his people*, Gen. 17, 14. Lev. 7, 20. 21; מִבְּנֶיהָ Lev. 17, 9; מִקֶּרֶב עַמּוֹ, עַמָּם Lev. 17. 4. 18, 29. 20, 18. Num. 15, 30; מִיִּשְׂרָאֵל Ex. 12. 15. Num. 19, 13; מִתּוֹךְ הַקָּהָל Num. 19. 20; מֵעִם יִשְׂרָאֵל Ex. 12. 19; and simpl. נִכְרְתָה הַנֶּפֶשׁ הַהִוא Lev. 17, 14. 20, 17; where this phrase denotes the punishment of *death* in general, without defining the manner, see Ex. 31, 14. 35. 2. Num. 15, 32–36; comp. Tob. 6, 12. Heb. 10, 28. It is never the punishment of *exile*, as is supposed by J. D. Michaelis Mos. Recht V. § 237.

3. *to be cut off* from one's city, i. e. to be carried into exile, Zech. 14, 2.

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4. *to be consumed, devoured*, as food, Num. 11, 33.

5. *to be cut asunder, divided*, as the waters of the Jordan, Josh. 3, 13. 4, 7.

Pual כֹּרַת Judg. 6, 28 and כָּרַת Ez. 16, 4; *to be cut off*, as the navel-string, Ez. l. c. *to be cut down*, as a statue, Judg. l. c.

Hiph. הִכְרִית, 1 pers. הִכְרַתִּי 1. i. q. Kal no. 2, *to cut off, to destroy*; e. g. single persons from a people מִמֶּנָּךְ עַמּוֹ (comp. in Niph. no. 2) Lev. 17, 10. 20, 3. 6. מִיִּשְׂרָאֵל Is. 9, 13; also whole races and nations Josh. 23, 4. 1 K. 11, 16. 14, 14. Is. 10, 7. Ez. 25, 16. al. Here belong the phrases: הִכְרַתִּי מַשְׁתִּין בְּקִיר 1 K. 14, 10. 21, 21; הִכְ׳ שֵׁם וּשְׁאָר וְנִין וְנֶכֶד Is. 14, 22, comp. Jer. 44, 7. 47, 4; ה׳ זֵכֶר Ps. 34, 17. 109, 15. Soo too of beasts Ex. 8, 5. Lev. 26, 22. Mic. 5, 9; and of things Zech. 10, 10, as idols Lev. 26, 30. Mic. 5, 12; cities Zech. 9, 10. al. Sometimes *from* a place Am. 1, 5. 8. See in Niph. no. 2.

2. *to cut off, to withdraw*, sc. favour, kindness, *from* any one, c. מֵעִם 1 Sam. 20, 15.

Hoph. הָכְרַת *to be cut off, to perish*, c. מִן Joel 1, 9.

Deriv. כְּרִית, כְּרִיתוּת, and the two following.

כְּרֻתוֹת f. plur. *hewed beams*, 1 K. 6, 36. 7, 12. R. כָּרַת.

כְּרֵתִי m. (r. כָּרַת) 1. *an executioner*, see the root in 1 Sam. 5, 4. 17, 51; only in the formula הַכְּרֵתִי וְהַפְּלֵתִי 2 Sam. 8, 18. 15, 18. 20, 7. 23. 1 K. 1, 38. 44. 1 Chr. 18, 16, coll. *the executioners and the runners* or couriers, names applied to David's body-guard (*σωματοφύλακες* Jos. Ant. 7. 5. 4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers; comp. רָץ, נָטָה, אִגֶּרֶת. See 1 K. 2, 25. 34. 36, comp. Dan. 2, 14. In 2 Sam. 20, 7 they are sent forth on an urgent occasion without the king.—Some understand here *Cherethites* i. e. *Philistines*; but it can hardly be supposed that David would choose his own life-guard from a people at all times so hostile and odious to the Hebrews.

2. *Cherethite*, a gentile name i. q. *Philistine*, 1 Sam. 30, 14; plur. כְּרֵתִים *Cherethites, Philistines*, Ez. 25, 16. Zeph. 2, 5. Sept. and Syr. render it *Cretans*, from which and the passages Am. 9, 7. Jer. 47, 4. Deut. 2, 33, the conjecture would be strong that the Philistines sprang from Crete, were it certain that כַּפְתֹּר *Caphtor* signifies the island *Crete*; see כַּפְתֹּר.

כֶּשֶׂב m. plur. כְּשָׂבִים, by transpos. of letters i. q. כֶּבֶשׂ q. v. *a lamb*, from the first to the third year, Lev. 3, 7. 4, 35. 7, 23. Gen. 30, 32. 33. 35. al.

כִּשְׂבָּה f. by tranpos. for כִּבְשָׂה q. v. *a lamb* Lev. 5, 6.

* כָּשַׂד obsol. root, of doubtful signif. Arab. كشد to cut in, كَشْدٌ gain. Hence

כֶּשֶׂד *Chesed*, pr. n. of a son of Nahor, the brother of Abraham, Gen. 22, 22. He is perhaps mentioned in order to derive from him the origin of the Chaldeans, כַּשְׂדִּים. Comp. אַרְפַּכְשַׁד.

כַּשְׂדִּי only in plur. כַּשְׂדִּים *the Chaldeans*, gentile n. Once כַּשְׂדִּיִּים Ez. 23, 14 Cheth.

1. Pr. as the inhabitants of Chaldea or Babylonia; Ez. 23, 23 בְּנֵי בָבֶל וְכָל־כַּשְׂדִּים, where בָּבֶל refers only to the city. Often also called יְשֹׁבֵי בָבֶל 2 K. 25, 4 sq. Is. 43, 14. 48, 14. Jer. 21, 9. 32, 4. 24. 25. 28. 29. Ez. 23, 14. Hab. 1, 6–11; poet. בַּת כַּשְׂדִּים Is. 47, 1. Their country is called אֶרֶץ כַּשְׂדִּים *the land of the Chaldees, Chaldea*, often parall. with בָּבֶל, Jer. 25, 12. 50, 1. 8. 10. Ez. 12, 13. Is. 23, 13; and ellipt. כַּשְׂדִּים f. (as Lat. *Bruttii, Samnites*, for their district.) Is. 48, 20. Jer. 50, 10. 51, 24. 35; with ה loc. כַּשְׂדִּימָה *unto Chaldea* Ez. 16, 29. 23, 16. In a wider sense the name *Chaldea* comprehended also Mesopotamia, which was inhabited more or less by Chaldeans, Ez. 1, 3. 11, 24; hence אוּר כַּשְׂדִּים Gen. 11, 28 *Ur of the Chaldees*, a city of upper Mesopotamia. The Chaldeans in their irruptions into Palestine are said to come from the north, (not from the east,) through Syria by way of Hamath and Riblah, Jer. 1, 14. 4, 6. 6, 1. 39, 5. 52, 9. Ez. 26, 7; but this can be matter of difficulty to no one, since they would naturally march around the Arabian desert, بدية الشام, nor indeed was there any other way.—Besides the

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Chaldeans inhabiting Babylonia, Greek writers mention a people of this name as dwelling among the Carduchian mountains bordering on Armenia; Xen. Cyr. 3. 1. 24. ib. c. 2. Anab. 4. 3. 4. ib. 5. 5. 9. ib. 7. 8. 14; and also Chaldeans adjacent to Colchis and Pontus, Strabo 12. 3. 19. Nor is the opinion improbable, as held by many, that the primitive seat of this people was in that mountainous region (now occupied by the *Kurds*); and that under the Assyrian sway a portion of them migrated into Mesopotamia and Babylonia, of which they afterwards became the masters; see Is. 23, 13 and the commentators, Vitringa ad Jes. I. p. 412 sq. Gesen. art. *Chaldäer* in Ersch and Gruber's Encyclop. Others maintain the Semitic origin of the Chaldeans, as implied in Gen. 22, 22; so Adelung Mithridat. I. p. 314 sq. J. Olshausen Emend. z. A. T. p. 41 sq. Comp. Comm. on Is. II. p. 748.—If the former opinion be adopted, the forms כַּשְׂדִּי and *Χαλδαῖος* may be easily reconciled. The primary form was not improbably כַּרְדִּי, still preserved in the name كُرد *Kurd* (plur. اكراد); and from this the Hebrews made כַּשְׂדִּי (putting ש for ר), and the Greeks *Χαλδαῖος*. Gol. ad Alfarag. p. 17. Rödiger in Zeitschr. für die Kunde des Morgenl. III. p. 8. Lassen ib. VI. p. 49, 50.—Syr. ܟܠܕܝܐ.

2. Meton. *Chaldeans*, for *astrologers*, *magicians*, this nation being particularly devoted to astrology, Dan. 2, 2. 4. So also in profane writers, Strabo 16. 1. 6. Arrian. Exp. Alex. 7. 16. Ammian. 23. 6. Juv. Sat. 6. 553. Comp. Comment. on Is. II. p. 349 sq.

כַּשְׂדַּי Chald. m. emph. כַּשְׂדָּאָה, plur. כַּשְׂדָּאִין emph. כַּשְׂדָּיֵא.

1. *a Chaldean*, Dan. 3, 8.

2. *an astrologer*, *magician*, Dan. 2, 5. 10. 4, 4. 5, 7. 11. See Heb. no. 2.

* כָּשָׂה prob. i. q. כָּסָה *to cover;* spec. *to be covered* with fat, to grow fat, comp. Job 15, 27 כִּסָּה פָנָיו בְּחֶלְבּוֹ. Once Deut. 32, 15 of Israel, as likened to a bullock: שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ *thou art waxen fat, thou art grown thick, thou art covered* with fatness.—We may compare Arab. كَشِئَ to be stuffed with food, Camoos p. 31; though here is a ὕστερον πρότερον.

כַּשִּׁיל m. *an axe*, as a felling instrument, Ps. 74, 6. See r. כָּשַׁל Hiph.—Chald. id. Jer. 46, 22 Targ.

* כָּשַׁל fut. יִכְשׁוֹל Prov. 4, 16 Cheth. Elsewhere fut. Niph. is used.

1. *to be* or *become weak*, *feeble*, *to fail*, Ps. 31, 11; see Niph. Sept. often ἀσθενέω, also ἀδυνατέω, κοπιάω. Corresp. is Heb. חָשַׁל, Arab. كَسِلَ to be weak, feeble, sluggish, pr. weak in the loins, from כֶּסֶל loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e. g. قزل to be weak in the ankles, to waddle, from קַרְסֹל ankle; كَبِدَ and كُبِدَ to have the liver affected, from كَبِدٌ liver. Kindred is כִּסֵּל.

2. *to faint*, *to falter*, *to totter*, as being ready to fall; e. g. the knees Ps. 109, 24. Is. 35, 3. Oftener of persons who faint and falter from weakness, e. g. as arising from weariness and exhaustion, Is. 5, 27. 40, 30. Ps. 105, 37. Lam. 5, 13 נְעָרִים בָּעֵץ כָּשָׁלוּ *the youth faltered under the wood* sc. which they had to carry; or as arising from wounds, followed by נָפַל. Jer. 46, 16. 50, 32. Is. 31, 3. Ps. 27, 2. כָּשַׁל אָחוֹר *to falter backwards* Is. 28, 13. Trop. of one who falters in mind, is disheartened, כּוֹשֵׁל Job 4, 4; of a city or state tottering and falling Is. 3, 8. Hos. 14, 2.—Hence also

3. *to stumble*, as accompanying a faint and faltering gait. Is. 59, 10 *we stumble* (כָּשַׁלְנוּ) *at noonday as in the night*. v. 14. With בְּ of that *upon* or *against* which one stumbles, Is. 8, 15. Lev. 26, 37. Jer. 6, 21. 46, 12.

Niph. 1. i. q. Kal no. 1, *to be weak;* Part. נִכְשָׁל *weak* 1 Sam. 2, 4. Zech. 12, 8.

2. i. q. Kal no. 2, *to faint*, *to falter*, Dan. 11, 19, with נָפַל. Also *to falter* so as *to fall*, Dan. 11, 14. Prov. 24. 16. 17. Ps. 9, 4, with אָבַד. Ez. 33, 12 where it is nearly i. q. אָבַד. Of a state Hos. 5, 5.

3. i. q. Kal no. 3, *to stumble*, Prov. 4, 12. Is. 63, 13. Jer. 20, 11. Hos. 14, 10. Nah. 2, 6; c. בְּ Nah. 3, 2. Prov. 4, 19.

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Piel *to make falter* Ez. 36, 14 Cheth. but the Keri is to be preferred, תְּכַשְּׁלִי *thou shalt bereave*, comp. v. 13. So too in v. 15; see de Rossi Schol. crit. ad h. l.

Hiph. 1. *to cause to fail*, Lam. 1, 14. 2. *to cause to fall. to fell*, (comp. הִפִּיל), *to destroy*, 2 Chr. 25, 8. 28, 23. Ps. 64. 9. Metaph. to seduce into sin, Jer. 18, 15. Mal. 2, 8.

Hoph. *to be made to stumble* and fall, *to be overthrown*, Jer. 18, 23.

Deriv. מַכְשׁוֹל, מִכְשֹׁלָה, מַכְשֵׁלָה, and

כִּשָּׁלוֹן m. *a fall, ruin*, Prov. 16, 18.

* כָּשַׁף in Kal not used. Syr. Ethpa. ܐܬܟܫܦ *to pray, to offer prayers* or *worship*, e. g. Acts 4, 31. 13. 2, for Gr. λειτουργεῖν; Phil. 1, 4 for Gr. δέησιν ποιεῖν. Like many other Syriac words pertaining to religious rites (as בָּעַל, כְּמָרִים, סְגַן, קָסַם, q. v.) this word also in the Heb. language is limited to idol-worship; whence

Piel כִּשֵּׁף *to practise magic*, pr. to use magic formulas, incantations. to mutter, 2 Chr. 33, 6. Part. מְכַשֵּׁף *a magician, sorcerer*, Ex. 7, 11. Deut. 18. 10. Dan. 2, 2. Mal. 3, 5. Fem. מְכַשֵּׁפָה Ex. 22, 17. Sept. φαρμακός, φαρμακεύεσθαι, Vulg. *maleficus, maleficis artibus inservire.*

Deriv. pr. n. אֲכִשָּׁף, and the two following.

כְּשָׁף only in plur. כְּשָׁפִים *incantations, sorceries*, 2 K. 9, 22. Mic. 5, 11. Nah. 3, 4. Is. 47, 12. R. כָּשַׁף.

כַּשָּׁף *a magician, sorcerer*, Jer. 27, 9. R. כָּשַׁף.

* כָּשַׁר fut. יִכְשַׁר 1. *to be right*, like the kindred roots אָשַׁר, יָשַׁר. Constr. c. לִפְנֵי, Esth. 8, 5 וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ *and if the thing be right before the king*, i. e. if it be approved by, if it please, the king. Chald. id.

2. *to prosper, to succeed*; and hence of seed *to sprout*, Ecc. 11, 6. Syr. id.

Hiph. *to make prosper*, Ecc. 10, 10.

Deriv. כּוֹשָׁרָה, כִּישׁוֹר, and

כְּשָׁרוֹן m. Syr. ܟܫܪܘܢ 1. *success, prosperity*. Ecc. 2, 21. 4. 4. See כִּישָׁרָה.

2. *profit. advantage*, Ecc. 5, 10.

* כָּתַב fut. יִכְתֹּב, יִכְתְּבוּ, *to write*, Arab. Chald. Syr. Samar. id. Ethiop. כְּתָב letter, book. The primary idea is *to cut in, to grave*, comp. חָטַב, חָצַב; since the earliest writing was probably graven on stones.

1. Genr. *to write*. Ezra 4, 7 כְּתוּב אֲרָמִית *written with Aramæan letters*. Construed: a) With an acc. of that which is written; as words, discourse, Num. 5, 23. Deut. 10. 2. 17, 18. 31, 24. Jer. 45, 1. Also כָּתַב סֵפֶר *to write a book* or record Ex. 32, 32; a letter 2 Sam. 11, 14; a book or writing of accusation Job 31, 35. which in Ezra 4, 6 is כְּתַב מַשְׂטְנָה עַל. Further, כ׳ מְגִלָּה *to write a roll*, volume, Jer. 36, 27; though this may also be referred to lett. b. b) The material or book *upon* or *in* which one writes, is often put after עַל, as כ׳ עַל הַלְּחוֹת Ex. 34, 1; כ׳ עַל סֵפֶר Josh. 10, 13. 1 Chr. 29, 29 *now the acts of David the king* .... הִנָּם כְּתוּבִים עַל דִּבְרֵי שְׁמוּאֵל *lo, they are written in* the book entitled *the Acts of Samuel*. 2 Chr. 9, 29. Deut. 6, 9. Josh. 8. 32. Is. 8, 1; trop. כָּתַב עַל לֵב *to write upon the heart* Jer. 31. 33. Also after אֶל Jer. 36, 2. Ez. 2, 10; בְּ Josh. 23. 6. Neh. 7. 5. 8, 14. 13, 1. So too with an accus. *to inscribe*. q. d. *to* BE*write* any thing. to cover with writing; as part. pass. Ez. 2. 10 וְהִיא כְּתוּבָה פָּנִים וְאָחוֹר *and it was written on before and behind*. Ex. 32, 15 לֻחוֹת כְּתוּבִים מִשְּׁנֵי עֵבְרֵיהֶם *tables written upon both sides*. 31, 18. Deut. 9, 10. Here belongs Is. 44, 5 יִכְתֹּב יָדוֹ לַיהוָה *he inscribes his hand*: I am *Jehovah's*, i. e. he writes this upon his hand (Sept. ἐπιγράψει χειρὶ αὐτοῦ· τοῦ θεοῦ εἰμί,) in allusion to the ancient custom by which servants bore the names of their masters, soldiers those of their generals, idolaters those of their idols, cut or burnt in upon the forehead, hand, wrist; see Rev. 13, 16. Spencer de Legib. Heb. ritual. § 135. 1, note 3. Others: *he writes with his hand*, etc. c) The instrument. stylus, is put with בְּ Is. 8, 1. Ex. 31, 18. For Is. 44, 5, see in lett. b. d) He *to* or *for* whom one writes is put with עַל, אֶל, לְ; as כ׳ סֵפֶר אֶל *to write a letter to* any one 2 Sam. 11, 14. 2 K. 10, 6; כ׳ סֵפֶר עַל id. 2 Chr. 30. 1. Ezra 4. 7; but כ׳ סֵפֶר כְּרִיתוּת לְ *to write a bill of divorce for* a wife Deut. 24, 1. 3. So to write any

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thing *for oneself*, i. e. to write down, to note any thing, is put with לְ of pers. Jer. 30, 2. Deut. 31, 19; אֶל Judg. 8, 14 *he wrote down for him the princes of Succoth.* e) To write *of* or *concerning* any one is כָּתַב אֶל Jer. 51, 60 fin. or כָּתַב עַל Ps. 40, 8; so Sept. and others, but see in no. 6 below. Also *for* any one, in his behalf or for his benefit, כָּתַב עַל Esth. 8, 8.—Spec.

2. *to write*, i. e. *to write down*, to commit to writing. Num. 33, 2. Judg. 8, 14; e. g. acts, deeds, 1 K. 11, 41 *and the rest of the acts of Solomon ... lo, they are written in the book of the Acts of Solomon.*

3. *to write up, to inscribe* in a register, e. g. men, inhabitants, soldiers; Ps. 87, 6 *Jehovah counteth, when he writeth up the people*, when he enrols them. Is. 4, 3 כָּל־הַכָּתוּב לַחַיִּים *every one who is inscribed unto life*, i. e. in the book of life, the register of those predestined to live. Jer. 22, 30; comp. Is. 10, 19. Part. pass. כְּתוּבִים *the inscribed*, enrolled, Num. 11, 26.

4. *to write about, to describe*, e. g. a land Josh. 18, 4. 6. 8.

5. *to write* or *record* a sentence, edict, i. q. *to decree*, Is. 65, 6; with עַל *against* Job 13, 26. Arab. كَتَبَ i. q. حكم judicial sentence, Kor. 4, 104.

6. *to write* or *record* a law, i. q. *to prescribe*; with עַל, 2 K. 22, 13 כְּכֹל הַכָּתוּב עָלֵינוּ *according to all that is prescribed unto us.* Ps. 40, 8 *lo, I come with the volume of the book* כְּתוּב עָלַי *prescribed unto me*; where Sept. and others: *ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ in the volume of the book it is written of me*, see above in no. 1. e. Also with אֶל Esth. 9, 23; לְ 2 K. 17, 37. Prov. 22, 20.

7. *to subscribe*, כ׳ בְּסֵפֶר Jer. 32, 12.

Niph. 1. Pass. of Kal no. 1, *to be written* Esth. 3, 12. 8, 5. 8. 9. al. With בְּ of the book *in* which, etc. Esth. 1, 19. 2, 23. 9, 32; trop. נִכְתַּב בָּאָרֶץ *to be written in the dust*, i. e. given over to oblivion, Jer. 17, 13. With עַל id. Ps. 139, 16; לְ *for* any one Ps. 102, 19.

2. Pass. of Kal no. 2, *to be written down*, committed to writing, Job 19, 23.

3. Pass. of Kal no. 3, *to be inscribed*, enrolled, Ps. 69, 29.

Piel *to write* a sentence, edict, *to decree*, i. q. Kal no. 5, Is. 10, 1.

Deriv. כְּתָב, כְּתֹבֶת, מִכְתָּב.

כְּתַב Chald. fut. יִכְתֹּב, *to write*, Dan. 5, 5; with acc. as a letter Ezra 4, 8; with לְ of pers. *to* whom Dan. 6, 26; בְּ of the book *in* which Ezra 5, 7. 6, 2. Also *to write down*, to commit to writing, Dan. 7, 1.

כְּתָב m. (Kamets impure) a word of the later Hebrew for the earlier סֵפֶר. R. כָּתַב.

1. *writing, a writing*, 1 Chr. 28, 19. 2 Chr. 2, 10 וַיֹּאמֶר חוּרָם בִּכְתָב *and Huram said in writing*, by letter. So of the kind of writing, the form of the letters, Ezra 4, 7. Esth. 1, 22. 3, 12. 8, 9.

2. *a prescript, precept*, sc. as written, 2 Chr. 35, 4.

3. *a document, book*; e. g. an edict, decree, Esth. 3, 14. 8, 8. 13; fully כְּתָב דָּת Esth. 4, 8; a register of names Ez. 13, 9. Ezra 2, 62. Neh. 7, 64; a book, כְּתָב אֱמֶת *the book of truth*, in which God's decrees are written, Dan. 10, 21.—Syr. ܟܬܒ, Arab. كِتَابٌ, Ethiop. ፍትሕ a book.

כְּתָב Chald. m. 1. *writing, a writing*, something written, e. g. an inscription Dan. 5, 8. 15. 16. 24. 25.

2. *a prescript, precept*, Ezra 6, 18. 7, 22 דִּי לָא כְתָב *without prescription*, at will.

3. *a document*, edict, Dan. 6, 9. 10. 11.

כְּתֹבֶת f. *a writing, mark*, Lev. 19, 28. R. כָּתַב.

כִּתִּים and כִּתִּיִם Jer. 2, 10. Ez. 27, 6. Is. 23, 12 Cheth. a gentile n. plur. *Kittim, Chittim*, Lat. *Chittæi*, viz.

1. *Citienses, Cyprians*, i. e. inhabitants of the ancient *Citium*, *Κίτιον, Κίτιον, Κήτιον*, now *Chieti* or *Chitti*, a city of Cyprus founded by the Phenicians; as is shown by the thirty-three antique marbles with inscriptions in the Phenician character dug out of the ruins by R. Pococke, and first published by him; and also published and explained in the author's Monumm. Phœnic. p. 124-153. The sing. כִּתִּי does not occur in the O. T. but is found in a bilingual inscription at Athens; where the pr. n. of a man of Citium buried at Athens is written in Greek

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Νουμήνιος Κιτιεύς, and in Phenic. letters בֶּן־חֹדֶשׁ ... אִישׁ כִּתִּי ... בן חרש ... אש כתי *Ben-Hodesh* (son of the new moon) .... *a man of Citium;* see Boeckh Corp. Inscr. Græc. I. p. 523.—Among the Hebrews the name כִּתִּים *Chittim* seems to have comprised all *the Cyprians*, Gen. 10, 4. Is. 23, 12; אֶרֶץ כִּתִּים i. e. *Cyprus* Is. 23, 1; אִיֵּי כ' *the coasts of Cyprus* Ez. 27, 6. Comp. Epiphan. in note below. So in Gr. *Κιτταῖοι*, Menand. ap. Jos. Ant. 9. 14. 2.—Studer conjectures that כִּתִּי is for חִתִּי *Hittite*, and that Citium was a colony of this Cannanitish people; B. der Richter p. 44. This is supported also by Inscr. Citiens. no. 33; see in Monumm. Phœnic. p. 152, 153.

2. In a wider acceptation this name comprehended *the islands and coasts of the Mediterranean sea*, especially the northern parts, and therefore stands for *the islands and coasts of Greece* and even *Italy*, (in the same manner as אִיִּים, which also has a wider sense,) Num. 24, 24. Jer. 2, 10. Dan. 11, 30 צִיִּים כִּתִּים *ships of Chittim*, i. e. Roman ships, Sept. *Ῥωμαῖοι*, comp. Polyb. 29. 11. App. Syr. 66. In the like sense also Perseus is called *Κιττιέων βασιλεύς* 1 Macc. 8, 5, and Alexander the Great is said to have come *ἐκ τῆς γῆς Χεττιείμ* ib. 1, 1.

Note. The truth in regard to this twofold signification is thus expressed by Josephus, Ant. 1. 6. 1. *Χέθιμος δὲ Χεθιμὰ τὴν νῆσον ἔσχεν· Κύπρος αὕτη νῦν καλεῖται. καὶ ἀπ' αὐτῆς νήσοί τε πᾶσαι καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθὶμ ὑπὸ Ἑβραίων ὀνομάζεται. μάρτυς δέ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολέων ὑηχύσασα τὴν προηγορίαν φυλάξαι. Κίτιος γὰρ ὑπὸ τῶν ἐξελληνισάντων αὐτὴν καλεῖται.* Also by Epiphanius, bishop of Cyprus, a native of Palestine and acquainted with Hebrew learning, e. g. adv. Hær. 30. 25. *παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἡ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ῥόδιοι.* Hence it appears that some included Rhodes as well as Cyprus under this name. The Syro-Arabic lexicographers mostly understand *Greece*, so Bar-Bahlul; Jerome and many of the Heb. intpp. *Italy*, and so Bochart Phaleg p. 157. Vitringa ad Jes. 23, 1. But the name doubtless included both countries. See Thesaur. p. 726.

כָּתִית m. (r. כָּתַת) *beaten;* hence שֶׁמֶן כָּתִית *beaten oil*, Ex. 27, 20. 29, 40. Lev. 24, 2. Num. 28, 5. 1 K. 5, 25; i. e. according to the Heb. intpp. such as flowed from the olives when merely pounded in a mortar and not put into a press; hence, the purest and finest oil. Celsii Hierob. II. p. 349 sq.

* כָּתַל obsol. root, Arab. كتل *in unum coëgit;* also *to enclose;* كُتْلَةٌ a compact mass, etc. Hence

כֹּתֶל m. *a wall*, c. suff. כָּתְלֵנוּ Cant. 2, 9.

כָּתַל Chald. id. Dan. 5, 5; plur. כָּתְלַיָּא Ezra 5, 8. Comp. גְּבַר plur. גַּבְרַיָּא.

כִּתְלִישׁ (prob. for כֶּתֶל אִישׁ a man's wall) *Kithlish*, pr. n. of a town in the tribe of Judah, Josh. 15, 40.

* כָּתַם in Kal not used; the various significations may be thus brought together:

1. i. q. חָצַב, חָטַב, חָצַב, *to cut* stones, perh. *to cut out* or dig ore; hence כֶּתֶם gold.

2. *to cut in* letters, *to grave, to write*, see Niph. and מִכְתָּם.—Kindr. is Syr. ܟܰܬܰܡ to make scars, to mark; also to spot, to soil.

Niph. *to be written.* Jer. 2, 22 *for though thou wash thee with nitre, and take thee much soap*, yet *thine iniquity is written before me;* Kimchi נרשם.—But Sept. *κεκηλίδωσαι*, Vulg. *maculata eris*, after the Syriac usage.

Deriv. כֶּתֶם, מִכְתָּם.

כֶּתֶם m. (r. כָּתַם) a poetic word, *gold*, Prov. 25, 12. Job 31, 24; כ' אוֹפִיר *gold of Ophir* Is. 13, 12. Job 28, 16. Ps. 45, 10; כ' אוּפָז id. Dan. 10, 5; also Lam. 4, 1. Job 28, 19. Cant. 5, 11.

* כָּתַן obsol. root, Eth. ከተነ *to cover, to hide*, ተከተነ to clothe oneself, ከትን tunic. Hence

כְּתֹנֶת f. only absol. Gen. 37, 31. Ex. 29, 5. Lev. 8, 7; also כְּתֹנֶת mostly as constr. rarely absol. Ex. 28, 39, c. suff. כָּתְנְתִּי Gen. 37, 23; comp. Gr. *χιτών*, Engl. *coat;* pr. *a tunic*, i. e. the inner garment next the skin Lev. 16, 4; worn also by females Cant. 5, 3. 2 Sam. 13,

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18; and espec. by the priests and Levites Ex. 28, 4. 29, 5. Neh. 7, 70. 72; commonly with sleeves, and reaching to the knees, rarely to the ankles; see פַּסִּים. Plur. כֻּתֳּנוֹת Ex. 28, 40. 29, 8. 40, 14, also כָּתְנוֹת Ex. 39, 27; constr. כִּתְנוֹת Gen. 3, 21; c. suff. כֻּתֳּנוֹתָם Lev. 10, 5.—The etymology is doubtful; Chald. כִּיתָן, כִּתַּן, כִּתֵּן, Syr. ܟܬܢܐ, Arab. كَتَّانٌ, كَتَّنٌ, كَتَنٌ, is *flax, linen;* comp. قُطْنٌ, قُطُنٌ, *cotton, cotton cloth;* and the garment might be so named from the material; see Jos. Ant. 3. 7. 2. To the same effect Bohlen compares Sanscr. *katam* something woven, linen. But it is easier to derive כְּתֹנֶת from the idea of covering, clothing; see r. כָּתַן.

* כָּתֵף f. constr. כֶּתֶף; dual c. suff. כְּתֵפָיו Ex. 28, 22; plur. כְּתֵפוֹת, constr. כִּתְפוֹת.

1. *the shoulder*, strictly so called, different from שֶׁכֶם, where see. Chald. כְּתַף, Syr. ܟܬܦܐ, Arab. كِتْفٌ, كَتِفَةٌ, id. whence is derived the denom. verb كتف to wound in the shoulder, etc.—Burdens are said to be borne *upon the shoulder*, עַל כָּתֵף Is. 46, 7. Ez. 12, 6, בַּכָּתֵף Num. 7, 9; also infants Is. 49, 22; so of animals, Is. 30, 6. Hence metaph. Neh. 9, 29 וַיִּתְּנוּ כָּתֵף סוֹרֶרֶת *and showed a rebellious shoulder*, refused to bear the appointed burden, i. e. they refused to obey, comp. Zech. 7, 11. בֵּין כְּתֵפָיו *between his shoulders*, i. e. upon his back, 1 Sam. 17, 6.

2. Trop. of things, *the border, side*, e. g. of a building 1 K. 6, 8. 7, 39; of the sea Num. 34. 11; of a city or country Josh. 15, 8. 10. 11. 18, 12 sq. Hence poet. Deut. 33, 12 (Benjamin) *shall dwell between his shoulders* sc. Jehovah's, i. e. between the sacred mountains, Zion and Moriah. Is. 11, 14 (the enemies) *fly upon the shoulder of the Philistines*, i. e. rush upon their borders, the figure being taken from birds of prey.

Plur. כְּתֵפוֹת, constr. כִּתְפוֹת 1. *shoulder-pieces* of the high-priest's ephod, אֵפוֹד, Ex. 28, 7. 12. 39, 4. 7. 18. 20. See Braun de vest. Sacerd. p. 467.

2. *sides* of a gate, i. e. spaces on each side of a gate, Ez. 41, 2. 26.

3. *shoulders* of an axle, 1 K. 7, 30; also v. 34 כְּתֵפָיהָ, as if from the dual.

* כָּתַר in Kal not used, pr. *to surround.* Kindr. are עָטַר, עָצַר, עָזַר; חָצַר, חָדַר, גָּדַר.

Piel 1. *to surround*, in a hostile sense, c. acc. Judg. 20, 43. Ps. 22, 13.

2. *to wait*, as in Syriac and Chald. Job 36, 2; prob. from the idea of going round and round, comp. חוּל no. 6, and יָחַל.

Hiph. 1. i. q. Pi. no. 1; in a hostile sense, *to circumvent*, Hab. 1, 4; but also in a good sense, c. בְּ Ps. 142, 8.

2. Intrans. i. q. *to crown oneself* with any thing, *to be crowned*, see כֶּתֶר. Prov. 14, 18 עֲרוּמִים יַכְתִּירוּ דַעַת *the prudent are crowned with insight.*

Deriv. כֹּתֶרֶת, and

כֶּתֶר m. *diadem, crown*, of the Persian king Esth. 6. 8; of the queen Esth. 1, 11. 2, 17. Gr. κίταρις, κίδαρις, comp. Quint. Curt. 3. 3.

כֹּתֶרֶת plur. כֹּתָרוֹת, f. *capital, chapiter* of a column, made of brass, sometimes in the form of lilies 1 K. 7, 19; and sometimes with pomegranates or the like, 2 K. 25, 17; so 1 K. 7, 16–20. 2 Chr. 4, 12. R. כָּתַר.

* כָּתַשׁ fut. יִכְתֹּשׁ *to pound* in a mortar, *to bray, to mash*, kindr. כָּתַת; Prov. 27, 22.—Chald. כְּתַשׁ to pound, also to smite, to war.

Deriv. מַכְתֵּשׁ a mortar.

* כָּתַת fut. יִכֹּת Deut. 9, 21; imper. plur. כֹּתּוּ.

1. *to beat, to hammer, to forge.* Joel 4, 10. Comp. *quatio*, per*cutio;* kindr. כָּדַד to beat, Lat. *cudo*, Arab. كَدَّ to pound in a mortar.

2. *to beat* in pieces, *to break*, e. g. a vessel Is. 30, 14; the golden calf Deut. 9, 21. Part. pass. כְּתוּת *crushed*, i. e. emasculated by crushing or bruising the testicles, Lev. 22, 24.

3. *to beat down, to rout* an enemy, Ps. 89, 24.

Piel כִּתַּת 1. i. q. Kal no. 1, Mic. 4, 3. Is. 2, 4.

2. i. q. Kal no. 2, 2 K. 18, 4. 2 Chr. 34, 7.

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3. i. q. Kal no. 3, *to smite* a land, i. e. to lay it waste, Zech. 11, 6.

Pual pass. *to be dashed* upon any thing; 2 Chr. 15, 6 *they dash themselves nation upon nation, and city upon city*, spoken of civil discord and war.

Hiph. fut. יַכְּתוּ, *to smite* an enemy, i. q. Kal no. 3; c. acc. Num. 14, 45. Deut. 1, 44.

Hoph. fut. יֻכַּת, plur. יֻכַּתּוּ, *to be beaten* in pieces, *broken*, e. g. of a gate, Is. 24, 12; idol images, Mic. 1, 7; metaph. of persons, Job 4, 20. Jer. 46, 5.

Deriv. כָּתִית, מְכִתָּה, pr. n. כִּתִּים.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral denoting 30. The name, לָמֶד, signifies the same as מַלְמֵד *ox-goad*, in allusion to the figure of this letter in the Phenician alphabet.

It is interchanged: 1. With the other consonants of the class of liquids or semivowels, of which it is the softest; e. g. a) With נ, as לָחַץ and נָחַץ to urge; נִדְנָה Chald. לְדַן, לִדְנָא sheath; נִשְׁכָּה and לִשְׁכָּה cell, chamber; נָתַן Syr. ܢܬܠ to give; in all which examples נ seems to be the primitive form. Vice versa, *ψαλτήριον*, Chald. פְּסַנְתֵּרִין; צֶלֶם, صَنَمٌ image, etc. where נ seems to come from ל; comp. Dor. *ἦνθον, βέντιστος*, for *ἦλθον, βέλτιστος*, also the multitude of examples from the Arabic collected by Ev. Scheid in Diss. Lugdd. p. 953. b) With ר, mostly so that ר as the harder letter is softened into ל, espec. in the later books and dialects, e. g. שַׁרְשְׁרָה chain, Chald. and Arab. שַׁלְשְׁלָה, سلسلة, and even سنسلة; אַרְמָנוֹת palaces, with a softer pronunciation אַלְמָנוֹת Is. 13, 22; אֵרוּ and אֵלוּ Chald. *lo!* קֶרֶב قَلْبٌ midst; comp. *λείριον, lilium*. Yet elsewhere the ל sometimes appears to have gone over into the harder ר, e. g. אַלְמָנָה, أَرْمَلَةٌ, ܐܪܡܠܬܐ widow; חֲלָצִים Chald. חַרְצָא loins; מַזָּרוֹת Job 38, 32 for מַזָּלוֹת 2 K. 23. 5; pr. n. סַלְכָה Arab. صرخد; אֱלָהוּת Sam. ארהות divinity; see also the paronomasia in לָבִישׁ and רֶכֶשׁ Mic. 1, 13. c) Rarely with מ, as גֻּלְגֹּלֶת Arab. جُمْجُمَةٌ skull.

2. Sometimes with ד, as אָזַל, Chald. אֲזַל and אֲזַד, to go away, to depart, q. v. comp. the kindr. דּוּשׁ and לוּשׁ; כָּחַד, כָּחַל; רָעַד, רָעַל; pr. n. אַרְבְּאֵל, mod. إربد *Irbid*. see p. 129. Comp. also *Ὀδυσσεύς Ulysses; δάκρυον, lacryma; odor* and *oleo; δαήρ* Lat. *levir; medius*, Fr. *milieu*, etc.

Quadriliterals are occasionally formed from triliterals by means of ל, viz. a) By inserting ל after the first radical, as זָעַף, זִלְעַף to glow. b) By annexing ל at the end, by which form perhaps the Semitic languages may have designated diminutives, like the Greek, Latin, and German; comp. Matth. Gr. Gram. § 102. Ramshorn Lat. Gram. p. 236, 257. Grimm's Deutsche Gramm. III. p. 665. Thus חַרְגַּל to hop, to gallop, Germ. huppeln; כַּרְמֶל garden, קַרְסֹל ankle, Germ. Knöchel, knuckle; גִּבְעֹל calix of a flower, etc.

לְ, and before monosyllables and barytone dissyll. לָ (as לָרֹב, לָנֶצַח, Lehrg. p. 628); לְמוֹ see in its order; c. suff. לִי; לְךָ, לְכָה, in pause and fem. לָךְ; לוֹ f. לָהּ; לָנוּ; לָכֶם f. לָכֶנָּה; לָהֶם, לָהֵמָּה Jer. 14, 16, poet. לָמוֹ, f. לָהֶן; Arab. لِ, Ethiop. ለ, Syr. ܠ; a prefix preposition, abbreviated from אֶל, with which it is in a great measure synonymous; but with this distinction, that אֶל is more usual in the proper and physical signification, while ל is more commonly employed in a tropical and metaphysical sense.

A) Pr. as denoting *motion*, or at least direction *towards* any thing, a turning *to* or *towards* any object.

1. *to, towards, unto*, Gr. *εἰς*, espec. after verbs of going, where it differs from

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אֶל in that אֶל is put before the *person* to whom one goes, and לְ before the *place;* so חָלַךְ אֶל and חָלַךְ לְ, see in חָלַךְ no. 1. p. 253; בּוֹא c. אֶל of pers. Gen. 37, 23. Judg. 3. 20. c. לְ of place 1 Sam. 9. 12. 2 Chr. 28. 9; שׁוּב c. אֶל of pers. and לְ of place Ruth 1. 8; and so after קָרַב, נָגַשׁ Job 33, 22. נוּס 1 Sam. 4, 10. Also *to be led to*, as לַטֶּבַח Is. 53, 7; לַקֶּבֶר Job 10, 19; Ez. 5, 10 *to scatter to all the winds*, לְכָל־רוּחַ. Job 12, 22. Mic. 7, 9. Also קָרָא לְ *to call to* any one, see in קָרָא. Put also before particles of place to intimate direction, like Engl. *-ward, -wards*, as לְאָחוֹר *backwards*, לְמַעְלָה *upwards*, לְמַטָּה *downwards*, etc So in phrases like the following: Ps. 99, 5 הִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו *worship towards his footstool* i. e. turning towards it. Is. 51, 6 שְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם *lift up your eyes towards the heavens.*—Trop. of a turning or direction of the mind *to, towards, upon* any person or thing; e. g. חָזָה לְ, חִכָּה לְ *to look to, to wait for;* שָׁמַע לְ, הֶאֱזִין לְ, *to listen to;* אָרַב לְ Ps. 84, 3; פָּלָחַ נַפְשִׁי לְ *to lie in wait for* any one. Opp. is מִן, see Gen. 9, 10. So וְעַד־לְ Neh. 3, 15.—Sometimes לְ differs little from עַד *unto, even unto;* e. g. לְשָׂבְעָה *unto fullness*, satiety, Ez. 39, 19; לְמוֹתָם *even unto their death* Ps. 73, 4; בֵּין—לְ see in בֵּין no. 1.

2. *into, sic*, spoken of a passing *into* another state or condition, e. g. to make or change *to* or *into* any thing. Gen. 2. 22 וַיִּבֶן יְיָ אֱלֹהִים אֶת־הַצֵּלָע...לְאִשָּׁה *and the Lord God made the rib...into a woman.* 2 Sam. 5, 3. Job 17, 12. Hence חָפַךְ לְ *to change into;* שׂוּם לְ, עָשָׂה לְ, נָתַן לְ, *to make* or *place* a person or thing *into* or *for* any thing; חָיָה לְ *to be for* any thing, *to become* any thing. see in חָיָה no. 2. *α, β.* So by hyperb. for 'to become *as* any thing,' 1 Sam. 25, 37 וְהוּא הָיָה לְאֶבֶן *and he became* as *a stone.* With חָיָה impl. Job 13, 12. Lam. 4. 3. Is. 1, 5 כָּל־רֹאשׁ לְחֳלִי *the whole head* is *for sickness*, is sick; comp. 2 Chr. 21, 18. Job 30, 31. So כָּרַת לִשְׁנַיִם *to cut into two* parts, Jer. 34, 18; comp. Lev. 8, 20.

3. It serves to mark *the dative*, like Engl. *to* and Fr. *à* prefixed to nouns, where the Greek, Latin, and German employ the dative case.—Thus

a) After verbs of giving, שׂוּם לְ, נָתַן לְ Ex. 4, 11; of rewarding, retributing, הֵשִׁיב לְ, גָּמַל לְ; of bringing, הֵבִיא לְ Gen. 27, 31; of forgiving, נָשָׂא לְ; of giving over, leaving, עָזַב לְ Ps. 16. 10, חִזַּיחַ לְ Ecc. 2. 18; of consulting, יָעַץ לְ, etc. So too יָלְדָה לוֹ בֵּן *she bare to him a son* Gen. 24. 36; כָּרַת בְּרִית לְ *to make* (grant) *a covenant to* any one, see in כָּרַת no. 3. a. Of a person *to* whom any thing is said, אָמַר לְ Gen. 27. 31. 34. Deut. 33, 9; or narrated, הִגִּיד לְ, סִפֵּר לְ; or promised with an oath Deut. 6. 23. 26, 3. 15. But for אָמַר לְ to speak *of* any one, see below in no. 11.—Very freq. verbs in Hiph. are followed by לְ, if they include the idea of giving, imparting, causing *to* any one, e. g. הֶחֱיָה לְ *to save life to* any one Gen. 45. 7; הֵנִיחַ לְ *to give rest to* Ex. 33, 14. Is. 14, 3; הֶחְשִׁיךְ לְ 1 K. 19, 20; also Is. 53, 11. Judg. 7, 2.

b) As marking the person (or thing) *to* or *for* whose use, advantage, profit, a thing is done or serves. Lat. *Dat. commodi.* Gen. 2, 20 FOR *Adam there was not found a help*, etc. 24, 4 *and take a wife for my son Isaac.* 45, 23. 50, 10. Ex. 26, 7. Neh. 8. 4. Gen. 12. 7 *he built an altar unto Jehovah*, in his honour. Ecc. 1, 3. 6. 11. 12. 8, 15. So too contra, as marking the *Dat. incommodi.* Prov. 17. 25 *a foolish son is a grief* לְאָבִיו *to his father.* 19. 13.—A reflexive dative of this kind is often added after verbs, and espec. verbs of motion. e. g. of going, as שׂוּם, חָלַךְ, אָזַל, שׁוּב; of fleeing, as נוּס, בָּרַח; signifying strictly that one does a thing for his own advantage or pleasure, *for himself;* although by degrees it passed over into a pleonasm, which cannot well be expressed in English. Cant. 2, 17 דְּמֵה לְךָ דוֹדִי לִצְבִי *my beloved, be thou* (*for thyself*) *like a roe.* Job 15. 25 בָּתִּים לֹא יֵשְׁבוּ לָמוֹ *houses* which *none inhabit* (*for themselves*). Ez. 37, 11. Prov. 13, 13. al. Gen. 12. 1 לֶךְ־לְךָ *go for thyself.* See Lehrgeb. p. 736. 737.

c) As implying an *effect*, impression, influence, *to* or *upon* a person or thing. Prov. 24. 9 תּוֹעֲבַת לָאָדָם לֵיץ *the scorner* is *an abomination to men.* Cant. 1, 3. Job 10, 3 הֲטוֹב לְךָ *is it good to thee?* sc. in thine eyes; comp. וַיִּיטַב לְיְיָ Ps. 69, 32. So חָלִילָה לִי *profane* (be it) *to me!* far be it from me, see in חָלִיל no. 2. Here

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too belongs Gen. 45, 1 *then Joseph was not able* לְהִתְאַפֵּק לְכֹל הַנִּצָּבִים עָלָיו *to refrain himself to* (before) *all them that stood by him*, i. e. could not appear firm and unmoved to those present.

d) Implying *possession*, or a dative of the possessor, Lat. *est mihi;* as הָיָה לִי, אֵין לִי, יֵשׁ לִי, see in הָיָה. יֵשׁ. אַיִן. Also אֲשֶׁר לְ *what* is *to* any one, what he has; Gen. 31, 1 כָּל־אֲשֶׁר לְאָבִינוּ *all that* was *to our father*, i. e. all that was our father's. 29. 9. 47, 4. See Lehrg. p. 672. מַה־לִּי וְלָךְ *what* is there *to me and to thee?* what have I to do with thee? see in מָה A. 1. c. So too שָׁלוֹם לָךְ, שָׁלוֹם לָכֶם, *peace* (prosperity) *be to thee, to you*, i. e. be thine, yours. see שָׁלוֹם. Further: *α*) Of him who comes into the possession of any thing, *to* whom it becomes property, etc. as הָיָה לִי *it becomes mine*, see in הָיָה no. 2. *γ*. *β*) Of him to whom any thing belongs as a duty, office, etc. 2 Chr. 26. 18 לֹא לְךָ עֻזִּיָּהוּ לְהַקְטִיר it is *not unto thee* (not thine). *Uzziah, to burn incense*. 20, 17. 35, 3. Ps. 50, 16. Mic. 3, 1. So perh. יֵשׁ לְאֵל יָדִי *it is* permitted *to the power of my hand;* but see in אֵל I. 2. p. 50. *γ*) Of that to which a person or thing pertains; 1 K. 15. 27 *and Baasha, the son of Ahijah*, לְבֵית יִשָּׂשכָר *of the house of Issachar*, pertaining *to* that tribe.

e) As marking the *cause* and *author* of any thing, like the dative in Greek; also the instrument. Job 37, 1 לְזֹאת יֶחֱרַד לִבִּי *for* (at) *this my heart trembleth*. Ps. 18, 45 לִשְׁמַע אֹזֶן יִשָּׁמְעוּ לִי *at the hearing of the ear they obey me*, because of the report of my fame. Num. 16, 34. Is. 19, 22 וְנֶעְתַּר לָהֶם *he is entreated of* (by) *them*. listens to their prayers. Thus put: *α*) After passive verbs, Ex. 12, 16 חוּא לְבַדּוֹ יֵעָשֶׂה לָכֶם *this only may be done by you*. Prov. 14, 20. Neh. 6, 1 וַיִּשָּׁמַע לְסַנְבַלַּט *it was heard by Sanballat*. Gen. 14, 19. Ex. 13, 7. Lev. 21, 11. 1 Sam. 15, 13. Esth. 5, 12. Is. 65, 1. So Syr. ܠ, Hoffm. Gr. Syr. § 143. *β*) After other verbs having a passive sense; as הָיָה לְ *to be done by* any one, Is. 19, 15; הָרָה לְ *to conceive by* any one, Gen. 38, 18. 25. *γ*) In the inscriptions of poems, *Lamed auctoris* so called; comp. the ل *auctoris* of the Arabs in the titles of books, see Præf. ad Golii Lex. So מִזְמוֹר לְדָוִד *psalm of* or *by David* Ps. 3, 1. 4, 1. al. לְדָוִד מִזְמוֹר id. 24, 1; also without the noun, לְדָוִד *of* or *by David* Ps. 25, 1. 26, 1. 27, 1. al. comp. Ps. 86, 1. Hab. 3, 1. Is. 38, 9. etc. The same *Dat. auctoris* stands alone on Phenician coins; e. g. לצדנם (לְצִדֹנִים) *of the Sidonians*, i. e. struck by them; לצר *of Tyre;* in the corresponding Greek *Σιδονιῶν, Τύρου*. *δ*) In many other examples, where often some passive verb or the like is to be supplied; Is. 2, 12 כִּי יוֹם לַיהוָה צְבָאוֹת עַל־כָּל־גֵּאֶה *for the day of Jehovah*, etc. i. e. the day of wrath and judgment held by Jehovah. 22, 5 כִּי יוֹם מְהוּמָה... לַאדֹנָי יֱהוִה *for a day of confusion*... sent *by the Lord Jehovah;* Sept. *παρὰ Κυρίου*. 28, 2. Zech. 14, 1. Ps. 3, 9 לַיהוָה הַיְשׁוּעָה *from* (by) *Jehovah* is *deliverance*. Job 33, 6. Jon. 2, 10. Is. 61, 2. 1 K. 10, 1. Jer. 10, 23. Ez. 1, 18 יִרְאָה לָהֶם *fear* was *by them*, they were terrible. 2 Sam. 3, 2. 3. 5. Hos. 6, 10.—Also of the *instrument*, as הִכָּה לְפִי חָרֶב *to smite* WITH *the edge of the sword*, see in פֶּה no. 3; so רָאָה לָעַיִן *to see with the eye* Ez. 12, 12. Ps. 12, 5 לְלְשׁוֹנֵנוּ נִגְבִּיר *with* (by) *our tongue will we prevail*, conquer.

f) Often after nouns signifying *master*, lord, God, or *servant*, minister, also *friend, enemy*, and the like, as marking those relations *to* any one; comp. Gr. *ἄναξ ἀνδρεσσιν* Il. 5. 546. also *ἑταῖρος, φίλος, ἐχθρὸς τινί* et *τινός*. So espec. where the first noun is indefinite, as בֶּן לִישַׁי A *son of Jesse* 1 Sam. 16, 18. contra בֶּן־יִשַׁי THE *son of Jesse*. אָדוֹן לְ Gen. 45, 8. 18; חָאֱלֹהִים לְ Is. 37, 16; עֶבֶד לְ Gen. 9, 25–27. 40, 12; also Gen. 14, 18. 1 K. 18, 22. 1 Chr. 27, 33. 1 Sam. 14, 34. אֹהֵב לְ 1 K. 5, 15; רֵעַ לְ Job 30, 29; כֹּנֵא לְ Deut. 4, 42; אוֹרֵב לְ Num. 35, 23. etc. So the Phenicians; see Monumm. Phœn. p. 199. 351.

g) Sometimes also Hebrew writers, especially the later ones, who inclined to Chaldaism, employ לְ (the sign of the dative) incorrectly after active verbs *for the accusative*, as in Chaldee, Syriac, and Ethiopic; e. g. לָקַח לְ Jer. 40, 2, אָכַל לְ Lam. 4, 5. חָרַג לְ Job 5, 2; comp. 1 Chr. 16, 37. 25, 1. Ps. 135, 11. etc. Once לְ is thus put before a whole sen-

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tence, which must be regarded as in the accus. Is. 8, 1 *and write upon it with a common stylus* (these words). לְמַהֵר *hasting to the spoil*, etc. comp. v. 3, where ל is omitted; see in מָהַר Pi. no. 1.

4. Many of the examples above cited (no. 3. d. and e. γ) would properly be translated in Lat. by the *Genitive*, in Engl. by the Gen. or by *of* with its case; and hence in various other kinds of examples also, ל maybe taken as a *sign of the Genitive;* comp. the like use of the Greek dative for the genitive by the figure called *Κολοφώνιον*, e. g. *ἡ κεφαλὴ τῷ ἀνθρώπῳ*, see Bernhardy's Greek Syntax, p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.* for *de.* Spec. a) Where several genitives are dependent on one nominative, as דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂ *the chronicles, annals, of the kings of Israel* 1 K. 15, 31. חֶלְקַת הַשָּׂדֶה לְבֹעַז *a part of the field of Boaz* Ruth 2, 3; also Judg. 3, 28. 1 K. 15, 31. 2 K. 5, 9. Josh. 14, 1. So too where the nominative has an adjective, as בֵּן אֶחָד לַאֲחִיָּלֵהּ 1 Sam. 22, 20. In both these kinds of examples the usual form of the construct and absolute could not well be applied. Comp. Lehrg. p. 673. b) After numerals. Gen. 7, 11 *in the six hundredth year* לְחַיֵּי נֹחַ *of Noah's life.* So רִאשׁוֹן לְכֹל *the first of all* 2 Sam. 19, 21; אַחַת לָהֶם *one of them* Ez. 1, 6; בָּאֶחָד לַחֹדֶשׁ *on the first* day *of the month* Gen. 8, 13. Ez. 1, 2. c) As marking the genit. of the *possessor*, comp. in no. 3. d. Ecc. 5, 11 חִשְׂבַּת לָעָשִׁיר *the abundance of the rich* man. Ps. 37, 16 מְעַט לַצַּדִּיק *the little of the righteous* man. Is. 34, 6. Jer. 12, 2. d) Where adverbs with ל are put before nouns, and thus take the force of prepositions; as סָבִיב לְ prep. also מִתַּחַת לְ i. q. תַּחַת preposit. So מִבַּעַד לְ, מִחוּץ לְ, מִקֶּדֶם לְ, etc. Lehrg. p. 631. 3.

From the primary signification of direction or turning *to* or *towards* any thing, come also the following tropical senses:

5. Spoken of *time*, it denotes: a) The point of time *to* or *until* which something is done, etc. i. q. עַד. Am. 4, 7 *I have withholden the rain from you when yet three months* לַקָּצִיר *to the harvest.* Deut. 16, 4 *shall not remain all night* לַבֹּקֶר *until the morning.* Comp. לְעוֹלָם *to all time for ever* i. q. עַד עוֹלָם; also לָנֶצַח *to all time for ever* i. q. עַד נֶצַח. b) The point of time *for* or *against* which a thing is done; Ex. 34, 2 *be ready* לַבֹּקֶר *for to-morrow.* Num. 11, 18 *sanctify yourselves* לְמָחָר *against to-morrow.* Esth. 5, 12. Is. 41, 23. Prov. 7, 20. Also of an *interval* of time; 1 K. 5, 2 [4, 22] *and Solomon's provision* לְיוֹם אֶחָד *for one day*, every day.—Other significations relating to time, see below in B. 2.

6. *to, even to, until, usque ad;* comp. in no. 1 fin. So לְבִלִּי חֹק *even to no measure*, i. e. without measure, Is. 5, 14; לְאֵין שָׂרִית *even to no remnant*, until none were left, Ezra 9, 14; also 2 Chr. 20, 25. 1 Chr. 22, 4; comp. 2 Chr. 36, 16. Judg. 16, 16 *vexed* לָמוּת *even unto death*, comp. Gen. 27, 46. Hence a) Of a number *to* which any multitude amounts, as Greek *εἰς μυρίους, πρὸς μυρίους.* 2 Chr. 5, 12 כֹּהֲנִים לְמֵאָה וְעֶשְׂרִים *priests to* the number of *a hundred and twenty.* But 1 Sam. 29, 2 belongs in no. 13 below. b) Of degree, amount, *even;* Deut. 24, 5 לֹא יַעֲבֹר עָלָיו לְכָל דָּבָר *there shall not pass over* (be imposed) *upon him even any thing*, not the slightest charge; comp. עַד in the phrase לֹא—עַד אֶחָד. So 2 Chr. 7, 21. Ecc. 9, 4 לְכָלֶב חַי הוּא טוֹב וגו׳ מִן *for even a dog alive is better than a lion dead.*

7. Like אֶל A. 6, it implies an *adding*, superadding *to*, i. e. in addition to, *upon, besides.* Is. 28, 10 צַו לָצָו קַו לָקָו *precept upon precept, line upon line.* Ecc. 7, 27 אַחַת לְאַחַת adding *one to another.* Ps. 135, 7 *he maketh lightnings* לַמָּטָר *to the rain*, i. e. accompanying the rain in addition. Jer. 10, 13. Gen. 46, 26 *all the souls that came* לְיַעֲקֹב in addition *to* (*besides*) *Jacob into Egypt.*—In this sense עַל is more frequent.

8. It marks a direction of mind *towards* any one, either *to, for*, or *against;* e. g. חָסִיד לְ *pious towards God* Ps. 4, 4; עָשָׂה חֶסֶד לְ see in חֶסֶד no. 1. c; טוֹב לְ *good to* any one Lam. 3, 25. Contra, חָטָא לְ *to sin against* any one, see in חָטָא; חָרָה לוֹ *to be angry against*, see in חָרָה; זָמַם לְ *to plot against* Ps. 37, 12.

9. Here too it forms a *Dat. commodi* (comp. no. 3. b), *for, in behalf of* any one, for his advantage, on his side, etc.

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Gen. 31, 42 לוּלֵי אֱלֹהִים הָיָה לִי *unless God had been for me*, on my side. Ps. 56, 10. 118, 6. Is. 6, 8 מִי יֵלֵךְ־לָנוּ *who will go for us?* Judg. 1, 1. Deut. 30, 12. 13. So Judg. 7, 20 *the sword for Jehovah and for Gideon!* comp. v. 18. Job 13, 7 הַלְאֵל תְּדַבְּרוּ עַוְלָה *will ye speak wickedly for God?* i. e. in his behalf, to defend him. Ps. 69, 22. לְנֶגֶשׁ מ׳ *for one's life*, to preserve it, see in נֶגֶשׁ no. 2. c. Also נִלְחַם ל *to fight for*; רִיב ל *to contend for*; חֲנִתְחֵר ל *to entreat for.*

10. Spoken of a cause, reason, motive, *on account of, because of, for*, Lat. *propter*; comp. Arab. لام العلّة Lam causal. So in לָמָּה, לָמָּה, *wherefore?* Gr. εἰς τί; πρὸς τί; Germ. *wozu?* Also לָכֵן, לָהֵן, *propterea, therefore.* Gen. 4, 23 *I have slain a man* לְפִצְעִי *for my wound* (because he wounded me), וְיֶלֶד לְחַבֻּרָתִי *yea, a young man for my stripe.* Is. 14, 9. 15, 15. 36, 9. 60, 9 (comp. 55, 5, where it is more fully לְמַעַן). Hos. 10, 10. Lev. 19, 28. Josh. 9, 9. Ezra 3, 13.

11. As marking the object of discourse, etc. *of, for, about, concerning*, Lat. *de.* Lev. 14, 54 זֹאת הַתּוֹרָה לְכֹל־נֶגַע *this is the law for* (concerning) *every kind of plague.* Ps. 22, 31 יְסֻפַּר לָאדֹנָי לַדּוֹר *it shall be recounted concerning the Lord to the* coming *generation.* So after verbs of speaking Gen. 20, 13. Ps. 3, 3; of commanding Ps. 91, 11. Esth. 3, 2; of singing Is. 5, 1. 27, 2; of inquiring, as שָׁאַל לְשָׁלוֹם ל; comp. Gen. 42, 9. Hence of the subject or argument of an oracle, as לְמִצְרַיִם *concerning Egypt* Jer. 46, 2. 48, 1. 49, 1. 7. 23. 28. 23, 9. So Arab. ل Kor. Sur. 3, 162. Sur. 4, 64.

12. Of the *end* or final object; as לְעֶזְרָה *for help*, either as sought or given, Is. 10, 3. 20, 6. 31, 1; לָרִיק, לַשָּׁוְא, *for nought*, in vain. So לָבָצָעוּר for בַּבְּצָעוּר.

13. Spoken of a norm, rule, etc. *according to, after, by*, Lat. *secundum.* Gen. 1, 11 לְמִינוֹ *after its kind.* 8, 19. 10, 5 אִישׁ לְלְשֹׁנוֹ *every one according to his language.* Num. 4, 29 *after their tribes and families.* 1 Sam. 10, 19. 2 Chr. 25, 5; לָצֶדֶק *according to right* and justice, i. e. justly, righteously, Is. 32, 1. 11, 3. 2 Sam. 18, 4 *and all the people came out* לְמֵאוֹת וְלַאֲלָפִים *by hundreds and by thousands.* 1 Sam. 29, 2. Is. 27, 12. 1 Chr. 23, 3. Gen. 41, 46 לְקָמְצִים *by sheaves.*—Hence also the idea of *likeness*, q. d. *like, like as, as if, as though*, Job 39, 16 [19] חָקְשִׁיחַ בָּנֶיהָ לְלֹא לָהּ *she is cruel towards her young, as though not hers*; Vulg. *quasi non sint sui.* Hos. 9, 13 *Ephraim . . . is planted in a pleasant place* לְצֹר *like Tyre*, pr. as though he were Tyre. יָצָא לְחָפְשִׁי *to go out* (from servitude) *as free*, i. e. free; written also without ל in the same sense, יָצָא חָפְשִׁי, see in חָפְשִׁי. So חָשַׁב ל *to regard as*, see in חָשַׁב no. 1.

14. As denoting reference or relation, *as to, in respect to, as for, in*; and thus subjoined: a) After adjectives, to mark the nature or quality of an attribute; e. g. גָּדוֹל לְכֹשֶׁר וּלְחָכְמָה *great in* (as to) *riches and wisdom*, comp. 1 K. 10, 23; זְקֵנִים לְיָמִים *older in years* Job 32, 4; גָּדוֹל לְמַרְאֶה Josh. 22, 10. Comp. Lat. 'præstantior ad rationem sollertiamque,' Cic. Nat. Deor. 2. 62. b) After verbs, Gen. 17, 20 *and* לִישְׁמָעֵאל *as for Ishmael, I have heard thee.* 19, 21. Num. 18, 7. Ps. 12, 7. Comp. Lat. 'ad omnia alia ætate sapimus rectius' Ter. Ad. 5. 3. 45. c) After substantives; 2 Chr. 21, 3 *and their father gave them great gifts* לָבֶסֶף וְלַזָּהָב *in* (as to) *silver and gold.* 16, 8. Also before a subst. put absol. at the beginning of a clause; as Is. 32, 1 וְלַשָּׂרִים לְמִשְׁפָּט יָשֹׂרוּ *and as for princes they shall rule justly.* Ps. 16, 3 כָּל־... לַקְּדוֹשִׁים *as for the saints . . . all my delight is in them.* 17, 4. 32, 6.

Note. It is affirmed by some (Ewald Krit. Gramm. p. 603. Kl. Gramm. § 326), and denied by others (Winer in Simonis Lex. p. 509. 510), that ל is also prefixed even to the nominative case; and the following examples are quoted: 1 Chr. 3, 2. 7, 1. 24, 20. 22. 2 Chr. 7, 21. Ecc. 9, 4. Ps. 89, 19. But it would seem that most of these examples may be referred to one or another of the acknowledged senses and constructions of this particle; (although in particular examples I would explain it differently from what Winer has done;) while nevertheless the ל in such instances stands before what would otherwise have been the nominative. Thus Ps. 89, 19 *our shield* is or *the Lord, and* or *the Holy one of*

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Israel our king. For 2 Chr. 7, 21 and Ecc. 9, 4, see above in no. 6. In 1 Chr. 7, 1 and 24, 20. 22 we may render: *to the sons of Issachar, to the Levites*, sc. belonged, are to be reckoned, those who follow. In 1 Chr. 3, 2 חַשְּׁלִישִׁי לְאַבְשָׁלוֹם *the third* was *Absalom*, the reading with ל is indeed suspected, since it is wanting before the names of the other five sons v. 1–4, and is not found in 20 Mss. of Kennicott; yet ל stands in the same way before the predicate after חֵיל in 2 Chr. 16, 8 חֵיל לְחַיִל לְרֶכֶב וּלְפָרָשִׁים *they were* (*for*) *a huge host in* (as to) *chariots and horsemen*. So too 2 Chr. 15, 3, for which see below in B. no. 3.

B) Less frequently ל is spoken:

1. Of *rest* or delay *at, on, in* a place, i. e. the being *at* a place *to* which one has come; comp. Lat. *ad*. also *ἐς θρόνους ἵζουτο* Od. 4. 581; Germ. *zu* Hause, *zu* Leipzig. E. g. לְיַד מ *at one's side*; לִימִין מ *at one's right hand*, see יָמִין; לְפֶתַח אָהֳלוֹ *at the door of his tent* Num. 11, 10; לְפֶתַח־עִיר *at the entrance of the city* Prov. 8, 3; לְחוֹף יַמִּים *on the shore of the sea* Gen. 49, 13; לְעֵינֵי מ *in* i. e. *before the eyes, in the sight of* any one; לְעֵינֵי id. This use of ל is more extensive in the poets and later writers, who sometimes put it for the common בְּ, e. g. לַחוּץ Ps. 41, 7, and לְהוּצָה 2 Chr. 32, 5, i. q. בַּחוּץ *foris*; לְמִצְפָּה *at Mizpah* Hos. 5, 1; לַשַּׁחַת *in the pit*, i. e. in prison, Is. 51, 14.

2. Trop. of *time*, and spoken of a point of time *to* which an action has approached so as to coincide with it; comp. in A. no. 5. Hence a) Of time *when*, i. e. the moment or point of time *at* or *in* which any thing is done; chiefly in poetic style and in the later writers who imitated this. E. g. לַבֹּקֶר *in the morning*, early, Ps. 30, 6. 59, 17. Am. 4, 4, for the usual בַּבֹּקֶר; so לְאוֹר *at day-light*, dawn, Job 24, 14; לָעֶרֶב *at evening* Gen. 49, 27. Ps. 90, 6. Ecc. 11, 6, for the usual בָּעֶרֶב; לְעֵת פֶּרֶס Gen. 8, 11, לְרוּחַ הַיּוֹם Gen. 3, 8, לְעֵת בֹּא הַשָּׁמֶשׁ *at the time of sunset* Josh. 10, 27; also conjoined לַבֹּקֶר וְלָעֶרֶב 1 Chr. 16, 40. 2 Chr. 2, 3. b) Of a time *within* which any thing is done, e. g. לְשָׁלֹשׁ *within three days* Ezra 10, 8. אַחַת לְשָׁלֹשׁ שָׁנִים *once in three years* 1 K. 10, 22. c) Of a space or interval of time *after* the lapse of which any thing is to be done; comp. Gr. *εἰς ἐνιαυτόν* both '*for* a year,' and '*after* a year,' and so Engl. '*in* a year.' Gen. 7, 4 לְיָמִים עוֹד שִׁבְעָה *in yet seven days*, i. e. *after* seven days. Am. 4, 4 לְשָׁלֹשֶׁת יָמִים *after* (every) *three years*. 2 Sam. 13, 23 לִשְׁנָתַיִם יָמִים *after two years*. 11, 1.

3. Also of the *state* or condition in which one is; where espec. in the later writings the partic. ל is said to be used in nearly the same sense as בְּ. The examples however are doubtful; and most of those usually referred hither, admit of a different solution. E. g. לָחֳלִי see in A. no. 2; לְצַמְּאִי Ps. 69, 22, see in no. 9; רֵשׁ לְאֵל יָדִי see in no. 3. d. *β*. So לָבַד *apart*, separately, may be referred to B. no. 1; also לָבֶטַח *in security*, securely; לָאֱמֶת *justly*; לְאַט *gently*; for Is. 5, 14 see in A. 6; and so Job 41, 25.—Contra, 2 Chr. 15, 3 וְיָמִים רַבִּים לְיִשְׂרָאֵל לְלֹא אֱלֹהֵי אֱמֶת וּלְלֹא וגו׳ *and long time to Israel* (he hath been) *without the true God, and without a teaching priest, and without law*; here it might be difficult to say in what לְלֹא differs from בְּלֹא; unless we prefer to render it: *and for a long time* was *Israel without the true God*, etc. see in A. 13. fin. Further, we have in 2 Chr. 20, 21 לַהֲדְרַת קֹדֶשׁ *in holy ornaments*, for בַּהֲדְרַת קֹדֶשׁ id. Ps. 29, 2. 96, 9. 1 Chr. 16, 29. This analogy also serves to strengthen the usual interpretation of Ps. 45, 15 לְרְקָמוֹת תּוּבַל לַמֶּלֶךְ *in embroidered garments* (adorned with these) *shall she be brought unto the king*.

C) The *Infinitive* with ל prefixed has in general the nature and signification of a noun, or rather of the Engl. infin. with *to*; e. g. Inf. לַעֲשׂוֹת:

1. Lat. *ad faciendum, to do*, denoting end and purpose, like Engl. *to* before the infin. Thus Cant. 5, 5 *I rose up* לִפְתֹּחַ *to open*. עֵת לָלֶדֶת *a time to bring forth*, Ecc. 3, 2. קְרֹבָה לָנוּס *near to flee to*. Gen. 19, 20. מָה *what is to be done?* 2 K. 4, 13. Is. 5, 4. נֹב (הָיָה) עוֹד הַיּוֹם לַעֲמֹד *yet this day* (he must) *remain at Nob*, Is. 10, 32; comp. p. 251. dd. *β*.

2. Lat. *faciendo, for doing*, הָיָה לַעֲשׂוֹת *to be* ready or disposed *for doing* (to do), see הָיָה no. 3. dd. Ellipt. יְהוָה לְהוֹשִׁיעֵנִי *Jehovah* is ready *to save me*, i. e. will save me, desires my safety. Is. 38, 20. 21, 1. 44, 14. So ellipt. and negat. אֵ

לַעֲשׂוֹת one *may not do*, Am. 6, 10; or, one *cannot do*, etc. Judg. 1, 19, comp. Josh. 17, 12.

3. Lat. *faciendi, of doing;* Num. 1, 1 *in the second year* לְצֵאתָם *of their coming out*, i.e. *after* their departure from Egypt. —In other examples לְ c. inf. signifies:

4. *even to, until*, Is. 7, 15. Comp. above in A. 5. a.

5. *on account of, because*, Is. 10, 2 init. 30, 1 לַעֲשׂוֹת. Num. 11, 1. Comp. in A. 10.

6. *as if, as though*, 1 Sam. 20, 20. Comp. in A. 13.

7. *at* a time, *when;* לְפְנוֹת עֶרֶב lit. 'at the turning of evening,' *when evening drew near*, at even tide, Gen. 24, 63.

D) Once לְ seems to serve as a *Conjunction*, and is apparently prefixed to a finite verb, in the sense of *that*, like Arab. لِ for لِكَيْ; thus 1 K. 6, 19 in the common reading, לְהַנֵּן *that thou mayest place*. But as this sense is harsh in connection with the context, we may perhaps with Ewald, Heb. Gram. p. 213, regard הַנֵּן as a sort of reduplicated infin. for הָנִיחַ, as also in 1 K. 17, 14 Cheth.

לְ Chald. prep. i. q. Hebr. 1. *to, into, towards*, spoken of place, Dan. 2, 17. 4, 19. 6, 11. 7, 2.

2. As sign of the *Dative*, Dan. 2, 5. 7. 9. Put often also with the *Accusative* after active verbs, Dan. 2, 10. 23. 24. 25. 5, 4. Also as a sign of the *Genitive*, Ezra 5, 11. 6, 3. 15.

3. Prefixed to the *Infinitive*, after verbs of speaking, commanding, etc. Dan. 2, 9. 10. 12.

Note. For Chald. לְ as prefixed to the forms of the fut. of הֲוָה, e. g. לֶהֱוֵא, לֶהֱוֹךְ, etc. see in הֲוָה, note, p. 247. Thesaur. p. 734.

לֹא, and 35 times לוֹא according to the Masora, e. g. Gen. 37, 13; Adv. of negation, *no, not*. Antique forms were לָא, לַי, whence לוֹלָא. לוּלַי. אוּלַי. Syr. ܠ and ܠܐ, Chald. לָא, Arab. لَا. The ultimate root is נוּא q. v. whence also לוּ, לְוֵא.

1. Like Gr. *οὐ, οὐκ*, it expresses an absolute negative, and is put: a) With a Præter, unlike אַל q. v. as Gen. 2, 5. 4, 5. 45, 1. 8. al. b) With Futures, as Gen. 3, 4 לֹא מוֹת תְּמֻתוּן *thou shalt not surely die*. Ps. 16, 10 לֹא תַעֲזֹב *thou will not leave*. With the 2d pers. it often *interdicts*, and thus stands for the negat. imperative as Ex. 20, 15 לֹא תִגְנֹב *thou shalt not steal*. v. 5. Gen. 3, 1. 2. 24, 37. Lev. 19, 4. 25, 17. Deut. 25, 4; here it differs from אַל which expresses *dissuasion*, but comp. Prov. 22, 24. With the 3d pers. Gen. 31, 32 לֹא יִחְיֶה *he shall not live*, i. e. let him die. So Arab. لَا with the Fut. condit. De Sacy Gr. I. § 419. Whether לֹא is put (like אַל) with the fut. in clauses marking purpose, may justly be doubted; e. g. Ex. 28, 32 לֹא יִקָּרַע (so) *it shall not be rent*, not: 'that it be not rent.' Is. 41, 7 *he fasteneth it with nails*, לֹא יָמוֹט thus *it moveth not*, stands firm. Job 22, 11. c) It stands also where the substantive verb is omitted; as Ps. 5, 5 לֹא אֵל חָפֵץ רֶשַׁע אָתָּה *thou* art *not a God having pleasure in wickedness*. Ex. 16, 8. 2 Sam. 18, 12. Is. 63, 9. Very rarely with a Participle, where אֵין is the usual negative; or with an Infinitive, where בִּלְתִּי is comm. employed.—As to its *place* in a clause, לֹא is always closely connected with the verb, and immediately precedes it; although occasionally for the sake of emphasis a word may be placed between the two, as Gen. 32, 9 לֹא יַעֲקֹב יֵאָמֵר שִׁמֶךָ. 1 Sam. 8, 7. Ez. 16, 47. Job 22, 7. 34, 23.

The following uses of this particle may likewise be noted:

2. Absol. in answer to a question, *no, nay*. Zech. 4, 5. Job 23, 6 *will he contend with me with all his might? No* (לֹא), *but*, etc. Also in declining an invitation. Gen. 19, 2 *nay, but we will abide in the street all night*. 23, 11. Is. 30, 16; comp. Gen. 18, 15.

3. In neg. interrogations, where an affirmative answer is implied, (different from אַל no. 3.) for הֲלֹא *is not? nonne?* like Gr. *οὐκ* Hom. Il. 10. 165. ib. 4. 242. Mostly in clauses coupled with a preceding one; Job 14, 16 לֹא תִשְׁמֹר עַל חַטָּאתִי *dost thou not watch over my sin?* 2, 10. 2 K. 5, 26. Jer. 49, 9. Lam. 3, 36. Jon. 4, 11; also Jer. 49, 25.

4. Put for בְּלֹא *with no*, i. e. *without*, 1 Chr. 2, 30 *and Seled died* לֹא בָנִים *without children*. Ps. 59, 4. 2 Sam. 23, 4. Job 34, 24. לֹא דָרֶךְ *without way* Job 12,

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24. לֹא אִישׁ *without men*, deserted, desolate, Job 38, 26.

5. i. q. טֶרֶם *not yet*, 2 K. 20, 4. Ps. 139, 16.

6. Prefixed to nouns it gives them a negative or contrary meaning, like Engl. *un*, *in*, *im*. a) Before adjectives, לֹא חָסִיד *not pious*, i. q. ungodly, Ps. 43, 1; לֹא עַז *not strong*, i. q. infirm, weak, Prov. 30, 25; לֹא חָכָם *unwise* Deut. 32, 6. b) Before substantives, as לֹא אֵל q. d. *non-deus*, *a no-god*, i. e. an idol, Deut. 32, 21. Jer. 5, 7; לֹא עֵץ *not wood*, spoken of a man in opp. to a rod or instrument of wood, Is. 10, 15; לֹא אָדָם, לֹא אִישׁ, spoken of God, as not to be brought into comparison with mortals, Is. 31, 8. But the sense is different in phrases like לְלֹא חָכְמָה Job 26, 2 and לֹא חָכְמָה ib. v. 3, where there is an ellipsis for: 'he who hath *no power*, *no wisdom*;' see below in C. 2. c) For the phrase לֹא כֹל see under כֹּל no. 3. d) With an adverb, as לֹא מְעַט *no little*, i. e. *much*, Is. 10, 7.

7. לֹא־גַם *not even*, see in גַּם no. 2; not much different is לֹא־זַי Judg. 4, 16.—Also לְ—לֹא Deut. 24, 5; see in לְ A. 6. b.

8. By pleonasm לֹא is joined with אַיִן 1 K. 10, 21; with טֶרֶם Zeph. 2. 2.

Note. Some assign also to לֹא the power of a subst. *nothing*, but the examples adduced are not certain. In Job 6, 21 the reading is doubtful; and Job 31, 23 לֹא אוּכַל may be rendered, *I could not* sc. do any such thing. Comp. however Chald. לָא, לָח, Dan. 4, 32.

With prefixes לֹא is connected as follows:

A) בְּלֹא 1. Prep. varying in signification, according to the different significations of the particle בְּ. a) *not in* a certain time, comp. בְּ of time, A. 5; i. e. *out of*, *beyond* a certain time. Lev. 15, 25 בְּלֹא עֶת־נִדָּתָהּ *beyond the time of her uncleanness*. Also *before*, i. q. בְּטֶרֶם, Job 15, 32 בְּלֹא יוֹמוֹ *before his time*, comp. above לֹא for טֶרֶם, no. 5. b) *not for* a certain price, comp. בְּ of price, B. 3; Is. 55, 1. Ps. 44, 13; also לֹא בְ Is. 45, 13. c) *not with* sc. any thing, i. e. *without*, 1 Chr. 12, 33 בְּלֹא לֵב וָלֵב *not with a double heart*, i. e. with one heart, with the whole soul, comp. Ps. 17, 1. Job 8, 11. Ez. 22, 29. 2 Chr. 30, 18 *they did eat the passover* בְּלֹא כַּכָּתוּב *without* (doing) *as it was written*. In the same sense is said לֹא בְּ, as לֹא בְיָד *without* (man's) *hand* Job 23, 20; לֹא בְּכֶסֶף *not with silver*, i. e. not so as to obtain silver, Is. 48, 10. Syr. ܠܐ ܒ without. d) *not by* or *with*, comp. בְּ of the instrument and cause. B. 2. c; Job 30, 28 *I walk darkened* חַמָּה בְּלֹא *but not by the sun*.—In some instances also בְּלֹא is put concisely for לֹא־נִתַּן, as Is. 55, 2 בְּלֹא לְשָׂבְעָה *for* (that which) *satisfieth not*. Jer. 2, 11.

2. Conj. with fut. *in that not*, i. e. *so that not*. Lam. 4, 14 בְּלֹא יוּכְלוּ יִגְּעוּ בִלְבֻשֵׁיהֶם *so that* (men) *cannot touch their garments*.

B) הֲלֹא *nonne? is not?* etc. Gen. 4, 7. 20, 5. Job 1, 10. Num. 23, 26; *annon?* 1 K. 1, 11; implying an affirmative answer, and הֲלֹא is often therefore nearly i. q. הִנֵּה, חֲזֵה, *lo! behold!* 1 Sam. 20, 37 הֲלֹא חִצֶּיךָ מִמְּךָ וָהָלְאָה *lo! the arrow is beyond thee*. 2 Sam. 15, 35. Ruth 2, 8. Prov. 8, 1. 14, 22. 22, 20. Job 22, 12 (parall. רְאֵה). Hence for הֲלֹא in the books of the Kings, we find in Chron. often חִנֵּה, e. g. 2 K. 15, 36 הֲלֹא הֵם כְּתוּבִים עַל סֵפֶר *lo! they are written in the book*, etc. comp. 2 Chr. 27, 7; so 2 K. 20, 20. 21, 17, comp. 2 Chr. 32, 32. 23, 18. etc. Very rarely both particles stand together; as הֲלֹא חִנָּם 2 Chr. 25, 26; הֲלוֹא חִנָּה Hab. 2, 13. See Gesch. d. Heb. Sprache p. 39. The LXX also often render הֲלֹא by *ἰδού* Josh. 1, 9. 2 K. 15, 21. In Samar. and Rabbinic הֲלֹא is common for חִנָּה.—Arab. هَلَّا, أَلَّا.

C) לְלֹא 1. *in not*, i. q. *without*, once 2 Chr. 15, 3, pr. *in the not* having.

2. *as though not*, Job 39, 16, see in לְ A. 13. Elsewhere also for לֹא דָּבָר, Is. 65, 1. Job 26, 2. 3.

Note. By a certain laxness of orthography, לֹא is occasionally written for לוֹ *to him*, according to the Masorites fifteen times in all, Ex. 21, 8. Lev. 11. 21. 25, 30. 1 Sam. 2, 3. 2 Sam. 16, 18. Ps. 100, 3. 139, 16. Job 6, 21. 13. 15. 41. 4. Ezra 4, 2. Prov. 19, 7. 26, 2. Is. 9, 2. 63, 9. Vice versa also לוֹ is put for לֹא 1 Sam. 2, 16. 20, 2. But several of these examples are doubtful.

לָא, once לָהּ Dan. 4, 32 Chethibh i. q. Heb. לֹא

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1. *not, no, non*, Dan. 2, 5. 9. 10. 11. 3, 12. 14. חֲלָא *annon?* ib. 3, 24. 4, 27.

2. *nothing*, Dan. 4, 32.

לֹא דְבָר (no pasture) *Lo-debar*, pr. n. of a town of Gilead, 2 Sam. 17, 27; written in c. 9, 4. 5 לוֹ דְבָר.

לֹא עַמִּי (not my people) *Lo-ammi*, symb. name of a son of Hosea, Hos. 1, 9.

לֹא רֻחָמָה (not compassionated, r. רָחַם) *Lo-ruhamah*, symbolical name of a daughter of Hosea, Hos. 1, 6. 8. 2, 25.

* לָאַב obsol. root, kindr. with לוּב, לָהַב, *to burn*, and thence *to thirst*. Arab. لَابَ mid. Waw, to thirst.—Hence תַּלְאוּבָה *thirst*.

* לָאָה in Kal only fut. יִלְאֶה, apoc. וַתֵּלֶא.

1. *to be wearied, exhausted*, i. q. לָהָה, where see for the origin. Chald. לְאָה and לְעָה id. Syr. ܠܐܝ id. Aph. ܐܠܝ.—Job 4, 5 *but now it* (calamity) *is come upon thee*, וַתֵּלֶא *and thou faintest*. With לְ c. inf. *to labour in vain*, not be able, Gen. 19, 11.

2. *to be weary of* any thing, *to take ill*, Job 4, 2.

Niph. i. q. Kal, but more usual.

1. *to be weary, exhausted, to faint;* Part. fem. נִלְאָה *weary* Ps. 68, 10. Espec. *to labour in vain*, Is. 16, 12; c. inf. Jer. 20, 9. Also *to weary oneself*, sc. by vain labour, Jer. 9, 4.

2. i. q. Kal no. 2, *to be weary of* any thing, *to take ill, to be grieved*, with inf. Is. 1, 14. Jer. 6, 11. 15, 6; inf. c. לְ Prov. 26, 15 *it grieveth him* (the sluggard) *to bring his hand again to his mouth*. Intens. *to disdain, to loathe*, Ex. 7, 18.

Hiph. הֶלְאָה 1. *to make weary*, Jer. 12, 5. Ez. 24, 12.

2. *to weary out, to tire one's patience*, Is. 7, 13. Mic. 6, 3; comp. Job 16, 7.

Deriv. תְּאָלָה, also

לֵאָה (wearied) pr. n. *Leah*, the elder daughter of Laban and wife of Jacob, Gen. 29. 16 sq. 30. 9 sq. 34, 1.

* לָאַט i. q. לוּט and לָהַט, *to wrap around, to muffle, to cover*, 2 Sam. 19, 5. Comp. Sanscr. *lud*, Gr. λάθω, λανθάνω, Lat. *lateo*.—For לָאַט Job 15, 11, see under אַט.

לָאט i. q. לָט part. Kal from r. לוּט q. v.

לְאַט adv. *softly, gently*, see אַט.

* לָאַךְ obsol. root; Arab. لَأَكَ Conj. IV, also Eth. ለእከ, *to send a messenger*, ተለእከ (to be sent), *to wait upon, to minister*, ላእከ a minister, servant. Kindred are הָלַךְ, יָלַךְ.

Deriv. מַלְאָךְ, מְלָאכָה, מַלְאָכוּת, and pr. n. מַלְאָכִי.

לָאֵל (of God sc. created, comp. Job 33, 5.) *Lael*, pr. n. m. Num. 3, 24.

* לָאַם obsol. root, of doubtful signification; Arab. لَأَمَ is to agree, to be congruent. Perh. לָאַם may be softened from רָהַם, رهم, signifying *to make a noise*, whence רָהָם multitude, and pr. n. אַבְרָהָם; comp. רָהַב, רָעַם.—Hence

לְאֹם m. c. suff. לְאֻמִּי, לְאוּמַּי Is. 51, 4; plur. לְאֻמִּים.

1. *a people, nation*, only poetic, Prov. 11, 26. 14, 28; Plur. Gen. 25, 23. 27. 29. Ps. 7, 8. 9, 9. al.

2. Plur. *Leummim*, pr. n. of an Arab tribe. Gen. 25, 3; supposed to be the same with the Ἀλλουμαιώται of Ptolemy 5. 7.

לֵב m. (r. לָבַב) c. Makk. לֶב־, c. suff. לִבִּי, לִבְּךָ, plur. לִבּוֹת; also

לֵבָב m. constr. לְבַב, c. suff. לְבָבִי, לְבָבְכֶם; plur. לְבָבוֹת 1 Chr. 28, 9, c. suff. once לִבְבָהֶן Nah. 2, 8.

1. *the heart*, so called as being covered with fat; see the root. Arab. لُبّ, Syr. ܠܒܐ, Eth. ልብ, id.—2 Sam. 18, 14. Ps. 45, 6. al. As the heart is the central point for the blood, and the seat of life, it is often put:

a) i. q. נֶפֶשׁ (Hom. φρένες) *anima, life*, the vital principle, Ps. 84, 3. 102, 5. Jer. 4, 18, comp. נֶפֶשׁ in v. 10. Hence *the heart* is said *to live*, to recreate itself, Ps. 22, 27; or *to be sick* Is. 1, 5; and even *to sleep* and *wake* Ecc. 2, 23. comp. 8, 16. Cant. 5, 2. Also *to stay the heart* is to refresh oneself with food and drink, see סָעַד. Ex. 9, 14 אֶל־לִבְּךָ *upon thy heart*, i. e. upon thee, thyself.

b) Further, with the Hebrews as in Engl. *the heart* is the seat of the *feelings, affections*, and *emotions* of various

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kinds: e. g. of love, as Judg. 5. 9. 16, 15 *thy heart is not with me*, i. e. thou lovest me not; (contra, *to love with all the heart*, Deut. 4, 29. 6, 5;) of confidence, Prov. 31, 11; contempt, Prov. 5, 12; joy, Ps. 104, 15; sorrow, Neh. 2, 2. Ecc. 7, 3; contrition, Ps. 109, 16; bitterness, Ps. 73. 21; despair, Ecc. 2. 20; security, נָכוֹן לֵב Ps. 57, 8. 108, 2. Poetically there is also ascribed to the sorrowful a heart *sick, wounded, grieved*, Prov. 13, 12. 14, 13. Is. 61, 1; to the timid a heart which *melts*, Is. 13, 7. Deut. 20, 8; to the inflexible and obstinate *a hard heart* (see שְׁרִירוּת, קָשְׁה) like a stone Ez. 11, 19. 36, 26, not circumcised Lev. 26, 41. The words too by which we utter or express those feelings, are poetically ascribed to the heart; and thus *the heart* is said to cry out. Hos. 7, 14; to lament, Is. 15, 5; to pant, to sigh, Ps. 38. 9. Also *to pour out the heart* is i. q. to pour out one's feelings in tears, Lam. 2, 19.—Espec. *heart* is put for *fortitude* of mind, *courage*; so לֵבָב bold, courageous. 1 Sam. 17, 32 אַל־יִפֹּל לֵב אָדָם עָלָיו *let no man's heart fail*, etc. Gen. 42, 28 וַיֵּצֵא לִבָּם *and their heart went forth*, their courage failed. 2 Sam. 7, 27. 17, 10. Jer. 49, 22. Neh. 3, 38 [4, 6]. *Firmness of heart* is also put for the same, Job 41, 15 [24]. Commotion, agitation of mind seems to be implied in Job 15, 12: מַה־ יִקָּחֵךְ לִבֶּךָ *whither doth thy heart carry thee away?*

c) In reference to *the mode of thinking and acting*, i. e. to disposition and character; in which sense there is ascribed to any one a clean heart, Ps. 51, 12; sincere 1 K. 3, 6; faithful Neh. 9, 8; upright 1 K. 9, 4; also on the contrary, a heart perverse Ps. 101, 4; contumacious, froward. Prov. 7, 10; deep, i. e. hidden, crafty Ps. 64, 7; ungodly Job 36, 13; also double-minded men are said to speak *with a double heart* or mind, Ps. 12, 3 בְּלֵב וָלֵב; comp. contra, 1 Chr. 12, 33 לֵב Ps. בְּלֵב *with one heart*, sincerely. Further, a heart or mind that is wide רְחַב Prov. 21, 4, great גֹּדֶל Is. 9, 9, high גְּבַהּ Ez. 28, 5, signifies *pride*; but the former also denotes *joy*, Is. 60, 5.

d) As the seat of *will, purpose, determination*. 1 Sam. 14, 7 עֲשֵׂה כָּל־אֲשֶׁר בִּלְבָבְךָ *do all that is in thy heart*, what thou wilt or hast determined. Is. 10, 7 לְהַשְׁמִיד בִּלְבָבוֹ *to destroy* is *in his heart*. Is. 63, 4 *the day of vengeance* בְּלִבִּי is *in my heart*, i. e. I have decreed it, will bring it to pass. So a thing is said to be עִם לִבִּי *in my heart*, i. e. I have purposed it, 1 K. 8, 17. 18. 1 Chr. 22, 7. 28, 2. 2 Chr. 1, 11. 29, 10. כִּלְבָבִי i. e. *after my own heart*, to my own pleasure, 1 Sam. 13. 14. Ps. 20, 5; so כִּלִּבִּי Jer. 3, 15. בִּלְבָבִי 1 Sam. 2, 35. Also אֶל־לִבִּי Neh. 7, 5. Ecc. 11, 9 הַלֵּךְ בִּדְרָכֵי לִבֶּךָ *walk in the ways of thy heart*, follow out your own desires, will.

e) To *the heart* is also ascribed *understanding, intelligence, wisdom*, (comp. לֵב heart, intellect. Lat. *cor* Cic. Tusc. 1. 9. Plaut. Pers. IV. 4. 71, also *cordatus* i. e. discreet, prudent,) and even too the *faculty of thinking*, Is. 10, 7. 1 Chr. 29, 18.—1 K. 10. 2 *she* (the queen of Sheba) *spake with him all that was in her heart*, i. e. all she knew. Judg. 16, 17 *he told her all his heart* i. e. all he knew. Ecc. 7, 2. Hence one is said to be חֲכַם לֵבָב *wise of heart* Job 9, 4. comp. 1 K. 10, 24; et contra חֲסַר לֵב *void of understanding*, foolish, Prov. 7, 7. 9, 4. אַנְשֵׁי לֵב *viri cordati*, men of understanding, intelligent, Job 34, 10. 12, 3 נָבוֹן לִבָּב כְּמוֹכֶם *I too have understanding as well as you*. כֹּחַ לֵב *strength of understanding* Job 36, 5, spoken of the infinite wisdom of God. *A fat heart*, i. e. covered over with fat, is put for a dull and callous understanding. Is. 6, 10; see in שָׁמַן. —The *consciousness* of right and wrong the Hebrews expressed by: *the heart knoweth*, is conscious to itself. Ecc. 7, 22.

f) Trop. *heart* is put for *self*, like נֶפֶשׁ no 5, in the formulas אָמַר בְּלִבּוֹ, אָמַר לְלִבּוֹ. א׳ אֶל־לִבּוֹ. *to say in* or *to one's heart*, i. e. *oneself*; see in אָמַר no. 2, also in דָּבַר Pi. no. 1. f.

2. Metaph. *heart*, for the *middle, midst*, inner part, e. g. of the sea, Ex. 15, 8; of the heavens, Deut. 4, 11. 2 Sam. 18, 14 בְּלֵב חָאֵלָה *in the midst of the terebinth*. So *καρδία τῆς γῆς* Matt. 12, 40.

לֵב and לְבַב Chald. m. *the heart*, i. q. *mind, intellect*. Dan. 4, 13. 7, 4; c. suff. לִבִּי 7, 28; לִבֶּךָ 2, 30. 5, 22; לִבְּהוֹן 4, 13. 5, 20. 21.

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*לָבָא and לָבָה obsol. root, whence are derived לָבִיא, לְבִיא, לְבִיָּא. lion, lioness. Prob. onomatopoetic, imitating the sound of *lowing, roaring*, like old Germ. *liuwôn, leuen*, Engl. *to low*, whence Germ. *Leu, Löwe*, comp. Gr. λέων, Lat. *leo*.

לְבָאוֹת (lions, see לְבִי) *Lebaoth*, pr. n. of a city of Simeon, Josh. 15, 32; more fully בֵּית לְבָאוֹת 19, 6.

*לָבַב in Kal not used, prob. *to be fat*. The primary idea lies in the *slipperiness*, lubricity, of fat things; which notion is expressed by the syllables לב, לף; see חָלַב to be fat, חָלַף, סָלַף, שָׁלַף, to be smooth, slippery; Sanscr. *lip* illinere. Hence לֵב, לֵבָב, לִבָּה, the heart, as covered with fat, and therefore called also חֵלֶב q. v. no. 1. b. Also לְבִיבוֹת q. v.

Niph. denom. from לֵבָב, pass. of Pi. no. 1, *to be without heart*, i. e. *to want understanding*. Job 11, 12 וְאִישׁ נָבוּב יִלָּבֵב וְעַיִר פֶּרֶא אָדָם יִוָּלֵד *but man is hollow* (empty) *and wanteth understanding; yea, man is born like a wild ass's colt*, signifying the weakness and dullness of human understanding in comparison with the divine wisdom. There is a paronomasia in the words נָבוּב and יִלָּבֵב. —To this interpretation, which alone accords with the context, I have formerly objected, that there was no example of the privative power of Piel thus transferred to Niphal; but this objection is removed by examples in Arabic, as كُبِدَ in hepate læsus est, hepate laboravit, مكبود in hepate læsus. Others compare Syr. ܠܒܒ cordatum fecit, animum addidit; Ethpa. cordatus, confortatus est; and render thus: *but the foolish man will become wise*, (when) *the wild ass's colt is born a man*, i. e. never; contrary to the dignity of the Hebrew.

Piel לִבֵּב 1. Denom. from לֵבָב, *to rob one of his heart*, i. e. *to ravish the heart*, spoken of a maiden, Cant. 4, 9. Comp. on this species of denominatives, Heb. Gramm. § 51. 2. *c*.

2. Denom. from לְבִיבוֹת, *to make fat cakes*, 2 Sam. 13, 6. 8. See לְבִיבוֹת.

לֵבָב *heart*, see under לֵב.

לְבַב Chald. see in Chald. לֵב.

לְבַד *alone*, see בַּד.

*לָבָה see r. לָבָא.

לַבָּה f. contr. for לְהַבָּה *flame*, Ex. 3, 2; as יַקְטִיל for יְהַקְטִיל.—Others derive it from r. לבב, לבלב Samar. to shine, to give light, kindr. with לָהַב.

לִבָּה f. (r. לָבַב) *the heart*, Ez. 16, 30; plur. לִבּוֹת Ps. 7, 10. Prov. 15, 11.

לְבוֹנָה see לְבֹנָה.

לְבוּשׁ and לְבֻשׁ m. once with fem. signif. see no. 2. R. לָבַשׁ.

1. *a garment, vestment*, i. q. בֶּגֶד and mostly poet. Job 24, 7. 10. 31, 19. 38, 9. Ps. 22, 19. 45, 14. Prov. 27, 6. Jer. 10, 9. Spec. *a splendid garment*, Job 38, 14 וְיִתְיַצְּבוּ כְּמוֹ לְבוּשׁ *and* (all things) *stand forth as in splendid attire*, i. e. the earth as illumined by the morning sun; comp. Esth. 6, 9. 10. 11. Is. 63, 1. Trop. of the *skin* Job 30, 18; of the armature or *scales* of the crocodile Job 41, 5.

2. Metaph. *a wife, spouse*, Mal. 2, 16. Freq. in Arab. comp. Kor. Sur. 2. 183 *wives are your garment, and ye are theirs;* so the words غشى and ثاب, to put on a garment, and also to lie with a woman. See more in Schultens Animadv. ad Ps. 65, 14.

לְבוּשׁ Chald. i. q. Hebr. no. 1. Dan. 3, 21.

*לָבַט in Kal not used, Arab. لَبَطَ *to throw upon the ground, to prostrate*.

Niph. *to be thrown down, to fall*, to perish, Prov. 10, 8. 10. Hos. 4, 14.

לְבִי m. (r. לָבָא) *a lion*, not found in sing. Plur. m. לְבָאִם *lions* Ps. 57, 5; fem. לְבָאוֹת *lionesses*, c. suff. לִבְאוֹתָיו Nah. 2, 13; see לָבִיא.

לָבִיא *a lion*, pr. *a lioness*, so called from their roaring, see r. לָבָא; a poetic word. Gen. 49, 9. Num. 24, 9. Deut. 33, 20. Job 4, 11. 38, 39. Is. 5, 29. 30, 6. al. Arab. لَبْأَةٌ, لَبِيَةٌ, لَبُوَةٌ, also لَبْوَةٌ, etc. lioness; Copt. ⲗⲁⲃⲟⲓ lion, lioness, and also a bear. Bochart, in Hieroz. I. p. 719, supposes this word to denote, not the male *lion*, but the *lioness;* and this rests on good grounds, though different from those assigned by him, viz. a) It

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is coupled with other nouns denoting a lion, where it can hardly be a mere synonyme, Gen. l. c. Num. l. c. Nah. 2, 12. Is. 30, 6. b) The passages in Job 4, 11 and 38, 39, accord much better with *a lioness* than with a lion. c) In Ez. 19, 2 the letters לבוא certainly imply a *lioness*, and the pointing לְבִיָּא savours of grammatical artifice. d) The masc. termination is no objection, since there are many names of female animals with masc. endings; as אָתוֹן she-ass, רָחֵל ewe, עֵז she-goat.

לְבִיָּא f. Ez. 19, 2 *a lioness;* see לָבִיא lett. c.

לְבִיבוֹת f. plur. (r. לָבַב) a species of *cakes* prepared in a frying-pan, prob. with fat, q. d. *fat-cakes*, perhaps a kind of omelet or the like, fried in fat; 2 Sam. 13, 6. 7. 8. 10. Sept. κολλυρίδες, Vulg. *sorbitiuncula*. Hence the denom. verb Pi. לִבֵּב no. 2, q. v.

לִבִּים, see לִבִּים.

* לָבַן 1. *to be white*, in Kal not used, see לְבָנָה, לְבֻנָה. Hence Arab. لَبَنٌ milk.

2. Denom. from לְבֵנָה, *to make bricks*, Gen. 11, 3. Ex. 5, 7. 14. Arab. لَبَّنَ id.

Hiph. 1. Causat. *to make white*, metaph. *to purify, to cleanse* from the filth of sin, Dan. 11, 35.

2. Intrans. *to become white*, Ps. 51, 9. Is. 1, 18. Joel 1, 7. On verbs of colour in Hiph. see Heb. Gramm. § 52. 2.

Hithp. *to purify* or *cleanse oneself*, Dan. 12, 10.

Deriv. מַלְבֵּן, and the nine here following (without לַבָּן).

לָבָן adj. fem. לְבָנָה 1. *white*, Gen. 30, 35. 37. Ex. 16, 31. Lev. 13, 3 sq. Zech. 1, 8. *White raiment* was worn on festive occasions, Ecc. 9, 8; comp. Hor. Sat. 2. 2. 60. Ep. 2. 2. 3. 4.

2. *Laban*, pr. n. a) The son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24, 29. 50. c. 29–31. b) A place in Arabia Deut. 1, 1.

לְבַן i. q. לָבָן no. 1, *white*, constr. לְבַן־ Gen. 49, 12.

לַבַּן in the phrase עַל־מוּת לַבַּן Ps. 9, 1. Here some take לַבַּן as a pr. n. *Labben*, of one of David's enemies; others regard ל as servile and בַּן as the pr. n. of a Levite, as in 1 Chr. 15, 18. Some moderns suppose מוּת לַבֵּן to be the name of a musical instrument. Better to read עֲלֻמוֹת לַבֵּן as in many Mss. *with virgins' voice* (עַל עֲלָמוֹת Ps. 46, 1) *for the boys*, to be sung by them; בֵּן being taken as collective. See בֵּן no. 3.

לְבָנָה f. (r. לָבַן) 1. *the white*, poet. for *the moon*, as חַמָּה for the sun, and Arab. قَمَرٌ moon, from قَمِرَ to be white. Cant. 6. 10. Is. 24, 23. 30, 26.

2. *Lebanah*, pr. n. m. Ezra 2, 45. Neh. 7, 48.

לְבֵנָה f. (r. לָבַן) *a brick, a tile*, dried in the sun or burnt, Gen. 11, 3. Ez. 4, 1. Plur. לְבֵנִים Gen. l. c. Ex. 1, 14. 5, 7 sq. Is. 9, 9. al. So called from the *white* and *chalky* clay of which bricks were made, as described by Vitruv. II. 3. Arab. لَبْنٌ, لِبِنٌ, لَبِنٌ, id. Comp. מַלְבֵּן.

לְבְנָה m. (r. לָבַן) a species of tree or shrub, so called from the *whitish* colour of its bark or leaves. Gen. 30, 37. Hos. 4, 13. According to the Sept. and Arab. in Gen. *styrax, storax*, called in Arab. لُبْنَى; according to the Sept. in Hos. and Vulg. in Gen. λεύκη, *populus alba, the white poplar*. See Celsii Hierobot. I. p. 292. Michaelis Supplem. p. 1404. Rosenm. Alterthumsk. IV. p. 263.

לִבְנָה f. (r. לָבַן) 1. *whiteness, clearness*, transparency, Ex. 24, 10.

2. *Libnah*, pr. n. a) A city in the plain of Judah, the seat of a Canaanitish king, afterwards assigned to the priests and made an asylum, Josh. 10. 29. 12, 15. 15, 42. 2 K. 8. 22. al. b) A station of the Israelites in the desert, Num. 33, 20.

לְבוֹנָה and לִבֹנָה f. Gr. λίβανος, λιβανωτός, Arab. لُبَانٌ, Syr. ܠܒܢܬܐ.

1. *frankincense*, Lev. 2, 1. 15. 5, 11. 24, 7. Num. 5, 15. Is. 60, 6. al. So called from the *white* colour which marks the purest frankincense, Plin. H. N. 12. 14 or 32. It is found not only in Arabia, Is. 60, 6. Jer. 6, 20; but also in Palestine according to Cant. 4, 6. 14, unless in

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these latter passages the word is to be understood of other odoriferous plants. *Used* chiefly for burning incense. See Celsii Hierobot. I. p. 231 sq. Rosenm. Alterthumsk. IV. p. 153 sq.

2. *Lebonah*, pr. n. of a city near Shiloh, Judg. 21, 19. Now *Lubban*, see Bibl. Res. in Palest. III. p. 90.

לְבָנוֹן, in prose always with the art. הַלְּבָנוֹן 1 K. 5, 6. 9. Ezra 3, 7; poet. without it, Ps. 29, 6. Is. 14, 8 (comp. Ps. 29, 5); but also with it, Is. 29, 17. 33, 9. Cant. 4, 11. 15; pr. n. *Lebanon*, *Libanus*, Gr. *Λίβανος*, Arab. لُبْنَان, Syr. ܠܒܢܢ, a celebrated mountain on the confines of Syria and Palestine, described as abounding in cedars (see אֶרֶז), vines Hos. 14, 8, and various kinds of fragrant plants Cant. 4, 11. Hos. 14, 7. It consists of two lofty parallel ridges, of which the western one is called *καθ' ἐξοχήν*, *Lebanon*, *Libanus*; while the eastern ridge bears the name of *Anti-Lebanon*, and in its high southern part, that of Hermon, חֶרְמוֹן q. v. [The whole eastern ridge is called by the Arabs *Jebel esh-Shûrkîyeh*; while its southern part or Hermon, as having upon it ice in its ravines for a great part of the summer, takes the name of *Jebel eth-Thelj*, snow-mountain; but more commonly that of *Jebel esh-Sheikh*. The name לְבָנוֹן *Lebanon* comes from the *whitish* colour of the limestone rock; see Bibl. Res. in Palest. III. p. 439.—R.] —The valley between the two ridges of Lebanon and Anti-Lebanon is now called ٱلْبَقْعَة *el-Bûkâ'a*; different from which is the בִּקְעַת הַלְּבָנוֹן *the valley of Lebanon* Josh. 11, 17. 12, 7, see in בִּקְעָה. See Reland Palæstina I. p. 311. Burckhardt's Travels in Syria, p. 1 sq. Rosenm. Bibl. Geogr. I. ii. p. 236 sq. Bibl. Res. in Palest. III. p. 344, 345, 439.

לִבְנִי (white) *Libni*, pr. n. of a son of Gershon, Ex. 6, 17. Num. 3, 18. Also as patron. *Libnite* Num. 3, 21. 26, 58.

לִבְנָת, see שִׁיחוֹר לִבְנָת.

* לָבַשׁ and לָבֵשׁ Lev. 16, 4. Ps. 93, 1; fut. יִלְבַּשׁ, imper. לְבַשׁ.

1. *to put on* a garment, i. e. upon oneself; Arab. لَبِسَ, Syr. ܠܒܫ, Ethiop. ለብሰ, id. With acc. of garment, Lev. 6, 4. Jon. 3, 5 וַיִּלְבְּשׁוּ שַׂקִּים *and they put on sackcloth*. Gen. 38, 19. 2 Sam. 14, 2; *to wear* 2 Sam. 13, 18. With עַל of the member Lev. 6, 3; once c. בְּ Esth. 6, 8, as Lat. 'induit se veste,' and Arab. لبس c. acc. et ب. Absol. *to clothe oneself*, Hagg. 1, 6.—Part. pass. לָבוּשׁ, לָבֻשׁ, *clothed*, with acc. Ez. 9, 2. 3. Dan. 10, 5. Zech. 3, 3, comp. 1 Sam. 17, 5. Prov. 31, 21; or with gen. having the art. לְבוּשׁ הַבַּדִּים Ez. 9, 11. 10, 2. 6. 7. Dan. 12, 6. 7.

2. Trop. in various senses: a) Ps. 104, 1 הוֹד וְהָדָר לָבָשְׁתָּ *splendour and majesty hast thou put on*, sc. as a garment. Job 7, 5 לָבַשׁ בְּשָׂרִי רִמָּה *my body hath put on worms*, is clothed or covered with worms. Ps. 65, 14 לָבְשׁוּ כָרִים הַצֹּאן *the pastures are clothed with flocks*. לָבֵשׁ חֲרֻגִים *clothed with slain*, i. e. lying in a confused heap of the slain, and covered by them, Is. 14, 19. b) Often, *to put on* or *be clothed with* shame, i. e. to be covered with it. Job 8, 22. Ps. 35, 26. 109, 29; cursing Ps. 109, 18; righteousness Job 29, 14; terror Ez. 26, 16; astonishment Ez. 7, 27; salvation, welfare, 2 Chr. 6, 41. Ps. 132, 9; strength Is. 51, 9. 52, 1. etc. Comp. the Homeric formulas, *δύειν ἀλκήν* Il. 19. 36; *ἔννυσθαι ἀλκήν* 20. 381; *ἐπιέννυσθαι ἀλκήν* Od. 9. 214. There is a play upon this twofold use of the word in Job 29, 14: צֶדֶק לָבַשְׁתִּי וַיִּלְבָּשֵׁנִי *I put on righteousness, and it put me on*, i. e. without I am clothed with righteousness as a garment, and within it fills me wholly. In like manner the *Spirit of the Lord* is said *to put on any one*, i. e. to fill him, to come upon or enter into him, Judg. 6, 34. 1 Chr. 12, 18. 2 Chr. 24, 20; comp. Luke 21, 49. Comp. the Syr. phrase ܫܒܩ ܠܟ ܣܡܐ Satan has put thee on, i. e. has entered into thee, Ephræm Opp. Syr. II. 504, 505.

Pual part. מְלֻבָּשִׁים Ezra 3, 10, and מְלֻבָּשִׁים בְּגָדִים 1 K. 22, 10. 2 Chr. 18, 9, *clothed in* (royal or priestly) *robes*.

Hiph. *to put on* a garment upon another, *to clothe* in or with any thing; with two acc. of pers. and garment; Gen. 41, 42 וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ *and clothed him with vestures of fine linen*.

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Ex. 28. 41. 29. 5. 40, 13. 14. 1 Sam. 17, 38. Ez. 16, 10. al. With acc. of garment and עַל of the member, Gen. 27. 16 *the skins of the kids* חִלְבִּשָׁה עַל יָדָיו *she put upon his hands*. With acc. of pers. only, Gen. 3. 21. 2 Chr. 28. 15. Esth. 4. 4.—Trop. Job 39, 19 חִתַּלְבַּשׁ צַוָּארוֹ רַעָמָה *hast thou clothed his neck with shuddering?* i. e. with a mane; see in רַעָמָה. Job 10, 11. Is. 50, 3. So *to clothe with* temporal salvation, prosperity, i. e. to bestow it largely, Ps. 132, 16. Is. 61. 10; *to clothe* (cover) with shame. Ps. 132, 18.

Deriv. לְבוּשׁ, מַלְבּוּשׁ, תַּלְבֹּשֶׁת.

לְבַשׁ Chald. fut. יִלְבַּשׁ *to put on* a garment, c. acc. Dan. 5. 7. 16.

Aph. חַלְבֵּשׁ, after the Heb. form, *to clothe*, with acc. of garment and לְ of pers. Dan. 5, 29.

לְבָשׁ, see לְבוּשׁ.

לֹג m. (r. לָגַג) pr. as it would seem, 'a deep cavity, basin;' comp. Syr. ܠܓܳܐ basin, dish, Gr. *λάκκος, λάκος*, Lat. *lacus, lacuna*. Then as the smallest *measure* of liquids among the Hebrews, *a log*, containing according to the Rabbins the twelfth part of a Hin (הִין), or six eggs; equal to about 3¼ gills Engl. Lev. 14, 10. 12. 15. 21. 24.

* לָגַג obsol. root. Arab. لَجَّ has for one of its meanings, *to be deep*, e. g. water, the sea; لُجٌّ depth of the sea, abyss.—Hence Heb. לֹג.

לֹד (perh. strife, quarrel, r. לָדַד) pr. n. *Lod*, a large village of Benjamites, Neh. 7, 37. 11. 35. 1 Chr. 8, 12. Ezra 2, 33.—Gr. *Λύδδα, Λύδδη, Lydda*, Acts 9. 32. 35. 38. 1 Macc. 11, 34. Jos. Ant. 20. 6. 2; afterwards Diospolis. Now لُدّ *Ludd*. See Reland Palæst. p. 877. Bibl. Res. in Palest. III. p. 49 sq.

* לָדַד obsol. root, in Arab. *to strive, to quarrel;* hence pr. n. לֹד, and בִּלְדַד for בֶּן־לְדַד son of strife, q. v.

לָהּ Chald. *nothing*, i. q. לָא, Dan. 4, 32 Cheth. See in לָא.

לֹהּ Deut. 3, 11 Cheth. for לֹא *not*.

* לָהַב obsol. root, Arab. لَهِبَ, Eth. ΛΠΩ, *to burn, to flame*. The origin lies in the notion of *licking, lapping*, gliding over, which is contained in roots beginning with the syllables לה, לח, לט, and is variously transferred (see under the verb לטשׁ); especially to flame which seems like a tongue to lick, i. e. to be lambent; see לָהַט, and comp. *γλῶσσα πυρός* Acts 2. 3.

Deriv. the three following, and לַבָּה, שַׁלְהֶבֶת.

לַהַב m. plur. לְהָבִים Is. 13. 8, constr. לַהֲבֵי Is. 66, 15.

1. *a flame*. Judg. 13, 20. Job 41. 13. לַהַב אֵשׁ Joel 2, 5. Is. 29. 6. 30, 30; לַהֲבֵי אֵשׁ Is. 66. 15.—Is. 13. 8 פְּנֵי לְהָבִים פְּנֵיהֶם *faces of flame* are *their faces*, i. e. red and burning (flushed) with anxiety, agitation; comp. Ps. 10, 2. 39, 4.

2. *flame* of a weapon, i. e. *glittering brightness*, e. g. of a spear Job 39, 23; of a sword Nah. 3, 3. Hence gen. *blade* of a sword Judg. 3, 22.

לֶהָבָה f. (r. לָהַב) constr. לַהֲבַת Ex. 21, 3; plur. לְהָבוֹת Ps. 105, 32, constr. לַהֲבוֹת Ps. 29, 7.

1. *a flame*, i. q. לַהַב but more freq. Num. 21, 28. Is. 5, 24. 10, 17. 43. 2. 47, 14. Joel 1, 19. 2. 3. Dan. 11. 23. al. לֶהָבַת אֵשׁ *fire of flame*, i. e. flaming fire, Is. 4, 5. Lam. 2, 3; אֵשׁ לְהָבוֹת id. Ps. 105, 32; לַהֲבוֹת אֵשׁ *flames of fire* Ps. 29, 7.

2. i. q. לַהַב no. 2. *blade* of a spear, its point or head, 1 Sam. 17, 7.

לְהָבִים m. plur. *ἄναξ λιγύμ*. Gen. 10, 13. pr. n. *Lehabim*, a people of Egyptian origin, i. q. לוּבִים *Libyans*. Comp. on the affinity of forms וֹ and וּ under let. ח, p. 238. This is prob. the primitive form, since the roots לוּב, לָאַב, are doubtless softened from לָהַב.

* לָהַג obsol. root, Arab. لَهِجَ pr. *to be eager, greedy*, for any thing; often trop. *to be eager, zealous*, for any thing; *to hear* or *learn diligently;* nearly i. q. Engl. *to study*. The primary idea is that of *languishing, fainting*, sc. from exertion; see לָאָה, לָהָה, לָהַם. Hence

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לַהַג m. *study* of letters, *learning*, as Aben Ezra well, Ecc. 12, 12; parall. with עֲשׂוֹת סְפָרִים the making of books. Sept. μελέτη, Vulg. *meditatio*.

*לָהַד obsol. root, Arab. لهد *to press, to oppress*. Hence.

לַהַד *Lahad*, pr. n. m. 1 Chr. 4, 2.

*לָהָה *to be languid, wearied, exhausted*, i. q. לָאָה; comp. כָּאָה and כָּהָה. The origin seems to lie in the idea of *fainting from thirst*, when the tongue is thrust out, and one burns and longs for drink; comp. the verbs beginning with לה, as לָהַג, לָהַהּ, and see further under the root לוּעַ. Comp. Lat. *langueo*, also Germ. *lechen*, whence the frequentat. *lechzen*.—Once, Gen. 47, 13 וַתֵּלַהּ אֶרֶץ מִצְרַיִם מִפְּנֵי הָרָעָב *the land of Egypt languished, fainted, because of the famine*. Chald. לְהָה often for Heb. לָאָה.

*לָהַהּ in Kal not used, prob. i. q. לָהָה and לָהַג, pr. *to have burning thirst*; hence, as this is a trait of rabid dogs, *to be mad, rabid*, like a dog; *to be enraged, frenzied*. Thus.

Hithpalp. part. מִתְלַהְלֵהַּ *a madman*, one insane, Prov. 26, 18. Sept. Aldin. and Symm. πειρώμενοι tempted, driven, sc. by a demon. Venet. ἐξεστώς.—A secondary form, prob. derived from the idea of insanity, is the Syriac ܐܬܠܗܠܗ obstupuit, horruit.

*I. לָהַט pr. *to lick, to lap*, see in לָהַב; then *to burn, to flame*; Ps. 104, 4 אֵשׁ לֹהֵט *flaming fire*. So לֹהֲטִים *the flaming* i. e. those breathing out fire and flames, trop. Ps. 57, 5. Syr. Chald. id.

Piel לִהֵט 1. *to make burn, to set on fire*, c. acc. Ps. 83, 15. Is. 42, 25. So of the breath, Job 41, 13 [21].

2. *to burn up, to consume*, c. acc. Joel 1, 19. 2, 3. Ps. 106, 18.

Deriv. לַהַט.

*II. לָהַט i. q. לוּט, לָאַט, (comp. under ה, p. 238,) pr. *to wrap up, to cover*; then *to use secret and magic arts*; whence לְהָטִים q. v.

לַהַט m. (r. לָהַט I) pr. *flame*; hence *glittering blade* of a sword Gen. 3, 24. Comp. לַהַב no. 2.

לְהָטִים m. *magic arts, enchantments*, Ex. 7, 11, i. q. לָטִים in v. 22. R. לָהַט II.

*לָהֵם in Kal not used. Arab. لَهِمَ *to swallow greedily*; whence لَهِمٌ greedy, an epicure, glutton. Kindr. is לָחַם.

Hithp. part. מִתְלַהֲמִים 'things greedily swallowed,' *dainty morsels*, Prov. 18, 8. 26, 22.

לָהֵן *therefore* Ruth 1, 13; see in הֵן I. p. 259.

לָהֵן Chald. (הֵן with לְ) 1. i. q. Heb. *propterea, therefore*, Dan. 2, 6. 9. 4, 24. Hence

2. As an adversative particle, by a transition like that of Heb. לָכֵן, see in כֵּן p. 474. c. β, *nihilominus, nevertheless*, i. q. *but*, Ezra 5, 12; and so after a negative Dan. 2, 30; i. q. *except*, Dan. 2, 11. 3, 23. 6, 8.—Some regard this as a different word, made up from לָא and הֵן.

לַהֲקָה f. only 1 Sam. 19, 20, prob. by transposit. for קַהֲלָה (r. קָהַל) *an assembly, company*; comp. the form יִקָּלֲהוּ 2 Sam. 20, 14 Cheth.—Others make it from a doubtful root לָהַק, Eth. ሐሀቀ to grow old, whence ሊቀ presbyter, prince; q. d. *a senate*.

לוֹ twice for לֹא *not*, see לֹא note, p. 506. col. 2.

לוֹ דְבָר, see לֹא דְבָר p. 507.

לוּ, see in לוּא.

*לוֹא obsol. and perh. a secondary root, *to negative*, i. q. נוּא q. v. Hence לֹא *not*, also

לוּא 1 Sam. 14, 30. Is. 48, 18. 63, 19; לֻא 2 Sam. 18, 12 Cheth. elsewhere לוּ; see note.

1. Interject. of wishing, i. q. *Oh if! Oh that! would that!* Constr. with fut. Gen. 17, 18. Job 6, 2. Imper. Gen. 23, 13. Præter. Num. 14, 2 לוּ מַתְנוּ *would that we had died!* 20, 3 לוּ גָוַעְנוּ. Josh. 7, 7; but with fut. signif. Is. 63, 19 לוּא קָרַעְתָּ שָׁמַיִם *Oh that thou wouldst rend the heavens!* Also as merely concessive, Gen. 30, 34 לוּ יְהִי כִדְבָרֶךָ i. q. *let it be according to thy word*.—Hence as

2. Conj. conditional, *if*, implying that the thing supposed does not exist, is not true, or at least is very uncertain and

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improbable; comp. אִם C, and Arab. لَوْ, De Sacy Gr. I. § 885. It is followed, according as the sense requires: a) By the præter, Deut. 32, 29 לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת *if they were wise* (which they are not), *they would understand this.* Judg. 13, 23 לוּ חָפֵץ יְיָ לַהֲמִיתֵנוּ לֹא לָקַח מִיָּדֵנוּ *if the Lord were pleased to kill us, he would not have accepted*, etc. 8, 19. 1 Sam. 14, 30. Mic. 2, 11. b) The Future, Ez. 14, 15 *if I shall send evil beasts upon the land* (which I do not say will take place),... 16... *these* (three upright men) *alone shall be delivered.* In v. 13 is כִּי in the same sense; while in vv. 17. 19, the conditional particle is wholly omitted. c) A Particip. 2 Sam. 18, 12 וְלוּ אָנֹכִי שֹׁקֵל עַל כַּפַּי אֶלֶף כֶּסֶף לֹא אֶשְׁלַח יָדִי וגו׳ *even if I should have weighed out to me a thousand shekels* (which no one will do). yet *would I not put forth my hand*, etc. Ps. 81, 14. d) יַשׁ, Num. 22, 29.—Comp. לוּלֵא. An example of aposiopesis is Gen. 50, 15 לוּ יִשְׂטְמֵנוּ יוֹסֵף *if now Joseph should persecute us!* what then? Sept. well as to the sense, *μή ποτε.*

Note. As to the origin, לוּא and לוּ are prob. i. q. לוֹא, לֹא, *non, nonne?* see לֹא no. 2; which latter was so pronounced in interrogation as to express desire, and thus passed over into a particle of wishing; e. g. לוּ יִחְיֶה *shall he not live?* i. e. Oh that he might live! לוּ יֵחַי *nonne sit?* i. q. *sit!* Comp. Gr. οὐ in entreaties, as Od. 7. 22 οὐκ ἄν μοι δόμον ἀντίος ἡγήσαιο Ἀλκινόου. ib. 22. 132.—This view is confirmed by the analogy of the Syriac; in which the various significations of the Heb. particle are expressed by particular forms; thus the primitive negat. is ܠܐ *non*, also *nonne?* the optative is ܠܘ *utinam;* the conditional ܐܠܘ *if.*

* לוּב obsol. root, i. q. לָאַב *to thirst;* kindr. לָחַב. Arab. id.—Hence

לוּבִים gentile n. plur. 2 Chr. 12. 3. 16, 8. Nah. 3. 9, also לֻבִים Dan. 11, 43, *Libyans*, every where joined with the Egyptians and Ethiopians. Comp. לְהָבִים. Arab. لُوبِيٌّ Libyan, strictly, 'inhabitant of a dry and thirsty land.' from r. לוּב. Comp. צִיִּים.

* לוּד *Lud*, pr. n. of two nations or tribes, viz.

1. A people descended from Shem, Gen. 10, 22; not improbably the *Lydians* in Asia Minor, according to the opinion of Josephus, Ant. 1. 6. 4.

2. A people of Africa, (perh. of Ethiopia.) sprung from the Egyptians, and accustomed to fight with bows and arrows, Ez. 27. 10. 30, 5. Is. 66. 19; also plur. לוּדִים *Ludim* Gen. 10, 13. Jer. 46, 9. See J. D. Michaelis Suppl. 1418. Bochart Phaleg IV. 26.

* לָוָה fut. יִלְוֶה 1. *to fold, to wreathe, to twine*, whence לְוָיָה and לֶוֶת a wreath, garland, לִוְיָתָן a serpent coiling himself in folds; comp. לָפַת. Arab. لوى to twist a cord, لَوِيَ to be distorted, Conj. III to coil oneself, as a serpent.

2. *to join oneself to* any one, *to cleave to* him; pr. to fold oneself around him. Chald. לְוָא, Syr. Zab. ܠܘܐ, id. Ecc. 8, 15 *it is good for a man to eat and to drink and to rejoice,* וְהוּא יִלְוֶנּוּ בַעֲמָלוֹ *for this will cleave to him* (abide with him) *in his labour;* Vulg. *hoc solum secum aufert de labore suo.* Hence

3. *to borrow*, q. d. *to bind oneself to* any one, Lat. *nexus est*, Neh. 5, 4. Deut. 28, 12. Part. לֶוֶה *a borrower* Ps. 37, 31. Prov. 22. 7. Is. 24, 2.—Comp. Lat. *nexus*, i. e. a debtor given up, bound to serve his creditor till payment is made, Varro Ling. Lat. 6. 5. Liv. 2. 27. ib. 8. 28.

Niph. *to join oneself to* any one, like Kal no. 2; either in society and friendship Is. 14, 1. Dan. 11, 34. Esth. 9, 27; or for aid Num. 18, 2. 4; or, in respect to the Deity, for worship Is. 56, 3. 6. Jer. 50, 5. Zech. 2, 15 [11].—Constr. c. עַל Num. 18, 2. 4. al. אֶל Gen. 29, 34. Is. 56, 3. al. עִם Ps. 83, 9.

Hiph. causat. of Kal no. 3, *to let borrow*, i. e. *to lend;* with acc. of pers. pr. 'to bind to oneself.' Deut. 28. 12. 44. Prov. 19, 17 מַלְוֵה יְיָ *a lender to Jehovah;* also with acc. of thing Ex. 22, 24. Absol. Is. 24, 2. Prov. 22, 7. Ps. 112, 5. Sept. *δανείζω, ἐκδανείζω.*

Deriv. לְוָיָה, לִוְיָתָן, לֶוֶת pl. לְוָיוֹת, לָוֶת and pr. n. לַוִּי.

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* לוּז 1. *to bend, to bend aside;* Arab. لَاذَ to bend, to incline.

2. *to turn away, to depart,* fut. plur. יָלֻזוּ c. מִן, Prov. 3, 21.

Niph. part. נָלוֹז *perverted,* i. e. *perverse,* wicked, (comp. עָקֵשׁ, עָוָה,) Prov. 3, 32. Neutr. נָלוֹז *perverseness,* wickedness, Is. 30, 12. More fully Prov. 14, 2 נְלוֹז דְּרָכָיו *perverse in his ways,* and 2, 15 נְלוֹזִים בְּמַעְגְּלוֹתָם id.

Hiph. fut. יַלִּיזוּ inflected in the Chaldee manner (like יַלִּינוּ from לוּן), i. q. Kal no. 2, *to turn away, to depart,* Prov. 4, 21. See Heb. Gr. § 71. n. 9.

לוּז m. 1. As the name of a tree or shrub bearing nuts, Gen. 30, 37; either *the almond-tree,* Arab. لَوْز, لَوْزَة, Syr. ܠܘܙܐ; or *the hazel,* Chald. לוּז almond or hazel. Interpreters are divided; but the former seems the more probable.—The etymology is hardly to be looked for in the Semitic dialects. It seems to be softened from a primitive form, which the Armenian has preserved in *engies,* Lat. *nux,* old Germ. *hnuz;* and which the Heb. also exhibits in another manner (dropping *n*) in אֱגוֹז *nut.*

2. *Luz,* pr. n. a) An ancient city of the Canaanites, called also בֵּית אֵל *Bethel* as the seat of a sanctuary, see בֵּית no. 12. b. Gen. 28, 19. 48, 3. Judg. 1, 23; with ה loc. לוּזָה Gen. 35, 6. Josh. 16, 2. 18, 13. b) Another in the district of the Hittites, founded by an inhabitant of the preceding, Judg. 1, 26.

* לוּחַ obsol. root. Arab. لاح *to shine, to glitter;* comp. λευκός, γλαυκός; λεύσσω, γλαύσσω; Lat. *lux,* Germ. *leuchten,* Engl. *to lighten.* Hence *to be polished, smooth.*

Deriv. לוּחַ, לוּחִית.

לוּחַ m. plur. לוּחוֹת, לֻחוֹת, *a tablet, table.* Syr. ܠܘܚܐ, Arab. لَوْح, Ethiop. ለውሀ, id. a) Of stone, on which any thing is inscribed or cut in, לֻחֹת אֶבֶן Ex. 24, 12. 31, 18, and לֻחֹת אֲבָנִים 34, 1. 4, *tables of stone;* לוּחֹת הַבְּרִית Deut. 9, 9. 15, לֻחֹת הָעֵדוּת Ex. 31, 18, *the tables of the covenant, of the law.* b) Of wood, *a board;* נְבוּב לֻחוֹת *hollow* made *with boards* Ez. 27, 8. 38, 7; sculptured 1 K. 7, 36. So of *tablets* for writing, covered perh. with wax, Is. 30, 8. Hab. 2, 2. Of the *valve* of a folding-door Cant. 8, 9. Dual לֻחֹתַיִם *the deck* of a ship, which seems to have been double, Ez. 27, 5. c) Trop. Prov. 3, 3 *upon the tablet of thy heart,* comp. Jer. 17, 1. 2 Cor. 3, 3, and the δέλτοι φρενῶν of Æschyl. Hence

לוּחִית, with art. הַלּוּחִית (made of boards, prob. having boarded houses,) *Luhith,* pr. n. of a Moabitish city, Is. 15, 5. Jer. 48, 5.

לוֹחֵשׁ, with art. הַלּוֹחֵשׁ (enchanter, r. לָחַשׁ) *Lohesh, Hallohesh,* pr. n. m. Neh. 3, 12. 10, 25.

* לוּט 1. i. q. לָאַט, לָחַט II, *to wrap up, to muffle, to cover;* Arab. لاط id.—Part. act. לוֹט *covering* Is. 25, 5. 7; also לָט intrans. *covered,* clandestine, whence בַּלָּט *privately* secretly, Ruth 3, 7. 1 Sam. 18, 22. 24, 5; once בַּלָּאט Judg. 4, 21.—Part. pass. f. לוּטָה *wrapped up* 1 Sam. 21, 10.

2. *to do* or *act secretly;* hence Part. plur. לָטִים *secret arts, magic arts, sorcery,* Ex. 7, 22. 8, 3. 14; for which לְהָטִים 7, 11. See לָהַט II.

Hiph. i. q. Kal no. 1, 1 K. 19, 13.

Deriv. לֹט, לוֹט, pr. n. לוֹטָן.

לוֹט m. 1. *a covering, veil;* Is. 25, 7 הַלּוֹט הַלּוֹט עַל־כָּל־הָעַמִּים *the covering (muffler) which covers all nations,* which covers their face, makes them sad.

2. *Lot,* pr. n. the son of Haran, Abraham's brother, Gen. 13, 1 sq. 19. 1 sq. the ancestor of the Ammonites and Moabites, who are therefore called *the children of Lot,* Deut. 2, 9. Ps. 83, 9.

3. As the name of a fragrant gum; see in לֹט.

לוֹטָן (covering) *Lotan,* pr. n. of a son of Seir, Gen. 36, 20. 29.

לֵוִי m. (a joining, r. לָוָה) *Levi,* pr. n. of the third son of Jacob by Leah, Gen. 29, 34. 34, 25. 35, 23; the head of the tribe of the Levites, בְּנֵי לֵוִי, who were set apart for the worship of God, and of whom the family of Aaron (בֵּית אַהֲרֹן) possessed the right of the priesthood.—Also patronym. (for לֵוִיִּי) *a Levite,* Deut. 12, 18. Judg. 17, 9. 11. 18, 3. Plur. לְוִיִּים *Levites* Josh. 21, 1 sq. al. sæp.

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לֵוִי Chald. plur. emphat. לְוָיֵא *the Levites*, Ezra 6, 16. 18. 7, 13. 24.

לְוָיָה f. (r. לָוָה) *a wreath, garland*, Prov. 1, 9. 4, 9.

לִוְיָתָן (from לְוָיָה with adj. ending ־ָן, like נְחָשְׁתָּן brazen fr. נְחֹשֶׁת, צַקְלָתֹון fr. צַקְלָה,) pr. an animal *wreathed*, gathering itself *in folds*, see r. לָוָה no. 1. E. g.

1. *a serpent*, espec. a large one Job 3, 8; see in r. עוּר Pil. So Is. 27, 1, as the symbol of the hostile kingdom of Babylon.

2. Spec. *the crocodile*, Job 40, 25 sq.

3. *a sea-monster*, Ps. 104, 26. Trop. for a cruel enemy. Ps. 74, 14; comp. תַּנִּין Is. 51, 9. Ez. 29, 3. 32, 2. 3. See Bochart Hieroz. P. II. lib. V. cap. 16–18.

* לוּל obsol. root, kindr. with גָּלַל, i. q. Engl. *to roll*, Germ. *rollen, to wind*. Hence לוּל, לוּלִי, לֵיל, לוּלָב.

לוּל m. plur. לוּלִים, *winding stairs*, 1 K. 6, 8. Chald. id.

לוּלִי m. (r. לוּל) only in plur. לוּלָאוֹת, defect. לֻלָאוֹת, constr. לֻלְאוֹת (after the form הוּדְאִים q. v.) *loops*, corresponding to the hooks or taches (קְרָסִים) in the curtains of the tabernacle. Ex. 26, 4 sq. 36, 11 sq. Sept. ἄγκυλαι, Vulg. *ansulæ*.

לוּלֵא Gen. 43, 10. Judg. 14, 18. 2 Sam. 2, 27. Ps. 27, 13; elsewhere always

לוּלַי, (comp. from לוּ *if* and לֹא, לֵי, i. q. לֹא *not*,) a conditional conjunct. negat. *if not*, i. e. *unless*, implying that the condition has a real existence, and therein differing from אִם לֹא; compare also under לוּא no. 2. With Præt. Gen. 31, 42 לוּלֵי אֱלֹהֵי אָבִי ... הָיָה לִי *unless God ... had been for me*. Is. 1, 9. 1 Sam. 25, 34. 2 Sam. 2, 27. With Fut. Deut. 32, 27. With Part. 2 K. 3, 14 לוּלֵי פְנֵי יְהוֹשָׁפָט אֲנִי נֹשֵׂא *unless I regarded the presence of Jehoshaphat*, etc. With הָיָה impl. Ps. 94, 17. 119, 92. 124, 1. 2. The apodosis sometimes takes אָז, אָזַי, Ps. 119, 92. 124, 3; כִּי Gen. 43, 10.

* לוּן and לִין, præt. לָן Gen. 32, 22. 2 Sam. 12, 16, fem. לָנָה for לָנְתָה Zech. 5, 4, 1 plur. לָנוּ Judg. 19, 13; inf. constr. c. pref. לָלוּן Gen. 24, 25 et sæpe, also לָלִין tiar. v. 23; Imper. לִין Judg. 19, 6. 9, לִינִי, Ruth 3, 13. Joel 1, 13; Fut. יָלִין, Arab. apoc. יָלַן 2 Sam. 17, 16, יָלֶן Judg. 19, 20. Job 17, 2; conv. וַיָּלֶן Gen. 28, 11. 32, 14. Part. plur. לָנִים Neh. 13, 21.

1. *to pass the night, to remain over night, to lodge*, kindr. with לַיִל, לַיְלָה, *night*, ל and י being often interchanged, see lett. ל. Not found in the kindred dialects.—Gen. 19, 2 and often; see the examples above quoted. Spoken also of things which are kept over night, e. g. food. Ex. 23, 18. 34, 25. Deut. 16, 4. Lev. 19, 13 *the wages of the hireling shall not remain with thee all night until the morning*. Poet. Job 29, 19 *the dew lay all night upon my branches*. Cant. 1, 13. Also inchoat. *to stop for the night*, to turn in; Ps. 30, 6 *at evening weeping may come in, but in the morning there is joy*.

2. *to abide, to remain, to dwell*, comp. Arab. لَاثَ to pass the night, to continue in any state. Is. 1, 21. Ps. 25, 13 *his life abides in good*, he enjoys constant prosperity. 49, 13 וְאָדָם בִּיקָר בַּל יָלִין *yet* (such a) *man in honour abideth not*, his honour is not permanent. Job 41, 14 *in his neck dwelleth strength*. 17, 2. 19, 4 *yea, be it so, that I have erred*, אִתִּי תָלִין מְשׁוּגָתִי *with myself abideth mine error*, i. e. *I* have erred, not you, and I alone suffer the consequences. Prov. 15, 31.

Niph. *to show oneself obstinate, to be stubborn*, from the idea of remaining and persisting, taken in a bad sense; hence *to murmur, to complain*, with עַל *against* any one, as a people against their leader. Ex. 15, 24. Num. 14, 2. 17, 6. Josh. 9, 18 Keri.

Hiph. 1. Causat. of Kal no. 2. Jer. 4, 14 *how long wilt thou let thy vain thoughts remain with thee?* i. e. cherish them.

2. i. q. Niph. pr. *to show oneself obstinate, to be stubborn*, with עַל *against* any one; hence *to murmur*. Præt. הֶלִינֹתֶם Num. 14, 29; Fut. conv. וַיָּלֶן Ex. 17, 3; elsewhere always with the first radical doubled in the Rabbinic manner (see Lehrg. p. 407. Heb. Gr. § 71. n. 9), as תְּלִינוּ, וַתְּלִינוּ Ex. 16, 8. Num. 14, 36. 16, 11 Keri; Part. מַלִּינִים Num. 14, 27. 17, 20. This mode of flexion is found only in this signification.

Hithpal. הִתְלוֹנֵן, i. q. Kal no. 2, Ps. 91, 1. Job 39, 28.

Deriv. מָלוֹן, מְלוּנָה, תְּלוּנָה.

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* לוּעַ *to swallow greedily, to suck down*, Obad. 16. Hence לֹעַ gullet, swallow. Syr. ܠܥ and ܠܥ to lick, to suck up.—For לָעוּ Job 6. 3, see r. לָעָה.

Pil. לַעְלַע *to suck up* blood, Job 39, 30 [33]. if we read לעלעו for יעלעו; see in r. עָלַע.

Note. J. D. Michaelis long ago appositely remarked, Supp. p. 1552, that the syllable לע expresses the sound of *swallowing greedily, sucking down;* and this signification is found in many Semitic roots in which לע constitutes the first or primary syllable, e. g. יָלַע to lick up, to swallow, לָעַט (Arab. لعظم, لعذم) to eat eagerly and daintily, ܠܥܛ Ethpe. to devour greedily, لَعْوٌ greedy, an epicure, لعف, لعص, لعق, to lick, to eat eagerly; ܠܥܣ, لعس, to eat; Syr. ܠܥܛܐ, ܠܥܛܐ, ܠܥܣܐ, ܠܥܛܐ, the jaw. A similar power belongs to the kindred syllables לג, לח, לה, as לָגַם to taste, لجن, لجذ, to lick; לִחַךְ (לָקַק) to lick, לָהַם to swallow down, and לָחַם to eat, لحق. لحك, لحس, لهس, to lick, לָהַב and לָהַט to lick, to be lambent as flame, i. e. to flame; comp. Sanscr. *lih* to lick, Gr. *λείχω, λιχμάω, λιχνεύω*, Lat. *LinGo, LiGurio*, transp. *GuLa, deglutio*, Germ. *lecken*, Engl. *to lick*, and with a sibilant prefixed Germ. *schlucken, schlingen*. See Pott Etymol. Forsch. I. p. 283.

To these may be added a large class of Semitic roots, beginning with the syllables לע, לח, לה, which denote various motions of the tongue; e. g. *to gape*, sc. *with open mouth and tongue thrust out*, as in burning thirst and madness, see לָהָה, לָהַהּ, לָהַג, לָאָה, Germ. *lechen, lechzen*, comp. לָהַב, לָאַב, לוּב; also *to vibrate the tongue* and *hiss*, in the manner of serpents or of those speaking in a whisper, see לָחַשׁ; *to stammer, to speak barbarously* (unintelligibly) *and ineptly*, comp. לָעַג where see more, לָעָה, لغا, לָעַז, לָעַט. The Greeks expressed the ideas of *eating daintily*, and of *stammering* or senseless *babble*, by the syllables *la, lam, lab, lap, lal*, comp. *λάω* to lick, *λάβρος, λάμυρος* voracious and loquacious, *λαμός, λαιμός* gullet, *λαμία* the voracious (Lamia, man-eater, غولة Ghûlah, see in לִילִית). *λάπτω, λαφύσσω*. Comp. Lat. *lambo, labium*, Pers. لب lip, Germ. *Lippe*, Engl. *lip*, also *to lap*, and vulgar Germ. *labbern* sch*labbern*, sch*lappen*. Engl. *to slabber;* also *λαλέω*, Germ. *lallen*. The signification *to deride, to mock*, which comes from the idea of *stammering* (see in r. לָעַג no. 2), was expressed by a transposition, as in *γελάω, χλεύη*.

* לוּץ pr. *to stammer*, to speak unintelligibly, comp. לָעַג, and the note under לוּעַ. Hence

1. *to speak in a barbarous* or *foreign tongue*, since those who speak in a foreign language seem to ignorant persons merely to chatter unintelligibly. See Hiph.

2. *to deride, to mock* any one, pr. by imitating his voice or mode of speaking; comp. Is. 28. 10. 11, and לָעַג. Corresp. is Sanscr. *lad*, Lat. *ludere*. Gr. *λάσθη* derision.—Prov. 9, 12. Part. לַץ *a mocker, scoffer, scorner*, i. e. a frivolous and impudent person, who sets at nought and scoffs at the most sacred precepts and duties of religion, piety, and morals, (comp. זֵר) Ps. 1, 1. Prov. 9, 7. 8. 13, 1. 14, 6. 15, 12. 19, 25. 22, 10. 24, 9. Is. 29. 20.

Hiph. 1. *to act as interpreter, to interpret*, from the idea of speaking a foreign tongue, comp. Kal no. 1. Part. מֵלִיץ *an interpreter* Gen. 42, 23. where Sept. well *ἑρμηνευτής*, Onk. מְתוּרְגְּמָן. Hence also *intercessor, internuncius, messenger*, 2 Chr. 32. 31. Is. 43, 27; מַלְאָךְ מֵלִיץ Job 33, 23 *the interceding angel*, i. e. interceding with God for men, *μεσίτης*, tutelary, comp. Matt. 18, 10.

2. i. q. Kal no. 2. *to deride, to mock*, c. acc. Ps. 119, 51. Prov. 14, 9. Job 16, 20; c. dat. Prov. 3, 34.

Pil. part. plur. לוֹצְצִים *scorners*, for מְלוֹצְצִים, Hos. 7, 5. See Lehrg. p. 316.

Hithpal. הִתְלוֹצֵץ *to show oneself a mocker*, i. e. frivolous, impudent, Is. 28, 22.

Deriv. לָצוֹן, מְלִיצָה.

* לוּשׁ pr. *to knead* with the hands or feet; kindr. דּוּשׁ. also דָּבַשׁ, דָּרַשׁ. Hence

1. *to knead* dough, c. acc. Jer. 7, 18.

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Hos. 7, 4; absol. Gen. 18, 6. 1 Sam. 28, 24. 2 Sam. 13, 8. Syr. and Chald. id. Ethiop. ለዊስ id.—Hence

2. *to be firm, strong;* whence לַיִשׁ lion. —Arab. لَوْثٌ strength, لَاثَ mid. Ye III, V, to be firm, strong.

לוּשׁ *Lush*, pr. n. m. 2 Sam. 3, 15 Cheth. See לַיִשׁ no. 2. c.

לְוָת Chald. (r. לָוָה, like מְנָת, קְצָת) pr. adhesion, connection; but passing over into a Preposit. *by, with*, like Syr. ܠܘܬ. Ezra 4, 12 מִן לְוָתֶךָ *from with thee*, i. q. Heb. מֵעִמְּךָ, Fr. *de chez toi.*

לָז see הַלָּז.

* לָזָה obsol. and doubtful root, i. q. לוּז; whence perh. לְזוּת.

לָזָה see הַלָּזָה.

לַזוּ see הַלַּזוּ.

לְזוּת f. *perverseness, frowardness*, Prov. 4, 24. R. לָזָה or לוּז q. v.

לַח adj. (r. לָחַח) plur. לַחִים with Dag. forte impl. see Heb. Gram. § 22. 1; pr. *moist*, and hence *green, fresh*, e. g. wood Gen. 30, 37; Ez. 17, 24. 21, 3; grapes Num. 6, 3; spoken also of *new* cords or ropes, Judg. 16, 7. 8.

לֵחַ m. (r. לָחַח) *freshness, vigour*, Deut. 34, 7.

* לָחָה obsol. root. Eth. ለሐየ *to be fair, beautiful;* prob. pr. *to be new, fresh*, nearly i. q. לָחַח, and spoken of the *fresh colour* of the cheeks. Hence לְחִי cheek.

לְחוּם or לָחוּם m. (r. לָחַם) 1. Whatever is eaten, *food, meat*, Job 20, 23 וְיַמְטֵר עָלֵימוֹ בִּלְחוּמוֹ *and shall rain upon them with his food*, i. e. God will send upon them what shall be their food, fire and brimstone, the divine wrath; comp. Ps. 11, 6. The phrase *to rain with food*, בִּלְחוּם, is here poetic, i. q. to send down food in rain, as we also say: It rains *in* or *with* large drops, it rains large drops.

2. *flesh, body*, Zeph. 1, 17; where for לְחוּמָם other Mss. and editt. read לְחֻמָּם as if from a form לְחֹם. Arab. لَحْمٌ flesh.

* לָחַח obsol. root, *to be moist, fresh;* Eth. ላሐለሐ to moisten, see Ludolf Lex. in Syllab. p. 635; in both editions of the Lexicon itself, this word is omitted. Chald. לַחְלַח id. לֵיחָה, לֵיחוּת, לִחְלוּחִית moisture, freshness, vigour. Kindr. is לָחָה.—Hence לַח, לֵחַ.

לְחִי f. (r. לָחָה) in pause לֶחִי, c. suff. לֶחֱיוֹ Job 40, 26; Dual לְחָיַיִם Deut. 18, 3, constr. לְחָיֵי Is. 30, 28, c. suff. לְחָיֶיךָ Ez. 29, 4, but לְחֵיהֶם Hos. 11, 4.

1. *the cheek*, so called from its fresh colour, see the root; Cant. 5, 13. Lam. 1, 2. So הִכָּה פ׳ עַל לְחִי and הִכָּה לְחָיֵי פ׳, *to smite one upon the cheek*, or *to smite the cheeks of* any one, in chastisement or insult, Mic. 4, 14. 1 K. 22, 24. Job 16, 10; comp. Lam. 3. 30. Is. 50. 6.

2. *the jaw-bone*, Job 40, 26. Ps. 3, 8 הִכִּיתָ אֶת־כָּל־אֹיְבַי לָחִי *thou hast smitten all mine enemies* as to *the jaw-bone*, an image drawn from ravenous beasts, which are thus rendered harmless. So *the jaw-bone* of an ass, Judg. 15, 15–17. Dual Deut. 18, 3. Ez. 29, 4. 38, 4.—Arab. لَحًى id. لِحْيَةٌ beard.

3. *Lehi*, pr. n. of a district on the borders of Philistia, Judg. 15, 9. 14. 19; fully v. 17 רָמַת לְחִי *the height* or *hill of Lehi* (the jaw-bone), prob. so called from a chain of steep, craggy rocks; just as single rocks are called *teeth*, see שֵׁן. So *jaw-bone* for a mountainous tract in the Chald. pr. n. לְחַיַּת מוֹאָב for Heb. עָר מוֹאָב, Michaelis Suppl. p. 1453. The sacred writer himself (v. 17) seems to refer this name to *the throwing away of the jaw-bone;* as if written רְמַת לְחִי, from r. רָמָה to throw.

* לָחַךְ inf. לְחֹךְ, i. q. לָקַק, *to lick*, Germ. *lecken*. Arab. لَحِكَ, Syr. ܠܚܟ Pe. and Pa. id. In Kal once, of an ox which gathers the grass with his tongue before biting it off, *to lick up* herbage, *to feed off*, Num. 22, 4.

Piel לִחֵךְ *to lick, to feed* by licking, as the ox, see in Kal; comp. Arab. لحس to lick up pasture or fodder, as cattle.—Num. 22, 4; spoken of fire 1 K. 18, 38. לִחֵךְ עָפָר *to lick the dust*, hyperbol. of one who prostrates himself as a suppliant, Ps. 72, 9. Mic. 7, 17. Is. 49, 23.

* לָחַם fut. יִלְחַם 1. *to eat*, to take food, (kindr. with לָהַם and לָגַם to taste,

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see note under לוּץ,) i. q. אָבַל, but used only in poetic style; with acc. of food Prov. 4, 17. 23, 6; with בְּ *to eat of* any thing, Prov. 9, 5. Ps. 141, 4; absol. of a meal Prov. 23, 1. Metaph. *to consume*, Deut. 32, 24 לְחוּמֵי רֶשֶׁף *devoured by pestilence.*

2. *to fight, to war;* Part. לֹחֵם *one fighting*, i. q. *an enemy, foe;* with אֵת or pers. *with* whom Ps. 35, 1; c. לְ 56, 2. 3; more usual in Niph.—Soldiers in war or battle are hyperbolically said *to devour* their enemies, as Joshua the Canaanites, Num. 14, 9 לַחְמֵנוּ הֵם *they shall be our bread;* and the sword also is said *to devour* (אָבַל) Ez. 21, 33. Is. 1, 20. Arab. لُحِمَ to be slain in battle, pr. to be consumed; also مضغ to chew, Conj. II to fight, Pers. مردم خور man-eater, spoken of a fierce warrior; also Hom. *πτολέμοιο μέγα στόμα* Il. 10. 8.

Niph. נִלְחַם, fut. יִלָּחֵם, conv. וַיִּלָּחֶם, inf. absol. נִלְחֹם, i. q. Kal no. 2, *to fight, to wage war, to contend*, in a recipr. signif. like Gr. *μάχεσθαι*, Fr. *se battre*. Absol. Judg. 5, 19. 1 Sam. 17, 10 נִלָּחֲמָה יָחַד *that we may fight together*. The pers. *with* whom is put with בְּ Ex. 1, 10. Num. 21, 26. al. sæp. עִם 2 K. 13, 12. 14, 15; אֵת (אִתּ) 1 K. 20, 23. Is. 37, 9; אֶל Jer. 1, 19. 15, 20; עַל Neh. 4, 8; also in the acc. according to some, but in part of the examples אֶת with a noun signifies *with*, as Judg. 12, 4. 2 K. 9, 15, and elsewhere אוֹתָם is for אִתָּם, as Josh. 10, 25. 1 K. 20, 25 comp. v. 23. Once c. suff. וַיִּלָּחֲמוּנִי *they war against me.*—The pers. *for* whom is put with לְ Ex. 14, 14. 25. Deut. 1, 30; עַל Judg. 9, 17. 2 K. 10, 3.—So too, נִלְחַם בְּעִיר Judg. 9, 45 and עַל עִיר *to fight against a city*, to besiege it, Is. 7, 1. 2 K. 19, 8. Jer. 34, 22. 37, 8; so with עִם Josh. 19, 47. Also נִלְחַם מִלְחָמָה *to war a war, to fight a fight* or *battle*, 1 Sam. 8, 20. 18, 17. al.

Deriv. לֶחֶם, לָחֶם, לָחוּם, מִלְחָמָה, and pr. n. לַחְמִי.

לַחַם verbal of Piel (r. לָחַם) *war, siege.* Judg. 5, 8 אָז לָחַם שְׁעָרִים *then was siege of their gates*, i. e. their gates, cities, were besieged. Segol for Tsere, which most Mss. exhibit, is perh. on account of the constr. state; though other like examples are wanting. Or, better, we may read with some Mss. לָחַם, with tone retracted; comp. תַּחַת גְּעָרָה Prov. 17, 10.

לֶחֶם of both genders; m. Num. 21, 5. f. Gen. 49, 20. R. לָחַם.

1. *food, meat*, both for man Gen. 47, 12; and beasts Job 24, 5. Is. 65, 25 Ps. 147, 9. al. sæp. אָכַל לֶחֶם *to eat food, to take a meal*, etc. see in אָכַל no. 1. c. לֶחֶם שִׂים *to set on food* Gen. 43, 31. לֶחֶם אֲנָשִׁים see in אִישׁ no. 1. h. Poet. Obad. 7 לַחְמְךָ for אַנְשֵׁי לַחְמְךָ *those who eat of thy food*, thy household. Num. 14, 9 see in r. לָחַם no. 2. 1 Sam. 20, 24. לֶחֶם אֱלֹהִים *the food of God*, spoken of a sacrifice Lev. 21, 6. 8. 17. 21. 22. So Jer. 11, 19 עֵץ בְּלַחְמוֹ *the tree with its food* i. e. its fruit; comp. Arab. أُكْل food, also for fruit. —Further: a) *provision, sustenance, living*, Ecc. 9, 11. לֶחֶם שְׁלֹמֹה *Solomon's provision*, supplies, 1 K. 5, 2 [4, 22]. לֶחֶם הַפַּחַת *the provision of the governor*, his table-allowance, Neh. 5, 14. 18. b) *a meal, feast*, as אָכַל לֶחֶם see in אָכַל no. 1. c. עָשָׂה לֶחֶם *to make a feast* Ecc. 10, 19.

2. Spec. a) *bread*, as in mod. Arab. لَحْم spec. flesh; Gen. 21, 14. 25, 34. 28, 20. al. sæp. לֶחֶם וָמַיִם *bread and water*, as daily and common food, 1 K. 18, 4. 13. Num. 21, 5. Is. 3, 1. עֻגַת לֶחֶם *a cake* or *loaf of bread* Ex. 29, 23; but when there is more than one loaf the word עֻגוֹת is omitted after the numeral (as שְׁתֵּי before שְׁקָלִים and עֶשֶׂר before וְתֵשַׁע), e. g. שְׁתֵּי לֶחֶם *two* loaves *of bread* 1 Sam. 21, 4. 17, 17. פְּנֵי לֶחֶם see in פָּנִים. For the phrase עָבַר מַטַּת לֶחֶם see in מַטָּה no. 2. So לֶחֶם הַמַּעֲרֶכֶת *bread of the presence*, Sept. ἄρτοι ἐνώπιοι, Vulg. *panes propositionis*, Engl. *shew-bread*, i. e. the twelve loaves which were set out every sabbath before Jehovah in two rows upon the table in the sanctuary, Ex. 25, 30. 35, 13. 39, 36; comp. Lev. 24, 5–9. Called in the later books לֶחֶם הַמַּצַּרֶכֶת Neh. 10, 34. 1 Chr. 9, 32. b) *wheat*, as that from which bread is made, *bread-corn, grain;* comp. Arab. طَعَام food, spec. wheat, and contra Gr. *σῖτος* wheat and also food. Gen. 41, 54. 47, 13. 15. 17. לֶחֶם וּבְרָמִים Is. 36, 17; 28, 28 לֶחֶם יְדֻכָּק, see in דָּקַק no. 1.

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לַחְמָא Chald. *food, a feast*, Dan. 5, 1.

לְחוֹם see in לְחוּם no. 2.

לַחְמִי a) Gentile n. see בֵּית הַלַּחְמִי *Bethlehemite*, art. בַּיִת no. 12. w.

b) *Lahmi*, pr. n. of a man in 1 Chr. 20, 5, a passage perhaps corrupted from 2 Sam. 21, 19 וַיַּךְ אֶלְחָנָן בֶּן־יַעְרֵי אֳרְגִים בֵּית הַלַּחְמִי אֶת גָּלְיַת הַגִּתִּי *Elhanan, son of Jaare-Oregim* (אֳרְגִים is here doubtful, see in יָעִיר) *the Bethlehemite, slew Goliath the Gittite;* where, in order to remove the supposed discrepancy with the account of David's victory over Goliath, the text in 1 Chr. l. c. stands thus: וַיַּךְ אֶלְחָנָן בֶּן־יָעִיר אֶת־לַחְמִי אֲחִי גָּלְיַת הַגִּתִּי *Elhanan, son of Jair, slew Lahmi, the brother of Goliath of Gath.* [Vice versa, Winer and others suppose the true reading to be preserved in 1 Chr. and the passage in Kings to be corrupted; Realw. ed. 3, art. *Goliath*.—R.

לַחְמָס *Lahmas*, pr. n. of a place in the plain of Judah, Josh. 15, 40; where 32 Mss. read לַחְמָם. Vulg. *Leheman*, Engl. *Lahmam*.

* לְהַן Chald. a root not used in the verb, *to be longing, lustful*, like Gr. λάγνος; pr. *to be eager, greedy*, like kindr. לָהַם, לָהַם, and transferred to sexual desire.—Hence

לְהָנָה Chald. f. *a concubine*, Dan. 5, 2. 3. 23. More frequent in the Targums.

* לָחַץ fut. יִלְחַץ 1. *to press, to crowd*, Sept. θλίβω. Num. 22, 25 the ass *crushed* (וַתִּלְחַץ) *the foot of Balaam against the wall.* Hence *to crowd out, to thrust forth*, 2 K. 6, 32; a people into the mountains Judg. 1, 34; comp. Am. 6, 14.

2. *to oppress, to distress*, e. g. persons Ps. 56, 2; strangers Ex. 22, 20. 23, 9; a people Judg. 2, 18. 10, 12. 1 Sam. 10, 18. 2 K. 13, 4. 22. Is. 19, 10. Jer. 30, 20. לָחַץ מ׳ לָחַץ Ex. 3, 9.

Kindred is נָחַץ; also אָנַס, אוּץ, אָנַץ. Samar. ⱷⱨⱬ, Arab. لحص II, to press, to distress; also لحز to press, to importune.

Niph. *to press oneself*, sc. against a wall Num. 22, 25.—Hence

לַחַץ m. *oppression, distress, affliction*, e. g. of persons Job 36, 15. Ps. 62, 10; of a people Ex. 3, 9. With a genitive of the object, לַחַץ יִשְׂרָאֵל *the oppression of Israel*, which he suffers. 2 K. 13, 4; c. suff. Deut. 26, 7. Ps. 44. 25. Also, with genit. of the subject, לַחַץ אוֹיֵב Ps. 72, 10. —לֶחֶם לַחַץ, מַיִם לַחַץ, *bread* and *water of affliction* or calamity, one's food in time of distress, 1 K. 22, 27. 2 Chr. 18, 26. Is. 30, 20.

* לָחַשׁ in Kal not used, *to whisper*, Gr. ψιθυρίζειν, Germ. *zischeln*, all which as well as the Heb. are onomatopoetic; comp. kindr. נָחַשׁ. Syr. ܠܚܫ to whisper in the ear, Arab. لحس the serpent vibrates his tongue, hisses; whence لَوَاحِس hissers, i. e. serpents. Ethiop. ΛΠΠ id. also to mutter, to speak softly, for Gr. γρίζω, ΛΔ·ΨΠΠ to whisper in the ear, ΤΛΧΨΠΠ to whisper among themselves.

Piel לִחַשׁ *to whisper, to mutter*, spec. as magicians or sorcerers their incantations; only Part. מְלַחֲשִׁים *conjurers, enchanters*, also charmers of serpents, Ps. 58, 6. Syr. ܠܚܫ Pe. to use enchantment, whence ܠܚܫܳܐ charmer of serpents.

Hithp. *to whisper among themselves*, 2 Sam. 12, 19; with עַל *against* any one, Ps. 41, 8.

Deriv. pr. n. לוּחִשׁ and

לַחַשׁ m. pr. *a whispering;* hence 1. *prayer*, uttered in a low voice, Is. 26, 16.

2. *incantation, magic*, also the charming of serpents, Is. 3, 3. Jer. 8, 17. Ecc. 10, 11. Comp. אָטִים in art. אָטַם.—Hence

3. Plur. לְחָשִׁים Is. 3, 20, pr. *charms*, remedies against enchantment, i. e. *amulets*, superstitious ornaments, often gems and precious stones, or plates of gold and silver, on which certain magic formulas were inscribed, and which were worn suspended from the neck or in the ears, by oriental females. According to Kimchi *ear-rings*, amulets being often so worn; and so Luth. and Engl. Vers. comp. Gen. 35, 4 and the commentators, also Syr. ܥܘܡܐ. But *ear-rings* had already been mentioned by Isaiah in v. 19.

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לָם part. Kal, see in v. לוּם.

לֹם (in Cod. Samar. and many Heb. Mss. fully לוֹט) m. Gen. 37, 25. 43, 11, Lat. *ledum, ladanum*, Gr. *λήδον, λάδανον*, a fragrant resinous gum, which is gathered from the leaves of a shrub growing in the island of Crete, Arabia, and Africa, *κίστος, Cistus ladanifera*, Herod. 3. 112. So called perh. from covering over, concealing, from r. לוּם; comp. כֹּפֶר pitch, from r. כָּפַר. Sept. Vulg. *στακτή, stacte*, Syr. and Chald. *pistacia*, Saad. *chestnut*. See Celsii Hierob. T. I. p. 280 sq.

* לָטָא obsol. root, i. q. Chald. לְטָא i. q. לוּם *to hide*; or Arab. لَطَأَ and لَطِئَ *terræ adhæsit*. Hence

לְטָאָה f. a species of *lizard*. Lev. 11, 30. Sept. *χαλαβώτης*, Vulg. *stellio*. See Boch. Hieroz. I. p. 1073. Zab. حِسْلٌ lizard.

לְטוּשִׁם (the hammered, the sharpened) *Letushim*, pr. n. of an Arabian tribe descended from Dedan, Gen. 25, 3. R. לָטַשׁ.

* לָטַשׁ fut. יִלְטֹשׁ 1. *to hammer, to forge*, Gen. 4, 22.

2. *to sharpen* by hammering, e. g. a ploughshare 1 Sam. 13, 20; a sword Ps. 7, 13. Metaph. Job 16, 9 יִלְטֹשׁ עֵינָיו לִי *he sharpeneth his eyes against me*, beholds me with a stern and threatening look.

Pual part. מְלֻטָּשׁ *sharpened, sharp*, Ps. 52, 4.

Deriv. pr. n. לְטוּשִׁם.

לֵיָה for לִוְיָה, contr. for לִוְיָה (r. לָוָה) *a wreath*; only Plur. לֵיוֹת *wreaths, festoons*, in architecture, 1 K. 7, 29. 30. 36.

לַיִל Is. 16, 3. Lam. 2, 19 Cheth. once לַיְל Is 21, 11 (in pause, as חַיִל and חֵיל), constr. לֵיל Ex. 12, 42. Is. 15, 1. 30, 29; but far more freq. with He parag. לַיְלָה (Milel, see note) in pause לָיְלָה; Plur. לֵילוֹת; masc. R. לוּל.

1. *night*; Arab. لَيْلٌ, لَيْلَةٌ, Syr. ܠܝܠܐ, ܠܝܠܝ, Eth. ለሊት, id. in all which there is a vestige of the He parag. as in לַיְלָה; see note. This word is by many regarded as primitive; and the etymology is at least very doubtful. But as יוֹם *day* comes from the idea of *heat*; so לַיִל *night* may come from that of *cold*, viz. as causing one *to roll* or wrap himself in his cloak or bed-covering, r. לוּל. —So אַרְבָּעִים לַיְלָה *forty nights* Gen. 7, 4. 12. 1 K. 19, 8; שִׁבְעַת לֵילוֹת 1 Sam. 30, 12. Jon. 2, 1; בְּכָל־לַיְלָה *every night* Ps. 6, 7, but כָּל־הַלַּיְלָה *the whole night* Ex. 14, 20. 21. Num. 11, 32. al. בַּלַּיְלָה אֶחָד *in one night* Gen. 40, 5. 41, 11. בַּלַּיְלָה הַהוּא *in that night* Gen. 32, 14. 22. בַּחֲצִי הַלַּיְלָה *at midnight* Ruth 3, 8; אִישׁוֹן לַיְלָה see in אִישׁוֹן no. 2. מִיּוֹם עַד לַיְלָה *from day*-break even *to night*, i. e. in one day, Is. 38, 12. 13. בֶּן־לַיְלָה see in בֵּן no. 7. חֲזוֹן לַיְלָה *vision of the night*, nocturnal vision, Job 4, 13. 20, 8. 33, 15; מַרְאֹת לַיְלָה id. Gen. 46, 2; חֲלוֹם לַיְלָה *nocturnal dream* Gen. 20, 3. פַּחַד לַיְלָה *nocturnal terror* Ps. 91, 5.—*By night* is expressed in Heb. by לַיְלָה Gen. 14, 15. Ex. 13, 22; whence יוֹמָם וָלַיְלָה *by day and night* Ex. 13, 21. Lev. 8, 35. Num. 9, 21, and so לַיְלָה וְיוֹם *night and day* Is. 27, 3, לַיְלָה וְיוֹמָם 34, 10. Jer. 14, 17. Poet. בַּלַּיְלָה Job 24, 14. Ps. 42, 9. 77, 7. 88, 2. 119, 55, בַּלֵּילוֹת Ps. 16, 7, בַּלֵּילוֹת Cant. 3, 1.—Also with art. הַלַּיְלָה adv. *this night, to-night*, (like הַיּוֹם this day, to-day,) Gen. 19, 5. 34. כַּלַּיְלָה *as by night* Job 5, 14.

2. Trop. a) For *calamity, adversity, misery*, comp. חֶשְׁךְ, Is. 21, 11. Job 35, 10. Mic. 3, 6. Arab. لَيْلٌ misfortune, Schult. Opp. Min. p. 74. b) For *Sheol, Hades*, Job 36, 20.

Note. The form לַיְלָה with He parag. signifies pr. *by night*; but by degrees came also to stand for 'the time when it is *night*,' and so for *night* itself; in the same manner as נֶגְבָּה, צָפוֹנָה, pr. the region *towards the south, towards the north*, are then put for the south, the north, whence בַּנֶּגְבָּה, בַּצָּפוֹנָה; comp. בְּיוֹמָם. Indeed the paragogic ending became so closely united with this substantive, that in Chald. and Syr. it was retained as a radical letter, and passed over in the stat. emphat. into י.—Hence

לֵילְיָא Chald. m. *night*, Dan. 2, 19 5, 30. 7, 2. 7. 13. Often in Targg.

לִילִית f. (from לַיִל, r. לוּל) pr. *nocturna, a night-spectre, ghost*, a creature

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of Jewish superstition, frequenting the desert, Is. 34, 14. According to the Rabbins it bore the form of a female elegantly dressed, and lay in wait for children by night. Similar are the Greek and Roman fables respecting the female Ἔμπουσα, the ὀροκέντανροι, see Aristoph. Ran. 293. Creuzer Comment. Herod. p. 267; the *Lamiæ*, *Striges*; and the Arabian *Ghûl*, *Ghûlah*, (الغول, الغولة,) i. e. female monsters dwelling in deserts and tearing men in pieces. Comp. the other names of spectres, in Heb. e. g. עֲלוּקָה, שְׂעִירִים. See more in Bochart Hieroz. T. II. p. 831. Buxtorf in Lex. Chald. Talmud. p. 1140. Also Comment. on Is. 13, 22. 34, 14.

* לִין see לוּן.

לַיִשׁ m. (r. לוּשׁ) 1. Poet. *a lion*, so called from his strength and courage, Is. 30, 6. Job 4, 11. Prov. 30, 30. Arab. لَيْثٌ, Chald. לַיְתָא, Gr. λῖς Hom. Il. 11. 239. ib. 15. 275.

2. *Laish*, pr. n. a) A place in the northern extremity of Palestine, called also לֶשֶׁם and דָּן *Dan* q. v. Judg. 18, 29; with ה loc. לַיְשָׁה v. 7. b) Also with ה loc. לַיְשָׁה Is. 10, 30, a place near Anathoth, northeast of Jerusalem; see Bibl. Res. in Palest. II. p. 149. c) A man, 1 Sam. 25, 44 and 2 Sam. 3, 15 Keri; in Cheth. לוּשׁ.

לָךְ imper. see הָלַךְ init. and no. 7.

* לָכַד fut. יִלְכֹּד 1. *to take, to catch*, sc. animals, e. g. in a net, snares, (pr. 'to strike or hit with a net,' comp. Arab. لكد percussit.) Judg. 15, 4. Am. 3, 5. Ps. 35, 8; in a pit, Jer. 18, 22; of a lion seizing his prey Am. 3, 4.—Metaph. Job 5, 13 *he taketh* (snareth) *the wise in their own craftiness*. Prov. 5, 22. Jer. 5, 26.

2. *to take, to seize*, to get possession of, viz. a) *to take captive* in war, Num. 21, 32. Josh. 11, 12. Judg. 8, 12. b) *to take* a city by assault, storm, *to capture*, Deut. 2, 34. Josh. 8, 21. 10, 1. 11, 10. c) *to take* or *occupy* a land, Josh. 10, 42. Dan. 11. 18; also single places, as the fords of Jordan, Judg. 3, 28. 12, 5. So Judg. 7, 24 וְלִכְדוּ לָהֶם אֶת־הַמַּיִם *and seize the waters before them, even Jordan.* d) Other things, as chariots of war, 1 Chr. 18, 4. 1 Sam. 14, 47 *Saul took* (לָכַד) *the kingdom over Israel.* Sometimes with מִן of pers. *from* whom, 1 Chr. 18, 4. 2 Chr. 13, 19; comp. לְ Judg. 7, 24.

3. *to take, to choose* any one by lot; comp. אָחַז no. 7. Josh. 7, 14 הַמַּטֶּה אֲשֶׁר־יִלְכְּדֶנּוּ יְהוָה *the tribe which Jehovah taketh*, designates by lot. v. 17.

Niph. 1. *to be taken, caught*, with snares, Is. 8, 15. 28, 13. Jer. 48, 44. Ps. 9, 16.—Trop. Prov. 6, 2. 11, 6. Job 36, 8.

2. *to be taken, captured;* of men Jer 51, 56; a city 1 K. 16, 18. 2 K. 18, 10. Jer. 13, 28. 50, 2. 51, 31. 41.

3. *to be taken by lot*, Josh. 7, 15. 16. 18. 1 Sam. 10, 20. 21. 14, 41. 42 [43. 44].

Hithp. *to take hold of one another, to hold fast together, to cohere.* Arab. لكد Conj. V, to be joined together, to have the parts compacted. Job 41, 9 [17] יִתְלַכָּדוּ *they hold together*, sc. the scales of the crocodile. 38, 30 פְּנֵי תְהוֹם יִתְלַכָּדוּ *the surface of the deep coheres*, is frozen. Comp. אָחַז no. 4.

Deriv. מַלְכֹּדֶת and

לֶכֶד m. *a being taken, capture*, Prov. 3, 26.

I. לְכָה imper. see in הָלַךְ init. and no. 7.

II. לְכָה for לְךָ *to thee*, Gen. 27, 37.

לַכָּה (a going, journey, for יְלֻכָּה.) *Lechah*, pr. n. of a place in the tribe of Judah, 1 Chr. 4, 21. R. יָלַךְ.

לָכִישׁ (either: the smitten, captured; or: the tenacious, i. e. impregnable, r. לָכַשׁ) *Lachish*, pr. n. of a fortified city (Is. 36, 2. 2 Chr. 11, 9) in the plain of Judah, anciently the seat of a Canaanitish king. Josh. 10, 3. 12, 11. 15, 39. Neh. 11, 30. 2 Chr. 11, 9. Is. 36, 2. Jer. 34, 7. Mic. 1, 13. Comp. Bibl. Res. in Palest. II. p. 389, 393.

לָכֵן see כֵּן p. 474. c.

* לָכַשׁ obsol. root, prob. i. q. kindr. Arab. لكش, لكد, لكز: a) to strike, to smite. b) to adhere, to be tenacious; hence, to be difficult.—Deriv. pr. n. לָכִישׁ.

לְלֹאוֹת see לוּז.

* לָמַד fut. יִלְמַד 1. Pr. *to beat* with a rod, *to chastise*, espec. beasts of burden; whence מַלְמָד an ox-goad. Arab. لمد i. q. لدم to strike, to beat with a

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rod. Hence *to discipline, to train, to teach*, sc. beasts of burden, etc. see Pual Hos. 10, 11; also troops to war, 1 Chr. 5, 18 לְמוּדֵי מִלְחָמָה *trained to war*, i. e. practised, skilled. Comp. Pual no. 2.

2. Intrans. *to be trained, taught*, i. q. *to learn*, e. g. war, Is. 2, 4. Mic. 4, 3. With acc. Deut. 5, 1. Is. 26, 10. Prov. 30, 3. Jer. 12, 16; with infin. Is. 1, 17; infin. c. לְ Deut. 14, 23. 17, 19. 18, 9; verb. fin. with וְ Deut. 31, 12; see Heb. Gr. § 139. 3. a. Also, *to accustom oneself, to be wont*, c. אֶל Jer. 10, 2.

PIEL לִמֵּד 1. *to train, to accustom.* Jer. 9, 4 *they have accustomed their tongue to speak lies.* Ps. 18, 35.

2. *to teach*, absol. Ps. 60, 1. 2 Chr. 17, 7. With acc. of pers. *to teach one* any thing. Ps. 71, 17. Cant. 8, 2. Jer. 32, 33. Part. מְלַמֵּד *a teacher*, c. genit. Ps. 119, 99. Prov. 5, 13. With two acc. of pers. and thing. Deut. 4. 5. 14. 11, 19. Ps. 25, 4. Jer. 2, 33 אֶת־רָעוֹת לִמַּדְתִּי אֶת־דְּרָכֶיךָ *wickedness hast thou taught thy ways.* Ecc. 12, 9. With acc. of pers. and dat. of thing (pr. to train one *to* any thing) Ps. 144, 1; with בְּ *in* any thing, Is. 40, 14; מִן of thing Ps. 94, 12; inf. c. לְ Ps. 143, 10. Is. 48, 17. Jer. 12, 16; so with לְהִוּת impl. Jer. 13, 21 לִמַּדְתִּי אֹתָם עָלַיִךְ אַלֻּפִים *thou hast taught them to be leaders over thee*, accustomed them to exercise dominion over thee. With dat. of pers. Job 21, 22.

PUAL 1. *to be trained, accustomed, taught*, e. g. a heifer well trained, Hos. 10, 11; of troops (comp. Kal no. 1), Cant. 3. 8 מְלֻמְּדֵי מִלְחָמָה *trained to war*, i. e. expert; comp. 1 Chr. 25, 7 מְלֻמְּדֵי שִׁיר *instructed in song.*

2. *to be taught*, spoken of that in which one is instructed; Is. 29, 13 מִצְוַת אֲנָשִׁים מְלֻמָּדָה *a mere human precept taught*, inculcated, which they are made to learn.

Deriv. לִמּוּד, מַלְמָד, תַּלְמִיד.

לְמַד see in לִמּוּד.

לְמָה, לָמָּה, לָמָּה, see in מָה D. 3, 4.

לְמוֹ poet. for לְ, as כְּמוֹ for כְּ, בְּמוֹ for בְּ, see מוֹ; four times in the book of Job, c. 27, 14. 29, 21. 38, 40. 40, 4.

לְמוֹאֵל (of God sc. created, see לָאֵל) Prov. 31, 4, also לְמוֹאֵל Prov. 31, 1, *Lemuel*, pr. n. of a king otherwise unknown, prob. not an Israelite, perh. an Arabian, to whom the moral maxims Prov. 31, 2–9 are directed.

לְמוּד and לָמֻד adj. 1. *accustomed, used* to any thing, Jer. 2, 24. 13, 23; *practised, expert*, Is. 50, 4 לְשׁוֹן לִמּוּדִים *the tongue of the practised* sc. in speaking, the eloquent.

2. *one taught, a disciple, follower;* לִמּוּדֵי יְהוָה *the disciples of Jehovah*, prophets, Is. 50, 4. 54, 13; pious men 8, 16.

* לָמַךְ obsol. root. Arab. لمك to taste; but تَلْمَكٌ a strong youth. Hence

לֶמֶךְ *Lamech*, pr. n. a) A son of Methusael, a descendant of Cain, and the first to misuse the arms invented by his son, Gen. 4, 18–24. b) The son of Methuselah, a descendant of Seth, Gen. 5, 25–31.

לְמַן see after מִן.

לְמַעַן *on account of, because*, see מַעַן.

לַע m. (r. לוּעַ) *the swallow, gullet, throat*, Prov. 23, 2. Chald. לוּעָא.

* לָעַב in Kal not used, Arab. لَعِبَ *to play, to sport, to jest;* also *to jest at, to mock.* Kindr. are לָעַג, לָעַז, see לוּעַ note. Chald. לַעַב mockery, derision, אִתְלַעַב to mock at, to deride any one, Syr. ܐܬܠܥܒ id. Comp. Gr. λώβη, λωβάομαι.

HIPH. *to mock at, to deride*, part. c. בְּ 2 Chr. 36, 16.

* לָעַג fut. יִלְעַג, pr. *to stammer*, to speak unintelligibly, Syr. ܠܥܓ, also ܠܥܟ, ܠܥܠܥ, ܠܥܠܟ, Eth. ለዕለዐ and ለዐዐለ stammering, comp. לָעַז and see לוּעַ note. Hence

1. *to speak in a barbarous or foreign tongue*, see in לוּץ, comp. Niph. By transpos. עָגַל, Arab. عِلْجٌ barbare loquens.

2. *to mock, to deride*, pr. by imitating the stammering voice of any one in derision. Chald. לַגְלַג to mock. Comp. by transp. Gr. γελάω, also χλεύη, χλευάζω, Goth. *hlahjan, lahhan*, Pers. لاغيدن

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to jest, Germ. *lachen*, Engl. *to laugh*.—E. g. absol. Job 11, 3; oftener with לְ of pers. and thing Job 9, 23. Prov. 17, 5. 2 K. 19, 21. al. Spec. spoken: a) Of those who mock at others in distress, Job 9, 23; c. בְּ Prov. 1, 26; לְ of pers. Ps. 22, 8. Job 22, 19; also יִלְעֲגוּ־לָמוֹ *they laugh among themselves* Ps. 80, 7. b) Of a scoffer, who mocks at God and religion, Job 11, 3; comp. in לוּץ no. 2. d) Of one who contemns the threats and efforts of enemies, Ps. 2, 4. 59, 9. Is. 37, 22.

Niph. *to speak in a barbarous or foreign tongue*, Is. 33, 19.

Hiph. i. q. Kal no. 2, *to mock, to deride*, Job 21, 3; c. לְ Ps. 22, 8. Neh. 2, 19; בְּ 2 Chr. 30, 10; עַל Neh. 3, 33 [4, 1].

Deriv. the two following.

לַעַג m. 1. *mockery, derision, scorn*, Ps. 79, 4. Ez. 23, 32. 36, 4. Meton. for the cause of derision, Hos. 7, 16.

2. *scoffing*, i. e. impious discourse, Job 34, 7; comp. in לוּץ no. 2.

לָעֵג adj. (r. לָעַג) 1. *speaking a barbarous or foreign tongue;* Is. 28, 11 כְּלַעֲגֵי שָׂפָה i. e. as barbarians, foreigners, sc. the Assyrians.

2. *a mocker, jester, buffoon*. Ps. 35, 16 לַעֲגֵי מָעוֹג pr. cake-jesters, table-buffoons, i. e. *parasites;* Gr. ψωμοκόλακες, κνισσοκόλακες. So in the Talmud לְשׁוֹן עוּגָה cake-talk, i. e. jesting, buffoonery.

* **לָעַד** obsol. root, Arab. لَغَدَ *to put in order*. Hence the two following:

לַעְדָּה (order) *Laadah*, pr. n. m. 1 Chr. 4, 21.

לַעְדָּן (put in order) *Laadan*, pr. n. m. a) 1 Chr. 7, 26. b) 23, 7. 26, 21.

* **לָעָה** i. q. Arab. لغا, لغى, *to speak rashly*, to talk at random, kindr. with לוּעַ q. v. لَغْوٌ rash discourse.—Once præt. 3 plur. Job 6, 3 עַל־כֵּן דְּבָרַי לָעוּ *therefore were my words rash*, לָעוּ Milêl for לָעוּ Milra on account of the pause; like אַתָּה, in pause אָתָּה.

* **לָעַז** *to speak in a barbarous or foreign tongue*, part. לוֹעֵז Ps. 114, 1. Comp. לָעַג, and see לוּעַ note. Syr. ܠܥܙ to speak in a barbarous (spec. the Egyptian) tongue.

* **לָעַט** *to eat eagerly, to devour;* comp. לוּעַ note. Arab. quadril. لَعْظَمَ id. لَعَصٌ voracity.

Hiph. *to give to eat;* once Gen. 25, 30 הַלְעִיטֵנִי נָא *give me now to eat* sc. eagerly, hastily, to devour; spoken of one hungry and greedy.

* **לָעַן** obsol. root, Arab. لعن *to curse*. Hence

לַעֲנָה f. *wormwood*, Jer. 9, 14. 23, 15. Prov. 5, 4. It was apparently regarded as a noxious or poisonous plant, and hence called the *accursed;* see the root, and Deut. 29, 17. Rev. 8, 10. 11. Indeed bitter herbs were commonly so regarded by the Hebrews; see Heb. 12 15. Trop. of *a bitter lot*, calamity, Lam. 3, 15. 19; *bitter injury* or injustice Am. 5, 7. 6, 12.

* **לָפַד** obsol. root, *to flame, to shine*, Gr. λάμπω. The origin lies in *lap*-ping, being *lam*-bent, which likewise the Semitic and Greek tongues express by the syllable *lab, lap*, and apply also to flame; e. g. לָאַב, לָהַב, *lab*ium, لب lip, see לוּעַ note. The common radix therefore of the Hebrew and Greek verb is לַף, and the third radical ד is added in the same manner as in עַם, עֶמֶד, Gr. ὅμος, ὅμαδος; a vestige of it appears also in the Greek λαμπάς, gen. λαμπάδος. From the Semitic לַפִּד, declined in the Aramæan manner לַמְפֵּד, came the Greek λάμπω; and from לַפִּיד, Syr. ܠܡܦܝܕܐ, Chald. לַמְפֵּד, the Gr. λαμπάς, λαμπάδος; and not vice versa.—Hence

לַפִּיד m. 1. *a flame* Gen. 15. 17. Ex. 20, 18. Job 41, 11. Nah. 2, 5. Dan. 10, 6. al.

2. Gr. λαμπάς, Lat. *lampas, a lamp, torch*, see r. לָפַד. Judg. 7. 16. 20. Zech. 12, 6. So according to some, Job 12. 5 לַפִּיד בּוּז *a torch despised*, i. e. thrown aside because it ceases to give light, the emblem of a man once in high consideration, but now vile and contemned; comp. Is. 7, 4, and Comment. in loc. But it accords better with the parallelism to make לַפִּיד correspond to לְמוֹעֲדֵי רֶגֶל in the other member: *for misfortune* (לַפִּיד from לְ and פִּיד) there is *contempt*

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in the thought of him that is at ease; it (contempt) *is prepared for those who slip with the feet;* see פּוּר.

לַפִּידוֹת (torches) *Lappidoth*, pr. n. of the husband of Deborah the prophetess, Judg. 4, 4.

לְפָנִי adj. *anterior, front, in front*, 1 K. 6, 17. It is formed from לִפְנֵי, as סוּסִי from סוּסִי, Heb. Gr. §85. 5. Lehrg. p. 516. See לִפְנֵי in פָּנָה lett. D.

* לָפַת fut. יִלְפֹּת, pr. *to bend, to turn to fold.* Arab. لفت to inflect, to turn away the face; V, to look back by turning the head; VIII, to turn oneself to any one; Kor. Sur. 11. 83. Vit. Salad. p. 17. 22, 26. Hence, *to enfold, to embrace, to clasp;* Judg. 16, 29 וַיִּלְפֹּת שְׁתֵּי וגו׳ *and Samson clasped the two middle pillars... the one with his right hand and the other with his left.* Sept. περιέλαβε, Vulg. *apprehendens;* Jarchi אינבר־צא i. e. Fr. *embrasser.*

NIPH. *to bend oneself*, i. e. a) *to turn oneself* around or back, in order to see, Ruth 3, 8. See Arab. above. b) *to turn aside* from a way; Job 6, 18 יִלָּפְתוּ אָרְחוֹת דַּרְכָּם *the wayfarers of their way turn aside*, i. e. those who travel that way, and turn aside to find those streams, are disappointed and perish.

לָצוֹן m. (r. לוּץ) *mocking, derision, scorn*, sc. of every thing good and noble, Prov. 1, 22. Hence אַנְשֵׁי לָצוֹן i. q. לַצִּים *mockers*, Is. 28, 14. Prov. 29, 8.

* לָצַץ *to mock.* a doubtful root, from which some derive Part. plur. לְצָצִים *mockers, scorners*, Hos. 7, 5. But this is rather for מְלִצְצִים Pil. of r. לוּץ q. v.

לַקּוּם (pr. way-stopper, i. e. a fortified place, r. לָקַם) *Lakkum*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 33.

* לָקַח once 3 præt. קָח Ez. 17, 5; fut. יִקַּח, plur. יִקְחוּ, יִקָּחוּ; imper. לְקַח Ex. 29, 1, oftener קַח, with He parag. קָחָה Gen. 15, 9; Inf. absol. לָקוֹחַ Deut. 31, 26. Jer. 32, 14; constr. קַחַת, once קַחַתּ 2 K. 12, 9. with pref. לָקַחַת (to be distinguished from לָקָחְתָּ 2 fem. præt.) c. suff. קָחְתִּי.

1. *to take*, i. q. λαμβάνειν. Comp. Arab. لَقِحَ semen recepit camela; Malt. *laqach*, fut. *jylqach* to receive as a guest, Vassali p. 430. Also by transpos. Arab. لحق to take hold of each other, to cohere, see in Hithpael, also Gr. λάχω, λαγχάνω.—Pr. *to take* with the hand, *to lay hold of;* Gen. 8, 9 Noah *put forth his hand* וַיִּקָּחֶהָ *and took her* sc. the dove. Ps. 18, 17. 1 Sam. 16, 23. 2 Sam. 22, 17. Job 40. 24. al. sæp. With acc. of pers. and בְּ of member or part, Ez. 8, 3 וַיִּקָּחֵנִי בְּצִיצִת רֹאשִׁי *and took me by a forelock of my head;* in Greek it would be τῆς κόμης, comp. Hist. of Bel v. 36. Rarely with לְ of pers. Jer. 40, 2.—Then i. q. *to take to oneself*, with accus. of thing or pers. Gen. 8, 20 *and* (Noah) *took of all beasts... and offered burnt-offerings.* 2, 15 *and God took Adam and put him into the garden.* v. 21 *and he took one of his ribs.* 12, 5. 16, 3. Deut. 4, 20. 2 Sam. 2, 8. al. sæp. In these and similar examples לָקַח, like the Homeric λάβεν (see Vigerus ed. Herm. p. 352), often appears as if pleonastic; though it strictly serves to place the action more fully and vividly before the eyes. Here belongs also 2 Sam. 18, 18 אַבְשָׁלוֹם לָקַח וַיַּצֶּב־לוֹ בְּחַיָּיו אֶת־מַצֵּבָת *and Absalom had taken a column and erected it for himself in his lifetime.* 1 K. 11, 37 *and I will take thee and thou shalt reign.* But in Jer. 23, 31 *they take their tongues and pronounce oracles*, it seems to signify that the false prophets misused their tongues.

To the *object* is often prefixed מִן partitive, *to take of* a thing; e. g. לָקַח מִדָּם *to take of the blood* i. e. some blood, Lev. 4, 25. Gen. 6, 21. 28, 11. 43, 11. The accus. of a pronoun is often omitted, as also after verbs of speaking; Gen. 12, 19 *behold thy wife* קַח וָלֵךְ קַח *take* her *and go thy way.* 24, 51. 27, 14. 33, 11.—The person or thing *from* whom any thing is taken or received, is put with מִן Gen. 23, 13; יָד Num. 5, 25. 1 Sam. 10, 4; אֵת Lev. 7, 34. Ex. 25, 2; so too the place whence, with מִן Gen. 45, 19. Josh. 4, 20; עַל Is. 6, 6.

Sometimes also a *Dat. commodi* is added, לָקַח לוֹ pr. *to take to* or *for oneself;* Gen. 38, 23 תִּקַּח לָהּ *let her take* it *for herself.* 14, 21. Num. 8, 16. More freq. the force of the pronoun is so attenuated

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that it is apparently redundant; Job 2, 8 וַיִּקַּח לוֹ חָרֶשׁ *and he took him a potsherd;* espec. in the imperative, Lev. 9, 2 קַח לְךָ עֵגֶל *take thee a calf.* 15, 14. 29. Ex. 30, 23. 1 Sam. 21, 10. Is. 8, 1. Ez. 4, 1. 3. 9. al. sæp. Plur. קְחוּ לָכֶם Gen. 45, 19. Ex. 5, 11. al.

Spec. a) לָקַח אִשָּׁה *to take a wife,* Gr. λαμβάνειν γυναῖκα, Gen. 6, 2. 19, 14. 1 Sam. 25, 43; more fully לָקַח לוֹ אִשָּׁה Gen. 4, 19. Ex. 21, 10; לָקַח לוֹ פִּלַגְשִׁים לְאִשָּׁה Gen. 12, 19. Ex. 6, 25. al. Also לָקַח אִשָּׁה לִבְנוֹ *he took a wife for his son,* i. e. the father gave his son a wife, Gen. 34, 4. Judg. 14, 2. 3. Ellipt. Ex. 34, 16 וְלָקַחְתָּ מִבְּנֹתָיו (נָשִׁים) לְבָנֶיךָ. In the later books the more usual phrase is נָשָׂא אִשָּׁה q. v.

b) *to take,* i. q. *to take away,* sometimes with force and violence (חֲמוּקָה 1 Sam. 2, 16); 1 Sam. 12, 3. Gen. 34, 28. Judg. 5, 19. Jer. 28, 3. al. Hence *to take captive and carry away,* Gen. 14, 12. 1 Sam. 19, 14. 20.—לָקַח נֶפֶשׁ מ׳ *to take the life* of any one, Ps. 31, 14. 1 K. 19, 10. 14. Prov. 1, 19; comp. Jon. 4, 3. Job 1, 21. Gen. 27, 35 *thy brother hath taken away thy blessing.* Job 12, 20 *he taketh away the understanding of the aged.* Gen. 5, 24 כִּי לָקַח אֹתוֹ אֱלֹהִים *for God had taken him away,* i. e. translated him to heaven. 2 K. 2, 3. 5.

c) *to take,* i. q. *to take possession of, to capture, to seize upon,* e. g. a city, hostile country, Num. 21, 25. Deut. 3, 14. 29, 7. Metaph. Job 3, 6 *that night, let darkness seize upon it.* Also *to take* or *captivate* one by blandishments, wisdom, etc. Prov. 6, 25. 11. 30.

d) *to take* a person any where, *to* any place, etc. i. q. *to lead, to bring, to conduct,* with acc. of pers. and אֶל of place. Num. 11, 16 *and bring* (לְהַקְחָתָ) *them to the tabernacle of the congregation.* 23, 27. Job 38, 20. 2 K. 18, 32. Is. 36, 17; אֶל of pers. *to* whom, Gen. 48, 9; לְ Prov. 24, 11; לְ c. inf. Ex. 14, 11.

e) *to take and bring to* any one, *to fetch;* with acc. of thing Gen. 18, 5. 7. 8. 27, 13. 2 Sam. 4, 6 לְקַחֵי חִטִּים *as if fetching wheat,* as if in order to buy wheat. 1 K. 17, 11; with acc. of pers. 2 K. 3, 15 קְחוּ לִי מְנַגֵּן *bring me a minstrel.* Gen. 42, 16. 43, 13. Judg. 11, 5. Am. 9, 2. 3. Often *to fetch* by another, *to let come,* 1 Sam. 16, 11. Gen. 20, 2. Jer. 37, 17.—With מִן of place whence, Am. 7, 15. Ps. 78, 70.

2. *to take,* i. q. δέχομαι, i. e. a) *to accept, to receive,* sc. any thing offered, as gifts 1 Sam. 12, 3. Ps. 15, 5. Am. 5, 12; food, מִיַּד מ׳ Judg. 13, 3. Also of a buyer receiving wares Neh. 10, 32; of God as accepting prayers Ps. 6, 10; of a person receiving and following counsel. Prov. 2, 1 בְּנִי אִם תִּקַּח אֲמָרָי. 4, 10. 10, 8. 24, 32. Job 22, 22. b) *to take in, to receive;* Gen. 4, 11 *the earth, which hath opened her mouth to receive* (לָקְחָה) *thy brother's blood.* So *to receive* a person under one's care and protection, Ps. 49, 16. 73, 24. c) *to receive,* i. e. *to get, to obtain;* Is. 40, 2 *for she hath received* (לָקְחָה) *of the Lord's hand double.* etc. Prov. 9, 7. 22, 25. Num. 23, 20. So Prov. 31, 16 *she considereth a field and taketh* it, i. e. gets it, buys it, Sept. ἐπρίατο; comp. 2 Sam. 4, 6. Neh. 10, 32. d) *to receive, to perceive,* sc. with the ears. Job 4, 12.

Niph. נִלְקַח 1. Pass. of Kal no. 1. b, *to be taken away,* 1 Sam. 21, 6 [7]; of the ark as captured by the enemy, 1 Sam. 4, 11. 17. 19. 21. 22; of Elijah as taken up to heaven, 2 K. 2, 9. Also *to be taken away* from life by violence Ez. 33, 6.

2. Pass. of Kal no. 1. d, *to be brought,* c. אֶל Esth. 2, 8. 16.

Pual לֻקַּח and Fut. Hoph. יֻקַּח; the fut. of Piel and præt. of Hoph. being wanting.

1. Pass. of Kal no. 1, *to be taken,* with מִן of that *whence,* Gen. 2, 23. 3, 19. 23. Job 28, 2. Ez. 15, 3. Trop. *to be taken up,* repeated, as a curse, Jer. 29, 22.

2. Pass. of Kal no. 1. b, *to be taken away,* of things, with מִן of pers. Is. 49, 24. 25; לְ Judg. 17, 2; of persons e. g. *to* heaven 2 K. 2, 10, comp. Is. 53, 8. Also *to be taken captive,* carried away, Is. 52, 5. Jer. 48, 46.

3. Pass. of Kal no. 1. e, *to be fetched,* as things Gen. 18, 4; *to be brought,* as persons Gen. 12, 15.

Hoph. fut. see in Pual.

Hithp. part. מִתְלַקַּחַת אֵשׁ Ex. 9, 24 and Ez. 1, 4, *a fire taking hold on itself,* holding together, continuous, i. e. a mass of fire. Comp. synon. הִתְלַבֵּר.

Deriv. מִקָּח, מַקָּחָה, מַלְקוֹחַ, מַלְקָחַיִם, and the two following.

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לֶקַח m. c. suff. לִקְחִי 1. *taking arts*, fair speech, by which the mind of any one is *captivated*, Prov. 7, 21; see r. לָקַח no. 1. c.

2. *doctrine, learning, knowledge*, which one *receives*, perceives, learns, see the root no. 2. c, d. Prov. 1, 5. 9, 9. 16, 21. Comp. Chald. קַבֵּל to receive and to learn, קַבָּלָה *cabbala*, learning; Gr. παραλαμβάνω, Lat. *accipio*.—Hence so far as this is communicated to others:

3. *instruction, discourse* of a teacher, Prov. 4, 2. Deut. 32, 2. Job 11, 4.

לִקְחִי (learned) *Likhi*, pr. n. m. 1 Chr. 7, 19. Comp. לָקַח no. 2.

* לָקַם fut. יִלְקֹט, *to take up, to gather up, to collect*. pr. things upon the ground; as stones Gen. 31, 46; flowers Cant. 6, 2; manna Ex. 16, 4 sq. Num. 11, 8; ears of grain, *to glean*, Ruth 2, 8. Poet. of animals gathering up the herbage, pasture, etc. Ps. 104, 28. Usually with accus. but also absol. as לָקַט בַּשָּׂדֶה *to glean in a field* Ruth 2, 8.—Arab. لقط to take up, لَقَطٌ gleanings, etc. Syr. ܠܩܛ id.

Piel i. q. Kal, *to take up, to gather up*; as ears of grain, *to glean*, Ruth 2, 16 sq. Is. 17, 5; grapes scattered in a vineyard Lev. 19, 10; wood Jer. 7, 18; herbs 2 K. 4, 39; arrows 1 Sam. 20, 38. Trop. of money Gen. 47, 14. Usually with acc. but also absol. as לָקַט בַּשָּׂדֶה Ruth 2, 3. 17; and so Judg. 1, 7, comp. Matt. 25, 27.

Pual *to be gathered*, as a people dispersed, Is. 27, 12.

Hitp. *to gather themselves together*, with אֶל *to* any one, Judg. 11, 3.

Deriv. יַלְקוּט and

לֶקֶם m. *a gleaning* of fields or vineyards, Lev. 19, 9. 23, 22.

* לָקַם obsol. root, Arab. لقم *to stop the way*. Hence pr. n. לַקּוּם.

* לָקַק, 3 plur. לָקְקוּ, fut. יִלַּק, onomatopoet. *to lick, to lap*, of dogs lapping as they drink, 1 K. 21, 19. 22, 38. Judg. 7, 5. Kindr. is לָחַךְ q. v. and see לוּשׁ note. Armen. լակել *lakiel, to lick*, Arab. لَقْلَقٌ tongue.

Piel. id. Judg. 7, 6. 7.

* לָקַשׁ in Kal not used; Syr. ܠܩܫ *to be late ripe*, of fruit. Hence מַלְקוֹשׁ the latter rain, and לָקֶשׁ after-grass.

Piel *to gather the late fruits*, i. e. to glean a vineyard; Job 24, 6 כֶּרֶם רָשָׁע יְלַקֵּשׁוּ *they glean the vineyard of the wicked*. But some Mss. read לקטו.

לָקֶשׁ m. *latter grass, rowen, after-math*, Am. 7, 1. R. לָקַשׁ Kal.

* לָשַׁד obsol. root, Arab. لسد *to lick, to suck*; hence

לֶשַׁד m. c. suff. לִשְׁדִּי, pr. something usually licked or sucked, something sweet, etc.

1. *juice, sap*, as being sucked; spec. *vital moisture*, life-blood, vigour, Ps. 32, 4 נֶהְפַּךְ לְשַׁדִּי *my life-blood is changed*, i. e. is dried up.

2. *a sweet cake*. Num. 11, 8 לְשַׁד חַשְׁמָן *a sweet cake made with oil*. Sept. ἐγκρὶς ἐξ ἐλαίου, Vulg. *panis oleatus*. Comp. נִצָּה from r. נָצַץ.

לָשׁוֹן of both genders, but oftener fem. Ps. 12. 4. Prov. 6, 24. al. masc. Ps. 22, 16. Prov. 26, 28; constr. לְשׁוֹן, c. suff. לְשׁוֹנִי, לְשֹׁנוֹ Ex. 11, 7; plur. לְשׁוֹנוֹת, c. suff. לְשֹׁנֹתָם Gen. 10, 20. R. לָשַׁן.

1. *the tongue*, both of men and animals, as the instrument of licking, Ex. 11, 7. Ps. 68, 24. Job 20, 16. 40, 25 [41, 1]. al. Arab. لِسَانٌ, Ethiop. ልሳን, Aram. לִשָּׁן, ܠܫܳܢ. Comp. also from languages not Semitic, Sanscr. *rasana*, Armen. լեզու, Copt. ⲗⲁⲥ, and even Gr. γλῶσσα, in which the γ is an addition, comp. λεύσσω, γλαύσσω; γνόφος, νέφος; χλαῖνα, *lana*, and many others. —Spoken with few exceptions of the human tongue as the instrument of speech; (exceptions are Ex. 11, 7. Ps. 22, 16. 68, 24. Lam. 4, 4. Is. 57, 4. Job 20, 16. 40, 25;) thus Job 33, 2 דִּבְּרָה לְשׁוֹנִי בְחִכִּי. Ps. 12, 4. 45, 2. 39, 4; but Ps. 109, 2 דִּבְּרוּ לְשׁוֹן שָׁקֶר *they speak* with *a lying tongue*, (for which accus. of instrum. see Heb. Gr. § 135, 1. n. 3.) Prov. 15, 4. 18, 21. Is. 33, 19. 45, 23. al.—The words which one is ready to utter, are said to be either *upon the tongue*, בִּלְשׁוֹן מ׳ Job 6, 30. Ps. 139, 4, עַל לְשׁוֹן מ׳ 2 Sam. 23, 2. Prov. 31, 26;

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or also *under the tongue*, תַּחַת לָשׁוֹן Ps. 10, 7. 66, 17, comp. Cant. 4, 11; which phrases seem not greatly to differ in meaning; comp. 'upon the lips' Ps. 16, 4, and 'under the lips' Ps. 140, 4.—With genit. לְשׁוֹן שָׁקֶר *a lying tongue* Prov. 6, 17. (Meton. for a lying person, with masc. Prov. 26, 28.) לְשׁוֹן מִרְמָה id. Ps. 52, 6. לְשׁוֹן תַּרְתָּמוֹת id. Prov. 10. 31.—Also *κατ' ἐξοχήν* for *a spiteful, malignant tongue*, (or as in Chald. and Zab. 'lingua tertia.' comp. Ecclus. 28, 15.) whence Ps. 140, 12 אִישׁ לָשׁוֹן *a man of tongue*, i. e. a tattler, slanderer. (But בַּעַל לָשׁוֹן *an enchanter, charmer*, Ecc. 10, 11.) Jer. 18, 18 *come, let us smite him with the tongue*, i. e. as Chald. well, let us bear false witness against him. Job 5, 21 שׁוֹט לָשׁוֹן *the scourge of the tongue*, comp. the similar figure in Germ. *klatschen*, Engl. *lash*, Fr. *coup de langue*. Ez. 36, 3 *ye go up* עַל שִׂפַת לָשׁוֹן *upon the lips of the* slanderer's *tongue*, i. e. are traduced in men's mouths.—Meton. a) i. q. *speech*. Job 15, 5 לְשׁוֹן עֲרוּמִים *crafty speeches*. Prov. 16, 1. b) *tongue*, for *language, dialect*. Dan. 1. 4 לְשׁוֹן כַּשְׂדִּים *the Chaldee tongue*. Gen. 10, 5 אִישׁ לִלְשׁוֹנוֹ *every one after his tongue*. dialect. Deut. 28, 49. Is. 28, 11. Neh. 13, 24. Esth. 1, 22. 3, 12. 8, 9. Arab. لِسَان, لِسْن, id. Hence c) *a nation, people*, having a tongue or language of their own. Is. 66, 18 כָּל־הַגּוֹיִם וְהַלְּשׁוֹנוֹת *all nations and tongues*; see Chald. לְשַׁן.

2. Trop. of what resembles a tongue, e. g. a) לְשׁוֹן זָהָב *a tongue of gold*, i. q. *bar of gold*. Josh. 7. 21. 24. Vulg. *regula aurea*. b) לְשׁוֹן אֵשׁ *a tongue of fire*, i. e. *a flame of fire*. Is. 5, 24. so called from its shape and motion, whence also it is said to *lap*, to be *lambent*; see לָהַב, לָהַט, and Virg. Æn. 2. 684. Comp. *γλῶσσαι ὡσεὶ πυρός* Acts 2, 3. Arab. لسان النار, Pers. زبان آتش *zabâni âtesh*. c) לְשׁוֹן חַיָּם *a tongue of the sea, a bay*, Josh. 15, 5. 18. 19. Is. 11, 15; and simpl. חַלָּשׁוֹן Josh. 15, 2. In Arabian geographers لسان البحر. Comp. Engl. 'tongue of land,' Germ. *Erdzunge*.

* לָשַׁךְ obsol. root, perh. transp. i. q. שָׁלַךְ, but intransitive, *to throw oneself down*, i. e. *to lie, to lie down*. Hence perhaps

לִשְׁכָּה f. with He loc. לִשְׁכָּתָה 1 Sam. 9, 22; Plur. לְשָׁכוֹת, constr. לִשְׁכוֹת; *a cell, chamber*, pr. bed-chamber; spoken esp. of the cells or chambers in the courts of the temple, mostly at the gates, 2 K. 23, 11. 1 Chr. 23, 28. 28, 12. Jer. 36, 10. Ez. 40, 17. 44 sq. 42, 13 sq. in which the treasure of the temple and every thing necessary for the temple-service were kept, 1 Chr. 9, 26. 28, 12. 2 Chr. 31, 5. 11 sq. Ezra 8, 29. Neh. 8, 38 sq. 13, 5. 9; where the priests, Levites, etc. lodged, Ez. 40, 38. 44 sq. 42, 1 sq. 45, 5. Neh. 13, 4; (comp. 1 Chr. 9, 33;) and where other persons were rarely admitted to dwell or as guests, 2 K. 23, 11. Jer. 35, 4. 5. Once of an eating-room, 1 Sam. 9, 22; also of the chamber of the king's scribe in the palace Jer. 36, 12.—Thrice written נִשְׁכָּה Neh. 3, 30. 12. 44. 13. 7.

Note. The etymology is uncertain. If the more common לִשְׁכָּה be the primary form, it may come from r. לָשַׁךְ as above; and at any rate has no connection with Gr. *λέσχη*, as has been suggested. But as *n* is more readily softened into *l* than the contrary, it may be that נִשְׁכָּה is the older form; and this Bohlen derives from Pers. نشستن to sit, to sit down, whence might come نشاة seat, though this is not found. Others make it by transpos. for מִשְׁכָּנָה dwelling, from r. שָׁכַן. See Thesaur. p. 762, 763.

* לָשַׁם obsol. root, Arab. لَسَمَ *to taste*, pr. *to lick*; see in לָשַׁד.—Hence

לֶשֶׁם m. 1. A species of *gem*. Ex. 28, 19. 39. 12; Sept. *λιγύριον*, Vulg. *ligurius*. Engl. *opal*.—The *λιγύριον* or *λιγκούριον* is described as a species of *amber*, and also as a species of *hyacinth*; see Thesaur. p. 763.

2. *Leshem*, pr. n. of a city, elsewhere called לַיִשׁ and דָּן; see דָּן. Josh. 19, 47.

* לָשַׁן in Kal not used, prob. *to lick, to lap*. like the kindr. לָשַׁס, לסב, לסם, comp. לָחַשׁ, لحس.

Po. לוֹשֵׁן denom. from לָשׁוֹן, pr. *to tongue*, i. e. to use the tongue freely, and by impl. *to slander*; see לָשׁוֹן no. 1.

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mid. Part. with י parag. מְלוֹשְׁנִי Ps. 101, 5; in Keri מְלָשְׁנִי for מְלַשְּׁנִי part. Pi. Arab. لسن to slander.

Hiph. id. Prov. 30, 10.

לִשָּׁן Chald. m. *tongue*, and hence *a nation*, having a tongue or language of its own, see לָשׁוֹן no. 1. c. Dan. 3, 4. עַמְמַיָּא אֻמַּיָּא וְלִשָּׁנַיָּא *tribes, nations, and tongues.* v. 7. 31. 5, 19. 6, 26. 7, 14. al. Comp. Rev. 5, 9. 7, 9.

* לָשַׁע obsol. root, Arab. لسع *to puncture, to sting*, as a scorpion; لَسْعٌ a chink, fissure, perh. of chasms in the earth, fountains, etc.—Hence

לֶשַׁע *Lesha*, pr. n. of a place, Gen. 10, 19; according to Jerome (in Quæst.) *Callirrhoë* on the eastern coast of the Dead sea, celebrated for its warm springs; see Plin. H. N. 5. 16. Jos. B. J. 1. 33. 5. These springs were visited by Irby and Mangles; Travels, Lond. 1844, p. 144 sq.

* לָתַח obsol. root, perh. i. q. מָתַח, Samar. נָתַח, *to spread out* a garment; whence Eth. ኣለቷኀ a garment, tunic, perh. wide. Hence מֶלְתָּחָה.

* לָתַךְ obsol. root, prob. i. q. נָתַךְ *to be poured out.* Hence

לֶתֶךְ m. *a measure* for grain, Hos. 3, 2; so called from pouring. Sept. ἡμίκορος, Vulg. *corus dimidius*, accommodated to the context.

* לָתַע obsol. root, i. q. لتغ *to strike;* also *to bite*, whence מַלְתָּעוֹת biters, teeth. —To this root some refer the form נִתָּעוּ Job 4, 10; but it belongs rather to r. נָתַע.

מ

Mem, the thirteenth letter of the Hebrew alphabet, as a numeral denoting 40. The name מֵים probably signifies *water*, i. q. מַיִם, and the antique forms of the letter have a certain resemblance to *waves;* see Monum. Phœn. p. 35, 36. Its name accords with Gr. *Mŭ* i. e. Phenic. מוֹ water; in Ethiop. also *Mai* water.

It is interchanged: a) Often with other labials, as ב and ף, which see; rarely with ו, as תָּמַהּ, Chald. תְּוַהּ, to be astonished. b) With liquids, chiefly *Nun*, comp. אִם, Syr. ܐܢ, Arab. إِنْ, أَنْ; בֹּהֶן, Arab. إِبْهَامٌ thumb; בָּטְנִים *pistacios*, comp. ܒܛܡܐ بُطم *pistacia terebinthus* Linn. דָּשֵׁן, Arab. دسم to be fat; מוֹרַג, نَوْرَجٌ threshing-sledge, שָׂטַן and שָׂטַם to be hostile, ־ִים and ־ִין plural endings. Rarely with ל, see in לְ no. 1. c.

For Mem dropped at the end of words, see Lehrg. p. 138, 524. Comp. the similar usage in the language of the Etruscans and Umbri, in O. Müller's Etrusker T. I. p. 56.

מַ· prefix, for מָה *what?* where see note.

מִ· prefix, for מִן, q. v.

מָא Chald. i. q. Hebr. מָה *what?* also without interrogation מָא דִי *that which* Ezra 6, 8. See מָה.

מַאֲבוּס m. (r. אָבַס) *a store-house, granary*, plur. Jer. 50, 26. Sept. ἀποθήκη.

מְאֹד m. (r. אוּד no. 3) c. suff. מְאֹדֶךָ, מְאֹדוֹ.

1. Subst. *might, vehemence;* Deut. 6, 5 *and thou shalt love Jehovah, thy God, with all thy heart, with all thy soul,* וּבְכֹל מְאֹדֶךָ *and with all thy might.* 2 K. 23, 25; comp. Luke 10, 27. Is. 47, 9 בְּעָצְמַת חֲבָרַיִךְ מְאֹד *with* (notwithstanding) *the great abundance of thine enchantments*, where connect עָצְמַת מְאֹד. Job 35, 15. Hence a) בְּמְאֹד מְאֹד *with might of might*, i. e. *mightily, very exceedingly*, Gen. 17, 2. 6. 20. Ez. 9, 9. b) עַד מְאֹד *even to vehemence*, i. e. *very exceedingly*, Gen. 27, 33. 1 K. 1. 4. Dan. 8. 8; *wholly, utterly.* Ps. 119, 8; *too much, too exceedingly*, Is. 64, 8. c) עַד לִמְאֹד i. q. עַד מְאֹד,

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but in later Hebrew, 2 Chr. 16, 14; comp. 2 Chr. 17, 12. 26, 15.

2. Adv. pr. acc. as adv. a) *mightily, vehemently, exceedingly*, Gen. 4, 5. 7, 18. 13, 13. 19, 3. al. Often joined with adjectives and adverbs, as טוֹב מְאֹד *very good* Gen. 1, 31. רָעָה מְאֹד 12, 14. חֲרְבָה מְאֹד *very much* Gen. 15, 1. Emphat. doubled מְאֹד מְאֹד Gen. 7, 19. Num. 14, 7.—Ps. 46, 2 עֶזְרָה בְצָרוֹת נִמְצָא מְאֹד *he is found a help in trouble mightily*, i. e. a mighty helper. b) *speedily, quickly*, as being connected with the exertion of one's strength; 1 Sam. 20, 19 תֵּרֵד מְאֹד *come down quickly*; Vulg. *festinus*. Comp. Germ. *bald* from Lat. *valde*; Low Germ. *swieth*, Anglo-Sax. *swithe*, i. q. valde, Germ. *geschwind*, Engl. *swift*.

* מֵאָה f. constr. מְאַת; dual מָאתַיִם for מְאָתַיִם; plur. מֵאוֹת, מְאֹת.

1. *a hundred*; Arab. مِئَةٌ and مِائَةٌ, Ethiop. ፻, Syr. ܡܐܐ. If an etymology be sought, we may compare Pers. *ma, mah, meh*, great, much; of which also some uncertain traces are found in the Phenician, see Monum. Phœn. p. 152.—Lev. 26, 8 מֵאָה מִכֶּם *a hundred of you*. Ecc. 6, 3. al. With substantives it is joined variously, and is put: a) Before substantives in the *singular*, usually such as denote things often spoken of in great numbers; as מֵאָה שָׁנָה *a hundred years* Gen. 17, 17; מֵאָה אִישׁ 1 K. 18, 13; also Gen. 23, 19. Josh. 24, 32. 2 K. 23, 33. 1 Chr. 18, 4. al. b) Before substantives in the *plural*, usually those denoting things less frequently spoken of in great numbers; as מֵאָה נְבִיאִים *a hundred prophets* 1 K. 18, 4; מֵאָה אֲנָשִׁים 2 Sam. 24, 3. 1 Sam. 25, 18. Gen. 26, 12. c) In the *construct* in like manner, though rarely, before nouns sing. and plur. as מְאַת כִּכַּר Ex. 38, 25; מְאַת אֲדָנִים v. 27. But, on the other hand, מֵאָה stands very frequently where the number *one hundred* is combined with others; as מֵאָה שָׁנָה וְשִׁבְעִים שָׁנָה *a hundred and seventy years* Gen. 25, 7. 17. 35, 28; חֲמֵשׁ שָׁנִים וּמְאַת שָׁנָה Gen. 5, 6. 18. 25. 28. 7, 24. 47, 28. Ex. 6, 16. 18. Num. 33, 39. al. d) Rarely and only in the later books is מֵאָה put *after* a noun plur. as רִבֹּאתַיִם מֵאָה 2 Chr. 3, 16; comp. 4, 8. Ezra 2, 69. 8, 26.

2. Adv. *a hundred times*, Prov. 17, 10; constr. מְאַת id. Ecc. 8, 12.

3. *the hundredth* or *one per centum*, sc. of money or other things, exacted in monthly usury; Neh. 5, 11 מְאַת הַכֶּסֶף וְהַתְּבוּאָה, Vulg. *centesima*. For the *centesima* or one per cent. of the Romans, see Ernesti Clav. Cic. sub. v. and for the usury still common in the East, see Volney's Travels, II. p. 410. Bowring's Report on Egypt, p. 82.

4. *Meah*, pr. n. of a tower in Jerusalem, Neh. 3, 1. 12, 39.

Dual מָאתַיִם *two hundred*; put before a noun sing. מָאתַיִם שָׁנָה Gen. 11, 23. 1 Sam. 18, 27; before a plur. מ׳ שְׁקָלִים 2 Sam. 14, 26; after a plur. ׳מ גְּמַלִּים Gen. 32, 15.

Plur. מֵאוֹת a) *hundreds*, as לְמֵאוֹת *by hundreds* 2 Sam. 18, 4; שָׂרֵי הַמֵּאוֹת *the captains of hundreds*, centurions, Num. 31, 14. 48. 52. Hence ׳מ שֵׁשׁ *six hundred* Ex. 12, 37; ׳מ שְׁמֹנֶה *eight hundred* Gen. 5, 7. etc. b) *a hundred*, q. d. each hundred, hundred by hundred, 2 Chr. 25, 9 Cheth. comp. v. 6. Keri מְאַת.—A rare form of the plur. is Cheth. מאתים (מָאתִים) 2 K. 11, 4. 9. 10. 15. Comp. the Arabic.

מְאָה Chald. *a hundred*, Dan. 6, 2. Ezra 6, 17. 7, 22. Dual מָאתַיִן Ezra 6, 17.

מַאֲוַי m. (r. אָוָה I) *desire*; once plur. constr. מַאֲוֵי רָשָׁע *the desires of the wicked*, Ps. 140, 9.

מאום for מָאוּם, usually contr. מוּם q.v. *a spot, blemish*, Dan. 1, 4. Job 31, 7. R. מָאַם.

מְאוּמָה Milêl (prob. for מָה וּמָה, or perh. for מָה אוֹ מָה, *what or what?* though the etymology is doubtful.) *whatever, something, any thing*. Num. 22, 38 *have I now any power at all* לְדַבֵּר מְאוּמָה *to say any thing?* 2 K. 5, 20 *and accept of him* מְאוּמָה *something*.—Oftener with a negat. particle, *nothing, nothing whatever, nothing at all*; e. g. with לֹא Deut. 13, 18. Gen. 39, 6. 9. 1 Sam. 12, 5. With אֵין 1 K. 18, 43 אֵין מְאוּמָה *nothing at all*. Judg. 14, 6. Ecc. 5, 13; more fully Gen. 39, 23 אֵין רֹאֶה

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אֶת־כָּל־מ' *not looking to any thing at all.* With אֶל, Jer. 39, 12 אַל־תָּשֶׂת לוֹ מְאוּמָה רַע. 1 Sam. 21, 3.

מָאוֹר m. once מָאֹר Ex. 25, 6, constr. מְאוֹר; plur. מְאֹרִים Ez. 32, 8, and מְאוֹרוֹת Gen. 1, 16. R. אוֹר.

1. *light, a light*, Ps. 90, 8. 74, 16; also *a luminary*, as the sun and moon, Gen. 1, 14. 16. Ez. 32, 8. How it differs from אוֹר, see in h. v. מְנוֹרַת־הַמָּאוֹר the sacred candelabra, Num. 4, 9. 16.—Metaph. מְאוֹר עֵינַיִם *the light of the eyes*, i. e. bright eyes, joyous, Prov. 15, 30.

2. *a candlestick, candelabra*, Ex. 25, 6. 27, 20. 35, 14.

מְאוּרָה fem. of מָאוֹר (r. אוֹר) pr. light, then *light-hole*, sc. by which light enters, and so meton. *hole, den* of a serpent, Vulg. *caverna*, Is. 11, 8.—Or it may also be taken for מְצוּרָה, מְצָרָה, مغارة, *a cavern*, א and צ being interchanged.

מֹאזְנַיִם m. dual (r. אָזַן II) *balances, a balance*, Arab. مِيزَان, Is. 40, 12. 15. Job 6, 2. Ps. 62, 10 *so that they ascend in the balance*, sc. for lightness. מ' צֶדֶק *a just* or *even balance* Lev. 19. 36. Job 31, 6; opp. מ' מִרְמָה *a false balance* Prov. 11, 1. 20, 23. It differs from פֶּלֶס q. v.

מֹאזְנֵיִן Chald. id. Dan. 5, 27.

מְאֵרוֹת, see מָאָה Plur. fin.

מַאֲכָל m. (r. אָכַל) *food*. Gen. 2, 9. 3, 6. 6, 21; espec. of grain, 2 Chr. 11, 11. עֵץ מַאֲכָל *a tree for food*, fruit-tree, Lev. 19, 23. Deut. 20, 20. צֹאן מַאֲכָל *flocks for food*, for slaughter, Ps. 44, 12.

מַאֲכֶלֶת f. (r. אָכַל) plur. מַאֲכָלוֹת, *a knife*, as an instrument for eating, Gen. 22, 6. 10. Judg. 19, 29. Prov. 30, 14. Arab. مِئْكَل spoon.

מַאֲכֹלֶת f. (r. אָכַל) *food*, trop. Is. 9, 4 מַאֲכֹלֶת אֵשׁ *food for fire*, fuel. v. 18.

* מָאַם obsol. root, perhaps *to spot, to soil*; whence מוּם, מְאוּם, q. v.

מַאֲמָצִים m. plur. (r. אָמַץ) *powers*; trop. of wealth. Job 36, 19 כָּל־מַאֲמַצֵּי כֹחַ *all the powers* (resources) *of wealth*.

מַאֲמָר m. (r. אָמַר) *an edict, mandate*, a word of the later Hebrew, Esth. 1, 15. 2. 20. 9, 32. Chald. מַאֲמָרָא, מַאֲמָרָא, מֵימְרָא, id.

מַאֲמַר Chald. id. Dan. 4, 14.

מָאן Chald. m. *vase, vessel, utensil*, i. q. Hebr. כְּלִי, Dan. 5. 2. 3. 23. In Targg. defect. מָן, Syr. ܡܢܐ.—It seems to be for מַאֲנָה, from r. אָנָה II, Arab. أنى IV, to retain; whence أناء vase, אֳנִי a vessel, ship, q. v.

* מָאַן in Kal not used, *to refuse*, see adj. מָאֵן. Syr. ܡܟܠ, every where impers. ܡܟܢ ܠܝ tædet me; Aph. cessavit, destitit. Kindred is מָנַע; comp. in נוּא.

PIEL מֵאֵן *to refuse, to be unwilling*, (opp. אָבָה.) absol. Gen. 39, 8. Is. 1, 20. 1 Sam. 28, 23; with inf. Jer. 3, 3. Ps. 77, 3; inf. c. לְ Ex. 7, 14. 22, 16. 1 Sam. 8, 19. Jer. 25, 28. Hos. 11, 5. al.

Deriv. the two following.

מָאֵן adj. *unwilling, refusing*, used with personal pronouns for a finite verb; Ex. 7, 27 אִם־מָאֵן אַתָּה *if thou refusest*. 9, 2. 10, 4.

מֵאֵן m. verbal of Piel, *refractory, pertinaciously refusing*, Plur. מֵאֲנִים Jer. 13, 10. R. מָאֵן.

* מָאַס fut. יִמְאַס, inf. c. suff. מָאֳסָם Am. 2, 4.

1. i. q. מָסַס, *to melt, to melt away, to run*; see Niph. no. 1. Comp. Chald. מְאַס i. q. מָסַס, and מְאֵךְ i. q. מְסֵךְ. Spec. of a sore which *runs* with matter, see Job 7, 5; comp. Arab. مَيْس late patet vulnus. Kindred is the idea of being *fœtid* and *loathsome*.

2. *to reject, to refuse*, prob. from the idea of loathing. comp. זָנַח, (opp. בָּחַר to choose.) Is. 7, 15. 16. 41, 9. Job 34, 33. Constr. c. acc. Ps. 118, 22. Is. 31, 7; c. בְּ Is. 33, 15. Ps. 78, 67; acc. et inf. c. לְ Job 30, 1; acc. et מִן c. inf. 1 Sam. 16, 1; absol. Job 6, 14. 42, 6. Chiefly spoken: a) Of God, as rejecting a people or individuals, Jer. 6, 30. 7, 29. 14, 19. Ps. 53, 6. Job 8, 20. al. b) Of men rejecting God and his precepts, Num. 11, 20. 1 Sam. 15, 23. Am. 2. 4. Job 5, 7. al.

3. *to contemn, to despise*, c. acc. Prov. 15, 32. Job 9, 21; c. בְּ Job 19, 18. Judg. 9, 38; absol. שָׂטָן מָאַס *a despiteful*,

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scornful tribe, Ez. 21, 18. Infin. מָאֹס Lam. 3, 45 as subst. *aversion, contempt.*

NIPH. 1. *to be melted, to melt away;* Ps. 58, 8 יִמָּאֲסוּ כְמוֹ־מָיִם *let them melt away like water*, i. e. let them perish. Spec. of a running sore; Job 7, 5 עוֹרִי רָגַע וַיִּמָּאַס *my skin shrivels* (cracks) *and runs* with matter.

2. Pass. *to be rejected, contemned*, Is. 54, 6. Part. Ps. 15, 4 נִמְאָס.

מַאֲפֶה m. (r. אָפָה) *a baking*, something baked, Lev. 2, 4.

מַאֲפֵל m. (r. אָפֵל) *darkness*, Josh. 24, 7.

מַאֲפֵלָיָה f. (for יָהּ מַאֲפֵל, compare שַׁלְהֶבְיָהּ Cant. 8, 6) *darkness of Jehovah*, i. e. thick darkness; Jer. 2, 31 אֶרֶץ מַאֲפֵלִית *land of thick darkness*, spoken of a pathless desert, in which men wander as if in darkness. Comp. in v. 6 אֶרֶץ צַלְמָוֶת, and Job 30, 3.

* בָּאַר in Kal not used, but prob. kindred with מָרַר *to be bitter, acrid;* comp. מָאַס and מָסַס. Arab. مَأَرَ recruduit vulnus, to excite hatred, مَئِرَ to conceive hatred; all which may come from the idea of *bitterness.*

HIPH. part. מַמְאִיר pr. *making bitter*, and hence *causing bitter pain;* Ez. 28, 24 סִלּוֹן מַמְאִיר *a thorn causing pain*, i. e. pricking. Fem. צָרַעַת מַמְאֶרֶת *painful leprosy*, i. e. fretting, malignant, Lev. 13, 51. 52. 14, 44.

מָאוֹר see מָאֹר.

מַאָרָב m. (r. אָרַב) *ambush*, i. e. place of ambush Josh. 8, 9. Ps. 10, 8. Concr. troops in ambush, *an ambushment*, 2 Chr. 13, 13.

מְאֵרָה f. (r. אָרַר) constr. מְאֵרַת, *a curse, execration*, Prov. 3, 33. Mal. 2, 2. Deut. 28, 20. Plur. Prov. 28, 27.

מֵאֵת, compounded of מִן and אֵת, pr. *from with*, see next after מִן.

מִבְהָלוֹת f. plur. (r. בָּהַל) *separations*, i. e. separate places; Josh. 16, 9 הֶעָרִים הַמִּבְהָלוֹת the cities separately assigned.

מָבוֹא m. (r. בּוֹא) constr. מְבוֹא, מְבֹא; pl. מְבוֹאוֹת, constr. מְבוֹאֵי, c. suff. מְבוֹאָיו.

1. *an in-coming, entering*, Ez. 26, 10. 33, 31.

2. *an entrance*, place of entering; Judg. 1, 24. 25 מְבוֹא הָעִיר *the entrance of the city*, i. e. the gate. Prov. 8, 3 מְבוֹא פְתָחִים *in the entrance of the gates.* 2 K. 11, 16. Jer. 38, 14.

3. מְבֹא חַמָּה *the going down of the sun, the west*, Deut. 11, 30. Ps. 50, 1. 104, 19. Mal. 1, 11. Acc. *towards the west, westward*, Josh. 1, 4. 23, 4.

מְבוּכָה f. (r. בּוּךְ) *perplexity*, Is. 22, 5. Mic. 7, 4.

מַבּוּל m. (r. יָבַל I, the radical Yod being represented by the Daghesh in ב,) *an inundation, deluge*, spoken of Noah's flood, Gen. 6, 17. 7, 6. 7. 10. 9, 11. 28. 10, 1. 32. So of the floods above the firmament, Ps. 29, 10; where others: *the Lord did sit at the flood*, sc. of Noah, i. e. did sit in judgment, comp. Ps. 9, 5. 8. 9.

מְבוּנִים 2 Chr. 35, 3 Cheth. for מְבִינִים Keri; if not a mere error in copying, it is abstr. *wisdom*, for concr. *wise teachers.* R. בִּין.

מְבוּסָה f. (r. בּוּס) *a treading down*, sc. of enemies by the victors; Is. 22, 5. 18, 2. 7 *a people* .... מְבוּסָה *of treading down*, i. e. treading their enemies under foot.

מַבּוּעַ m. (r. נָבַע) *a fountain*, Ecc. 12, 6. Plur. constr. מַבּוּעֵי מַיִם Is. 35, 7. 49, 10. Arab. مَنْبَع id.

מְבוּקָה f. (r. בּוּק) *emptiness*, Nah. 2, 11; see בּוּקָה.

מִבְחוֹר m. *choice*, 2 K. 3, 19. 19, 23. R. בָּחַר.

מִבְחָר m. (r. בָּחַר) constr. מִבְחַר.

1. *choice*, and hence whatever is *chosen, choicest, best;* only in the constr. Is. 22, 7 מִבְחַר עֲמָקֶיךָ *thy choicest valleys.* 37, 24 מִבְחַר בְּרוֹשָׁיו *its choice cypress-trees* [or *pines*]. Jer. 22, 7. Gen. 23, 6. Ex. 15, 4. Ez. 23, 7. 24, 4. Inverted עַם מִבְחָרָיו *the people of his choice*, his chosen people, Dan. 11, 15.

2. *Mibhar*, pr. n. m. 1 Chr. 11, 38.

מַבָּט m. (r. נָבַט) *expectation, hope*, Zech. 9, 5. Meton. for the object of expectation, Is. 20, 5. 6. — With suffix מָבָּטָהּ for מַבָּטָהּ Zech. l. c. Patah being shortened into Seghol, as אֲבִרְתִּי for אַבְרָתִי; comp. Heb. Gram. § 27. not. 2. a.

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מִבְטָא m. (r. בָּטָא) something *rashly uttered*, as מ׳ שְׂפָתַיִם Num. 30, 7. 9.

מִבְטָח m. (r. בָּטַח) constr. מִבְטַח, c. suff. מִבְטָחִי and מִבְטַחִי, plur. מִבְטַחִים, Dag. f. impl. in ח.

1. *trust, confidence*, firm and certain hope, Prov. 22, 19. Meton. of a person or thing in which confidence is placed, Ps. 40, 5. 65, 6. 71, 5. Job 8, 14. Jer. 17, 7. Plur. Jer. 2, 37.

2. *security, safety;* Job 18, 14 *his security shall be torn from his tent*, i. e. he himself in his too great security. Plur. Is. 32, 18.

מַבְלִיגִית f. (r. בָּלַג) *exhilaration, cheerfulness*, Jer. 8. 18. The form is pr. denom. from the Hiph. part. מַבְלִיג *exhilarans;* see Lehrg. p. 514, where to the examples ending in וּת this in ־ִית may be added.

מִבְנֶה m. (r. בָּנָה) *a building, edifice*, Ez. 40, 2.

מְבֻנַּי, see סִבְּכַי.

מִבְצָר m. (r. בָּצַר no. 2) plur. מִבְצָרִים, constr. מִבְצְרֵי; once plur. מִבְצָרוֹת Dan. 11, 15.

1. *a fortification, fortress, citadel*, Is. 25, 12; then for *a fortified city*, i. q. עִיר בְּצוּרָה, Is. 17, 3. Hab. 1. 10. The same is עִיר מִבְצָר. e. g. עִיר מִבְצַר צֹר Josh. 19, 29. מִבְצַר צֹר 2 Sam. 24. 7, i. e. fortified Tyre, or Palætyrus, old Tyre; comp. Comm. on Is. 23, 7.—Plur. Num. 13, 19. Jer. 48, 18. Lam. 2. 2. 5. Nah. 3, 12. 14. al. So עָרֵי מִבְצָר Num. 32, 36. Josh. 19, 35; or with both words in Plur. עָרֵי מִבְצָרֶיךָ Jer. 5. 17; or the latter only, עִיר מִבְצָרוֹת *fortified cities*, Dan. 11, 15. See in art. יוֹבֵל note. Heb. Gram. § 106. 3.—Metaph. Jer. 6 27 *I have set thee as a watcher for my people*, מִבְצָר *a fortress*, i. e. secure from the violence of enemies; comp. 1, 18.

2. *Mibzar*, pr. n. of a prince of the Edomites, Gen. 36, 42.

מִבְרָח m. (r. בָּרַח) pr. *flight*, then as concr. *fugitive*, plur. Ez. 17, 21.

מִבְשָׂם (sweet odour, r. בָּשַׂם) *Mibsam*, pr. n. a) A son of Ishmael, Gen. 25, 13. b) 1 Chr. 4, 25.

מְבֻשִׁים m. plur. (r. בּוֹשׁ) *pudenda*, Deut. 25, 11.

מְבַשְּׁלוֹת f. plur. (r. בָּשַׁל) *boilers, boiling-places*, pr. part. Piel, Ez. 46, 23, comp. 24. Vulg. *culinæ*.

מָג m. *Magus*, plur. *Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. *great, powerful;* see Hyde de relig. vett. Persarum, p. 372 sq. Compare Pers. مغ *mogh* magus, from مه *mih* `magnus, dux; Zend. *meh, maé, mâo;* Sanscr. *mahat, mahâ*, in which lies the Greek root μέγας, Lat. *magis, magnus*.—So רַב־מָג. in appos. *the prince Magus*, chief of the Magi, Jer. 39, 3.

מִגֹּאֵל, see in גָּאַל I. no. 3, and מִן no. 3. g.

מַגְבִּישׁ (a gathering, r. גָּבַשׁ) *Magbish*, pr. n. of a place, or, according to others, of a man, Ezra 2, 30.

מִגְבָּלוֹת f. plur. (r. גָּבַל) *cords*, i. e. wreathen work like cords, Ex. 28, 14; see in גַּבְלוּת.

מִגְבָּעָה f. (r. גָּבַע) *a cap, turban*, sc. of the common priests, so called from its round form, differing from the מִצְנֶפֶת or mitre of the high priest; Exod. 28, 40. 29, 9. 39, 28. Lev. 8, 13. Comp. Jos. Ant. 3. 7. 3, 7.—Syr. ܩܘܒܥܐ cap; Eth. ቆብዕ mitre or cap of the priests and monks.

* **מָגַד** obsol. root; Arab. مَجُدَ to be honoured, renowned; مَجْدٌ nobility, honour, glory. Most prob. i. q. נָגַד (*m* and *n* interchanged), نَجُدَ, *to be chief, to be noble*, whence נָגִיד, نَجِيد, prince. —Hence מִגְדָּנוֹת precious things, pr. n. מַגְדִּיאֵל, and

מֶגֶד m. plur. מְגָדִים, *something most precious, most excellent;* Deut. 33, 13 מֶגֶד שָׁמַיִם *the most precious things of the heavens*, i. e. rain, dew, as immediately follows. Verse 14 מֶגֶד תְּבוּאוֹת שֶׁמֶשׁ *the most precious products of the sun*. v. 15, 16. Cant. 4, 13 פְּרִי מְגָדִים *most precious fruits*. v. 16; and so without פְּרִי, 7, 14 כָּל־מְגָדִים *all precious* or *pleasant* fruits, apples, etc. Vulg. every where *poma*. —Syr. ܡܓܕܐ fructus aridus.

מְגִדּוֹ see in מגדון

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מִגְדּוֹל and מִגְדֹּל *Migdol*, pr. n. a) A city of lower Egypt, Jer. 44, 1. 46, 14, situated in the northern limits of Egypt, Ez. 29, 10. 30, 6; according to the Itin. Anton. p. 171, twelve miles from Pelusium. In Egyptian the name is written ⲙⲉⲅⲇⲱⲗ (many hills); and the Hebrews seem to have softened this foreign word into מִגְדּוֹל (tower); see Champollion l' Egypte sous les Pharaons, II. p. 79.

b) A place near the head of the western gulf of the Red sea, Ex. 14, 2. Num. 33, 7. See Bibl. Res. in Palest. I. p. 81.

מְגִדּוֹן Zech. 12, 11, elsewhere מְגִדּוֹ (perhaps place of troops, r. גָּדַד) *Megiddo*, pr. n. of a fortified city of Manasseh, situated within the borders of the tribe of Issachar, and formerly a royal city of the Canaanites; Sept. *Μαγεδδώ*, Vulg. *Mageddo*. Josh. 12, 21. 17, 11. Judg. 1, 27. 1 K. 9, 15; comp. 1 K. 4, 12. 1 Chr. 7, 29. [It is usually mentioned along with Taanach; and appears to have been the place afterwards called *Legio*, now *Lejjûn*; see Bibl. Res. in Palest. III. p. 177–180.—R.] Hence בִּקְעַת־מְגִדּוֹ *the plain of Megiddo* 2 Chr. 35, 22. Zech. 12, 11; this was part of the great plain of Esdraelon, and here king Josiah was slain 2 K. 23, 29. 30. 2 Chr. 35, 22. מֵי מְגִדּוֹ *waters of Megiddo*, [prob. the brook with mills, flowing by Lejjûn into the Kishon, Judg. 5, 19; see Biblioth. Sac. 1843, p. 77.—R.

מַגְדִּיאֵל (praise of God) *Magdiel*, pr. n. of a prince of the Edomites, Gen. 36, 43. 1 Chr. 1, 54. R. מָגַד.

מִגְדָּל m. (r. גָּדַל) constr. מִגְדַּל; plur. מִגְדָּלִים, מִגְדָּלוֹת, constr. מִגְדְּלוֹת.

1. *a tower*, so called from its altitude, Gen. 11, 4. 5; spoken chiefly of the towers of fortified cities and fortresses, Judg. 8, 9. 9, 46 sq. 2 Chr. 14, 6; of a *fortress* itself, 1 Chr. 27, 25. Prov. 18, 10; elsewhere of *watch-towers*, 2 K. 9, 17. 17, 9; of the watch-turret of a vineyard, Is. 5, 2, comp. Matt. 21, 33.—Metaph. of proud and powerful men, Is. 30. 25. 2, 15.

2. *an elevated stage, pulpit*, *βῆμα*, Neh. 8, 4; comp. 9, 4.

3. *a bed* in a garden, elevated in the middle; Cant. 5, 13 *thy cheeks* are ... as *beds of spices*.

4. In pr. names, it marks a town fortified by a tower, *Migdal*, e. g.

a) מִגְדַּל־אֵל (tower of God) *Migdal-el*, a fortified city in the tribe of Naphtali, Josh. 19, 38; prob. *Μαγδαλά* Matth. 15, 39, now مجدل *Mejdel* on the western coast of the sea of Galilee, not far from Tiberias. See Bibl. Res. in Palest. III. p. 298.

b) מִגְדַּל־גָּד (tower of Gad) *Migdal-Gad*, a town of the tribe of Judah, Josh. 15, 37.

c) מִגְדַּל־עֵדֶר (tower of the flock) *Migdal-eder*, a village near Bethlehem Gen. 35, 21; hence put for the city Bethlehem itself, and trop. for the royal line of David, Mic. 4, 8. [Others, in Mic. l. c. a tower so called on Zion; or perh. for Zion itself.—R.

מִגְדֹּל, see מִגְדּוֹל.

מַגְדָּנוֹת f. plur. (r. מָגַד) *precious things*, Gen. 24, 53. Ezra 1, 6. 2 Chr. 21, 3. 32. 23.

מָגוֹג *Magog*, pr. n. 1. A son of Japheth, Gen. 10, 2.

2. A region and also a great and powerful people dwelling in the extreme recesses of the north, who are to invade the Holy Land at a future time; Ez. 38, 2. 15. 39. 2. 6. Nearly the same people seem to be intended as were comprehended by the Greeks under the name of Scythians, Jos. Ant. 1. 6. 1. Jerome ad Ez. 38, 2; whom the Arabs call يَأْجُوجُ وَمَأْجُوجُ *Yajûj and Majûj*, and have embellished with various fables. Their king is called גּוֹג, q. v. See Kor. Sur. 18. 94–99. ib. 21. 96. Assemani Biblioth. Orient. T. III. P. II. p. 16, 17, 20. D'Herbelot Biblioth. Orient. arts. *Jagiouge, Magiouge*. Edrisi par Jaubert II. p. 349. Rosenm. Bibl. Geogr. I. 1. p. 240. In the same manner are joined چين وماچين *Chin and Machin*, i. e. the Chinese. On the syllable *ma* in these names, as signifying *place, region*, Frähn has given a learned dissertation; de Musei Spreviziani nummis Cuficis, p. 95.

מָגוֹר m. (r. גּוּר I. 2) plur. מְגוּרִים Lam. 2, 22; *fear, terror*, Ps. 31, 14. Jer. 6, 25. 20, 3. 10. Is. 31, 9.

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מְגוּר m. (r. גּוּר I. 1) once sing. c. suff. מְגוּרָם Ps. 55, 16; elsewhere only Plur. constr. מְגוּרֵי, c. suff. מְגוּרֶיךָ.

1. Plur. *journeyings, sojournings*, in foreign countries; Gen. 17, 8 אֶרֶץ מְגוּרֶיךָ *the land of thy sojournings*, in which thou art a stranger. 28, 4. 36, 7. 37, 1. Trop. of human life, as a sojourning on earth, Gen. 47, 9. Ps. 119, 54; comp. Ps. 39, 13. 1 Chr. 29, 15.

2. *a dwelling*, Ps. 55, 16. Pl. Job 18, 19.

מְגוֹרָה f. (r. גּוּר I. 2) i. q. מָגוֹר, *fear*, Prov. 10, 24.

מְגִירָה f. (r. גּוּר I) 1. *fear*, also *object of fear*, plur. Is. 66, 4. Ps. 34, 5.

2. *a granary, storehouse*, Hagg. 2, 19.

מַגְזֵרָה f. *an axe*, 2 Sam. 12, 31. R. גָּזַר no. 2.

מַגָּל m. (r. נָגַל) *a sickle*, Jer. 50, 16. Joel 4, 13. Arab. مِنْجَلٌ, Syr. ܡܓܠܐ, id.

מְגִלָּה f. (r. גָּלַל) *a volume, roll*, i. e. *a book*. Jer. 36, 14 sq. Ez. 2, 9. Ps. 40, 8 מְגִלַּת־סֵפֶר *the volume of the book*, κατ' ἐξοχήν of the roll of the law. Syr. ܡܓܠܐ, ܡܓܠܢܐ, Arab. مَجَلَّةٌ id.

מְגִלָּה Chald. i. q. Heb. Ezra 6, 2.

מְגֻמָּה f. (r. גָּמַם) *a gathering, host*, once Hab. 1, 9, of the invading Chaldeans: מְגֻמַּת פְּנֵיהֶם קָדִימָה *the gathering of their faces is forwards*, i. e. all their faces are turned forwards, pressing on. Arab. جَمٌّ, جَمَّةٌ, band, multitude.—Kimchi on Ps. 27, 8 uses this word for *desire, longing*; comp. Arab. جَمَّ appetiit, prope fuit instititque res.

* בִּיגַּן in Kal not used; Piel מִגַּן *to deliver over*, c. acc. Gen. 14, 20; with two acc. of pers. and thing, Prov. 4, 9. Also like נָהַן, שׂוּם, *to make* one any thing, *to make as*, Hos. 11, 8.—It seems to be kindred with Arab. مَكُنَ potuit, valuit; II, in potestatem dedit; כ and ג being interchanged.

מָגֵן pr. part. Hiph. (r. גָּנַן) comm. gend. (f. 1 K. 10, 17. 2 Chr. 9, 16.) c. suff. מָגִנִּי; plur. מָגִנִּים, מָגִנּוֹת 2 Chr. 23, 9, constr. מָגִנֵּי; *a shield*, Judg. 5, 8. 2 Sam. 1, 21. 22, 31. 36. 2 K. 19, 32. al. Arab. مِجَنٌّ, مِجَنَّةٌ, id.—The מָגֵן was of less size and weight than the צִנָּה, see 1 K. 10, 16. 17. 2 Chr. 9, 16. אִישׁ מָגֵן *an armed man*, spoken of a robber. Prov. 6, 11. 24, 34.—Metaph. a) Of God as a protector, Gen. 15, 1. Deut. 33, 29. Ps. 3, 4. 18, 3. 31. 144, 2. Ps. 7, 11 מָגִנִּי עַל־אֱלֹהִים *my shield is upon God*, i. e. God holds as it were my shield, protects me with a shield; comp. 89, 19. b) מָגִנֵּי־אֶרֶץ *shields of the earth* or land, poet. for princes, chiefs, protecting the people by force of arms, Ps. 47, 10. Hos. 4, 18. Once of the crocodile's scales, Job 41, 7 [15].

מְגִנָּה f. (r. גָּנַן) *a covering*, once Lam. 3, 65 מְגִנַּת־לֵב *covering of the heart*, i. e. obduracy, stubbornness, comp. κάλλυμα ἐπὶ τὴν καρδίαν 2 Cor. 3, 15, and Arab. أَكِنَّةٌ على القلوب coverings over the heart, Koran 6. 25. ib. 17. 48. Kimchi also properly compares *fatness of heart*, Is. 6, 10. But Jos. Kimchi, the father, understands failure of mind, fatal disease; comp. Arab. غاشية القلب i. e. a veiling of the heart, failure of mind.

מִגְעֶרֶת f. (r. גָּעַר) *rebuke, curse*, sc. of God, fatal to men, Deut. 28, 20.

מַגֵּפָה f. (r. נָגַף) Tsere impure, constr. מַגֵּפַת Zech. 14, 15; plur. c. suff. מַגֵּפֹתַי Ex. 9, 14.

1. *a plague* sent from God, Ex. 9, 14. Spoken chiefly of pestilential and fatal diseases. Num. 14, 37. 17, 13. 25, 18. 31, 16. 1 Sam. 6, 4. 2 Sam. 24, 21.

2. *slaughter* in battle, 1 Sam. 4, 17. 2 Sam. 17, 9.

מַגְפִּיעָשׁ (perh. for מַגְפִּיצָשׁ moth-killer, r. נָגַף) *Magpiash*, pr. n. m. Neh. 10, 21.

* גָּיַר i. q. נָגַר, הִגִּיר, *to cast before, to deliver over*; once Part. pass. Ez. 21, 17 מְגוּרֵי אֶל־חֶרֶב *cast down before the sword*, delivered over to it. Syr. intrans. ܓܝܪ to fall.

Piel מִגֵּר, *to cast down, to overthrow*, Ps. 89, 45.

Deriv. pr. n. מְגַרְוֹן.

מְגַר Chald. Pa. מַגֵּר id. *to cast down, to overthrow*, Ezra 6, 12.

מְגֵרָה f. (r. גָּרַר no. 2) *a saw*. 1 K. 7, 9. 2 Sam. 12, 31. 1 Chr. 20, 3.

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מִגְרוֹן (precipice, r. מָגַר) *Migron*, pr. n. of a place in the tribe of Benjamin not far from Gibeah, 1 Sam. 14, 2. Is. 10, 28.

מִגְרָעוֹת f. plur. (r. גָּרַע no. 2) *contractions, drawings in* of the wall, *ledges, rests*, 1 K. 6, 6.

מַגְרָפָה f. (r. גָּרַף) *a lump* or *clod* of earth, as taken up and turned by a spade or like instrument, pr. *a spadeful*; Joel 1, 17 *the seeds die beneath their clods*, a description of excessive drought. So Aben Ezra and Kimchi.—Syr. ܡܓܪܦܬܐ, ܡܓܪܦܐ, spade.

מִגְרָשׁ m. (r. גָּרַשׁ) constr. מִגְרַשׁ; plur. constr. מִגְרְשֵׁי, once מִגְרָשׁוֹת Ez. 27, 28.

1. Inf. after the Aram. form, *to plunder, to spoil*, Ez. 36, 5; see the root no. 2.

2. A place whither herds are *driven* to graze, *a pasture*, 1 Chr. 5, 16. Ez. 48, 15; see the root no. 4. Spoken especially of the open country set apart for pasture around the Levitical cities, Num. 35, 2 sq. Josh. 21, 11 sq. 1 Chr. 6, 40 sq. Hence these cities are called עָרֵי מִגְרָשִׁים, 1 Chr. 13, 2.

3. *an open place, area*, around a city or building, Ez. 27, 28. 45, 2. 48, 17.—Plur. once מִגְרָשׁוֹת (as if from a sing. מִגְרָשׁ), but masc. Ez. 27, 28.

מַד m. (r. מָדַד) c. suff. מָדִּי Ps. 109, 18, מִדָּהּ Job 11, 9; Plur. מַדִּים Judg. 3, 16, once מִדִּין Judg. 5, 10, c. suff. מִדָּיִךְ Jer. 13, 25.

1. *a vestment, garment*, so called from its fulness and width, see the root no. 1; Ps. 109, 18. Lev. 6, 3. Also *a carpet* on which the wealthy sit, plur. מִדִּין Judg. 5, 10.

2. *a measure*, Job 11, 9. Jer. 13, 25 מָנָה מִדָּיִךְ *the portion measured out to thee*.

מִדְבַּח Chald. m. emphat. מַדְבְּחָא, *an altar*, Ezra 7, 17. R. דְּבַח.

מִדְבָּר m. with ה loc. מִדְבָּרָה Ex. 4, 27; constr. מִדְבַּר, with ה loc. once מִדְבָּרָה 1 K. 19, 15. R. דָּבַר.

1. *pasture land, open fields*, i. e. an uninhabited tract or region, untilled, and adapted only to pasture, see the root no. 2; like Germ. *Trift* from *treiben*. Syr. ܕܒܪܐ, ܡܕܒܪܐ, id. Joel 2, 22 נָאוֹת מִדְבָּר *the pastures of the fields do flourish*. Ps. 65, 13 נָאוֹת מִדְבָּר *the pastures of the fields drop, distil*, fatness, fertility. So the opp. Jer. 23, 10 נָבְשׁוּ נְאוֹת מִדְבָּר *the pastures of the fields are dry*. Joel 1, 19.—Is. 42, 11 *let them exult* מִדְבָּר וְעָרָיו *the open fields and their cities*, i. e. the open country together with the cities; comp. 1 K. 2, 34.—Often also

2. *a desert*, a sterile and solitary region, Is. 32, 15. 35, 1. 50, 2. Jer. 3, 2. 4, 11. al. Also of a region desolated by violence, Is. 14, 7. 64, 9. מִדְבַּר שְׁמָמָה Joel 2, 3. 4, 19. With the art. הַמִּדְבָּר everywhere *the great Arabian desert* towards and around Sinai, Gen. 14, 6. 16, 7. Ex. 3, 1. 13, 18. Deut. 11, 24. of which the different parts are distinguished by separate pr. names, see סִין, פָּארָן, צִן, שׁוּר, סִינַי. So too מִדְבַּר יְהוּדָה *the desert of Judah*, on the west of the Dead Sea, Judg. 1, 16. Ps. 63, 1; see Bibl. Res. in Palest. II. p. 202 sq.—Metaph. Hos. 2, 5 שַׂמְתִּיהָ כַמִּדְבָּר *I have made her as a desert*, i. e. naked, destitute of every thing. Jer. 2, 31 הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל, *have I been a desert to Israel?* i. e. have I commanded them to worship me for naught, have I been barren towards them? 9, 11. Is. 27, 10.

3. Poet. *instrument of speech, the mouth*, (r. דָּבַר to speak,) Cant. 4, 3 מִדְבָּרֵךְ נָאוָה *thy mouth is comely*, parall. thy lips.—Sept. *λαλία*, Jerome *eloquium*, and so the Rabbins; but the context almost necessarily demands some member, as A. Schultens justly remarks.

* מָדַד, plur. 3 pers. מָדְדוּ, twice contr. מָדוּ Is. 65, 7, מָדוֹתָם Num. 35, 5; inf. מֹד Zech. 2, 6; fut. יָמֹד, תָּמוּד, conv. וַיָּמָד.

1. *to stretch, to extend*, i. q. Arab. مَدَّ; see Hithp. and the nouns מַד, מִדָּה.

2. *to mete, to measure*. Corresponding are Sanscr. *mâd, mâ*, to measure. Zend. *meêtê, matê*, Gr. *μέτρον, μέδιμνος*, Lat. *metior, meta*; Goth. *mitan*. Anglo-Sax. *metan*. Germ. *messen*. Engl. *to mete*; see Pott. Etymol. Forsch. I. p. 194.—Pr. *to measure* a thing by *extending* a measuring line upon it, Ez. 40, 5 sq. 41, 1 sq. Deut. 21, 2. Zech. 2, 6. Then also of hollow measures, as of grain, Ruth 3, 15.—Metaph. Is. 65, 7 *I*

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will measure their deeds into their bosom, i. e. I will bring upon them just retribution.

Niph. pass. of Kal no. 2, Jer. 31, 37. 33, 22. Hos. 2, 1.

Piel מִדַּד, fut. יְמַדֵּד 1. Intrans. and intens. *to be extended, to be long;* Job 7, 4 מִדַּד עָרֶב *long is the night!* So Saad. —Others take מִדַּד as a noun; see the next art.

2. i. q. Kal no. 2, *to mete, to measure*, 2 Sam. 8, 2. Ps. 60, 8 *I will mete out the valley of Succoth*, sc. to my victorious troops, who shall become its inhabitants.

Po. מוֹדֵד i. q. Piel no. 2; Hab. 3, 6 עָמַד וַיְמֹדֵד אֶרֶץ God *stood and measured the earth* with his eyes, surveyed it. So Vulg. Kimchi and others; and this is best in accordance with the Hebrew usage. But Sept. and Chald. *and shook the earth*, from r. מוּד q. v. and this accords best with the parallel clause: 'he beheld and made the nations tremble.' But a root מוּד is elsewhere unknown in Hebrew.

Hithpo. הִתְמֹדֵד *to stretch oneself*, 1 K. 17, 21.

Deriv. מַד, מִדָּה, מַמַּד, pr. n. מִדִּין.

מִדַּד m. (r. נָדַד) *flight;* Job 7, 4 *when I lie down, I say, When shall I arise?* וּמִדַּד עָרֶב *and* when *the flight of the night?* poet. for: When will the night be gone? But see in מָדַד Pi. no. 1.

* מָדָה i. q. מָדַד, *to stretch, to measure*, a root not in use, Arab. مدى to extend, مُدْىٌ a kind of measure.—Hence the nouns מָדוֹ and מָדוֹן II.

מִדָּה f. (r. מָדַד) 1. *extension, length.* אִישׁ מִדָּה *a man of stature* 1 Chr. 11, 23. 20, 6. Plur. אַנְשֵׁי מִדָּה Is. 45, 14, and אַנְשֵׁי מִדּוֹת Num. 13, 32; comp. for the double form of the plur. in compounds, Heb. Gram. § 106. 3. Jer. 22, 14 בֵּית מִדּוֹת *a large house*, of ample extent.

2. i. q. מַד no. 1, *a vestment, garment*, plur. מִדּוֹת Ps. 133, 2.

3. *measure*, Ex. 26, 2. 8. 36, 9. 15. 1 K. 6, 25. Ez. 40, 10. 24. al. חֶבֶל מִדָּה *a measuring line* Zech. 2, 5. קְנֵה מִדָּה *a measuring reed* or rod Ez. 40, 3. 5. Also *a portion*, as measured out, Neh. 3, 11. 19. 20. 21. etc.—Metaph. Ps. 39, 5.

4. From the Chald. *tribute*, Neh. 5, 4.

מִדָּה Chald. m. *tribute*, as if *measured out* to each person, Ezra 4, 20. 6, 8. Also with Dag. forte resolved, מִנְדָּה Ezra 4, 13. 7, 24. Syr. ܡܕܐܬܐ.

מַדְהֵבָה ἅπ. λεγόμ. Is. 14, 4. If this be the correct orthography, it is a denom. from Aram. דְּהַב (q. v.) i. q. זָהָב *gold*, formed in the manner of part. Hiph. fem. pr. *gold-maker*, i. e. *exactress of gold*, a not unapt epithet of Babylon (parall. נֹגֵשׂ); or else *heap* or *treasury of gold*, where מ formative implies place, comp. דֹּמֶן dung, מַדְמֵנָה dung-hill, Lehrg. p. 512. n. 14. With Kimchi, Aben Ezra, and others, I prefer the former.—But most of the ancient versions (Syr. Chald. Sept. ἐπισπουδαστής, Vulg. *tributum*) give the sense of the Heb. מַרְהֵבָה, *oppression*, which is also read in the edit. Thessalon. 1600, and ought perhaps to be restored in the text; comp. Is. 3, 5, where the similar verbs רָהַב and נָגַשׂ correspond to each other in parallel members.

מֶדֶו m. (r. מָדָה) plur. c. suff. מַדְוֵיהֶם, *a vestment, garment*, 2 Sam. 10, 4. 1 Chr. 19, 4.

מַדְוֶה m. (r. דָּוָה) *disease, sickness*, Deut. 7, 15. 28, 60.

מַדּוּחִים m. plur. *seductions*, Lam. 2, 14. R. נָדַח see Hiph. no. 3.

I. מָדוֹן m. (r. דִּין) plur. מִדְוָנִים.

1. *contention, quarrel, strife*, Prov. 15, 18. 16, 28. 17, 14. al. Plur. Prov. 23, 29. 26, 21. 27, 15. al. So of an object of strife, Ps. 80, 7.

2. *Madon*, pr. n. of a royal city of the Canaanites, Josh. 11, 1. 12, 19.

II. מָדוֹן m. (r. מָדָה) *extension, tallness;* 2 Sam. 21, 20 Keri אִישׁ מָדוֹן *a tall man*, i. q. אִישׁ מִדָּה 1 Chr. 20, 6. The Cheth. is to be read מִדִּין *measures*, from sing. מַד.

מַדּוּעַ (contr. from מַה־יָּדוּעַ *what is known, taught?* i. q. for what reason? Gr. τί μαθών;) Adv. of interrog. *why? wherefore?* Josh. 17, 14. 2 Sam. 19, 42. 1 K. 1, 6. Job 3, 12. 18, 3. Jer. 8, 5. al. In an indirect interrog. Ex. 3, 3.—In Job 21, 4, אִם מַדּוּעַ are not to be closely joined; for אִם corresponds to הֲ interrog. in the prior clause, and causes the

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whole verse to contain a double interrogation: *do I then complain of man?* וְאִם מַדּוּעַ לֹא תִקְצַר רוּחִי *wherefore then should I not be impatient?* See אִם B. 1.

מְדוֹר Chald. (r. דּוּר) *habitation*, Dan. 4, 22. 29. 5, 21.

מְדוּרָה f. (r. דּוּר) a round *pile* of fuel, i. q. דּוּר no. 3. Ez. 24, 9. Is. 30, 33.

מְדוּשָׁה see מְדֻשָּׁה.

מִדְחֶה m. *overthrow, ruin*, Prov. 26, 28. R. דָּחָה.

מַדְחַפּוֹת f. plur. (r. דָּחַף) pr. 'thrustings, impulses,' sc. to a fall; hence, *overthrow, ruin;* Ps. 140, 12 לְמַדְחַפּוֹת *to* his *overthrow.* Vulg. *in interitum.*

מָדַי f. (Is. 21, 2) *Media*, a celebrated country of Asia, lying on the south and west of the Caspian sea, Esth. 1, 3. 2 K. 17, 6. 18, 11. Jer. 25, 25. 51, 11. 28. Meton. *the Medes*, Gen. 10, 2. Is. 13, 17. 21, 2. Dan. 9, 1. Syr. ܡܕܝ. Gentile noun מָדִי *a Mede*, Dan. 11, 1.—The etymology is perhaps from Pehlv. *miavad* mid, comp. Sanscr. *madhya* medium; implying that Media is in the middle of Asia, or rather of the world; comp. Polyb. V. 44 ἡ γὰρ Μηδία κεῖται μὲν περὶ μέσην τὴν Ἀσίαν.

מָדַי Chald. *Media*, Ezra 6, 2. Dan. 5, 28. 6, 13. Gentile n. emphat. מָדָאָה *a Mede* Dan. 6, 1 Keri; but in Cheth. מָדְיָא.

מַדַּי (contr. for מַה־דַּי) pr. *what is enough*, 2 Chr. 30, 3. See מָה, note.

מִדֵּי see דַּי no. 2. b.

מִדְיָן m. (r. דִּין Niph.) 1. *strife, contention*, only plur. מִדְיָנִים Prov. 18, 18. 19, 13. Elsewhere in Keri, where Cheth. מִדְוָנִים, see מָדוֹן; also Prov. 6, 14 Keri.

2. *Midian*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him Gen. 25, 2. They would seem to have occupied portions of the tract of country extending from the eastern shore of the Elanitic gulf (where Arabian geographers still place a town مدين) to the region of Moab on the one hand, and to the vicinity of Mount Sinai on the other, Ex. 2, 15. 3, 1. 18, 1. Num. c. 31. Judg. c. 6–8. Sometimes the Midianites appear to be reckoned among the Ishmaelites, Gen. 37, 25 comp. 36. Judg. 7, 12 comp. 8, 22. 24; elsewhere they are distinguished from them, Gen. 25, 2. 4. 12–18. This arose prob. from their being nomadic in their habits; so that bands of them often moved from place to place.—Hence בִּכְרֵי מִדְיָן *the dromedaries of the Midianites* Is. 60, 6. יוֹם מִדְיָן *the day of Midian* Is. 9, 3, i. e. the victory gained over Midian, see Judg. c. 7. 8.—Gentile n. מִדְיָנִי *Midianite* Num. 10, 29, plur. ־ִים Gen. 37, 28; once contr. מְדָנִים Gen. 27, 36; f. ־ִית Num. 25, 15.

מִדִּין (measures) *Middin*, pr. n. of a town in the desert of Judah, Josh. 15, 61. R. מָדַד.

מְדִינָה f. (r. דִּין) a word of the later Hebrew, see the Chaldee; pr. *judgment, jurisdiction;* hence

1. *a province, district*, under the jurisdiction of a prefect or viceroy, as the Persian provinces and satrapies, Esth. 1, 1. 22. 3, 12. 14. al. e. g. Elymais Dan. 8, 2. שָׂרֵי הַמְּדִינוֹת *the viceroys, rulers of the provinces*, Esth. 1, 3. 8, 9. 9, 3. בְּנֵי הַמְּדִינָה *the sons of the provinces*, i. e. Israelitish exiles dwelling in the Persian provinces, Ezra 2, 1. Neh. 7, 6.—Syr. ܡܕܝܢܬܐ id. Arab. مَدِينَةٌ city.

2. In a wider sense, *land, region, country*, Dan. 11, 24. Lam. 1, 1. Ez. 19, 8. Ecc. 2, 8 (comp. Ezra 4, 13). 5, 7.

מְדִינָה Chald. f. (r. דִּין) *a province, district*, Dan. 3, 2. 3. So of *the province of Babylon*, מ׳ בָּבֶל, not the empire. Ezra 4, 15. 7, 16. Dan. 2, 48. 49. 3, 1. 12. 30; so of Media, Ezra 6, 2; of Judea, Ezra 5, 8.

מְדֹכָה f. (r. דּוּךְ) *a mortar*, Num. 11, 8. Chald. מְדוּכָא id.

מַדְמֵן (dunghill, r. דָּמַן) *Madmen*, pr. n. of a town in the borders of Moab, Jer. 48, 2.

מַדְמֵנָה f. (r. דָּמַן) 1. i. q. דֹּמֶן, *a dunghill*, Is. 25, 10.

2. *Madmenah*, pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Is. 10, 31.

מַדְמַנָּה (dunghill, r. דָּמַן) *Madmannah*, pr. n. of a town in the south of Judah, Josh. 15, 31.

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מָדֹן m. (r. דִּין) 1. *contention, strife*, only in plur. מְדָנִים Prov. 6, 14. 19. 10, 12.

2. *Medan*, pr. n. of a son of Abraham and Keturah, the brother of Midian, Gen. 25, 2.

מְדָנִים *Midianites*, see in מִדְיָן no. 2 fin.

מַדָּע m. also מַדָּעַת 2 Chr. 1, 10, a word of the later Hebrew. R. יָדַע, the ד being represented by Daghesh forte, as in verbs פֵּ״נ.

1. *knowledge, intelligence*, 2 Chr. 1, 10. 11. 12. Dan. 1, 4. 17.

2. *consciousness, thought*; Ecc. 10, 20 *curse not the king even in thy thought*. Sept. *συνείδησις*. — Chald. מַנְדַּע, Syr. ܡܰܕܥܳܐ. id.

מֹדַע, see יוֹדַע.

מַדְקְרוֹת f. plur. constr. (r. דָּקַר) *piercings, thrusts* sc. of a sword, Prov. 12, 18.

מְדַר Chald. i. q. מָדוֹר, *dwelling*, Dan. 2, 11. R. דּוּר.

מַדְרֵגָה f. (r. דָּרַג) *a steep mountain, precipice*, which can be ascended only by *steps* or *stairs*, Cant. 2. 14. Ez. 38, 20. Comp. *κλίμαξ*, e. g. *κλίμαξ Τυρίων*.

מִדְרָךְ m. (r. דָּרַךְ) *a treading*, i. e. *space trodden upon*, a foot-breadth, Deut. 2, 5. Comp. Deut. 11, 24. Josh. 1, 3.

מִדְרָשׁ m. (r. דָּרַשׁ no. 5) *a commentary*, as often in Rabbinic. Arab. مِدْرَس a commentary, book. 2 Chr. 24, 27 מִדְרַשׁ סֵפֶר הַמְּלָכִים *a commentary on the book of the Kings*, i. e. an historical commentary containing a supplement. 13, 22. Comp. Cæsar's *Commentaries*.

מִדְשָׁה or מַדְשָׁה f. (r. דּוּשׁ) pr. 'a treading out;' concr. *trodden out, threshed*, metaph. of a people trodden down and oppressed, Is. 21, 10.

מְדָתָא with art. הַמְּדָתָא, *Medatha, Hammedatha*, Pers. pr. n. of the father of Haman, Esth. 3, 1. 8, 5.

* מָה, מֶה־, מַה־, מַה־, מָ, מַ־, מָ, for the difference of which forms see note at the end of the article.

A) As a Pronoun. 1. Pron. interrog. used of things, as מִי of persons, *what?* Gr. *τί*; Syr. ܡܢܳ, Arab. ما. In a direct interrog. Gen. 4, 10 מָה עָשִׂיתָ *what hast thou done?* Is. 38, 15 מָה אֲדַבֵּר *what shall I say?* Esth. 5, 6. 1 Sam. 4, 16. 2 K. 4, 13. al. sæpiss. In an indirect interrog. after verbs of asking, answering, speaking, seeing, and the like; 1 K. 14, 3 *he shall tell thee* מַה־יִּהְיֶה לַנָּעַר *what shall be to the child*. Ex. 2, 4. Neh. 2, 12. Job 34, 33. Num. 13. 18. al.—Put also in the gen. after a subst. Jer. 8, 9 חָכְמַת־מָה לָהֶם *the wisdom of what* thing is *in them?* or vice versa before a subst. which is to be taken as a gen. as Ps. 30, 10 מַה־בֶּצַע *what of gain?* Is. 40, 18 מַה־דְּמוּת *what of likeness?* where in Engl. we say *what gain? what likeness?* So with plur. Zech. 1, 9. Ellipt. Judg. 18, 8 מָה אַתֶּם *what* word bring *ye?*—Further:

a) Where מָה refers to substantives, it often expresses inquiry after *quality*, like Lat. *qualis*. Engl. *what, what kind of?* 1 Sam. 28, 14 מַה־תָּאֳרוֹ *what form* is *he of?* 2 K. 1, 7 מָה מִשְׁפַּט הָאִישׁ *what manner of man?* Num. 13, 18. 16, 11. So by way of depreciation, Ps. 8, 5 מָה־אֱנוֹשׁ *what is man?* 144, 3. Job 6, 11. 7, 17. 1 K. 9, 13 מָה חָעָרִים הָאֵלֶּה *what are these cities?* Hence also in reproaches, Gen. 44, 15. Judg. 8, 1. Is. 36, 4. Josh. 22, 16.

b) מַה־לְּךָ *what is to thee?* i. e. *what wilt thou?* Judg. 1, 14. So with כִּי, *what is to thee that* thou doest so and so? i. e. what aileth thee that, etc. Gr. *τί παθὼν τοῦτο ποιεῖς;* Is. 22, 1; with בִּי impl. Is. 3, 15. Comp. Arab. ما لك, ما لكم, Kor. Sur. 57. 8, 10.

c) מַה־לִּי וְלָךְ *what is to me and thee? what hast thou* to do *with me?* Judg. 11, 12. 2 Sam. 16, 10. 19, 23. 2 K. 9, 18 מַה־לְּךָ וּלְשָׁלוֹם *what hast thou to do with peace?* Without the copula, Jer. 2, 18 מַה־לְּךָ לְדֶרֶךְ מִצְרַיִם. Hos. 14, 9. So with אֶת. Jer. 23, 28 מַה־לַּתֶּבֶן אֶת־הַבָּר *what is to the chaff with the grain?* what likeness is there between them?—Comp. Syr. ܡܘ ܠܟ ܡܘ Barhebr. p. 170. l. 8. Arab. ما لي وما لك, Gr. *τί μάχαισι κἀμοί* Anacr. 17. 4. Comp. Matt. 8, 29. Mark 5, 7. John 2, 4.

2. Pron. indefinite, *whatever, something, any thing*; more fully מָה וּמָה for מָה q. v. Arab. ما id. Prov. 9, 13 בַּל־יָדְעָה מָה *he careth for nothing*. 2 Sam. 18,

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22 וְיִחְיֶה מָה אֲרוּצָה *whatever there is, let me run.* Job 13, 13 וְיַעֲבֹר עָלַי מָה *and let come upon me whatever will.* v. 14. Once put after the noun, as דָּבָר מָה *whatsoever thing* Num. 23, 3.—Also מַה־שֶּׁ *that which* (Syr. ܕ) Ecc. 1, 9. 3, 15. 22. 6, 10. 7. 24. 8, 7. 10, 14. Or with the relat. impl. like Engl. *what;* Judg. 9, 48 מָה רְאִיתֶם עָשִׂיתִי *what ye saw* that *I did.* Sept. ὃ εἴδετέ με ποιοῦντα. Arab. ما id quod.

B) Adv. of interrog. 1. *why? wherefore?* for the fuller לָמָּה, as Gr. τί, Lat. *quid?* Arab. ما. Ex. 14, 15 מַה־תִּצְעַק אֵלָי *why criest thou to me?* Ps. 42, 12. Job 7, 21. 2 K. 6, 33.

2. *how, how much,* in exclamations of admiration, as often Arab. ما. Gen. 28, 17 מַה־נּוֹרָא הַמָּקוֹם הַזֶּה *how dreadful is this place!* Ps. 8, 2 *how glorious is thy name!* Num. 24, 5 מַה־טֹּבוּ אׇהָלֶיךָ *how beautiful are thy tents!* Cant. 7, 2. Ps. 119, 97 מָה אָהַבְתִּי תוֹרָתֶךָ *how love I thy law!* Ironically, Job 26, 2 מָה עָזַרְתָּ לְלֹא־כֹחַ *how hast thou helped the weak!* v. 3.

3. *how? in what way?* Gen. 44, 16 מַה־נְּצַטְדָּק *how shall we justify ourselves?*

4. *when?* Ps. 39, 5 *let me know* מָה־חָדֵל אָנִי *when I shall cease to be.*

C) Sometimes מָה of depreciation and reproach (see in A. 1. a) approaches very nearly to a *negative* power; comp. Lehrg. p. 834, and Lat. *quid multa?* for *ne multa.* So Job 16, 6 *if I speak, my grief is not assuaged; and if I forbear,* מַה־מִּנִּי יֵהָלֵךְ *what goeth from me?* i. e. even so *nothing* of my pain departs; Vulg. NON *recedit a me.* Prov. 20, 24 וְאָדָם מַה־יָּבִין דַּרְכּוֹ *and man, how shall he know his own way?* i. e. he knows it not; Chald. לָא. Job 31, 1 *I have made a covenant with my eyes,* מָה אֶתְבּוֹנֵן עַל־ *why should I look upon a maid?* Sept. οὐ, Vulg. *ne,* Syr. ܠܐ. Cant. 8, 4 מַה־תְּעִירוּ וּמַה־תְּעוֹרְרוּ אֶת־הָאַהֲבָה *why awake ye* .... *my love?* i. e. awake him not; comp. 2, 7. 3, 5. where אִם stands in the same construction. Prov. 31, 2. 3.—Comp. below in בַּמֶּה Is. 2, 22, כַּמֶּה Job 21, 17, and לָמָּה lett. b. In Arabic, ما has by degrees actually adopted this negative power, the origin of which we here clearly see in the Heb.

D) With various prepositions, viz.

1. בַּמָּה, בַּמֶּה, pr. *in what? wherein?* Ex. 22, 26; *in what thing? whereby?* Gen. 15, 8; *with what?* 1 Sam. 6. 2; *by what? whereby?* Judg. 16, 5 latter part. —Then according to the various uses of בְּ, viz. *at what price?* see בְּ B. 3. Is. 2, 22 בַּמֶּה נֶחְשָׁב הוּא *at what price shall he be estimated?* i. e. at an empty price, he is nothing. So too *on what account? wherefore?* 2 Chr. 7, 21; see בְּ B. 5.

2. כַּמָּה, כַּמֶּה, (for the art. after כְּ see חִ 2. c.) Arab. كَمْ, كَمَا, pr. *as what?* i. e. with what shall it be compared? Spoken: a) Of space, *how great,* Zech. 2, 6 כַּמָּה רׇחְבָּהּ *how great is the breadth of it?* Also *how long?* Ps. 35, 17. Job 7, 19. b) Of number, *how many?* Gen. 47, 8. 2 Sam. 19, 35. 1 K. 22, 16 עַד־כַּמָּה פְעָמִים *how many times?* how often? So in an exclamation, Zech. 7, 3 זֶה כַּמֶּה שָׁנִים *this how many years!* Also *how often?* Ps. 78, 40. Job 21, 17, where *how oft* is the question of one in doubt, for *seldom.*

3. לָמָּה Milél (for לַמָּה) also לָמָּה Milra, this latter form except in a few examples (2 Sam. 2, 22. 14. 31. Ps. 49, 6. Jer. 15, 18) being used before the letters א, ח, ע, and the name יְהוָה (see Noldii Concord. Part. p. 904), thrice לָמָּה 1 Sam. 1, 8.

a) *wherefore? why? for what cause?* Gen. 4, 6. 12, 18. 44, 7. Ex. 5, 4. Ps. 49, 6. al. Emphat. לָמָּה־זֶּה, see in זֶה no. 3. c. Gen. 18, 13. 25, 22 לָמָּה־זֶּה אָנֹכִי *why then am I?* why do I exist? the language of an impatient woman. Jer. 6, 20. Prov. 17, 16. So in an indirect interrog. after a verb of knowing. 1 Sam. 6, 3. Dan. 10, 20.—Sometimes it expresses dehortation, warning, prohibition; as Prov. 5, 20 *why wilt thou, my son, be ravished with a strange woman?* i. e. be not thus ravished. Ps. 44, 24. 1 Sam. 19, 17 *let me go, why should I kill thee?* i. e. else I must kill thee. 2 Chr. 25, 16. Gen. 27, 45.—Hence

b) In later writers, where it is chiefly used by way of dehortation or prohibition, it often passes over into a *prohibitive* or negative power of itself. *lest, lest perhaps;* like Syr. ܠܡܐ, ܠܡܢ, Chald. לְמָה יִקְצֹף עֲלֵיכוֹן *lest perhaps* Ecc. 5, 5 לְמָה, לְמָא, דִּי לְמָא;

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עַל קוֹלֶךָ *wherefore should God be angry at thy voice?* for, *lest* God be angry; Sept. well, ἵνα μή, Vulg. *ne forte*, Syr. ܕܠܡܐ. Ecc. 7, 16. 17. Neh. 6, 3. To the Syriac form ܕܠܡܐ corresponds exactly לַבְלָתִי Cant. 1, 7, Sept. *μή ποτε*, Vulg. *ne;* as also אֲשֶׁר לָמָּה, which is put after a verb of fearing, like פֶּן, as Dan. 1, 10 *I fear my lord the king* אֲשֶׁר לָמָּה יִרְאֶה וגו׳ *lest he should see*, etc. Theod. *μή ποτε.*

4. לָמָּה *on account of what*, on this account that, i. e. *because;* from לְ *propter* (see לְ A. 10) and מָה *what?* So once, 1 Chr. 15, 13 contr. לְמַבָּרְאשֹׁנָה for לְמָה־בָּרִאשֹׁנָה *because that from the beginning*, etc. Comp. לָמַּדַּי enough, 2 Chr. 30, 3.

5. עַד־מָה, Gr. ἐς τί Il. 5. 465, *till when? how long?* Ps. 74, 9. 79, 5. 89, 47. But Num. 24, 22 *how long* till *Asshur shall carry thee away captive?* i. e. he will carry thee away shortly.

6. עַל־מָה pr. *upon what?* Is. 1, 5. Job 38, 6; then, *wherefore, why?* Num. 22, 32. Jer. 9, 11. Job 13, 14. In an indirect interrog. Job 10, 2. Esth. 4, 5.

Note. On the use of the forms of this particle, the following may be noted: a) The primitive form מָה is found *every where* in pause, and also before א and ר, Makkeph being inserted or omitted, as מָה־אַתֶּם Zech. 1, 9, מָה רְאִיתֶם Judg. 9, 48. More rarely before ה Josh. 4, 6. 21. Num. 13, 19. 20. Deut. 6, 20; ה Josh. 22, 16. Judg. 8, 1; ה Gen. 21, 29; ח 1 K. 9, 13; also ע 2 K. 8, 13; ע Gen. 31, 32. b) The form מַה־ is particularly frequent before letters not guttural, with Dag. forte conjunctive, as מַה־לָּךְ Judg. 1 14, מַה־שְּׁבוֹ Ex. 3, 13, מַה־יִּוָּחֵת 1 K. 14, 3. al. sæpiss. Also before the harder gutturals, e. g. ה with Dag. forte impl. as מַה־הוּא Num. 16, 11, מַה־הִיא Num. 13, 18. Ps. 39, 5. But before ה it can also take Kamets; see above in a. c) Sometimes מַה־ with Dag. unites with the foll. word into one, as מַבָּלְעָם for מַה־בִּלְעָם Is. 3, 15, מַנָּה Ex. 4, 2, מַהֲלֵאָה Mal. 1, 13, מַהוּעַ q. v. So with a foll. guttural, מָחֹם for חֵם מִיָּח Ez. 8, 6; also the pr. names מַכְנַדְבַּי, מַכְנַדְבַי. d) The form מָה is put before the letters ה, כ, ח with Kamets, according to the known canon, Heb. Gram. § 27. n. 2. *b.* Lehrg. § 47. 1. מָה־חָדַל מָה עָשִׂיתָ Ps. 39, 5. 89, 48; also מָה עָוִנִי 1 Sam. 20, 1. Very frequently also it stands before letters not guttural, chiefly at the beginning of sentences, מָה מְשֻׁפָּם חָאִישׁ 2 K. 1, 7. Ps. 4, 3. 10, 13. Is. 1, 5. Jer. 11. 15. Still more frequently it is found after prefixes, as לָמָּה 1 Sam. 1, 8, בַּמָּה 1 K. 22, 16. 2 Chr. 18, 15. Zech. 7, 3, also בַּמֶּה Ex. 22, 26. 33, 16. Judg. 16, 5. 1 Sam. 6, 2. 29, 4. Mal. 1, 7. al. Followed by Dag. f. בַּמֶּה־זֶּה Judg. 16, 5.

מָה Chald. once אָמָּה q. v. 1. Interrog. *what?* Dan. 4, 32.

2. Indef. *what, whatever*, Dan. 2, 22. Ezra 6, 9. מָה דִי *whatever* it is *which*, Dan. 2, 28. 29.

3. With pref. a) מָה *how! how exceedingly!* Dan. 3, 33. b) לָמָּה *wherefore?* in dehortations, and hence i. q. *lest*, Ezra 4, 22. דִּי לָמָּה id. 7, 23. Comp. Heb. לָמָּה in מָה D. 3. b.

* מָהַהּ or מָהַמָּהּ in Kal not used, prob. *to deny, to refuse.* Comp. in Arabic the particles مَهْ, مَهٍ, Syr. ܡܲܗ, *beware, desist;* whence ܡܗܐ to forbid, to hinder; II, to abstain, to desist; comp. نَهْنَهَ and with the final He softened نَهَى, abegit, prohibuit, interdixit; see on negative verbs under נוּא. Hence

Hithp. הִתְמַהְמַהּ pr. to refuse, to be reluctant; hence *to delay, to linger*, Gen. 19, 16. 43. 10. Ex. 12. 39. Judg. 3, 26. 19, 8. 2 Sam. 15, 28. Is. 29, 9. Hab. 2, 3.

מְהוּמָה f. (r. הוּם) 1. *confusion, consternation.* Is. 22. 5. Deut. 7, 23. 28, 20. 1 Sam. 5, 9. 11 מְהוּמַת־מָוֶת *a deadly consternation.*

2. *tumult.* Ez. 22. 5 רַבַּת מְהוּמָה *full of tumult.* Trop. of the unquiet and troubled life of the rich, Prov. 15, 16. Plur. מְהוּמוֹת *tumults* Am. 3, 9. 2 Chr. 15, 5.

מְהוּמָן (i. q. Syr. ܡܗܝܡܢ faithful then eunuch, r. אָמַן) *Mehuman*, pr. of a eunuch in the court of Xerxes, Esth. 1, 10.

מְהֵיטַבְאֵל (whom God does good to, Chald. for מֵיטִיב אֵל) *Mehetabeel.* pr. n. a) m. Neh. 6, 10. b) f. Gen. 36, 39.

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מָהִיר m. (r. מָהַר I. 2) *quick*, hence *prompt, apt, skilled* in business, etc. Prov. 22, 29. Is. 16, 5. Ps. 45, 2. Ezra 7, 6. Syr. ܡܗܝܪܐ id.

* מָהַל ἄπαξ λεγόμ. i. q. Chald. מְחַל, Heb. מוּל (comp. under lett. ח), *to cut off, to prune*; trop. *to adulterate, to spoil* wine by mixing water with it, Is. 1. 22. The Arabs have the like trope with verbs of cutting, breaking, wounding, killing, which they use for diluted wine, etc. See Thesaur. p. 772. So too Martial forbids '*jugulare* Falernum,' Ep. 1. 28. [In Engl. also one might speak of *cutting down* the wine, diluting it.—R.

מַהֲלָךְ m. (r. הָלַךְ) 1. *way, journey*, Neh. 2, 6. Jon. 3, 3. 4.

2. *a walk*, place for walking, Ez. 42, 4.—But מַהֲלְכִים Zech. 3, 7 is part. Hiph. of r. הָלַךְ, *way-fellows*, companions.

מַהַלָּל m. (r. הָלַל Pi.) *praise, applause*. Prov. 22. 21 as *the crucible to silver*.... so let *a man* be *to the mouth of his praise*, i. e. let him try closely the mouth which praises him.—Hence

מַהֲלַלְאֵל (praise of God) *Mahalaleel*, pr. n. a) A patriarch descended from Seth, Gen. 5, 12. b) Neh. 11, 4.

מַהֲלֻמוֹת f. plur. *strokes, blows*, Prov. 18, 6. 19, 29. R. הָלַם.

מַהֲמוֹרוֹת f. plur. (r. הָמַר) ἅπ. λεγόμ. Ps. 140, 11, *streams, whirlpools, abysses of waters*. Comp. غمراتٌ many waters, whirlpools. The Rabbins, Symm. and Jerome understand *pits of water*.

מַהְפֵּכָה f. (r. הָפַךְ) *overthrow, destruction*, Deut. 29, 22. Jer. 49, 18. Is. 1, 7. In the manner of verbals, constr. with the case of its verb. e. g. acc. Is. 13, 19 כִּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם *like God's overthrowing Sodom*. Jer. 50, 40. Am. 4, 11.

מַהְפֶּכֶת f. (r. חָפַךְ) pr. *torsion, distortion*; hence *a wrench, stocks*, Lat. *nervus*, a wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent; Jer. 20, 2. 3. 29, 26. 2 Chr. 16, 10 בֵּית הַמַּהְפֶּכֶת *the house of the stocks*, the prison. Comp. סַד. Scheid in Diss. Lugd. p. 986. Bochart Hieroz. I. p. 694.

* I. מָהַר 1. *to hasten* intrans. in Kal once, Ps. 16, 4 אַחֵר מָהֲרוּ *they hasten after other* gods.—The primary idea of *haste* lies in the syllable הר; comp. High Germ. *hurjan* to hasten, whence Germ. *hurtig*, Engl. *to hurry*.

2. *to be quick, prompt, apt, skilled*, in any art or business. Arab. مهر solers, ingeniosus fuit; see Pi. no. 3 and מָהִיר.

Piel מִהַר fut. יְמַהֵר 1. *to hasten, to make haste*. 1 Sam. 9, 12. Is. 49, 17. Jer. 48, 16. With אֶל of place whither Prov. 7, 23; with ־ָה loc. Gen. 18, 6; impl. Nah. 2, 6. Inf. absol. in the symbolic name, Is. 8, 1. 3 מַהֵר שָׁלָל חָשׁ בַּז *Maher-shalal-hash-baz*, i. e. *hasting to the spoil he speeds to the prey*; the subject is the king of Assyria; comp. in לְ no. 3. g.—Often coupled with another verb, *to do* any thing *quickly*, where in the occidental languages we use an adverb, *hastily, quickly*, etc. a) With a finite verb and copula; Gen. 45, 9 מַהֲרוּ וַעֲלוּ *haste ye and go up*, i. e. go up quickly. v. 13. 24, 18. 20. 46. 1 Sam. 4, 14. 23, 27. b) With a fin. verb without copula, Judg. 9, 48. Esth. 6, 10. c) With inf. and לְ, Gen. 18, 7 וַיְמַהֵר לַעֲשׂוֹת אֹתוֹ *and he hasted to dress it*. 41, 32. Ex. 10, 16. 12, 33. Prov. 6, 18. d) With inf. simpl. Gen. 27, 20 מַה־זֶּה מָהַרְתָּ לִמְצֹא *how* is it *that thou hast found it so quickly?* Ex. 2. 18. Ps. 106. 13.—Inf. מַהֵר as adv. *hastily, quickly*. Ex. 32. 8. Deut. 4, 26. Judg. 2. 17. 23. Zeph. 1, 14. al.

2. Causat. *to hasten, to let make haste*, of persons Esth. 5. 5. 1 K. 22, 9; of things Gen. 18, 6. So of God, Is. 5. 19.

3. *to be quick, prompt, apt*, Is. 32, 4.

Niph. נִמְהַר pr. *to be hurried, precipitate*; Job 5, 13 עֲצַת נִפְתָּלִים נִמְהָרָה *the counsel of the cunning is headlong*, i. e. hastily executed and therefore fruitless.—Part. נִמְהָר *hurried, hasty*, i. e. a) *rash, headlong*, Is. 32, 4. b) *impetuous*, rushing on in haste, Hab. 1, 6. c) With לֵב, *timid*, pr. hasting to flee, Is. 35. 4.

Deriv. מָהִיר, מַהֲרָה, pr. n. מַהֲרַי.

* II. מָהַר *to buy*, espec. a wife for a price (מֹהַר) paid to her parents, Ex. 22, 15.—Kindred are מוּר q. v. and with ה hardened, מָהַר, מָבַר. Hence

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מֹהַר m. *price*, paid for a bride to her parents, Gen. 34, 12. Ex. 22, 16. 1 Sam. 18, 25.—Different from the Arab. مُهْر gift, dowry, promised by a bridegroom to his future wife; also from Lat. *dos*, Engl. *dowry*, given by a father to his daughter on her marriage.

מְהֵרָה f. (r. מָהַר I) *haste, speed;* hence בִּמְהֵרָה Ecc. 4, 12, עַד־מְהֵרָה Ps. 147, 15, and מְהֵרָה adv. *quickly, speedily*, Num. 17, 11. Deut. 11, 17. Josh. 8, 19. al.

מַהֲרַי (impetuous, see מָהַר I. Niph.) *Maharai*, pr. n. of one of David's captains, 2 Sam. 23, 28. 1 Chr. 11, 30. 27, 13.

מַהֵר שָׁלָל חָשׁ בַּז, the symbolical name of one of Isaiah's sons, Is. 8, 1. 3; see in מָהַר I. Pi. no. 1.

מַהֲתַלּוֹת f. plur. (r. הָתַל) *delusions*, Is. 30, 10.

* **I. מוֹ** pr. i. q. מָה *what*, Arab. ما, often annexed pleonastically to the prepositions בְּ, כְּ, לְ, so as to form the separate words בְּמוֹ, כְּמוֹ, לְמוֹ; as in Arab. بِمَا for بِ, كَمَا for كَ, see De Sacy Gramm. Arabe, edit. 2. Tom. I. § 1037, 1047, 1048. II. § 117. These separate forms belong almost exclusively to poetry; except that before suffixes כָּמוֹ and כְּמוֹ are almost always used for כְּ. —Hence בְּמוֹ poet. i. q. בְּ a) *in*, Ps. 11, 2. Is. 25, 10 Keri. 43, 2. 44, 16. 19. b) *into*, Job 37. 8. c) *by, with*, i. q. בְּ of instrument, Job 16, 4. 5.—For כְּמוֹ and לְמוֹ see in their order.

II. מוֹ for מוֹא (r. מוֹא) *water;* once Job 9, 30 Cheth. בְּמוֹ שֶׁלֶג *with snow-water;* Keri בְּמֵי שֶׁלֶג.—Found also in the pr. n. מוֹאָב *aqua* (i. e. *semen*) *patris*, for which figure see in מַיִם, מַיִם lett. c. Corresponding is Chald. מוֹי like the form גּוֹי; and Phenic. *mu, my*, fem. מות *muth*, found in pr. names, as *Mysocarus* מו שקר aqua mendax, *Mutigenna* מותי גנה aqua horti, etc. See Monumm. Phœn. pp. 418, 425. Thesaur. p. 774.

* **מוֹא** obsol. root, prob. *to be fluid, to flow;* whence מוֹ for מוֹא *water*, and מַי for מַיְא (as גַּי for גַּיְא) plur. מַיִם *water*.—From the r. מוֹא Arab. مَأَ comes Arab. مَاءٌ, مَاءَةٌ, water; and in the verb is found مَاهَ to have water, sc. a well; II, to pour out water. These roots are softened forms from the harder מוע, מיע, ماع mid. Ye, to flow, to be liquid; also מוּג, מָאַךְ, מָכַךְ, מָקַק, all which contain the idea of being fluid, flowing. Kindred are also Arab. مَهَا aqua perfudit, and מָעָה q. v. Compare in the Indo-European languages, Sanscr. *mih* to pour out, to void, Gr. ὀμιχεῖν, Lat. *mingere, mejere*, and others; see Pott. Etymol. Forsch. I. p. 283.

מוֹאָב (semen patris, see in מוֹ II) *Moab*, pr. n. a) The founder of the Moabitic people, born of incest, Gen. 19. 37. See vv. 30–38. Also b) *The Moabites*, descended from Moab, masc. Num. 22, 3. 2 K. 1, 1. Jer. 48, 11. 13; fem. Judg. 3. 30. 2 Sam. 8, 2. Put also for their country, fem. Jer. 48, 4. The proper territory of the Moabites, more fully שְׂדֵה מוֹאָב *the field of Moab* Ruth 1, 1. 2. 6. 2, 6. 4, 3, lay on the east of the Dead Sea and Jordan, strictly on the south of the torrent Arnon. Num. 21, 13. 26. Judg. 11, 18; but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho, called usually עַרְבוֹת מוֹאָב *the plains* (desert) *of Moab*, Num. 22, 1. 26, 3. 31, 12. 33, 49. 50. 35, 1. Deut. 34, 1; or elsewhere simply אֶרֶץ מוֹאָב Deut. 1, 5. 28, 69. 32, 49. 34, 5; which latter region was afterwards assigned to the Reubenites, but during the captivity was again occupied by the Moabites, see Is. c. 15. 16. Jer. c. 48. This region is now called the district of *Kerak*, from the city of that name; see קִיר מוֹאָב. Bibl. Res. in Palest. II. p. 569.—Gentile n. מוֹאָבִי *Moabite* Deut. 23, 4. Neh. 13, 1. Fem. מוֹאָבִית *Moabitess* 2 Chr. 24, 26; מוֹאֲבִיָּה id. Ruth 1, 22. 2, 2. 6. 4, 5. 10; plur. מוֹאֲבִיּוֹת Ruth 1, 4. 1 K. 11, 1.

מוֹאל i. q. מוֹל, מוּל, q. v. *over against*, Neh. 12, 38 Cheth.

מוֹבָא m. for מָבוֹא (r. בּוֹא) *in-coming, entrance*, Ez. 43, 11. 2 Sam. 3, 25 Keri; a word formed contrary to grammatical

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rule in order to correspond to the accompanying word מוֹצָא; comp. Lehrg. p. 374. n. See also in מָשַׁק.

* מוּג 1. *to melt, to flow down*, see Pil. and Hithp. It corresponds to Arab. ماع mid. Ye.—Trop. *to melt, to be dissolved*, with fear and terror, comp. מָסַס; Ez. 21, 20. Ps. 46, 7. Am. 9, 5.

2. Trans. *to cause to melt;* trop. *to cause to melt away and perish*, Is. 64, 6.

Niph. *to melt away*, of a host 1 Sam. 14, 16. Trop. *to melt* with fear and terror, Ex. 15, 15. Josh. 2, 9. 24. Ps. 75, 4. Is. 14, 31. Jer. 49, 23. Nah. 2, 7 הַהֵיכָל נָמוֹג *the palace melts* with terror, i. e. the king and his courtiers; or perhaps better: *the palace is dissolved*, is broken down, sinks into ruin.

Pil. מוֹגֵג trans. *to cause to flow, to soften*, e. g. the dry earth with showers, Ps. 65, 11 בִּרְבִיבִים תְּמֹגְגֶנָּה.—Metaph. Job 30, 22 Keri, תְּמֹגְגֵנִי תְשִׁיָּה *thou causest my health to melt away;* Cheth. תְּמֹגְגֵנִי תְשַׁוֶּה *thou causest me to melt, thou terrifiest* me.

Hithpal. *to flow down, to melt;* Am. 9, 13 hyperbol. *all the hills shall flow down*, as if into wine and oil.—Trop. *to melt* with fear and terror, Nah. 1, 5. Ps. 107, 26.

* מוּד obsol. root. I. i. q. מָדַד *to stretch, to measure.* Hence תָּמִיד.

II. Perh. i. q. Arab. ماد mid. Ye, *to be moved, to be agitated, to shake*, e g. of an earthquake; kindr. מוּט, נוּד, נָדַד. Pil. מוֹדֵד is perhaps found Hab. 3, 6, *he stood* וַיְמוֹדֵד אֶרֶץ *and shook the earth;* so Sept. and Chald. But see in מָדַד Po.

מוֹדַע m. Ruth 2, 1 Keri, מֹדָע Prov. 7, 4, *acquaintance;* concr. *an acquaintance, friend.* R. יָדַע.

מוֹדַעַת f. id. Ruth 3, 2. R. יָדַע.

* מוֹט fut. יָמוּט, *to waver, to totter, to move* or *be moved;* Chald. et Syr. id. Arab. ماط mid. Ye. to swerve from the right, Ethiop. ሞይጠ to incline; comp. Syr. ܡܳܛ to vacillate. Kindr. are נוּט, נוּד.—Spoken of mountains, Ps. 46, 3. Is. 54, 10; of a land or kingdom Ps. 46, 7. 60, 4; of persons whose affairs are not prosperous, who fail and are ruined, Prov. 25, 26. Ps. 66, 9; in which sense also we find מָטָה רֶגֶל פ׳ *the foot wavers*, slides, Deut. 32, 35. Ps. 38, 17. So Lev. 25, 35 *if thy brother becomes poor* וּמָטָה יָדוֹ עִמָּךְ *and his hand wavers with thee*, i. e. if he is threatened with ruin.

Niph. נָמוֹט, fut. יִמּוֹט, i. q. Kal, but more freq. *to be moved, shaken*, i. e. *to shake, to waver*, e. g. of the foundations of the earth Ps. 82, 5; also of men, comp. in Kal, Ps. 13, 5.—With a negat. *not to waver, not to be moved*, is said: a) Of persons or things that stand firm, secure; as things Is. 40, 20. 41, 7. Ps. 93, 1. 96, 10; the earth 1 Chr. 16, 30; persons Ps. 112, 6. Prov. 10, 30. 12, 3. b) Of those who are of firm mind, intrepid, fearing nothing, Ps. 21, 8. Job 41, 14.—Metaph. Ps. 17, 5 בַּל נָמוֹטוּ פְעָמַי *let not my footsteps waver*, slip, sc. from the paths of virtue.

Hiph. *to make totter* over any one, by impl. *to cause to fall upon, to bring down upon*, Ps. 55, 4. 140, 11 Cheth.

Hithp. i. q. Kal and Niph. spoken of the earth Is. 24, 19.

Deriv. the two following.

מוֹט m. 1. *a wavering, a being moved*, of the foot Ps. 66, 9. 121, 3.

2. *a staff, pole, bar*, for bearing on the shoulder, so called from its unsteady motion, Num. 13, 23. Also, *a frame* for bearing, Num. 4, 10. 12.—Hence

3. *a yoke*, Nah. 1, 12. See מוֹטָה no. 2.

מוֹטָה f. (r. מוֹט) 1. i. q. מוֹט no. 2, *a pole, staff, bar*, for bearing, 1 Chr. 15, 15. מֹטוֹת חָעֹל *the bars of the yoke*, i. e. the ox-bows, of the same form as now, Lev. 26, 13. Ez. 34, 27.

2. *a yoke*, Jer. 27, 2. 28, 10. 12. Ez. 30, 18.—Metaph. Is. 58, 6. 9.

* מוּךְ i. q. מָכַךְ *to pine away*, trop. *to wax poor*, be reduced to poverty, Lev. 25, 25. 35. 39. 47. Syr. and Chald. id.—Some absurdly refer to this root the pr. names מִיכָה, מִיכָיָה, מִיכָיָהוּ, which see in their places.

* מוּל fut. conv. וַיָּמָל, *to cut off*, spec. the prepuce, *to circumcise*, περιτέμνειν. Kindred are מָהַל, מָלַל II, נָמַל. Constr. with acc. of pers. Gen. 21, 4. Ex. 12, 45. Josh. 5, 4. 7; acc. of the pudenda Gen. 17, 23. Metaph. Deut. 10, 16 וּמַלְתֶּם אֵת

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עָרְלַת לְבַבְכֶם *and circumcise the foreskin of your hearts*, put away impurity from your hearts. 30, 6. Comp. *περιτομὴν καρδίας*, Rom. 2, 29. Arab. طهر circumcidit. pr. purgavit, since the prepuce is held as something unclean and profane.—Imper. מֹל Josh. 5, 2. Part. pass. מוּל Josh. 5, 5. Jer. 9, 24.

Niph. נָמוֹל by Chaldaism for נָמוּל Heb. Gramm. § 71. note 9; fut. יִמּוֹל, inf. הִמּוֹל, part. plur. נִמּוֹלִים; *to be circumcised, to circumcise oneself*, Gen. 17, 10. 13. 34, 15. 17. 22. Ex. 12, 48. Lev. 12, 3. Josh. 5, 8; usually of the person, once of the genitals Lev. l. c.—Trop. Jer. 4, 4 הִמֹּלוּ לַיהוָה *circumcise yourselves unto Jehovah*, i. e. putting away all impurity from your hearts, consecrate yourselves to Jehovah.

Pil. כּוֹלֵל *to cut down;* impers. Ps. 90, 6 לָעֶרֶב יְמוֹלֵל יָבֵשׁ *in the evening* one *cutteth it down and it withereth*, i. e. grass as the emblem of man.

Hiph. *to cut off* a people, *to destroy*, Ps. 118, 10. 11. 12.

Hithpal. הִתְמוֹלֵל *to be cut off*. sc. the points of arrows, *to be blunted;* Ps. 58, 8 יִדְרֹךְ חִצּוֹ יִהְכֶּלְנָה when *he fitteth his arrows*, let them be *as if cut off*, blunted; comp. in דָּרַךְ no. 1. b.

Deriv. מוּלָה and

מֹל, once מוֹל Deut. 1, 1, מוֹאל Neh. 12, 38 Cheth. c. suff. מְלֵי Num. 22, 5; pr. subst. *the forepart, front*, used always as a preposition, *before, in front of*, etc. The etymology is doubtful. In a former edition I suggested that perhaps in the verb. מוּל *to cut off*, there lies the notion of *the forepart*, i. q. אוּל; and then the א in מֵיאל might be inserted in order to lengthen the syllable. as at the end of נָקִי for נָקְיָא, comp. Germ. *hohl, Huhn*, Eng. *foul, seal*. But I would prefer with Redslob, to regard the form מוֹאל as by transpos. for מָאוֹל (comp. תְּאוֹ and הוֹא) from r. אגל; and this is better than the etymology proposed by Ewald (Krit. Gramm. p. 612), who derives מוֹאל from r. יָאַל, as if for מִיאל. See more in Thesaur. p. 777.—Hence

1. *before, in the presence of*, sc. a person, Ex. 18, 19 מוּל הָאֱלֹהִים *before God*. Deut. 2, 19.

2. *over against, opposite*, e. g. a place or city, Deut. 1, 1. 3, 29. 4, 46. 11, 30. Josh. 19, 46; the desert Josh. 18, 18.—The force of a subst. seems to be retained in 1 K. 7, 5 מוּל מַחֲזֶה אֶל־מַחֲזֶה *the face of a window to a window*, i. e. window over against window.

3. Preceded by various prepositions:

a) אֶל־מוּל pr. *to before*, i. e. *towards* any one, after verbs of motion, 1 Sam. 17, 30. Ex. 34, 3; also of rest, Josh. 8, 33 *stood* אֶל־מוּל הַר גְּרִזִים *towards mount Gerizim*. 9, 1. Spec. אֶל־מוּל פְּנֵי pr. *in face* or *front of*, after verbs of motion; 2 Sam. 11, 15 *set ye Uriah* אֶל־מוּל פְּנֵי הַמִּלְחָמָה *in the fore-front of the battle*. Ex. 26, 9. 28, 25. 37. Lev. 8, 9. Num. 8, 2.

b) לְמוּאל as adv. *over against*, Neh. 12, 38.

c) מִמּוּל *α)* pr. *from before. from the front of*, i. q. מִלִּפְנֵי, after verbs of motion. Lev. 5, 8. 2 Sam. 5, 23 מִמּוּל בְּכָאִים *from before the trees called Bacha*. Mic. 2, 8 *ye strip off the mantle of the traveller* מִמּוּל שַׂלְמָה pr. *from before the robe* or upper garment, i. e. from over it. *β)* Of rest in a place, 1 K. 7, 39 מִמּוּל נֶגֶב i. e. *on the south side*. Num. 22, 5 *and they abide* מִמֻּלִי *over against me*. With פְּנֵי *on the forepart, in front*, Ex. 28, 27. 39, 20.

מוֹלָדָה (birth, lineage. r. יָלַד) *Moladah*. pr. n. of a town in the southern part of the tribe of Judah, afterwards yielded to the tribe of Simeon. Josh. 15, 26. 19, 2. 1 Chr. 4, 28. Neh. 11, 26. Gr. *Μαλάθα*, Joseph. Ant. 18. 7. 2. [Perhaps the mod. *Milh*. nine hours south of Hebron; see Bibl. Res. in Palest. II. p. 621.—R.

מוֹלֶדֶת f. (r. יָלַד) 1. *birth, nativity*, Esth. 2, 10. 20. Plur. מוֹלְדוֹת *natales, nativity*, Ez. 16, 3. 4. So אֶרֶץ מוֹלַדְתְּ *native country, patria*, Gen. 11, 28. 24, 7; simpl. מוֹלֶדֶת id. Gen. 12, 1. 24. 4. al.

2. Concr. *offspring, progeny*, children, Gen. 48, 6; so of one child, Lev. 10, 9. 11.

3. *kindred, family*. Gen. 31, 3. 43, 7; *race, countrymen*, Esth. 8, 6.

מוּלָה f. *circumcision*, Ex. 4, 26. R. מוּל.

מוֹלִיד (genitor, r. יָלַד) *Molid*, pr. n. m. 1 Chr. 2, 29.

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מוּם m. (for מְאוּם, r. מָאַם) *a spot, blemish;* Syr. ܡܘܡܐ id. Arab. موم macula, spec. of the small-pox, Gr. *μῶμος*. —Spoken: a) Physically of any corporeal blemish, Lev. 21, 17 sq. 22, 20. 24, 19. 20. al. It was essential to personal beauty to be without blemish, 2 Sam. 14, 25. Cant. 4, 7. b) Morally Deut. 32, 5. Job 11, 15. 31, 7. Prov. 9, 7.

*מוּן obsol. root, Arab. مان mid. Ye, to tell lies; Ethiop. ፐመPi to be wily, cunning; Heb. prob. *to wear an appearance, to pretend.* Hence מִין species, תְּמוּנָה.

מוֹסָב m. (r. סָבַב) *circuit*, sc. around an edifice, Ez. 41, 7.

מוֹסָד m. (r. יָסַד) only in plur. מוֹסָדוֹת Jer. 51, 26. constr. מוֹסְדֵי, מוֹסְדוֹת.

1. *foundations*, e. g. of a building, Jer. 51, 26; of the earth, Prov. 8. 29. Is. 24, 18. Mic. 6. 2; of the world, 2 Sam. 22, 16. Ps. 18, 16; of heaven, i. e. lofty mountains on which the sky seems to rest, 2 Sam. 22, 8; of the mountains, i. e. subterranean rocks, Ps. 18, 8. Deut. 32, 22.—Is. 40, 21 *have ye not marked the foundations of the earth?* i. e. how they are laid, etc.

2. *ruins*, i. e. buildings of which only the foundations remain, Is. 58, 12.

מִיסָד m. i. q. מוֹסָד, *a foundation;* Is. 28, 16 מִיסַּד מוּסָּד *a foundation well founded*, i. e. firm, lasting. Comp. r. יָסַד Hoph.

מִיסָדָה f. (r. יָסַד) 1. *foundation*, plur. Ez. 41, 8 Keri, where Chethibh מִיסְדוֹת.

2. *appointment, decree*, sc. of God; Is. 30, 32 מַטֵּה מִיסָּדָה *the rod appointed* of God, sent by him; comp. יָסַד Kal and Pi. no. 2.

מִיסָךְ m. (r. סָכַךְ) *a covered walk, portico*, 2 K. 16, 18 Keri, where Cheth. מָיְסַךְ.

מוֹסֵר m. for מֹאסֵר (r. אָסַר) only in plur. מוֹסְרִים and מוֹסְרוֹת.

1. *bands, bonds*, spec. of a yoke, often metaph. Ps. 2, 3. 107. 14. 116, 16. Is. 28, 22. 52. 2. Jer. 5, 5. 27, 2. Job 39, 5.

2. As pr. n. Sing. c. ה loc. מוֹסֵרָה *Moserah* Deut. 10, 6; also Plur. *Moseroth* Num. 33, 30; a station of the Israelites in the desert.

מוּסָר m. (r. יָסַר) 1. *correction, chastisement*, of children by parents, of a people by kings, of men from God. Prov. 22, 15 אַל־תִּמְנַע מִנַּעַר מוּסָר . 23, 13 נַעַר מוּסַר *withhold not correction from a child.* Job 12, 18 מוּסַר מְלָכִים פִּתַּח *he looseth the chastisement* i. e. discipline, authority, *of kings;* others here take מוּסַר as for מוֹסֵר, i. e. *band* or *girdle;* so Vulg. *balteum regum dissolvit. et præcingit funes renes eorum.*—Job 5, 17 מוּסַר שַׁדַּי *the chastisement of the Almighty.* Hos. 5, 2 *I* will be *chastisement to all.* Prov. 15, 10.

2. *discipline*, i. e. *warning, admonition, reproof*, such as parents give to children, God to men, etc. Ps. 50, 17. Jer. 2, 30. Prov. 1, 8. 4, 1. 5, 12. 8, 33. So of the reproof of other men, Job 20, 3. —Hence *example*, by which others are warned. Ez. 5, 15; comp. the verb 23, 48.

3. *instruction, learning*, joined usually with דַּעַת, חָכְמָה. Prov. 1, 2. 4, 13. 23, 23.

מוֹעָד m. (r. יָעַד) *assembly*, poet. for *troop, host*, of soldiers, Is. 14, 31; comp. מוּעָד Lam. 1, 15.

מוֹעֵד m. מֹעֵד Deut. 31, 10 (r. יָעַד) c. suff. מוֹעֲדוֹ, מֹעֲדוֹ Lam. 2, 6; plur. מוֹעֲדִים. מוֹעֲדוֹת 2 Chr. 8, 13, constr. מוֹעֲדֵי.—But מוֹעֵד Job 12. 5 is Part. of r. יָעַד q. v.

1. *appointment*, of time; 2 Sam. 24. 15 עֵת מוֹעֵד *the time of appointment*, i. e. appointed time. 1 Sam. 13. 11 מִיַּד הַיָּמִים *the appointment of days* i. e. time appointed; comp. יוֹם מוֹעֵד in lett. b.—Hence, *a settime, appointed season;* spoken: a) Of a point of time, set moment. 1 Sam. 13. 8. 2 Sam. 20, 5. Gen. 17. 21 לַמּוֹעֵד הַזֶּה *about this set time another year.* 18, 14. 21, 2. 2 K. 4, 16. 17. Jer. 8, 7 *the stork* יָדְעָה מוֹעֲדֶיהָ *knoweth her seasons*, sc. of migration. Hab. 2, 3 חָזוֹן לַמּוֹעֵד *the vision* has respect *to a set time*, sc. more remote. Dan. 8. 19. 11, 27. 35. Ps. 75, 3. b) Spec. *festival day, festival*, Lam. 1. 4. 2, 6; more fully יוֹם מוֹעֵד Hos. 9, 5. 12. 10. מוֹעֲדֵי יְהוָה *the festivals of Jehovah* Lev. 23, 2. 4. 37. Hence meton. spoken of the victims, *festive offerings*, 2 Chr. 30, 22; comp. חָגַג no. 2. c) Spoken of a space of time, appointed and definite, i. q. זְמַן, Gen. 1, 14. Poet.

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in the prophetic style for *a year*, Dan. 12, 7; comp. Chald. עִדָּן Dan. 7, 25.

2. *a coming together*, sc. at a time and place appointed, *an assembly, congregation;* comp. r. יָעַד Niph.

a) Genr. Job 30, 23 בֵּית מוֹעֵד לְכָל־חַי *the place of assembly for all the living*, where all convene, i. e. Sheol. Is. 33, 20. Num. 16, 2 קְרֵאֵי מוֹעֵד *those called to the assembly*, elsewhere קְרִיאֵי הָעֵדָה. Zeph. 3, 18. Lam. 1, 15. אֹהֶל מוֹעֵד *the tent* or *tabernacle of the congregation*, spoken of the sacred tent of the Hebrews, also called the tabernacle of the covenant, Ex. 27, 21. 28. 43. 30, 16. 18. 40. 6 sq. Lev. 1, 1. 3. Josh. 18, 1. 1 Sam. 2, 22. 1 K. 8, 4. al. sæp. It is so called, either because God there met Moses, Ex. 25, 22. Num. 17, 19; or because the assemblies of the people were held before it. Sept. σκηνὴ τοῦ μαρτυρίου, Vulg. *tabernaculum testimonii*, both taking מוֹעֵד as equivalent to עֵדוּת, i. e. μαρτύριον, *testimony*, it being elsewhere also called אֹהֶל הָעֵדוּת Num. 9, 15. 17, 22. 23 [7. 8]. 18, 2.—The place mentioned in the words of the king of Babylon Is. 14, 13, הַר־מוֹעֵד *the mountain of assembly* (of the gods), is prob. the Persian mountain البُرج, البُرز, *el-Burj, el-Burz*. (comp. Gr. πύργος, Germ. *Burg*,) called by the Hindoos *Meru*, supposed to be situated in the extreme north, and, like the Greek Olympus, regarded by the Orientals as the *seat of the gods;* see Asiat. Researches VI. p. 448. VIII. p. 350 sq. Hyde de Relig. Persar. p. 102. Also Comm. on Is. II. p. 316 sq.

b) Meton. *place of assembly*, sc. as appointed. Josh. 8, 14. 1 Sam. 20, 35. מוֹעֵד אֱלֹהִים *the place of God's assembly*, the temple. Lam. 2, 6; but Ps. 74, 8 כָּל־מוֹעֲדֵי־אֵל בָּאָרֶץ *all the sacred places of assembly in the land*, i. e. other places in a certain sense *sacred*, as Ramah, Bethel, Gilgal, etc. distinguished as seats of the prophets and as *high places*, בָּמוֹת; see בָּמָה no. 3.

3. *an appointed sign, signal*, Judg. 20, 38.

מוּעָדָה f. (r. יָעַד) *an appointed place* where fugitives assemble, i. e. *an asylum, refuge;* Josh. 20, 9 עָרֵי הַמּוּעָדָה *cities of refuge*. Syr. ܡܘܥܕܐ portus; ܒܝܬ ܡܘܥܕܐ asylum, perfugium.

מוֹעַדְיָה pr. n. see מַעַדְיָה.

מוּעֶדֶת see r. מָעַד.

מוּעָף m. (verbal Hoph. r. עוּף) *darkness*, Is. 8, 23.

מוֹעֵצָה f. (r. יָעַץ) i. q. עֵצָה, only in plur. מוֹעֵצוֹת *counsels*, which one takes or follows, Ps. 5, 11. 81. 13. Jer. 7, 24. Mic. 6, 16. Prov. 1, 31 מִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ *let them be satiated with their own counsels*, i. e. the fruits of them.

מוּעָקָה f. (verbal Hoph. r. עוּק) *heavy burden*, Ps. 66, 11.

מוֹפַעַת Jer. 48, 21 Cheth. see מֵיפַעַת.

מוֹפֵת m. (r. יָפָה) plur. מוֹפְתִים, מֹפְתִים Ex. 4, 21, *a miracle, prodigy*. The etymology was long uncertain, but there is little doubt that it belongs to the root יָפָה, and means *a great and splendid deed*, for מוֹפֶאֶת; although, the etymology being neglected, the Tsere of the syllable ־ֵת is dropped in the plur. Another derivation see in Thesaur. p. 143.

1. Spoken chiefly of *miracles, wonders*, exhibited by God and his messengers, Ex. 4, 21. 7. 3. 9. 11, 9. Ps. 78, 43. 105, 5. 27. Often joined with אֹתוֹת, as אֹתוֹת וּמֹפְתִים *signs and wonders* Ps. 135, 9. Deut. 4, 34. 7. 19. 26, 8. 29, 2. 34. 11. Jer. 32, 21. נָתַן אֹתוֹת וּמֹפְתִים *he gave signs and wonders* Deut. 6. 22. Neh. 9, 10. Also with the verb שׂוּם Jer. 32. 20.

2. *a sign, token, proof*, since prodigies were accounted as tokens of divine authority; e. g. of the divine protection, Ps. 71, 7; of the divine justice in punishing the wicked, Deut. 28. 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise, i. q. אוֹת no. 5; 1 K. 13, 3. 5. 2 Chr. 32, 24. 31. Deut. 13. 2. 3; see in אוֹת no. 5. Hence

3. *a sign* of something future, *a portent, omen*, i. q. אוֹת no. 4. Is. 8, 18 *lo I and the children whom Jehovah hath given me* לְאֹתוֹת וּלְמֹפְתִים are *for signs and portents to Israel*, i. e. our significant names shadow forth future things; see in אוֹת no. 4. Is. 20, 3. Zech. 3, 8 אַנְשֵׁי מוֹפֵת *men of omen*, who themselves shadow forth future things. Ez. 12, 6. 11. 24, 24. 27.

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* מוּץ 1. *to press*; hence Part. מֵץ *oppressor* Is. 16, 4. Kindred is מָצָה to press out. Syr. ܡܨܐ to suck out.—Deriv. מִיץ.

2. Prob. in general, *to separate out*, like Arab. مَازَ mid. Ye.—Hence

מוֹץ Zeph. 2, 2, oftener defect. מֹץ m. *chaff*, separated from the grain by winnowing; Chald. מוּז. מִיזָא, מִיזָא. So. Is. 17, 13. 41, 15. Ps. 35, 5 יִהְיוּ כְמֹץ לִפְנֵי־רוּחַ *they are as chaff before the wind*, driven, dissipated by the wind; and so Ps. 1, 4. Job 21, 18. Is. 17, 13. al.

מוֹצָא m. once מֹצָא Job 38, 27 (r. יָצָא) Kamets impure, plur. constr. מוֹצָאֵי, c. suff. מוֹצָאֵיהֶם.

1. *a going out* or *forth*, *exit*, 2 Sam. 3, 25; plur. Num. 33, 2. Ez. 12, 4. מוֹצָא דָבָר *the going forth of an oracle* Dan. 9, 25, comp. v. 23. So for *the rising* of the sun Ps. 19, 7, comp. Hos. 6, 3; *the exportation* (bringing up) of horses from Egypt 1 K. 10, 28, comp. v. 29.

2. *place of going forth*; e. g. מוֹצָא מַיִם *fountain of waters*, i. e. *spring-head*, source of a stream, 2 K. 2, 21. Is. 41, 18. 58, 11. Ps. 107, 33; comp. 2 Chr. 32, 30. מוֹצָא כֶסֶף *vein*, *mine* of silver, Job 28, 1. מוֹצָא דֶשֶׁא *a place springing up in grass* Job 38, 27.—Absol. for *the east*, whence the sun goes forth, Ps. 75, 7; and by zeugma, Ps. 65, 9 מוֹצָאֵי בֹקֶר וְעֶרֶב תְּרַנֵּן *the outgoings of the morning and of the evening thou causest to rejoice*, i. e. the east and the west. Comp. *surgit uox* Ovid. Met. IV. 92; *surgunt tenebræ* Senec.—Also *a way out*, *a gate*, Ez. 42, 11. 43, 11.

3. *that which goes forth*, as מוֹצָא שְׂפָתַיִם 'whatever issues from the lips,' i. e. *words*, *language*, Num. 30, 13. Deut. 23, 24; promises, Jer. 17, 16. Ps. 89, 35; a divine command, Deut. 8, 3.

4. *Moza*, pr. n. m. a) 1 Chr. 8, 36. 9, 42. b) 2, 46.

מוֹצָאָה f. of the preced. only plur. מוֹצָאוֹת, c. suff. מוֹצָאֹתָיו.

1. *outgoings*, i. e. *origin*, *descent*, Mic. 5, 1.

2. *cloacæ*, *latrina*, *sewer*, by which filth is carried forth, 2 K. 10, 27 Keri. Comp. מוֹצָה, צֹאָה, and Mark 7, 19 *εἰς τὸν ἀφεδρῶνα ἐκπορεύεται.*

מוּצָק m. (r. יָצַק) *something fused*, *a melted mass*; spoken of dust wet by the rain, which flows together and afterwards becomes hard. Job 38, 38; of fused metal, *a casting*, 1 K. 7, 37.

מוּצַק m. in pause מֵיצָק (verbal Hopl. r. צוּק I) *something narrow*, *straitness*, opp. רְחַב. Job 37, 10 רְחַב מַיִם בְּמֵיצָק *the breadth of the waters becomes narrow*, is contracted; comp. 36, 16. whence it appears that מֵיצָק in this place cannot be referred to יָצַק to fuse.—Trop. *straitness*, *distress*, Is. 8, 23 מוּצָק without pause accent.

מוֹצָקָה f. (r. יָצַק) *a tube*, *tunnel*, for pouring, Zech. 4, 2.

מוּצֶקֶת f. (r. יָצַק) *a fusion*, *casting*, c. suff. 2 Chr. 4, 3.

* מוּק in Kal not used. Arab. ماق mid. Waw, to be light, foolish.

Hiph. חֵמִיק pr. 'to make light of,' and so *to mock*, *to deride*, Ps. 73, 8.—Aram. Pa. מַיֵּק, ܡܲܚܡܲܩ, id. Comp. *μῶκος*, *μωκάω*, *-άομαι*, *μωκίζω*, *μωκεύω*, Fr. *se moquer*, Engl. *to mock*.

מוֹקֵד m. (r. יָקַד) *a burning*, *conflagration*, Is. 33, 14. Meton. *fuel*, *faggot*, Ps. 102, 4.

מוֹקֵדָה f. (r. יָקַד) *fuel*, upon the altar, Lev. 6, 2 [9].

מוֹקֵשׁ m. (r. יָקַשׁ) plur. מוֹקְשִׁים, מֹקְשִׁים; constr. מוֹקְשֵׁי, מֹקְשֵׁי, once מוֹקְשׁוֹת Ps. 141, 9.

1. *a noose*, *snare*, *springe*, by which beasts and birds are taken, Am. 3, 5; strictly here perhaps the *stick* or *rod* by which the springe was set, see fully in art. פַּח no. 2.—Once of a ring or hook in the nostrils of a beast, Job 40, 24; comp. חָח, חוֹחַ.

2. Metaph. שִׂים מֹקְשִׁים לְ *to lay snares for* any one, i. e. to plot against him, Ps. 140, 6. 141, 9. מוֹקְשֵׁי מָוֶת *the snares of death*, fatal dangers, Ps. 18, 6; so of sins as causing destruction Prov. 13, 14. 14, 27. Also of a person or thing as *a cause of ruin*, destruction to any one, 1 Sam. 18, 21. Ex. 10, 7. 23, 33. 34, 12. Deut. 7, 16. Prov. 18, 7. Job 34, 30. al.

מוֹר see מר.

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* מוּר in Kal not used, *to change, to alter*, intrans. i. q. יָמַר. The Syrians include in this root the idea of *buying;* the Arabs in the form مار mid. Ye, that of *selling;* both from the practice of barter.—The form מוּר is softened from מָהַר II, q. v.

Hiph. הֵמִיר 1. *to change* for something else, *to exchange*, c. acc. Lev. 27, 33. Ez. 48. 14. Mic. 2, 4. With בְּ of the thing *for* which exchange is made, Ps. 106, 20. Jer. 2, 11. Lev. 27, 10; also of that *into* which any thing is changed, Hos. 4, 7.

2. Absol. *to change*. intrans. Ps. 15, 4 *he swears* וְלֹא יָמִיר *and changes not* sc. his mind. i. e. does not violate his oath. 46. 3 לֹא־נִירָא בְהָמִיר אֶרֶץ *we will not fear though the earth should change*, i. e. perish, comp. 102. 27.

Niph. נָמַר (as if from a root מָרַר) *to be changed*, Jer. 48, 11.

Deriv. תְּמוּרָה.

מוֹרָא m. once מֹרָא Deut. 26, 8. R. יָרֵא.

1. *fear*, Gen. 9, 2 מוֹרָאֲכֶם *the fear of you*. Deut. 11, 25. Also *reverence*, Mal. 1, 6.

2. *object of fear* or *reverence*, spec. of God, comp. פַּחַד, Is. 8. 12. 13. Ps. 76, 12.

3. Meton. *a fearful and wonderful deed. a miracle*, Deut. 26. 8. 34, 12. Jer. 32. 21. Ps. 9, 21 Keri: שִׁיתָה יְהוָה מוֹרָא לָהֶם *set forth, Jehovah, terrible deeds among them;* Cheth. מוֹרָה. Plur. מוֹרָאִים Deut. 4, 34.

מוֹרַג m. (r. מָרַג) Is. 41, 15, plur. מוֹרִגִּים 2 Sam. 24, 22, and with the syllable prolonged in the later manner (comp. Lehrg. p. 145) מוֹרִיגִים 1 Chr. 21, 23, *a threshing-sledge*, Lat. *tribulum*, Span. *trillo*, Ital. *trebbio*, Arab. نَوْرَج, a rustic instrument for rubbing or beating out grain upon the threshing-floor. It is of two kinds. The one is a sledge of thick planks, having the bottom fixed full of sharp stones or irons, and dragged about by oxen over the grain; see Bibl. Res. in Palest. III. p. 143. The other consists of three or four rollers of wood, iron, or stone, made rough, and joined together in the form of a sledge or dray, drawn in like manner by oxen over the grain; see Varro de R. R. 1. 52. Niebuhr's Reisebeschr. T. I. p. 151. Of these the former is pr. the Hebrew מוֹרַג; the latter is called עֲגָלָה Is. 28, 26.

מוֹרָד m. (r. יָרַד) 1. *a descent, declivity*, Josh. 7, 5. 10, 11. Jer. 48, 5. Mic. 1, 4.

2. 1 K. 7, 29 מַעֲשֵׂה מוֹרָד *hanging-work, festoons*.

מוֹרֶה m. pr. part. Hiph. of r. יָרָה.

1. *an archer*, see יָרָה Hiph. no. 1.

2. *the early rain*, see יָרָה Hiph. no. 2; also in מַלְקוֹשׁ.

3. *teaching*, Is. 9, 14. 2 K. 17, 28; *a teacher*, Prov. 5, 13; plur. of prophets, Is. 30, 20.—Job 36, 22 *lo, God is mighty in his power*, מִי כָמֹהוּ מוֹרֶה *who is a teacher like him?* i. e. wise, and imparting unto us wisdom; comp. 35, 11 מַלְּפֵנוּ מִבַּהֲמוֹת אֶרֶץ וּמֵעוֹף הַשָּׁמַיִם יְחַכְּמֵנוּ. Sept. δυνάστης, perhaps from the analogy of the Aramæan מָרֵא, ܡܳܪܳܐ, lord Others here make מוֹרֶה i. q. מוֹרָה Ps. 9, 21, and מוֹרָא, fear, object of fear and reverence.

4. *Moreh*, pr. n. a) A Canaanite, like Mamre, whence אֵלוֹן מוֹרֶה Gen. 12, 6, and אֵלוֹנֵי מוֹרֶה Deut. 11, 30, *the oaks of Moreh*, not far from Shechem, so called from their former owner. b) גִּבְעַת־הַמּוֹרֶה *the hill of Moreh* (teacher's hill) in the valley of Jezreel, Judg. 7, 1.

I. מוֹרָה m. (r. מָרָה) *a razor*, Judg. 13, 5. 16, 17. 1 Sam. 1, 11.

II. מוֹרָה Ps. 9, 21 Cheth. i. q. מוֹרָא, *fear, terror*, which stands in Keri by way of gloss. See in מוֹרָא no. 3.

מוֹרִיָּה see מֹרִיָּה.

מוֹרָשׁ m. (r. יָרַשׁ) Kamets impure, *possession*, Is. 14. 23. Obad. 17. Trop. Job 17, 11 מוֹרָשֵׁי לְבָבִי *the possessions of my heart*, i. e. my delights, my pleasing hopes, possessed and cherished in my heart.

מוֹרָשָׁה f. (r. יָרַשׁ) *possession*, Ex. 6, 8. Deut. 33, 4. Ez. 11, 15. 25, 4. 10. al.

מוֹרֶשֶׁת גַּת (possession of Gath, r. יָרַשׁ) *Moresheth-Gath*, pr. n. of a town near Eleutheropolis, the birth-place of Micah the prophet, Mic. 1, 14. See Bibl. Res. in Palest. II. p. 423.—Gentile n. הַמּוֹרַשְׁתִּי Mic. 1, 1. Jer. 26, 18.

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* I. מוּשׁ 1. *to give way, to recede, to depart;* absol. Is. 22, 25. 54, 10; with acc. of place whither, Zech. 14, 4; מִן of place whence, Num. 14, 44. Judg. 6, 18. Josh. 1, 8. Is. 59, 21; מֵאַחַר id. Is. 54, 10; מֵאַחֲרַי of pers. Jer. 31, 36.—Not found in the kindred dialects.

2. Causat. *to put away, to remove,* Zech. 3, 9.

HIPH. 1. Trans. *to let remove, to let go,* e. g. prey, Nah. 3, 1; *to withdraw from,* c. מִן, Mic. 2, 3 *from which ye shall not withdraw your necks.* v. 4.

2. More frequently i. q. Kal, *to give way, to withdraw, to depart,* absol. Ex. 13, 22. Job 23, 12; with מִן of place, Ex. 33, 11. Prov. 17, 13 Cheth. Ps. 55, 12; מִן c. inf. Jer. 17, 8 וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי *and doth not withdraw* (cease) *from yielding fruit.*

* II. מוּשׁ i. q. מָשַׁשׁ and מָשַׁשׁ, *to feel, to touch,* to try by the touch, Gen. 27, 21.

HIPH. id. Ps. 115, 7. Judg. 16, 26 Keri.

Deriv. pr. n. מוּשִׁי.

מוֹשָׁב m. (r. יָשַׁב) constr. מוֹשַׁב, c. suff. מוֹשָׁבִי; plur. constr. מוֹשְׁבוֹת, once מוֹשְׁבֵי Ez. 34, 13.

1. *a seat,* 1 Sam. 20, 18. 25. Job 29, 7. Of things, as a city, *seat,* i. e. *site, situation,* 2 K. 2, 19.

2. *a sitting, session,* an assembly of persons sitting together, Ps. 1, 1. 107, 32.

3. *seat, dwelling,* Gen. 27, 39. Num. 24, 21. 1 K. 10, 5. Ps. 132, 13. בֵּית־מוֹשָׁב *a dwelling-house,* Lev. 25, 19. עִיר מוֹשָׁב *a city of dwelling,* to dwell in, Ps. 107, 4. 7. Meton. a time of abode, Ex. 12, 40. Concr. *dwellers, inhabitants,* 2 Sam. 9, 12 כֹּל־מוֹשַׁב בֵּית צִיבָא.

מוּשִׁי (prob. for מוּשִׁיָּה felt out by Jehovah, r. מוּשׁ II) *Mushi,* pr. n. m. Ex. 6, 19. Num. 3, 20; defect. מִשִׁי 1 Chr. 6, 4. —Patronym. also מוּשִׁי for מוּשִׁיִּי Num. 3, 33. 26, 58.

מוֹשָׁכוֹת f. plur. (r. מָשַׁךְ) *the drawers,* poet. for *cords, bands,* with which one is bound, Job 38, 31. Comp. Arab. مَسَكَةٌ a fetter, from مسك firmiter tenuit.

מוֹשָׁעוֹת f. plur. (r. יָשַׁע) *deliverances,* Ps. 68, 21.

* מוּת præt. מֵת, מָתִי, plur. מֵתוּ, מָתְנוּ; inf. abs. מוֹת, constr. מוּת; imper. מֻת; fut. יָמוּת, 3 pers. תָּמֹת, conv. וַיָּמָת.

1. *to die,* and so in all the Semitic languages; Arab. مات mid. Waw, Syr. ܡܳܬ. The middle radical ו, however, seems to be softened down from the liquid ר, comp. דָּרַשׁ, דּוּשׁ; so that the primary root is probably *mrt,* comp. Sanscr. *mri* to die, *mrita* dead, *mrityu* death, also *mâth, muth, mith, mêth, mid, mêd,* to kill; Malay *mita* to kill and to die; Zend. *mreté, mereté,* Pehlv. *murdéh, mard,* mortal, man; Pers. مردن to die, Gr. μορτός i. q. βροτός, Lat. *mors, mortis, Morta* in Liv. Andr. Germ. *Mord,* in old Germ. used not only of killing but also for *death,* Engl. *murder.*—Spoken of the death of men or animals, Ex. 11, 5. Ecc. 9, 4; both natural Gen. 5, 8. 11. 14. 17. 20. 27. 31. al. sæpiss. and violent Ex. 21, 12. 15. Deut. 13, 10. 19, 11. 12. 21, 21. Job 1, 19. al. The instrument or cause of death is put usually with בְּ, Num. 35, 17. 18. 23; as בְּחֶרֶב Jer. 34, 4. 42, 17. Am. 9, 10; also Jer. 11, 21. 22. 21. 6. 2 Chr. 21, 19. al. Josh. 10, 11 *more died* בַּאֲבָנֵי הַבָּרָד *of the hail-stones* than, etc. Judg. 15, 18 אָמוּת בַּצָּמָא *I die of thirst.* Ez. 5, 12; also מָמְתַי Jer. 38, 9.—Freq. is the phrase מוֹת יָמוּת *dying he shall die,* i. e. *he shall surely die,* Gen. 2, 17. 3, 4. 20, 7. 1 Sam. 14. 39. 44. 2 Sam. 12, 14. al. Slightly different is the phrase מוֹת יוּמָת with fut. Hoph. *he shall surely be put to death,* used in the Mosaic law to denote punishment, Ex. 21, 12. 15 sq. 22, 18. Lev. 20, 2. 9 sq. 27, 29. Num. 15, 35. al. Also חָלָה לָמוּת *to be sick unto death,* 2 K. 20, 1. 2 Chr. 32, 24; and hyperbol. Judg. 16, 16 קָצְרָה נַפְשׁוֹ לָמוּת *his soul was vexed unto death,* impatient.—Trop. *the heart* of any one is said *to die,* i. e. to faint, to fail, 1 Sam. 25, 37; comp. opp. חָיָה Gen. 45, 27. Judg. 15, 19. So the trunk of a tree Job 14, 8, comp. הֵרֵג; or land untilled, Gen. 47, 19 *why should we die, we and our land,* which is afterwards explained by וְתֵאָדָמָה לֹא תֵשָׁם. Comp. Arab. مات inculta, sterilis, deserta fuit terra. Kor. 2. 159. ib. 25. 51. ib. 29. 63.—Spoken ironically Job 12, 2 עִמָּכֶם תָּמוּת חָכְמָה *wisdom will die with you.*—

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Part. מֵת *a dead person*, i. e. one about to die, Gen. 20, 3; or actually dead, Num. 19, 11. 13. 16; without distinction of gender, like Germ. *ein Todter, ein Kranker*, Gen. 23, 4; comp. Heb. Gr. § 105. 1. n. —Plur. מֵתִים *the dead*, spoken of idols as opp. to the living God, אֵל חַי, Ps. 106, 28; of men Is. 8, 19. Lam. 3, 6.

2. *to perish, to be destroyed*, of a state or people, Am. 2, 2. Hos. 13, 1. See מָוֶת.

Pil. מוֹתֵת *to kill, to slay*, Ps. 34, 22. Judg. 9, 54. 1 Sam. 14, 13. 2 Sam. 1, 9 sq.

Hiph. הֲמִית, 2 pers. הֲמַתָּ, 1 pers. c. suff. הֲמִיתִיו 1 Sam. 17, 35, הֲמִתִּיהוּ Hos. 2, 5; fut. יָמִית, conv. וַיָּמֶת; *to put to death, to kill, to slay*, Judg. 16, 30. 2 Sam. 3, 30. 21, 1. Often of death through diseases, famine, etc. sent from God, Is. 65, 15. Hos. 2, 5. Ex. 16, 3. 17, 3. Num. 14, 15. 16, 13; and thus opp. to חָיָה, which implies a violent death by the hand of man, comp. Is. 14, 30.—Part. מְמִתִים *destroyers*, perh. angels of death, Job 33, 22.

Hoph. הוּמַת *to be put to death, to be slain*, Deut. 21, 22. 1 Sam. 19, 11.—For the phrase מוֹת יוּמַת see in Kal no. 1.

Deriv. תְּמוּתָה, תְּמוּתָה, and

מָוֶת m. constr. מוֹת, with ת parag. חַשְׁוָתֵת Ps. 116, 15; plur. constr. מוֹתֵי Ez. 28, 10; c. suff. מֹתָיו Is. 53, 9.

1. *death*, Arab. مَوْت, Syr. ܡܘܬܐ. Spoken of both natural and violent death; so כְּלֵי מָוֶת *deadly weapons* Ps. 7, 14; יְשֵׁן מָוֶת *to sleep* the sleep of *death* Ps. 13. 4; בֶּן־מָוֶת 1 Sam. 20, 31. 26, 16, and אִישׁ־מָוֶת, *one worthy of death, condemned*, 1 K. 2, 26. 2 Sam. 19, 29. מִשְׁפַּט מָוֶת *sentence of death*, q. d. capital crime, Deut. 19, 6. 21, 22. עֲפַר מָוֶת *the dust of death*, the sepulchre, Ps. 22, 16. חֶבְלֵי מָוֶת, מִקְשֵׁי מָוֶת, *snares of death*, with which death lies in wait for mortals, Ps. 18, 5. 6. Prov. 13, 14; comp. the personification of death Ps. 49, 15. Cant. 8, 6. Also Jon. 4, 9 חָרָה לִי עַד מָוֶת, comp. Ecclus. 27, 2. Matt. 26, 38.—Poet. *the dead*, Is. 38, 18.

2. *place of the dead, Sheol, Hades*, the grave, Job 28, 22. Hence שַׁעֲרֵי־מָוֶת *the gates of death*, i. e. of Sheol, of the grave, Ps. 9, 14; חַדְרֵי־מָוֶת *the chambers of the grave* Prov. 7, 27.

3. *deadly disease, plague, pestilence*, Jer. 15, 2. 18, 21. 43, 11. Job 27, 15. Comp. θάνατος Rev. 6, 8. 18, 8. Chald. מוֹתָא, Syr. ܡܘܬܢܐ, Arab. مَوْتَان, id. also Germ. *schwarzer Tod*, the black death, a pestilence which raged in the middle ages.

4. *destruction, ruin*, opp. חַיִּים prosperity, happiness; Prov. 11, 19. 12, 28. Is. 25, 8. Ex. 10, 17.

מוֹת Chald. *death*, Ezra 7, 26.

מוֹתָר m. (r. יָתַר) pr. 'what is over and above;' hence

1. *gain, profit*, Prov. 14, 13. 21, 5.

2. *excellence, pre-eminence*, Ecc. 3, 19.

מִזְבֵּחַ m. (r. זָבַח) constr. מִזְבַּח, c. suff. מִזְבְּחִי, מִזְבַּחֲךָ 1 K. 8, 31, plur. מִזְבְּחוֹת; *an altar*, Lev. 1, 9. 13. 15. 2 Chr. 29, 22. al. Sept. θυσιαστήριον, Arab. مَذْبَح, Syr. ܡܕܒܚܐ.—*To build an altar* is בָּנָה מ׳ Gen. 8, 20. 12, 7; עָשָׂה מ׳ 35, 1. 3. 2 Chr. 28, 24; חָקַק מ׳ 1 K. 16, 32. 2 K. 21, 3. Often followed by a genitive: a) Of the materials, as מ׳ אֲדָמָה Ex. 20, 24; מ׳ אֲבָנִים 20, 25. Josh. 8, 31. b) Of the divinity to which the altar is dedicated, as מִזְבַּח יְיָ Lev. 17, 6. Num. 12, 27. Deut. 26, 4. al. מ׳ הַבַּעַל Judg. 6, 25. 28. 30. c) Of the species of sacrifice offered upon it; according to which the altars in the sanctuary both of the tabernacle and temple were: α) מ׳ הָעוֹלָה *the altar of burnt-offering* Ex. 30, 28; or מ׳ הַנְּחֹשֶׁת *the brazen altar* Ex. 39. 39; this stood in the vestibule. β) מ׳ הַקְּטֹרֶת *the altar of incense* Ex. 30. 27. 31. 8; or מ׳ הַזָּהָב *the golden altar* 39, 38. 40, 5. 26. 1 K. 7, 48; in the outer sanctuary of the temple (בְּהֵיכָל).—Plur. often of idol-altars, Is. 17, 8. 27, 9. 2 K. 21, 3. 4. 2 Chr. 14, 2. 33, 3. 34, 4. al.

* מָזַג obsol. root, i. q. מָסַךְ q. v. *to mingle*, spec. *to mix* wine, to prepare it with spices; see Thesaur. p. 808, and comp. Gr. κεράννυμι. Chald. מְזַג id. Syr. ܡܙܓ Pe. and Pa. to mingle; Pa. also for Gr. καπηλεύω 2 Cor. 2, 17. Arab. مزج to mingle, spec. wine with water Abulf. Ann. IV. 468. Kor. 76. 17.—Hence

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מֶזֶג m. *wine* sc. as *mixed*, i. e. prepared with spices, *spiced wine*, Cant. 7, 3. Pliny mentions (H. N. XIV. 13 v. 15, 19) a 'vinum aromatites,' made with myrrh and fragrant cane; and this seems to be the kind of wine implied in מֶזֶג, and also in מֶסֶךְ, מִמְסָךְ, q. v.—Others, from the use of the verb מָזַג in the kindr. dialects, understand wine *tempered* with water. See in Thesaur. p. 808.

* **מָזָה** obsol. root i. q. מָצָה, מָצַץ, q. v. Arab. مَزَّ, *to suck*. Hence

מָזֶה m. verbal adj. intrans. *sucked out*, *exhausted*; once plur. Deut. 32, 24 מְזֵי רָעָב *exhausted with famine*. Sept. τηκόμενοι λιμῷ, Vulg. *consumentur fame*.

מִזָּה (fear, r. מָזַז) *Mizzah*, pr. n. m. Gen. 36, 13. 17.

מֶזֶו (for מַזְוֶה, r. זָוָה) plur. מְזָוִים, *cells*, *garners*, Ps. 144, 13. Sept. ταμεῖα.

מְזוּזָה f. (r. זוּז no. 2) *a door-post*, on which the door moves on its hinges, Ex. 21. 6. 1 Sam. 1, 9. Is. 57, 8. Ez. 41, 21. al. Plur. מְזוּזוֹת Deut. 6. 9. 1 K. 6, 31. Prov. 8, 34; also שְׁתֵּי הַמּ׳ Ex. 12, 7. 22. 23.

מָזוֹן m. (r. זוּן) *food*, Gen. 45, 23. 2 Chr. 11, 23.

מָזוֹן Chald. *food*, Dan. 4, 9. 18.

I. **מָזוֹר** m. (r. זוּר I) *compression*, *binding up*, of a wound; trop. of remedies applied to the wounds of a state, Jer. 30, 13. Meton. *a wound*, *sore*, sc. to be pressed and bound up, Hos. 5, 13.

II. **מָזוֹר** m. (r. זוּר II. 1) *falsehood*; then *treachery*, *plot*, Ob. 7. So Sept. Vulg. Chald. Syr. well.—Others, *a net*, *snare*, from Aram. מְזַר to spread out.

* **מָזַז** obsol. root i. q. מָסַס, Chald. אִתְמַזְמֵז *to flow down*, *to melt* with fear. Hence pr. n. מִזָּה.

* **מָזַח** obsol. root, perh. *to gird*; whence are usually derived מֵזַח and מָזִיחַ *girdle*. This sense of these words is indeed certain, espec. from Ps. 109, 19; but the etymology is doubtful. Thus מֵזַח and מָזִיחַ may come from r. מָזַח (after the forms נֵצַח, מָשִׁיחַ); and also from זָחַח, זוּחַ, in which case מֵזַח would be part. Hiph. of זָחַח, and מָזִיחַ or מַזִּיחַ part. Hiph. of זוּחַ. But none of these roots, neither מָזַח nor זָחַח nor זוּחַ, is found in the Semitic languages with the requisite signification. Still, we may with probability ascribe to the monosyll. root זח, זך, זק, שך, and transp. חז, the signif. *to bind*, *to strengthen*; comp. חָזַק, حزق, حزك, to bind, etc. חָשַׁק חָשַׂךְ, خزق, خسق, ازق, etc. and there is nothing to hinder us from assigning the same power to the biliterals זָחַח, זוּחַ, and to the triliteral מָזַח. Simonis, Jahn, Hitzig, and others, follow the etymology from מָזַח; the other from זָחַח, זוּחַ, accords better with the common analogy.

מֵזַח m. *a girdle* Ps. 109. 19. Trop. of the bonds of a subject people, Is. 23, 10. See in r. מָזַח.

מָזִיחַ m. constr. מְזִיחַ, *a girdle*, Job 12, 21. See in r. מָזַח.

מַזָּלוֹת f. plur. (see note) *constellations*, spec. *the twelve signs of the zodiac*, 2 K. 23, 5. Sept. μαζουρώθ, as if reading מזרות as in Job 38, 32. Vulg. *duodecim signa*. Targ. מַזָּלָתָא, Syr. ܡܘܙܠܬܐ.—The same word is frequent in later Hebrew writers, and also in a form slightly changed in Aramæan; e.g. מַזָּלָת שְׁמַיָּא *the constellations of heaven* Targ. Is. 47, 13; תְּרֵיסַר מַזָּלַיָּא *the twelve signs* Targ. Esth. 3, 7. al. The sense *signs of the zodiac*, therefore, is supported not only by the context, but also by the Aramæan usage, as well as by the almost constant tradition of ancient interpreters. See Thesaur. p. 869.

Note. More difficult is it to determine the origin and true signification of the forms מַזָּלוֹת and מַזָּרוֹת, which are justly regarded as identical, *r* and *l* being interchanged (see in ל); although it is uncertain which form is the primary one. Taking first the softer, מַזָּלוֹת, these constellations are held to be so called from their *influx* or *influence* upon the destinies of men, from r. נָזַל to flow (comp. Lat. *influxus stellarum* Firmic.); or from their *going*, *revolving*, from r. אָזַל q. v. or again the signs of the zodiac were regarded as the *stations* or *lodgings* of the sun in his course; comp. مَنْزِل station,

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night-quarter, from r. נָזַל to descend, dismount; as the Arabs in like manner call the zodiac فلك البروج the circle of palaces. More correctly, however, the harder מַזָּרוֹת Job 38, 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the מַזָּרוֹת are not *crowns*, as if kindred with נֵזֶר diadem; nor *zones, belts*, from r. אָזַר, as implying either the belt of Orion or the zone of the zodiac; but, in accordance with the certain usage of the Hebrew and Arabic, the word signifies *premonitions, forewarnings*, concr. *forewarners, presagers*, (comp. *præsaga* Stat. Theb. 8. 145.) i. e. constellations having a foreknowledge of future events and foretokening them to mortals, according to ancient and popular belief; see in r. נָזַר Hiph. no. 1, for the Arabic usage.

מִזְלָג m. (r. זָלַג) *a fork, flesh-hook*, with which flesh was drawn out of the pot, 1 Sam. 2, 13. 14.

מִזְלָגָה f. (r. זָלַג) *a fork, flesh-hook*, enumerated among the utensils of the altar, Ex. 27, 3. 38, 3. Num. 4, 14. al.

מִזְמָה f. (r. זָמַם) with ה parag. מִזְמָהָּה Jer. 11, 15; plur. מִזְמוֹת.

1. *meditation, cogitation, thought;* Ps. 10, 4 אֵין אֱלֹהִים כָּל־מְזִמּוֹתָיו *there is no God!* such are *all his thoughts*.—Spec. *counsel, purpose;* Job 42, 2 *no purpose is withholden from thee*, i. e. thou dost accomplish all thy counsels. Ps. 37, 7 עֹשֶׂה מְזִמּוֹת *who executeth his purposes* (parall. מַצְלִיחַ דַּרְכּוֹ). i. e. who prospers in his plans. Oftener in a bad sense, *evil counsel, wicked purpose*, Ps. 10, 2. 21, 12. Job 21, 27. Jer. 51, 11; מְזִמּוֹת לִבּוֹ Jer. 23, 20. 30, 24. Hence

2. *machination, device, plot*, Prov. 12, 2. 14, 17. 24, 8.—Also *mischief, wickedness*, i. q. זִמָּה, Ps. 139, 20.

3. i. q. דַּעַת מְזִמּוֹת (Prov. 8, 12), *counsel, prudence, sagacity*, Prov. 1, 4. 3, 21; plur. 5, 2.

מִזְמוֹר m. (r. זָמַר II) *a song, psalm*, Sept. ψαλμός, found only in the inscriptions of the Psalms, e. g. Ps. 3. 4. 5. 6. 8. 9 etc. 24. 47. 48. 68. 98. etc.

מַזְמֵרָה f. (r. זָמַר I) *a pruning-knife, pruning-hook*, only plur. מַזְמֵרוֹת, Is. 2, 4. 18, 5. Mic. 4, 3; c. suff. Joel 4, 10.

מְזַמֶּרֶת f. (r. זָמַר I) only plur. מְזַמְּרוֹת, *forceps, snuffers*, 1 K. 7, 50. 2 K. 12, 14. Jer. 52, 18. 2 Chr. 4, 22.

מְזָעָר m. (r. זָעַר) *smallness, fewness;* Is. 16, 14. 24, 6 אֲנָשִׁים מְזֻעָר *few men*. Of time, מְזֻעָט emphat. *a very little* time, Is. 10, 25. 29, 17.

* מָזַר obsol. root of uncertain signif either i. q. מָגַר *to be corrupt, foul*, whence מַגֵּר rotten, as an egg, and *filthy, polluted*, of a man; or else i. q. נָזַר (מ and נ being interchanged) *to despise, to contemn*, pr. i. q. נָזַר to separate out, to expel; and Syr. ܡܙܪ *to contemn*. Hence מַמְזֵר bastard.

מַזָּרוֹת f. plur. ἄπαξ λεγόμ. Job 38, 32; i. q. מַזָּלוֹת, *the twelve signs of the zodiac*. See fully in מַזָּלוֹת, and note. R. נָזַר.

מִזְרֶה m. (r. זָרָה) *a winnower, winnowing fork* or *shovel*, Is. 30, 24. Jer. 15, 7. Arab. مِذْرًى, Syr. ܡܕܪܝܬܐ, id. See Bibl. Res. in Palest. II. pp. 277. 371.

מִזְרֶה, see מִזְרִים.

מִזְרָח m. (r. זָרַח) *the sun-rising*, only by meton. for *the orient, the east*, Ps. 103. 12. Dan. 8, 9. Am. 8, 12. al. Zech. 8, 7 אֶרֶץ מִזְרָח *the land of the east*, east country. Neh. 3, 29. 2 Chr. 29, 4. With genit. מִזְרַח יְרִיחוֹ *on the east of Jericho* Josh. 4, 19. 1 Chr. 4, 39. 6, 63; c. לְ id. 2 Chr. 5, 12. 1 Chr. 5, 10 עַל־כָּל־פְּנֵי מִזְרַח לְגִלְעָד *on all the eastern quarter of Gilead*.—With Prep. a) לְמִזְרָח *towards the east* Neh. 3, 26. 1 Chr. 12, 15; once לְמִזְרָחָה 2 Chr. 31, 14. b) מִמִּזְרָח *from the east* Is. 41, 2. 43, 5. 46, 11. Dan. 11, 44. Ps. 107, 3; also *at* or *on the east* (see in מִן no. 3 h) Josh. 11, 3. 17, 10. More fully מִמִּזְרַח שֶׁמֶשׁ *from the east* Judg. 11, 18. Is. 41, 25. Ps. 50, 1; also *on the east* Num. 21, 12. Judg. 20, 43.—Further: c) Accus. מִזְרָח *towards the east, eastward*. 1 Chr. 9, 24. Neh. 12, 37; and מִזְרַח שֶׁמֶשׁ Deut. 4, 47. Josh. 1, 15. 13, 5. al. d) With ה local

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מִזְרָחָה *towards the east, eastward*, Ex. 27, 13. 38, 13. Num. 2, 3. 3, 38; מִזְרָחָה שֶׁמֶשׁ id. Deut. 4, 41. Josh. 12, 1. Judg. 21, 19.

מְזָרִים m. plur. (pr. part. Pi. מִזֵּרָה, r. זָרָה) lit. *the scattering*, poet. for *the north winds*, which scatter the clouds and bring severe cold, Job 37, 9; Vulg. *Arcturus*, Sept. *ἀχρωτήρια*, perhaps to be read *ἀρκτῶα* or *ἀρκτοῦρος*. Comp. رامسات and ذاريات *dispergentes*, of winds, Kor. 51. 1.—Others make it the same with מְזָרוֹת Job 38, 31.

מִזְרָע m. (r. זָרַע) constr. מִזְרַע *place sown, a field;* Is. 19, 7 מִזְרַע יְאֹר *the fields of the Nile*, i. e. watered by the Nile. Arab. مَزْرَعَة id.

מִזְרָק m. (r. זָרַק) plur. מִזְרָקִים constr. מִזְרְקֵי; also מִזְרָקוֹת, c. suff. מִזְרָקָיו; *a vase, vessel*, from which was sprinkled the blood of victims, *a sacrificial bowl, basin*, Num. 4. 14. 7, 13. 19. 25 sq. Ex. 38, 3. al. Also of a *wine-bowl* Am. 6, 6.

מַח m. adj. (r. מָחַח) 1. *fat, marrowy*, spec. of fat sheep, plur. מָחִים, Ps. 66, 15; in some copies מֵיחִים. Arab. مَخِيخ marrowy, of a fat sheep.

2. Trop. *rich, noble*, comp. דָּשֶׁן, Is. 5, 17.

מֹחַ m. (r. מָחַח) *marrow*, Job 21, 24.—Arab. مُخّ and نُخّ, Aram. מוֹחָא, מֻחָּא id.

* מָחָא i. q. Aram. מְחָא, מְחָא, *to strike, to smite*, in Heb. poet. for the common חָבַט; comp. מָחָה no. 2. With כַּף i. q. חָבַט כַּף (2 K. 11, 12) *to clap the hands*. Ps. 98, 8 נְהָרוֹת יִמְחֲאוּ־כָף *let the floods clap their hands*, in exultation. Is. 55, 12.

Piel id. inf. c. suff. מַחֲאָה יָד, Ez. 25, 6.

מְחָא Chald. *to strike, to smite*, Dan. 2, 34. 35, and often in the Targums. Comp. Gr. *μάχομαι, μάχη*, Heb. מָחָא, נָכָה, מָחָה.—Some refer hither מָחָא or מַחָא Dan. 5, 19; but this is part. Aph. from חָיָא, 'saving alive.'

Pa. מַחָא id. with בְּיַד *to smite upon one's hand*, i. e. to stay his hand, to restrain. Dan. 4, 32 [35] *none can stay his* (God's) *hand, and say unto him, What doest thou?* This phrase is more common in the Targums (comp. Ecc. 8, 3) and Talmud, for *to restrain, to hinder;* and in the same sense the Arabs have the formula ضرب على يدة, Camoos.

Ithpe. *to be affixed, to be fastened upon*, sc. by nails, Ezra 6, 11.

מַחֲבֵא m. (r. חָבָא) *a hiding-place*, Is. 32, 2.

מַחֲבֵאִים m. plur. (r. חָבָא) *hiding-places*, 1 Sam. 23, 23.

מַחֲבֶרֶת f. (r. חָבַר) c. suff. מַחְבַּרְתּוֹ, *junction, juncture*, i. e. the place where one thing is joined upon another, e. g. of curtains, Ex. 26, 4. 5; of the parts of the ephod, Ex. 28, 27. 39, 20.

מְחַבְּרוֹת f. plur. (pr. Part. Pi. r. חָבַר) *conjoiners, couplers*, i. e. a) *beams, braces* of wood, for joining and fastening a building, 2 Chr. 34, 11. b) *cramps, hooks*, of iron for joining, etc. 1 Chr. 22, 3.

מַחֲבַת f. Ez. 4, 3 (r. חָבַת) contr. for מַחֲבָתַיִם, *a pan, frying-pan*. Lev. 2, 5. 6, 14. 7, 9. 1 Chr. 23, 29. Ez. 4, 3.

מַחֲגֹרֶת f. (r. חָגַר) *a girdle, belt, cincture*, Is. 3, 24.

* מָחָה fut. יִמְחֶה, pr. *to stroke, to rub over, to wipe*. Hence

1. *to wipe off, to wipe away*. a) Genr. e. g. a dish 2 K. 21, 13 see below; tears Is. 25, 8; the mouth Prov. 30, 20. So of letters, writing, *to blot out*, Ex. 32, 32. 33. Num. 5, 23. Trop. *to blot out* sins, to forgive them, Ps. 51, 3. 11. Is. 43, 25. 44, 22. b) So *to blot out*, i. q. *to destroy*, as men from the face of the earth Gen. 6, 7. 7, 4; the name and memory of any one Ex. 17, 14. Deut. 9. 14. 25, 19. Ps. 9, 6. 2 K. 14, 27. So 2 K. 21, 13, where the native power is preserved: *I will wipe (destroy) Jerusalem as one wipeth a dish, he wipeth and turneth it upside down.*

2. *to stroke*, i. e. emph. *to strike, to smite*, i. q. מָחָא; hence מַחַי stroke.—Trop. c. עַל, *to strike upon*, in a geographical sense i. q. *to reach unto, to extend to*, as a boundary Num. 34, 11.

3. *to rub over* with a fat substance

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hence intrans. *to be fat, marrowy*, i. q. מָחַח q. v. see below in Pual.

Note. From the primary signif. of *stroking, rubbing over*, which is also the usual one in this root, have arisen the other two; and these are more common in the kindred forms מָחָא and מָחַח q. v. Chald. מְחָא to wipe off, to strike; Arab. مَحَى to wipe or wash off, to blot out, to destroy. In the Indo-European tongues corresponding in signif. are *μάσσω μάμαχα, μύσσω*, and with a sibilant *σμάω, σμύω, σμήχω, σμώχω*.

Piel privat. *emedullavit*, q. d. *to unmarrow*, i. q. Arab. مَخَّ Conj. II; see Kal no. 3. Hence

Pual pass. *emedullatus est*; Is. 25, 6 שְׁמָנִים מְמֻחִים *fatness unmarrowed*, i. e. drawn out from marrow-bones and therefore the most delicate. The form is from a sing. מְמֻחִי, for the common מְמֻחָה, and corresponds to the form מְזֻקָּקִים in the other clause.

Hiph. fut. apoc. תָּמַח Neh. 13, 14, also תֶּמְחִי masc. Jer. 18, 23 for תִּמְחֶה; i. q. Kal no. 1, *to blot out, to destroy*. Neh. 13, 14. Jer. 18, 23.—Prov. 31, 3 וּדְרָכֶיךָ לְמָחוֹת מְלָכִין *nor give thy ways to the destroying of kings*, לְמָחוֹת for לְהַמְחוֹת; so those who suppose a warlike spirit to be here reprehended. Better, *to the corrupters, destroyers of kings*, i. e. courtesans; either reading לְמַחוֹת as part. fem. of Kal, or else regarding מָחוֹת as fem. plur. of an adj. מָחֶה in an active sense.

Niph. נִמְחָה, fut. יִמָּחֶה, apoc. יִמַּח for יִמָּחֶה Ps. 109. 13. Gen. 7, 23.

1. Pass. of Kal no. 1. a. *to be wiped away, to be blotted out*. e. g. from the book of life, Ps. 69, 29. So of reproach, Prov. 6, 33; of sin Ps. 109, 14. Neh. 3, 37; comp. Ez. 6, 6.

2. Pass. of Kal no. 1. b, *to be destroyed*, as men Gen. 7, 23; a tribe from Israel Judg. 21, 17; the name of any one Deut. 26, 6. Ps. 109, 13.

מָחֶה adj. fem. מָחָת, see in r. מָחַח Hiph.

מְחוֹגָה f. (r. חוג) *a compass, compasses*, for drawing circles, Is. 44, 13.

מָחוֹז m. (r. חוז) pr. *a refuge*; hence *a haven, harbour*, Ps. 107, 30. So Chald. Syr. Vulg.

מְחוּיָאֵל and מְחִיָּאֵל (perh. smitten of God, for מְחוּי אֵל, r. מָחָה) *Mehujael*, pr. n. of a patriarch descended from Cain, Gen. 4, 18.

מָחֲוִים (r. חָוָה) *Mahavites*, a gentile name 1 Chr. 11, 46, where we should expect the sing. מַחֲוִי. Elsewhere unknown.

מָחוֹל m. (r. חול) constr. מְחוֹל.

1. *a dance, dancing*, sc. in a circle, Ps. 30, 12. 149, 3. 150, 4. Jer. 31, 4. 13. Lam. 5. 15.

2. *Mahol*, pr. n. m. 1 K. 5, 11 [4, 31].

מְחוֹלָה or מָחֹלָה f. (r. חול) *a dance*, i. q. מָחוֹל no. 1. Cant. 7, 1; Plur. מְחֹלוֹת Ex. 32, 19. Judg. 11, 34. 21, 21. al.

מַחֲזֶה m. (r. חָזָה) *a vision*, Gen. 15, 1. Num. 24, 4. 16. Ez. 13, 7.

מָחֲזֶה f. (r. חָזָה) *a window*, 1 K. 7, 4. 5.

מַחֲזִיאוֹת (visions) *Mahazioth*, pr. n. m. 1 Chr. 25, 4. 30. R. חָזָה.

* מָחַח obsol. root, i. q. מָחָה no. 3, Arab. مَخَّ IV, *to be marrowy*, of a bone; *to be fat*, of a sheep; whence מַחַ marrowy, מֹחַ marrow.—The primary notion lies in *rubbing over*, besmearing, with a fatty substance, comp. מָחָה note. Kindr. are מָרַח and מָשַׁח.

מַחַי m. (r. מָחָה no. 2) *a stroke, percussion*. Ez. 26. 9 מַחֲי קָבָּלוֹ *the stroke of what is over against it*, i. e. battering-rams or the like. See in קָבָל.

מְחִירָא (perh. junction. r. חוּר Pa. חִיֵּר to join) pr. n. m. *Mekida*, Ezra 2, 52. Neh. 7, 54.

מְחִיָּה f. (r. חָיָה) 1. *preservation of life*, Gen. 45, 5. 2 Chr. 14. 12. Ezra 9, 8. 9. Meton. *means of life, living, sustenance*, Judg. 6, 4. 17, 10.

2. Prob. *something live, the quick*, a raw spot on the body; hence *a spot, the quick*; Lev. 13, 10 וּמִחְיַת בָּשָׂר חַי בַּשְּׂאֵת *and* if there be *a spot* (the quick) *of raw flesh in the tumour*. v. 24 *and* if *the spot of burning be a white spot*. So Syr. Chald.

מְחִיר m. (r. מָחַר) 1. *price*, for which a thing is *bought* or *sold*, Prov. 17, 16. 27, 26. בִּמְחִיר *at a price*, for money, 2

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Sam. 24, 24. לֹא בִמְחִיר *not for price*, gratis, i. q. חִנָּם, Is. 45, 13. 55, 1. al.

2. *hire*, *wages*, Mic. 3, 11. Deut. 23, 19. Dan. 11, 39. Plur. מְחִירִים Ps. 44, 13.

3. *Mehir*, pr. n. m. 1 Chr. 4, 11.

מַחֲלֶה m. (r. חָלָה no. 3,) constr. מַחֲלֵה, *sickness*, *disease*, Prov. 18, 14. 2 Chr. 21, 15.

מַחְלָה (disease, r. חָלָה) *Mahlah*, pr. n. a) Fem. Num. 26, 33. 27, 1. Josh. 17, 3. b) 1 Chr. 7, 18, where the sex is uncertain.

מַחֲלָה f. i. q. מַחֲלֶה, *disease*, Ex. 15, 26. 23, 25. 1 K. 8, 37. 2 Chr. 6, 28.

מְחִלָּה f. (r. חָלַל) *a cave*, *cavern*, plur. Is. 2, 19.

מְחֹלָה f. see מְחוֹלָה.

מַחְלוֹן (sickly, from the form מַחֲלֶה and ending וֹן) pr. n. m. *Mahlon*, Ruth 1, 2. 4, 9. 10.

מַחְלִי (sickly, r. חָלָה) *Mahli*, pr. n. m. a) Ex. 6, 19. Num. 3, 20. b) 1 Chr. 23, 23. 24, 30.

מַחֲלֻיִים m. plur. (r. חָלָה no. 3) *diseases*, 2 Chr. 24, 25.

מַחֲלָף m. (r. חָלַף) *a slaughter-knife*, with which the victims were killed for sacrifice, so called as gliding or passing through the flesh; once in Plur. מַחֲלָפִים Ezra 1, 9. Syr. ܚܠܦܐ, Rabb. חִלּוּף knife; hence r. ܚܠܦ *to shave* the hair, comp. הֶעֱבִיר מוֹרָה.

מַחְלָפוֹת f. plur. (r. חָלַף) *braids*, *plaits*, of hair, Judg. 16, 13. 19; so all the ancient versions. The idea of *braiding* differs little from that of *changing*, *interchanging*, see the root in Pi. and Hiph. no. 1; and a trace of it is found also in Arab. خَلِيفٌ twisted, convolute.

מַחֲלָצוֹת f. plur. (r. חָלַץ) *costly* or *festive garments*, holiday clothes, which are put off at home, Is. 3, 22. Zech. 3, 4. Comp. Arab. خلع exuit vestem, veste solemni donavit; خِلْعَةٌ a costly garment.

מַחֲלֹקֶת f. (r. חָלַק) c. suff. מַחֲלֻקְתִּי, plur. מַחְלְקוֹת.

1. *smoothness*; hence *a slipping away*, *escape*, comp. the root Hiph. no. 2. So in pr. n. סֶלַע הַמַּחְלְקוֹת *the rock of escapes*, 1 Sam. 23, 28.

2. *division*, *class*, *course*; spec. of the 24 classes of the Levites and priests, ἐφημερίαι, κλῆροι, 1 Chr. 24, 1. 28, 13. 2 Chr. 8, 14. 31, 2. 35, 4. al. Also of the people of Israel, Josh. 11, 23. 12, 7. 18. 10. Ez. 48, 29; of an army 1 Chr. 27, 1 sq.

מַחְלְקָה Chald. id. only plur. מַחְלְקָן *courses* of the Levites, Ezra 6, 18.

מַחֲלַת m. (r. חָלָה no. 1) 1. A stringed instrument, κιθάρα, *cithara*, i. e. *a lyre*, *guitar*, accompanied by the voice. Ps. 53, 1. 88, 1. Comp. Eth. ማኅሌት song, also κιθάρα, see Vers. Æthiop. Gen. 4, 21.

2. *Mahalath*, pr. n. f. a) The daughter of Ishmael, the wife of Esau, Gen. 28, 9. b) The wife of Rehoboam. 2 Chr. 11, 18.

מְחֹלָתִי *Meholathite*, gent. n. from אָבֵל מְחוֹלָה, see אָבֵל II. d. 2 Sam. 21, 8.

מַחֲמָאוֹת Ps. 55, 22, commonly taken as a noun derived from חֶמְאָה curdled milk, q. d. *milky words*, but against the context.—Better, if we take מַחֲמָאוֹת as for מִחֲמָאוֹת or מַחֲמָאוֹת (as Cod. R. 368), Hirek or Tsere being changed to Patah on account of the foll. Hateph-Patah; comp. אֶחֱרוּ for אִחֲרוּ Judg. 5, 28, יֶחֱמַתְנִי for יִחֲמַתְנִי Ps. 51, 7, and the like; and then we may render, *smoother than curds of milk is his mouth*. Chald. and Symm. also take the *Mem* here for מִן; and this accords too with the parallelism. So Kimchi.

מַחְמָד m. constr. מַחְמַד; plur. מַחֲמַדִּים, constr. מַחֲמַדֵּי. R. חָמַד.

1. *desire*; then *thing desired*, *a delight*, e. g. מַחְמַד עֵינֶיךָ *the desire*, *delight*, *of thine eyes*, 1 K. 20, 6. Ez. 24, 16. Is. 64, 10. Hos. 9, 16 *the delights of their womb*, i. e. their dearest offspring.

2. *loveliness*, Cant. 5, 16.

3. *something precious*, *costly*, plur. Joel 4, 5. 2 Chr. 36, 19. Is. 64, 10. Lam. 1, 10.

מַחֲמֻדִּים m. plur. (r. חָמַד) *something precious*, *costly*, Lam. 1, 7; also fully written מַחֲמוּדִּים v. 11 Cheth.

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מַחְמָל m. (r. חָמַל) constr. מַחְמַל, pr. *object of pity, sympathy;* then of love and affection, *a delight;* Ez. 24, 21 מַחְמַל נַפְשְׁכֶם *the delight of your soul.* The prophet employs the word in an unusual signification, for the sake of paronomasia in the nouns מַחְמָד and מַחְמָל; comp. מַשָּׂא נַפְשָׁם v. 25 in the same context.

מַחְמֶצֶת f. see r. חָמַץ Hiph.

מַחֲנֶה (r. חָנָה) usually masc. but fem. Gen. 32, 9. Ps. 27, 3; constr. מַחֲנֵה; sing. c. suff. מַחֲנֶיךָ Deut. 23, 15. 29, 10; מַחֲנֵיהֶם Am. 4, 10; מַחֲנֵיכֶם Num. 5, 3. Josh. 10, 5. 11, 4. Judg. 8, 10; perh. also 1 Sam. 17, 1. 53. 28, 1. 29, 1 (comp. Heb. Gr. § 91. 9. n), which last passages the ancient interpreters and Kimchi take as in the plural; see in מַרְאָה. For the plur. see after no. 2.

1. *an encampment, camp,* either of troops Josh. 6, 11. Judg. 7, 10 sq. 8, 11. 12. 1 Sam. 4, 3. 14, 15. 19; or of nomades Gen. 32, 21. Ex. 14, 19; and so of the encampment of the Israelites in the desert Ex. 32, 19. 26. Lev. 14, 18. Num. 4. 5. 15. 5, 2. 10, 34. 11, 9. 30. 31. al. sæp. —Hence

2. *an army, host;* מַחֲנֵה יִשְׂרָאֵל Ex. 14, 19. Josh. 6, 18. 1 Sam. 28, 19; מ׳ מִדְיָן Judg. 7. 15; מ׳ פְּלִשְׁתִּים 1 Sam. 17, 46. 28, 5; מ׳ אֱלֹהִים *God's host,* of angels Gen. 32, 3 (elsewhere הַצְּבָא הַשָּׁמַיִם); perh. also 1 Chr. 12, 22, comp. Dan. 7, 10; elsewhere of the Israelites 2 Chr. 14, 12, and poet. of locusts as sent of God Joel 2, 11. So of any *troop, company, band,* Gen. 33, 8. 50, 9.

Plur. with a threefold form: a) מַחֲנִים *camps,* Num. 13, 19. But c. suff. מַחֲנֶיךָ, מַחֲנֵיהֶם, are in the sing. see above. b) מַחֲנוֹת m. whence שְׁנֵי מ׳ *two camps* or *bands* Gen. 32, 8. 11. Num. 2, 17. 32. 1 Sam. 17, 4. Ez. 4, 2. Zech. 14, 15; but מַחֲנוֹת יְהוָה *the camps* i. e. *courts of Jehovah,* where the priests as it were encamped, 2 Chr. 31, 2. c) מַחֲנַיִם, as from a sing. מַחֲנַי; comp. מְבֹרָחִים in מָחָה Pual. Cant. 7, 1 הַמְּחֹלָת *the heavenly hosts,* as in Gen. 32, 3, i. e. angels (צְבָאוֹת), to whom the poet here ascribes dances, as elsewhere song, Job 38, 7; comp. the pr. n. מַחֲנַיִם, which some very ineptly apply in Cant. l. c.

מַחֲנֵה־דָן (camp of Dan) *Mahaneh-Dan,* pr. n. of a place near Kirjath-jearim in the tribe of Judah, Judg. 18, 12.

מַחֲנַיִם (camps. see מַחֲנֶה Plur. lett. c, according to Gen. 32, 3 'camps or hosts of angels.') *Mahanaim,* pr. n. of a town beyond Jordan on the confines of the tribes of Gad and Manasseh, afterwards assigned to the Levites, Josh. 13, 26. 30. 21, 38. 2 Sam. 2, 8. 12. 29. 17, 24. 27. 1 K. 2, 8. 4, 14. [In the same region are still the ruins of a place called محنة *Mahneh;* Bibl. Res. in Palest. III. App. p. 166.—R.

מַחַנָק m. (r. חָנַק) *a strangling,* parall. מָוֶת, Job 7, 15.

מַחֲסֶה Ps. 46, 2, elsewhere מַחְסֶה m. (r. חָסָה) constr. מַחְסֵה, c. suff. מַחְסִי Ps. 62, 8 and מַחְסִי 71, 7; *a refuge, shelter;* Is. 25, 4 מַחְסֶה מִזֶּרֶם *a refuge from the storm.* Job 24, 8. Ps. 104. 18. Is. 4, 6. 28, 15. 17. Often of God, in various constructions, Prov. 14, 26. Joel 4, 16. Ps. 46, 2. 71, 7. 73, 28. 91, 9. 142, 6.

מַחְסוֹם m. (r. חָסַם) *a muzzle,* fastening for the mouth. Ps. 39, 2.

מַחְסוֹר and מַחְסֹר m. R. חָסַר.

1. *want, deficiency,* sc. of any particular thing; אֵין מַחְסוֹר כָּל־דָּבָר *there is no want of any thing* Judg. 18, 10. 19, 19. 20; comp. Deut. 15, 8.

2. *want, need, poverty,* Prov. 6, 11. 11, 24. 14, 23. 21, 5. 17 אִישׁ מַחְסוֹר *a poor man.* 22, 16. Plur. Prov. 24, 34, comp. 6, 11.

מַחְסִיָּה (his refuge is Jehovah, r. חָסָה) *Mahseiah,* pr. n. m. Jer. 32, 12. 51, 59.

* מָחַץ fut. יִמְחַץ 1. *to smite through and through* sc. with a shock, *to dash in pieces, to crush,* e. g. the head of any one Ps. 68. 22. 110, 6. Hab. 3, 13; the loins Deut. 33, 11; the temples Judg. 5, 26; enemies Ps. 18. 39. 2 Sam. 22, 39; absol. Deut. 32. 39. Job 5, 18. Trop. Job 26, 12 *by his wisdom he smiteth through* (*crusheth*) *the pride* sc. of the sea, i. e. restrains its proud waves.—Arab. محص to smite the earth with the foot, to stamp.

2. *to shake,* i. e. *to move to and fro, to stir,* as the foot in blood, dipping it in blood, Ps. 68, 24 לְמַעַן תִּמְחַץ רַגְלְךָ בְּדָם. So prob. Num. 24, 8 (Israel as victor)

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doth eat up the nations his enemies, he doth craunch their bones, וְחִצָּיו יִמְחָץ (גְּוִיָּם) *and shake (stir, dip) his arrows* in their blood; comp. Ps. l. c. Some ancient interpreters take חִצָּיו as instrument: *and with his arrows he dŏth crush* sc. his enemies; Sept. *καὶ ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἐχθρόν.* Vulg. *et perforabunt sagittis.* Others: *his* (the enemy's) *weapons doth* Israel *crush.* —Arab. ﺨﻀﺾ to shake, to agitate, e. g. a bucket in the water, milk in a skin for butter; see Schultens de Defect. Ling. Heb. p. 75. Origg. Heb. I. p. 100. ad Job I. 153, 722.—Hence

מַחַץ m. *a contusion, wound,* Is. 30, 26.

מַחְצֵב m. (r. חָצַב) *a hewing* of stones, perh. *a quarry;* אַבְנֵי מַחְצֵב *hewn stones, quarried stones,* 2 K. 12, 13. 22, 6. 2 Chr. 34, 11.

מֶחֱצָה f. (r. חָצָה) *the half,* Num. 31, 36. 43.

מַחֲצִית f. (r. חָצָה) 1. *the half,* Ex. 30, 13. Num. 31, 30. 42, 47. al.

2. *the middle,* sc. of a day, Neh. 8, 3.

* מָחַק *to smite through, to crush,* once Judg. 5, 26.—Arab. ﻤﺤﻖ delevit, Conj. II, perdidit. Kindred are מָחָא, מָחַץ, מָחַת.

מֶחְקָר m. (r. חָקַר) 'what is known by searching,' *the inmost depth, the recesses,* i. q. חֵקֶר no. 2, Ps. 95, 4.

* מָכַר obsol. root, i. q. מָכַר *to buy, to sell;* see in מָהַר II.—Hence מְחִיר price.

מָחָר subst. and adv. 1. *to-morrow, the morrow,* Syr. ܡܚܪ, Samar. id. Judg. 20, 28. 1 Sam. 20, 5. Is. 22, 13. al. יוֹם מָחָר id. Is. 56, 12. Prov. 27, 1. לְמָחָר *for the morrow* Num. 11, 18. Esth. 5, 12; also *to-morrow* Ex. 8, 6. 19, comp. *εἰς αὔριον.* כָּעֵת מָחָר *to-morrow about this time,* see in עֵת no. 1. c; more fully מָחָר כָּעֵת חִזָּאת Josh. 11, 6. כָּעֵת מָחָר הַשְּׁלִשִׁית *about this time to-morrow* or *the third day.* 1 Sam. 20, 12, as Vulg. Chald. well; others here join together מָחָר הַשְּׁלִשִׁית, as if *crastinum tertium, the day after to-morrow,* but less well; so Syr.

2. *in time to come, hereafter,* Ex. 13, 14. Josh. 4, 6. 21. בְּיוֹם מָחָר id. Gen. 30, 33. Comp. מָחֳרַת.

Note. This word seems not to come from r. מָהַר, but is rather connected closely with r. אָחַר. Not indeed for מָאָחַר as if from Pi. מְאַחֵר; but it comes more prob. from יוֹם אָחַר, and מָחָרַת from יוֹם אֲחֵרַת, contr. מָחַר, מָחֳרַת; as in Targ. Jonath. often יוֹמָחְרָא, יוֹמָחָרָן, see Buxtorf Lex. Chald. p. 941. In the מ therefore we have a vestige of יוֹם. See more in Thesaur. p. 784.

מָחֳרָאָה f. (r. חָרָא) *cloaca, a sink, privy,* 2 K. 10, 27 Cheth.

מַחֲרֵשָׁה and מַחֲרֶשֶׁת f. (r. חָרַשׁ) 1 Sam. 13, 20, two agricultural cutting instruments, one of which perhaps is *the plough-share,* and the other *the coulter.* The plur. of both is מַחֲרֵשׁוֹת v. 21.—For the form of oriental ploughs, see Paulsen Ackerbau d. Morgenländer p. 52. Niebuhr's Descr. of Arabia p. 155 Germ. On the Egyptian plough, see Descr. de l'Egypte I. Plates 70, 71.

מָחָרָת f. (see מָחָר note) constr. מָחֳרַת, c. suff. מָחֳרָתָהּ, *the morrow, to-morrow,* once with יוֹם, viz. יוֹם הַמָּחֳרָת *the day of the morrow, to-morrow,* Num. 11, 32. Elsewhere לַמָּחֳרָת (comp. לְמָחָר) Jon. 4, 7. לְמָחֳרָתָם 1 Sam. 30, 17 (the suff. is pleon.) and more freq. מִמָּחֳרָת, *on the morrow, the next day,* Gen. 19, 34. Ex. 9, 6. Num. 17, 6. 23. Josh. 5, 12. Judg. 6, 38. al. עַד־מִמָּחֳרָת *even unto the morrow* Lev. 23, 16. With genit. מָחֳרַת הַיּוֹם *the morrow of that day,* the day after, 1 Chr. 29, 21. Lev. 23, 11. 15. 16 מִמָּחֳרַת הַשַּׁבָּת *the day after the sabbath.* Num. 33, 3. 1 Sam. 20, 27.

מַחְשַׂף m. (r. חָשַׂף) *a peeling, decortication,* adverbially Gen. 30, 37.

מַחֲשָׁבָה and מַחֲשֶׁבֶת f. Ex. 35, 33. 2 Chr. 2, 13; constr. מַחֲשֶׁבֶת, c. suff. מַחֲשַׁבְתּוֹ; plur. מַחֲשָׁבוֹת, constr. מַחְשְׁבוֹת. R. חָשַׁב.

1. *work of art* or *skill,* see the root no. 1. Ex. 31, 4. 35, 32. 33. 35. 2 Chr. 26, 15.

2. *counsel, purpose, plan,* what one meditates or has devised, 2 Sam. 14, 14. Job 5, 12. Ps. 33, 10. 11. Prov. 15, 22. al. So of God's counsels, Ps. 40, 6. 92, 6. Jer. 29, 11. Mic. 4, 12.—Gen. 6, 5 *every imagination* מַחְשְׁבוֹת לִבּוֹ *of the purposes of his heart,* which his heart has meditated; comp. 1 Chr. 28, 9. 29, 18.—Spec.

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of wicked counsels, devices, machinations, as מ׳ אָוֶן Prov. 6, 18. Is. 59, 7. Jer. 4, 14; מ׳ רָעָה Ez. 38, 10. Esth. 9, 25; simpl. Esth. 8, 3. 5. For the phrase מ׳ חָשַׁב see in חָשַׁב no. 3. c.

מַחְשַׁךְ m. (r. חָשַׁךְ) *darkness* Is. 29, 15. Ps. 88, 19 מְיָדְעַי מַחְשָׁךְ *my acquaintances* are in *darkness*, i. e. are lost from my sight.—Plur. מַחֲשַׁכִּים *darknesses*, i. e. *dark places*, Ps. 88, 7. 74, 20 מַחֲשַׁכֵּי אֶרֶץ *the dark places of the earth*. Spec. of Sheol, Ps. 143, 3. Lam. 3, 6.

מַחַת (apoc. for מָחְתָּה taking, grasping, r. חָהָה) *Mahath*, pr. n. m. 1 Chr. 6, 20. 2 Chr. 29. 12. 31, 13. See אֲחִימוֹת.

מַחְתָּה f. (r. חָתָה) plur. מַחְתּוֹת 1. *a fire-pan, fire-shovel, censer*, in which coals were *taken up* and incense kindled, Lev. 16, 12. Ex. 27, 3. 38, 3. Num. 16, 6. sq. 1 K. 7, 50. al.

2. Plur. *snuff-dishes, trays*, Ex. 25, 38. 37, 23; Sept. ὑποθύμια, Vulg. *rasa, ubi quæ emuncta sunt, exstinguantur*. This accords with the context, which treats of the lamps.

מַחְתָּה f. (r. חָתַת) pr. *a breaking in pieces;* hence

1. *destruction, ruin*, Prov. 10, 14. 13, 3. 18, 7. Ps. 89, 41.

2. *consternation, terror*, Prov. 10, 15. 29. 21, 15. Is. 54, 14. Jer. 17, 17; comp. 48, 39.

מַחְתֶּרֶת f. (r. חָתַר) *a breaking in*, sc. of a thief by night, Ex. 22, 1. Jer. 2, 34.

מַט m. (for מַטָּה, r. נָטָה; as מַצַּל for מַצָּלָה) *inclination, depression, a low place;* only with He local מַטָּה, which see below.

מֹט see מוֹט.

* נְטָא Chald. Dan. 4, 25. מְטָה 7, 13. 22; comp. Heb. מָצָא, in which however the usus loquendi differs. Freq. in the Targg.

1. *to come to* any place or person, c. לְ Dan. 6, 24. 25; עַד 7, 13.

2. *to reach to*, c. לְ Dan. 4, 8. 17. 19.

3. *to come, to come on*, as time Dan. 7, 22; with עַל *to come upon* any one, *to happen to* him, Dan. 4, 21. 25.

מַטְאֲטֵא m. *a broom, besom*, Is. 14, 23; see מְאַטֵּא under art. מוּט p. 365.

מַטְבֵּחַ m. (r. טָבַח) *slaughter*, Is. 14, 21.

מַטֶּה m. but f. Mic. 6, 9, prob. Hab. 3, 9; constr. מַטֵּה, c. suff. מַטֵּהוּ, מַטֵּךְ; plur. מַטּוֹת Num. 1, 16. Josh. 14, 1. 2; once c. suff. מַטָּיו Hab. 3, 14. R. נָטָה.

1. *a branch, bough, shoot*, Ex. 19, 11 sq. So called from its stretching or extending itself, comp. נְטִישָׁה from נָטַשׁ.

2. *a rod, staff*, for walking, supporting oneself, Gen. 38, 35 (comp. Hdot. 1, 195). Ex. 4, 2. 4. 17. 7, 15 sq. Num. 17, 21 sq. 1 Sam. 14, 43; with which grain is beaten out Is. 28, 27; espec. for chastisement, Is. 10, 5. 15. 24. 9, 3 מַטֵּה שִׁבְמוֹ *the rod of his back*, with which he is beaten. 14, 5. 30, 32. Ez. 7, 11 חָמָס קָם לְמַטֵּה רֶשַׁע *the violence* (of the enemy) *is risen up for a rod of wickedness*, i. e. to chastise it. v. 10 צָץ הַמַּטֶּה *the rod hath blossomed*, sc. for your chastisement. Hab. 3, 9 מַטּוֹת אֹמֶר שְׁבוּעוֹת *sworn* are *the rods of his word*, i. e. the promised chastisements, he hath sworn the overthrow of his enemies; but more in accordance with the parallelism the Syr. reads מְטֻבָּחוֹת i. e. *sated* are *the spears* sc. with blood. *a song!* Mic. 6, 9 שִׁמְעוּ מַטֶּה *hear ye the rod*, the chastisement, punishment.—Trop. שֶׁבֶר מַטֵּה לֶחֶם *to break the staff of bread*, i. e. to cause a dearth of bread, which the Hebrews call also 'the strengthener of the heart' (see in סָעַד). pr. therefore i. q. *to break the staff of life*, which bread is. Lev. 26, 26. Ps. 105, 16. Ez. 4, 16. 5, 16. 14, 13. —Spec. for a) *a sceptre* of a king Ps. 110, 2; hence as an emblem of *power, empire*. Jer. 48, 17. b) *a spear, lance*, 1 Sam. 14, 27. Hab. 3, 14.

3. *a tribe* of Israel, (pr. *a branch*, no. 1.) i. q. שֵׁבֶט, Num. 34, 11. 15. 36, 3. 4. מַטֵּה לֵוִי Num. 1, 49; מ׳ יְהוּדָה Num. 13, 2 sq. Josh. 20, 8 sq. 21, 4; also מ׳ בְּנֵי דָן, מַטֵּה בְנֵי שִׁמְעוֹן, Num. 34, 20. 22. 24 sq. Josh. 13, 29. 18, 11. al. רָאשֵׁי הַמַּטּוֹת *the heads of the tribes* 1 K. 8, 1; רָאשֵׁי אֲבוֹת הַמַּטּוֹת *the heads of the fathers* (families) *of the tribes*, Josh. 14, 1. 21, 1.

מַטָּה (Milêl) adv. from מַט q. v. with ה loc. *down, downwards, beneath*. Deut. 28, 43. Prov. 15, 24. Opp. מַעְלָה upwards, above. With Prefixes:

a) לְמַטָּה α) *down, downward*, Deut.

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28, 13. Ez. 1, 27. 8, 2. Ecc. 3, 21. β) *below, beneath*, 2 K. 19, 30. Jer. 31, 37. 1 Chr. 27, 23 *twenty years old* וּלְמַטָּה *and under*. With מִן Ezra 9, 13 מִתַּחַת לְמַטָּה עֲוֹנֹתֵינוּ *below our guilt*, less than our sins deserve.

b) מִלְּמַטָּה *from below, underneath*, (opp. מִלְּמַעְלָה from above, above,) Ex. 26, 24. 27, 5. 28, 27. 36, 29. 38, 4. 39, 20.

מִטָּה f. (r. נָטָה) constr. מִטַּת, plur. מִטּוֹת; comp. Gr. κλίνη from κλίνω.

1. *a bed*. genr. Gen. 47, 31. 48, 2. 49, 33. Ex. 7, 28. al.—So for reclining at table, Esth. 1, 6. Ez. 23, 41; for ease and quiet, *a couch, divan*, Am. 3, 12. 6, 4. 1 Sam. 28, 23. Esth. 1, 6. 7. 8. Prov. 26, 14.

2. *a litter, palanquin*, Cant. 3, 7.

3. *a bier*, for dead bodies, 2 Sam. 3, 31.

מִטֶּה m. (pr. part. Hoph. r. נָטָה) 1. *a spreading out, expansion*, plur. מִטּוֹת Is. 8, 8.

2. *a stretching, bending, wresting* of right, i. e. wrong, iniquity, sing. Ez. 9, 9.

מִטָּה see מוֹטָה.

מַטְוֶה m. (r. טָוָה) *a spinning*, i. e. *thing spun*, Ex. 35, 25.

מָטִיל m. *a hammered bar*, as of iron, once Job 40, 18. R. מָטַל.

* מָטַל *to draw out, to make long*, kindr. with מוּל; hence *to forge, to hammer* sc. iron. Arab. part. ممطول hammered iron.

מַטְמוֹן m. (r. טָמַן) plur. מַטְמֻנִים, constr. מַטְמֻנֵי Is. 45, 3.

1. Place where any thing is hidden under ground, espec. *a subterranean cell, storehouse* for grain. Jer. 41, 8. Such subterranean storehouses for grain are still common in Palestine; see Bibl. Res. in Palest. II. p. 354, 385.

2. *hidden stores, hid treasure*, sc. under ground, Prov. 2, 4. Job 3, 21. Is. 45, 3. So genr. *treasure*, Gen. 43, 23.

מַטָּע m. (r. נָטַע) constr. מַטַּע; plur. constr. מַטְּעֵי Mic. 1, 6; *a planting, plantation*, Ez. 17, 7. 34, 29. Is. 61, 3. 60, 21 Keri: נֵצֶר מַטָּעַי *the branch of my planting*, planted by me.

מַטְעַמִּים m. plur. (r. טָעַם) Gen. 27, 4, and מַטְעַמּוֹת f. plur. Prov. 23, 3. 6, *dainties, savoury dishes*. A. Schultens ad Prov. l. c. remarks that the Arab. مَطْعَم is used espec. of dishes from the flesh of animals taken in hunting, which the nomades esteem a great delicacy. This accords well with Gen. l. c. Comp. his Epist. 2 ad Menk. p. 78.

מִטְפַּחַת f. (r. טָפַח) Ruth 3, 15, plur. מִטְפָּחוֹת Is. 3, 22, a wide upper garment of a woman, *a mantle, cloak*. See Schroeder de Vestitu mulier. Heb. c. 16.

* מָטַר in Kal not used, *to rain*, as Chald. Syr. Arab. مطر.

Hiph. *to rain*, i. e. *to give* or *send rain*, so God, Gen. 2, 5. 7, 4. Am. 4, 7; the clouds Is. 5, 6 (here more fully הִמְטִיר מָטָר); with עַל *upon* any thing, Am. Is. l. c. Trop. of other things which God sends down from heaven in the manner of rain; as hail Ex. 9, 18. 23; lightning Ps. 11, 6; fire and brimstone Gen. 19, 24. Ez. 38, 22; manna Ex. 16, 4. Ps. 78, 24. Constr. with acc. of the thing rained down, and עַל *upon* any thing, see the passages cited above. Once with בְּ of the thing rained down, Job 20, 23; see in לָחַם.

Niph. *to be rained upon*, Am. 4, 7.

Deriv. pr. n. מַטְרִי and

מָטָר m. constr. מְטַר, plur. constr. מְטֵרוֹת Job 37, 6; *rain*, Ex. 9, 33. Deut. 11, 17. al. נָתַן מָטָר עַל *to give* or *send rain upon* any one, so of God 1 Sam. 12, 17. 18. 1 K. 8, 36. 2 Chr. 6, 27. al. Also מְטַר אַרְצְךָ *the rain of thy land*, i. e. necessary for watering the ground. Deut. 28, 12. 24. 11, 14; and so מְטַר זְרָעֶךָ Is. 30, 23. To *the rain* is compared pleasing and flowing discourse Deut. 32, 2 comp. Job 29, 23; also gentle and beneficent rule Ps. 72, 6.

מַטְרֵד (propelling, r. טָרַד) *Matred*, pr. n. f. Gen. 36, 39.

מַטָּרָה f. also מַטָּרָא Lam. 3, 12. R. נָטַר.

1. *place of guard*, i. e. *a prison, jail*. Neh. 3, 25. 12, 39. Jer. 32, 2. 8. 33. 1. al.

2. *scope, aim*, hence *mark* to shoot at

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(see the root no. 3; like Gr. σκοπός from σκέπτομαι,) 1 Sam. 20, 20. Job 16, 12. Lam. 3, 12.

מַטְרִי (for מַטְרִיָּה, rain of Jehovah) pr. n. m. *Matri*, 1 Sam. 10, 21.

מִי for מַיְא (r. בוא where see) a sing. not in use, *water*. The only vestige of it is in the pr. n. אֲחִימִי (brother of water). Eth. ማይ, Zab. ماء Norb. Lex. ed. 119.—Hence

Plur. מַיִם, constr. מֵי and rarely מֵימֵי (comp. on such reduplicated forms Ewald's Krit. Gram. p. 508. n.) c. suff. מֵימֶיהָ, מֵימֶיךָ, מֵימָיו, מֵימֵיהֶם, with ה local הַמָּיְמָה Ex. 7, 15. 8, 16; *waters, water*, comp. Chald. מַיָּא, Syr. ܡܰܝ̈ܳܐ, ܡ̈ܶܐ.—Sometimes the absol. מַיִם is found where we should expect the construct, as מַיִם לַחֶץ 1 K. 22, 27. Is. 30, 20; also מַיִם בִּרְכַּיִם *waters to the knees* Ez. 47, 4, comp. מֵי מָתְנַיִם *waters to the loins*, which immediately follows; see Heb. Gr. § 114. n. β.—Joined with plur. adjectives: מַיִם חַיִּים *living water* Gen. 26, 19. Lev. 14, 5. 50. מַיִם קְדֹשִׁים *consecrated water* Num. 5, 17. מַיִם רַבִּים Ps. 18, 17. With verbs plural, Gen. 7, 19. 8, 5. Ez. 47, 1. So also with verbs sing. not only where the verb precedes, Gen. 9, 15. Num. 20, 2. 24, 7. 33, 14. 2 K. 3, 9; but sometimes where it follows, Num. 19, 13. 20. Coupled also with a suff. sing. fem. Job 14, 19; see Heb. Gr. § 143. 3.—Spoken of the waters of the ocean Ps. 18, 6. comp. 2 Sam. 22, 16; of the waters above the firmament Gen. 1, 7. Ps. 29, 3. 104, 3. 148, 4; of water held in the clouds Job 26, 8. Ps. 18, 12; of rain Job 5, 10. etc.—Joined with the name of a place, it denotes waters situated near that place, a fountain, stream, torrent, lake, marsh, etc. So מֵי קְנֹהּ Judg. 5, 19, either the river Kishon or a stream flowing into it; so of fountains, מֵי נְמָרִים Jer. 48, 34, מֵי־מְרִיבָה, מֵי־נֶפְתֹּחַ, מֵי עֵין שֶׁמֶשׁ Josh. 15, 7; of a brook, מֵי יְרִיחוֹ Josh. 16, 1. מֵי דִימוֹן Is. 15, 9. מֵי מֵרוֹם (q. v.) of a lake or marsh; comp. מֵימֵי מִצְרַיִם *the waters of Egypt* Ex. 7, 19. 8, 2. כָּל־מֵימֵי יִשְׂרָאֵל 2 K. 5, 12. מֵי נֹחַ *the waters of Noah*, the deluge, Is. 54, 9.

Trop. a) מֵי רֹאשׁ *water of poppies*, i. e. the juice, Jer. 8, 14. b) מֵימֵי רַגְלַיִם *water of the feet* Is. 36, 12 Keri, by euphemism for *urine*, like Syr. ܡ̈ܶܐ ܪ̈ܓ̈ܠ̈ܶܐ, Talmud. מימי רגלים; Pers. آب زدن, Engl. to make water. c) *the water of a man* is put for the *semen virile*, i. q. זֶרַע; comp. Arab. ماء id. Kor. 86. 5. Pers. اب پشت aqua dorsi. Is. 48, 1 *who have come forth from the waters of Judah*, are his offspring, Num. 24, 7. Ps. 68, 27. But not improb. for the word מִמֵּי should here be read מִמָּתֵי, comp. Gen. 15, 4. 2 Sam. 7, 12. 16, 11.

In poetry, *water* is an emblem: α) Of multitude, abundance, Ps. 79, 3. 88, 18. Is. 11, 9. Hab. 2, 14. β) Of great and overwhelming dangers, Ps. 18, 17 *he drew me out of many waters*. 32, 6. 69, 2. 3. 16. Job 27, 20. Comp. also many examples from the Arabian and Greek poets, in Dissertatt. Ludg. p. 960 sq. γ) Of terror, Josh. 7, 5 *the heart of the people melted* וַיְהִי לָמַיִם *and became as water*. Comp. Arab. مَاؤُ water-hearted, timorous. Opp. is a heart like stone, Job 41, 16. δ) Of weakness, debility, Ps. 22, 15 *I am poured out like water*. ε) Of lust, as likened to boiling water, Gen. 49, 4.

Further, as found in proper names:

aa) מֵי זָהָב (water i. e. lustre of gold, comp. Arab. ماء) pr. n. m. *Me-zahab*, Gen. 36, 39.

bb) מֵי הַיַּרְקוֹן (waters of yellowness) *Me-jarkon*, a town of the Danites, prob. so called from a fountain or stream in the vicinity, Josh. 19, 46.

cc) מֵי־נֶפְתּוֹחַ *Waters of Nephtoah* (opening), a fountain in the tribe of Judah, south-west of Jerusalem, Josh. 15, 9. 18, 15. See Bibl. Res. in Pal. II. p. 334.

In other pr. names, מֵי with its gen. coalesces into one word, as מַיְדָבָא q. v.

* מִי a primitive personal pronoun.

1. Interrog. *τίς; who?* pr. of persons, as מָה of things. For the correlatives מִי, הִיא, הִיא, אֲשֶׁר, see in אֲשֶׁר A. In the kindred languages the Eth. alone has ምን *mi*, but in the sense of *what?* spoken of things; Aram. מָן, מָנוּ, מָנֵי, Arab. مَنْ. —Gen. 24, 65 מִי הָאִישׁ הַזֶּה *who is this man?* Ruth 3, 9 מִי אַתְּ *who art thou?*

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Cant. 6, 10. Also where the question respects several, (Arab. مَنُونْ,) Gen. 33, 5 מִי אֵלֶּה *who* are *these?* Is. 60, 8; here too for the sake of explicitness we find מִי וְאֵי, Ex 10, 8 מִי וְאֵי הַהֹלְכִים *who* are *the going?* who shall go? comp. Eth. ምን, ዘምን, ለእተ ምን, *quinam vos?* Lud. Lex. p. 80.—More rarely it refers to things, but so that the idea of person or persons is included. Gen. 33, 8 מִי לְךָ כָּל־הַמַּחֲנֶה הַזֶּה *who to thee* (what to thee) are *all these bands?* Judg. 9, 28 מִי שְׁכֶם *who* (what) are *the Shechemites, that we should serve them?* 13, 17 מִי שְׁמֶךָ. 1 Sam. 18, 18 מִי אֲנֹכִי וּמִי חַיַּי. Mic. 1, 5 מִי פֶשַׁע יַעֲקֹב ... וּמִי בָמוֹת יְהוּדָה, i. e. *who* is (*the author of*) *the transgression of Jacob ... who* (*the authors of*) *the high places of Judah?*

Specially to be noted are the following uses: a) Put in the gen. as בַּת מִי *the daughter of whom?* whose daughter? Gen. 24, 23. 47. 1 Sam. 12, 3. 17, 55. Jer. 44, 28. With prefixes marking the other cases: לְמִי *cui? to whom?* Gen. 32, 18. 38, 25; for plur. Ex. 32, 24; *on account of whom?* Jon. 1, 3. אֶת־מִי *whom?* 1 Sam. 12, 3. 28, 11; מִמִּי Ez. 32, 19; מֵעַל־מִי 1 K. 20, 14; עַל־מִי, etc. b) For the Lat. *quis eorum?* Engl. *who of* or *among them?* is put מִי בָהֶם Is. 48, 14; or מִן, Judg. 21, 8 מִי אֶחָד מִשִּׁבְטֵי יִשְׂרָאֵל *what one among the tribes of Israel?* c) Put also in an indirect interrogation, after a verb of knowing, Gen. 43, 22. Ps. 39, 7; of seeing 1 Sam. 14, 17; of pointing out, 1 K. 1, 20. d) As made intensive, in the phrases מִי זֶה, מִי הוּא זֶה, מִי הוּא, see הוּא, זֶה. e) Often where the question implies a negative answer, so that the interrogative form assumes almost a negative power. Num. 23, 10 מִי מָנָה עֲפַר יַעֲקֹב *who can count the dust of the earth?* i. e. no one. Is. 53, 1 מִי הֶאֱמִין *who hath believed?* i. e. no one, few. 51, 19. Also with fut. Job 9, 12 מִי יֹאמַר *who will say?* who would say? (comp. *τίς ἄν* with Opt.) for, *no one will say.* Prov. 20, 9. Ecc. 8, 4. 2 Sam. 16, 10. With part. in the formula מִי יוֹדֵעַ *who knoweth?* for *no one knoweth*, Ps. 90, 11. Ecc. 2, 19, (opp. מִי לֹא יוֹדֵעַ Job 12, 9,) in the sense of the Lat. *nescio an*, i. e. *perhaps*, see יָדַע no. 5. aa.; also *unexpectedly, suddenly*, see ibid. no. 1. a. Put also with a following noun by way of disparagement and contempt; Judg. 9, 28 מִי אֲבִימֶלֶךְ *who* is *Abimelech, that we should serve him?* Ex. 3, 11 מִי אָנֹכִי כִּי אֵלֵךְ אֶל־פַּרְעֹה *who* am *I, that I should go unto Pharaoh?* for, I am not the proper man to go to him. f) With fut. it often expresses *wish, longing.* 2 Sam. 15, 4 מִי יְשִׂמַנִי שֹׁפֵט *who will make me judge?* i. e. Oh that I were made judge! Is. 27, 4 מִי יִתְּנֵנִי *who will give to me?* i. e. Oh that I might have! Judg. 9, 29. Ps. 53, 7. 55, 7. Job 29, 2. Hence מִי יִתֵּן is a usual formula in wishing, see נָתַן no. 1. i.

2. Indefinite, *whoever, any one who*, Ex. 24, 14 מִי בַעַל דְּבָרִים יִגַּשׁ אֲלֵיהֶם *whoever has a suit, let him come to them.* Judg. 7, 3 מִי יָרֵא וְחָרֵד יָשׁוֹב *whoever is timid and fearful, let him return.* Prov. 9, 4. Ecc. 5, 9. Is. 54, 15. In Gr. and Lat. this may properly be rendered by *εἴ τις, si quis*, Eng. *if any one.*—2 Sam. 18, 12 שִׁמְרוּ מִי בַנַּעַר *take care of the young man every one* of you. With אֲשֶׁר, Ex. 32, 33 מִי אֲשֶׁר חָטָא *whosoever hath sinned.* 2 Sam. 20, 11. Comp. Syriac ؟ ܡܢ.

Note. Sometimes מִי is said to be put as an adv. for *how? in what way?* like מָה B. 3. But in all the examples given, it is better to retain the common signification; Am. 7, 2. 5 מִי יָקוּם יַעֲקֹב pr. *who shall Jacob stand*, concisely for, Who is Jacob, that he should stand? sc. under these calamities. Comp. the formulas above in no. 1. e. Is. 51, 19 מִי אֲנֹכִי כִּי אֲנַחֲמֵךְ for the fuller מִי אָנֹכִי כִּי אֲנַחֲמֵךְ.

Proper names beginning with מִי, as מִיכָאֵל, מִיכָה, מִיכָיְהוּ, etc. see below in their places.

מֵידְבָא (waters of quiet, r. דָּבָא) *Medeba*, pr. n. of a city of the Reubenites, situated on a plain of the same name, Num. 21, 30. Josh. 13, 9. 16. 1 Chr. 19, 7. It was afterwards reckoned to Moab, Is. 15, 2. Gr. *Μηδαβά, Μηδιάβη, Μήδαινα*, see 1 Macc. 9, 36. Jos. Ant. 13. 1. 4, 9. ib. § 1. Euseb. h. v. Reland Palæstina p. 893. At the present day ruins, called *Mâdeba*, are found in that region; Burckhardt's Trav. in Syria, etc. p. 365 sq.

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מֵידָד (love, r. יָדַד) pr. n. m. *Medad*, Num. 11, 26. 27.

מֵידַחִים see in מָדַח.

מֵיטָב m. (r. יָטַב) *the good*, and with genit. *the best* of any thing, *the best part*. 1 Sam. 15, 9. 15 מֵיטַב חַצֹּאן *the best of the flocks*. Ex. 22, 4 מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמוֹ *the best of his own field, and the best of his own vineyard*. Gen. 47, 6 בְּמֵיטַב הָאָרֶץ *in the best part of the land*. v. 11. Sept. *ἐν τῇ βελτίστῃ γῇ*, Vulg. in *optimo loco*.

מִיכָא see מִיכָיְהוּ lett. b.

מִיכָאֵל (who like God?) *Michael*, pr. n. m. a) One of the seven archangels, the advocate of Israel with God, Dan. 10, 13. 21. 12, 1. Gr. *Μιχαήλ* Rev. 12, 7. b) 1 Chr. 27, 18. c) 2 Chr. 21, 2. d) Others. Num. 13, 13. 1 Chr. 5, 13. 14. 6, 25. 7, 3. 8, 16. 12, 20. Ezra 8, 8.

מִיכָה (for מִיכָיְהוּ, who like Jehovah?) *Micah*, Sept. *Μιχαίας*, pr. n. m. a) The sixth among the twelve minor prophets, surnamed חַמֹּרַשְׁתִּי q. v. Mic. 1, 1. Jer. 26, 18 Keri, where Cheth. has מִיכָיָה. b) 2 Chr. 34, 20, for which in 2 K. 22, 12 מִיכָיָה. c) and d) see מִיכָיְהוּ a, b. e) and f) see מִיכָיְהוּ a, b.

מִיכָהוּ see in מִיכָיְהוּ lett. b.

מִיכָיָה (who like Jehovah?) *Micaiah*, pr. n. m. a) See מִיכָה a, b. b) Neh. 12, 35, i. q. מִיכָא 11, 17. 22. c) Neh. 12, 41.

מִיכָיְהוּ (id.) *Micaiah*, pr. n. a) A commander under Jehoshaphat. 2 Chron. 17, 7. b) The wife of Rehoboam, daughter of Uriel, 2 Chr. 13, 2; but comp. 2 Chr. 11, 21. 22. 1 K. 15, 2. where the same wife of Rehoboam and mother of Abijah is called Maachah, מַעֲכָה, the daughter of Absalom.

מִיכָיְהוּ (id.) *Micaiah*, pr. n. a) A Levite who set up idol-worship in the tribe of Dan. Judg. 17, 1. 4. Also more shortly called מִיכָה, v. 5. 8. 9. 10. al. b) A prophet in the age of Jehoshaphat and Ahab, the son of Imlah, 1 K. 22, 8. 2 Chr. 18, 7; called also מִיכָה v. 24, and מִיכָהוּ v. 8 Cheth. c) Jer. 36, 11. 13.

I. מִיכָל m. (r. מָכַל) *a brook*; 2 Sam. 17, 20 מִיכַל הַמַּיִם *the brook of water*, rivulet. Sept. *μικρὸν τοῦ ὕδατος*.

II. מִיכַל (contr. for מִיכָאֵל, q. v.) *Michal*, pr. n. of the daughter of Saul, the wife of David, 1 Sam. 14, 49. 19, 11 sq. 2 Sam. 6, 16 sq.

מַיִם constr. מֵי *waters*, see under מֵי.

מִיָּמִין (a dextra, unless it is rather for מִנְיָמִין,) *Mijamin*, pr. n. m. a) 1 Chr. 24, 9. b) Ezra 10, 25. Neh. 10, 8. 12, 5; also מִנְיָמִין *Minjamin* 12, 17. 41.

מִין m. (r. מוּן) Lat. *species*, i. e. form, but also *kind*, *sort*, Engl. *species*, comp. Gr. *εἶδέα*, which also denotes form and kind. Only with suffixes: לְמִינוֹ, לְמִינָהּ, *according to its kind*, Gen. 1, 11. 12. 21. 25. Lev. 11, 15. 16. לְמִינָהּ Gen. 1, 24. 25. Plur. once לְמִינֵיהֶם Gen. 1, 21. Syr. ܡܸܢ family, tribe.

מֵינֶקֶת *nurse*, Part. Hiph. r. יָנַק q. v.

מֵיסַךְ 2 K. 16, 18 Cheth. a very doubtful orthography for מוֹסָךְ q. v.

מֵיפַעַת Josh. 21, 37. Jer. 48, 21, also מֵפַעַת Josh. 12, 18, (splendour, r. פָּעַת, or perh. lofty place, hill,) *Mephaath*, pr. n. of a Levitical city in the tribe of Reuben, afterwards belonging to Moab, Jer. l. c. where Cheth. מוֹפַעַת.

מִיץ m. (r. מוּץ) *pressure*, Prov. 30, 33 ter.

מֵישָׁא (retreat, r. מוּשׁ) *Mesha*, pr. n. m. 1 Chr. 8, 9.

מִישָׁאֵל (who is what God is? from מִי, שׁ, אֵל, comp. מִיכָאֵל) *Mishael*, pr. n. m. a) Ex. 6, 22. Lev. 10, 4. b) One of the companions of Daniel, Dan. 1, 6. 2, 17, afterwards called מֵישַׁךְ. c) Neh. 8, 14.

מִישׁוֹר m. and מִישֹׁר Ps. 47, 7. R. יָשַׁר.

1. *evenness*; hence *a level region*, *plain*, 1 K. 20, 23. 25. Is. 40, 4. 42, 16. al. Trop. Ps. 26, 12. 27, 11. 143, 10.—With the art. הַמִּישׁוֹר, *κατ' ἐξοχήν*, *the plain* in the tribe of Reuben near the city מֵידְבָא, Deut. 3, 10. 4, 43. Josh. 13, 9. 16. 17. 21. 20, 8. Jer. 48, 21; of the plain of Judah 2 Chr. 26, 10. So Jerusalem is called צוּר הַמִּישׁוֹר *the rock of the plain* Jer. 21, 13. Trop. *peace*, *concord* Mal. 2, 6, where

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it is coupled with שָׁלוֹם; see in מֵישָׁר no. 1.

2. *equity, righteousness*, Ps. 45, 7. 67, 5. Is. 11, 4.

מֵישַׁךְ Chald. pr. n. *Meshach*, see מִישָׁאֵל lett. b. Dan. 1, 6. 2, 49. 3, 12. Pers. میزشاه guest of the Shah.

מֵישַׁע (deliverance, r. יָשַׁע) *Mesha*, pr. n. of a king of Moab, 2 K. 3, 4.

מֵישָׁר (id.) *Meshar*, pr. n. of a son of Caleb, 1 Chr. 2, 42.

מֵישָׁר m. (r. יָשַׁר) only in plur. מֵישָׁרִים, once מֵשָׁרִים Prov. 1, 3.

1. *evenness, smoothness*, of a way Is. 26, 7, as in the other clause. Adv. בְּמֵישָׁרִים Prov. 23, 31, and לְמֵישָׁרִים Cant. 7, 10, *in smoothness, smoothly*. Trop. for *peace, concord;* Dan. 11, 6 לַעֲשׂוֹת מֵישָׁרִים *to make peace*, lit. to make things smooth.

2. *equity, uprightness*, Prov. 1, 3. Ps. 17, 2. 99, 4. שָׁפַט מֵישָׁרִים *to judge uprightly, equitably*. Ps. 58, 2. 75, 3; שׁ׳ בְּמֵישָׁרִים id. Ps. 9, 9. 98, 9. Also *uprightness, sincerity*, in speaking or acting, Prov. 8, 6. Is. 33, 15. 45, 19. Cant. 1, 4. 1 Chr. 29, 17.—R. for the art.

מִישׁוֹר see מִשּׁוֹר.

מֵיתָר m. (r. יָתַר) i. q. יֶתֶר no. 1, only in plur. c. suff. מֵיתָרַי; *cords* of a tent or tabernacle, Num. 3. 37. 4. 32. Jer. 10, 20. Is. 54, 2. al. *strings* of a bow Ps. 21, 13.

מַכְאוֹב and מַכְאֹב m. (r. כאב) plur. מַכְאֹבִים, c. suff. מַכְאֹבָיו Ex. 3, 7, also מַכְאֻבוֹת Is. 53, 3; *pain*. Job 33, 19. Ps. 69, 27. 2 Chr. 6. 29. Metaph. pain of mind, *sorrow, grief*, arising from adversity, calamity. Ex. 3, 7. Lam. 1, 12. 18. Ps. 32, 10. 38. 18.

מַכְבִּיר *abundance*, see r. כָּבַר Hiph.

מַכְבֵּנָה (pallium r. כָּבַן) *Machbenah*, pr. n. of a place. 1 Chr. 2, 49; see כָּבוֹן.

מַכְבַּנַּי (i. q. מָה־כַּבְנַי for מַה־כַּבְנַי what like my sons?) *Machbanai*, pr. n. m. 1 Chr. 12, 13.

מַכְבֵּר m. (r. כָּבַר) *coarse cloth*, i. e. of a coarse texture, perh. *hair-cloth, cilicium*, 2 K. 8, 15.—The idea of κωνωπεῖον, fly-net, proposed by J. D. Michaelis, does not seem adapted to the context.

מִכְבָּר m. (r. כָּבַר) constr. מִכְבַּר *network, grate*, of brass, Ex. 27, 4. 35, 16. 38, 4. 5. 30. 39, 39.

מַכָּה f. (r. נָכָה) constr. מַכַּת; plur. מַכּוֹת, twice מַכִּים 2 K. 8, 29. 9. 15.

1. *a beating, smiting*, the act; Is. 30, 26 מַכַּת מַטֵּהוּ *the wound of his smiting*. with which he is smitten. Esth. 9, 5 *they smote them* מַכַּת חָרֶב *with the smiting of the sword*, i. e. with the sword. Jer. 30, 14. Is. 10, 26. 14. 6.—Spec. a) *a beating* with rods Deut. 25, 3. b) *a beating out* of grain; so 2 Chr. 2. 9 חִטִּים מַכּוֹת (in appos.) *wheat, the beatings out*, i. e. wheat beaten out, threshed. But prob. it should read: חִטִּים מַכֹּלֶת לַעֲבָדֶיךָ *wheat as food for thy servants;* as in 1 K. 5, 25 [11] ח׳ מַכֹּלֶת לְבֵיתוֹ. So Sept. εἰς βρώματα διδοῦναι οἴνου παισὶ σου, Vulg. *servis tuis dabo in cibaria tritici*, etc. Syr. id.

2. *a stroke, blow*, either as inflicted by a rod, Prov. 20. 30. Jer. 30, 17 (comp. Is. 14, 6); or by a sword or other iron instrument, *a wound* 1 K. 22. 35. Is. 1, 6. Jer. 6, 7. Mic. 1, 9. Nah. 3, 19. Zech. 13, 6; where it is sometimes trop. for the wounds of the state, as Is. l. c. Spec. *strokes*, i. e. calamities inflicted of God, Lev. 26, 21. Deut. 28, 59. 61. 1 Sam. 4. 8. Jer. 10, 19. 49. 17. al.

3. *defeat, slaughter*, 1 Sam. 4. 10. 14, 14; so in the phrase הִכָּה מַכָּה גְדוֹלָה ׳ *to smite with a great slaughter* Josh. 10, 10. 20. Judg. 11, 33. 15, 8. 1 Sam. 6, 19.

מִכְוָה f. (r. כוה) *a burning, burnt spot* on the body Lev. 13, 24. 25. 28.

מָכוֹן m. (r. כון) constr. מְכוֹן 1. *a foundation, basis*, Ps. 89, 15. 97, 2. Plur. Ps. 104. 5.

2. Genr. *a place*, e. g. the temple Is. 4. 5. Ezra 2. 68; espec. in the phrases: מָכוֹן לְשִׁבְתֶּךָ *the place of thy habitation*, for thee to dwell in Ex. 15. 17. 1 K. 8. 13; מְכוֹן שִׁבְתְּךָ id. 1 K. 8. 39. 43. 49; נְתִיב שִׁבְתּוֹ Ps. 33, 14; and שֶׁבֶת being omitted, בְּמְכוֹנִי *in my dwelling-place* Is. 18, 4. Dan. 8, 11. Arab. مَكَان, مَكَانَة, place; Eth. ምኵና place, spec. temple.

מְכוֹנָה and מְכֹנָה f. (r. כון) c. suff. מְכֹנָתָהּ Zech. 5, 11 (Heb. Gr. § 27. 1); plur. מְכוֹנוֹת, מְכֻנוֹת.

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1. *a base, stand,* for the lavers in the court of Solomon's temple, 1 K. 7, 27–40.

2. *a place,* Zech. 5, 11. Ezra 3, 3; comp. 2, 68.

3. *Mekonah,* pr. n. of a place in the tribe of Judah, Neh. 11, 28, situated between Jerusalem and Eleutheropolis according to Jerome, Onomast. art. *Bethmacha.* Reland Palest. p. 892.

מְכוֹרָה and מְכֹרָה f. (r. כּוּר I) c. suff. מְכוֹרָתָם Ez. 29, 14; plur. מְכֹרֹתַיִךְ 16, 3, מְכֹרָתַיִךְ 21, 35; *nativity, birth,* pr. a digging out, a mine, whence metals are dug. The metaphor is here drawn from metals (comp. Is. 51, 1), as the German *Abstammung* is drawn from plants; comp. also in Engl. 'a genealogical tree.'—Ez. 16, 3. 21, 35. 29, 14 עַל אֶרֶץ מְכוֹרָתָם *to the land of their birth.*—The Hebrew interpreters take it as i. q. מְגוּרָה *habitation.*

מָכִיר (sold, r. מָכַר) *Machir,* pr. n. m. a) A son of Manasseh, and father of Gilead, Gen. 50, 23. Num. 27, 1; hence poet. for that portion of the tribe of Manasseh inhabiting Gilead beyond Jordan, Deut. 3, 15. Judg. 5, 14. Patronym. מָכִירִי *Machirite* Num. 26, 29. b) 2 Sam. 9, 5. 17, 27.

מָכַךְ* fut. יִמַּךְ, *to tumble down, to fall in ruins;* Chald. and Syr. מְכַךְ, ܡܟܟ, id. Pa. to depress, to humiliate. Kindred are מוּךְ, Chald. מְאַךְ, Arab. مك to consume away, to perish. The primary idea is that of *melting, pining away,* comp. מָסַס, מוּג.—Trop. *to be brought low, to perish;* Ps. 106. 43 וַיִּמַּכּוּ בַעֲוֹנָם.

Niph. fut. יִמַּךְ *to tumble down, to fall in ruins,* e. g. a frame, frame-work, Ecc. 10, 18.

Hoph. plur. הָמְכוּ a Chaldaizing form for הוּמְכוּ. *to be brought low, to perish,* Job 24, 24.

מָכַל* obsol. root; Arab. مَكِلَ spoken of a well, *to have little water,* to have muddy water; مَكِلٌ, مَكُولٌ, a well of this sort; مِمْكَلٌ a pool with little water. Hence מִיכָל I.

מַכְלָאוֹת see in מִכְלָה II.

I. מִכְלָה f. (r. כָּלָה) *completion, perfection,* once plur. 2 Chr. 4, 21 מִכְלוֹת זָהָב *perfections of gold,* i. e. the most perfect, purest gold.

II. מִכְלָה m. (for מִכְלָא, r. כָּלָא; like מוֹרָה Ps. 9, 21 for מוֹרָא) *a fold, sheepfold,* Hab. 3, 17. Plur. constr. מִכְלְאוֹת Ps. 50, 9. 78, 70.

מִכְלוֹל m. (r. כָּלַל) *perfection,* sc. in beauty, splendour. Ez. 23, 12 and 38, 4 לְבֻשֵׁי מִכְלוֹל *clothed in perfection,* i. e. splendidly, gorgeously.

מִכְלָל m. (r. כָּלַל) *perfection,* sc. of beauty, Ps. 50, 2.

מַכְלֻלִים m. plur. (r. כָּלַל) pr. perfections, beautiful things; hence *costly merchandise,* espec. *splendid garments,* Ez. 27, 24; comp. 23, 12. 38, 4.

מַכֹּלֶת f. *food,* once 1 K. 5, 25 [11], contr. for מַאֲכֹלֶת. R. אָכַל.

מַכְמַנִּים m. plur. *treasures,* once Dan. 11, 43. R. כָּמַן to hide.

מִכְמָס Ezra 2, 27. Neh. 7, 31, מִכְמָשׂ 1 Sam. 13, 2. 5. 14, 31. Is. 10, 28, מִכְמָשׁ Neh. 11. 31, (something hiddden, r. כָּמַס.) *Michmash,* pr. n. of a city of Benjamin situated on the east of Beth-aven, 1 Sam. 13, 2. 5. Gr. *Μαχμάς* 1 Macc. 9, 73; *Μαχμά* Jos. Ant. 13. 1. 6. Still called مخماس *Mûkhmâs,* two miles N. E. of Geba, with a deep and difficult ravine between; see Bibl. Res. in Palest. II. p. 115 sq. Comp. 1 Sam. 14, 1. 5 sq.

מִכְמֹר m. Is. 51, 20, and מַכְמֹר whence plur. מְכֻמָּרִים Ps. 141, 10. *a net, hunter's net.* Talmud. id. R. כָּמַר II.

מִכְמֶרֶת Is. 19, 8, c. suff. מִכְמַרְתּוֹ (as if from מִכְמֶרֶת) Hab. 1, 15. 16, *a net, fish-net.* R. כָּמַר II.

מִכְמָשׂ and מִכְמָשׁ, see מִכְמָס.

מִכְמְתָת (perh. hiding-place, r. כָּמַת) *Michmethath,* pr. n. of a town on the confines of Ephraim and Manasseh, Josh. 16, 6. 17, 7.

מַכְנַדְבַּי (what like the liberal?) for מָה כִּנְדִבַי) *Machnadebai,* pr. n. m. Ezra 10, 40.

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מִכְנָס m. (r. כָּנַס) only in plur. or dual constr. מִכְנְסֵי, *drawers*. Vulg. *feminalia*, worn by the Heb. priests in order to hide the parts of shame, Ex. 28. 42. 39, 28. Lev. 6, 3. 16, 4. Ez. 44. 18. Josephus describes them as follows, Ant. 3. 7. 1: *διάζωμα περὶ τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστῆς εἰργνύμενον, ἐμβαινόντων εἰς αὐτὸ τῶν ποδῶν ὑκπεριὶ ἀναξυρίδας· ἀποτέμνεται δὲ ὑπὲρ ἥμισυ, καὶ τελευτῆσιαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται.* Comp. Braun de Vestitu Sacerdot. Hebr. lib. II. c. 1. p. 345 sq.

מֶכֶס m. (r. כָּסַס, as מֶטֶר from מָדַר,) c. suff. מִכְסָם, *a portion, tribute*, paid to the Lord, Num. 31, 28. 37. 38. 39. 40. 41. Sept. *τέλος*, Vulg. *pars*.—Syr. ܡܟܣܐ, Arab. مَكْس census, tax; whence the new verb مَكَسَ to collect tribute; also denom. noun ܡܟܣܐ, مَاكِس, publican.—Contracted מֵס q. v.

מִכְסָה fem. of מֶכֶס (r. כָּסַס) 1. *number*, as of persons Ex. 12, 4. Sept. *ἀριθμός*.

2. *price* of purchase, Lev. 27, 23.

מִכְסֶה m. (r. כָּסָה) constr. מִכְסֵה, *a covering, cover*, sc. of a tent, Ex. 26, 14. 36, 19. Num. 3, 25. al. of Noah's ark Gen. 8, 13.

מְכַסֶּה m. (pr. part. Pi. r. כָּסָה) constr. מְכַסֵּה.

1. *a covering, coverlet, stragula*, Is. 14, 11; in a ship, perh. *an awning* Ez. 27, 8. Hence *clothing* Is. 23, 18.

2. *the caul, omentum*, which covers the intestines, Lev. 9, 19; fully חֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב Ex. 29, 13. 22.

מַכְפֵּלָה (portion, part, lot, r. כָּפַל, like Eth. ፈለጠ) *Machpelah*, pr. n. of a field or tract near Hebron, where Sarah was buried, Gen. 23, 17. 19. 49, 30. 50, 13; מְעָרַת הַמַּ֫כְפֵּלָה *the cave of Machpelah* Gen. 23, 9. 25, 9.—The ancient versions render it as an appellative from r. כָּפַל no. 3; Sept. *τὸ σπήλαιον τὸ διπλοῦν*, Vulg. *spelunca duplex*.

* מָכַר fut. יִמְכֹּר, *to sell*, kindr. with מָחַר, מָהַר II, perh. Arab. مَخَرَ III, IV, to sell on interest. The primary root is perh. the syllable מר, as in מָרָה I; Sanscr. *kri*.—Constr. with acc. of thing Gen. 25, 31. 37, 28. 36. 47, 20. 22. Lev. 27, 30; with מִן partit. Lev. 25, 25. With לְ added of pers. *to* whom, Lev. 25, 27. Joel 4, 6; or בְּ of price Deut. 21, 14. Ps. 44, 13. Joel 4, 3. Am. 2, 6; or acc. of place whither Gen. 45, 5. Joel 4, 7.—Spec. a) *to sell* a daughter, i. e. to give her in marriage for a price, מֹהַר, Gen. 31, 15. Ex. 21, 7. Syr. ܡܟܰܪ to give in marriage. b) Of God, *to sell* a people, i. e. to give them over to the power of their enemies, Deut. 32, 30. Ps. 44, 13 תִּמְכֹּר עַמְּךָ בְלֹא הוֹן *thou sellest thy people for nought*. Judg. 2, 14 וַיִּמְכְּרֵם בְּיַד אֹיְבֵיהֶם *and he sold them into the hand of their enemies*. 3, 8. 4, 2. 9. 10, 7. 1 Sam. 12, 9. Ez. 30, 12. Comp. Judith 7, 25 *πέπρακεν ἡμᾶς θεὸς εἰς τὰς χεῖρας αὐτῶν*.—So of a nation, Nah. 3, 4 *the beautiful harlot, the sorceress*, הַמֹּכֶרֶת גּוֹיִם בְּזְנוּנֶיהָ *that selleth the nations through her whoredoms*, i. e. reduces them to slavery, makes slaves of them.

Niph. נִמְכַּר 1. *to be sold* Lev. 25, 34; with dat. of pers. Neh. 5, 8. Jer. 34, 14. נִמְכַּר לְעֶבֶד *to be sold for a servant*, slave, Ps. 105, 17. Esth. 7, 4. Trop. see Kal lett. b, Is. 50, 1. 52, 3.

2. *to sell oneself* for a slave, Lev. 25, 39. 47.

Hithp. 1. *to be sold*, Deut. 28, 68.

2. Trop. *to sell oneself* to do evil, to become a slave to the doing of evil, 1 K. 21, 20. 25. 2 K. 17, 17.

Deriv. מֶכֶר, מִכְרֶה, מִמְכָּר, מִמְכֶּרֶת, and

מֶכֶר m. c. suff. מִכְרִי. 1. *ware*, any thing to be *sold*, Neh. 13, 16.

2. *price, value*, Num. 20, 19.

מַכָּר m. (r. נָכַר) pr. acquaintance; concr. *an acquaintance, friend*, 2 K. 12, 6. 8.

מִכְרֶה m. (r. כָּרָה I) *a pit*, Zeph. 2, 9 מִכְרֵה מֶלַח *a salt-pit*.

מַכְרָה f. (r. כּוּר I, Tsere impure) *ἅπαξ λεγόμ.* perh. *sword*, so called as piercing; hence Gr. *μάχαιρα*. Once plur. Gen. 49, 5 כְּלֵי חָמָס מַכְרֹתֵיהֶם *weapons of violence* are *their swords*; Jerome *arma eorum*. Among the Rabbins this interpretation is followed by R. Eliezer in Pirke Aboth. c. 38, יעקב קלל את חרבם בלשון יונית *Jacob cursed their swords*

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(i. e. of Levi and Simeon) *in the Greek tongue.*—Another view deserving attention is that of L. de Dieu in Critici Sacri ad h. l. and of Ludolf in Lex. Æth. p. 87, who translate *machinations, wicked devices*, comparing Arab. مكر machinatus est, and מָכַר consultavit. מֹכָר consilium. The Tsere impure in this case would create no difficulty, comp. Lehrg. p. 595.

מִכְרִי (for מִכְרִיָּה price of Jehovah) *Michri*, pr. n. m. 1 Chr. 9, 8.

מְכֵרָתִי *Mecherathite*, gentile n. from מְכֵרָה, a place otherwise unknown 1 Chr. 11, 36.

מִכְשׁוֹל m. also מִכְשֹׁל Lev. 19, 14 (r. כָּשַׁל) plur. מִכְשֹׁלִים, *a stumbling-block;* Is. 8, 14 צוּר־מִכְשׁוֹל *a stone of stumbling.* 57, 14. Trop. a) *a cause of falling*, cause of ruin to any one, Ez. 3, 20 וְנָתַתִּי מִכְשׁוֹל לְפָנָיו וגו׳ *I lay a stumbling-block before him, and he shall die.* Ez. 18, 30. 44, 12. Jer. 6, 21. Ps. 119, 165. b) In a moral sense, *cause of offence*, enticement, incitement to sin, (comp. the root Mal. 2, 8,) Ez. 7, 19. 14, 3 מִכְשׁוֹל עֲוֹנָם *their enticements to iniquity*, i. e. idol-images. c) מ׳ לֵב *offence of mind*, scruple of conscience, 1 Sam. 25, 31.

מַכְשֵׁלָה f. (r. כָּשַׁל) 1. *ruin*, i. e. a state in ruins, Is. 3, 6.

2. *cause of offence, incitement* to sin, i. q. מִכְשׁוֹל lett. b; plur. מַכְשֵׁלוֹת of idols, Zeph. 1, 3.

מִכְתָּב m. (r. כָּתַב) 1. *writing*, Ex. 32, 16. 39, 30. Deut. 10, 4.

2. *a writing*, thing written; hence a) *a rescript, edict*, 2 Chr. 36, 22. Ezra 1, 1; *a prescript*, 2 Chr. 35, 4. b) *a letter, epistle*, 2 Chr. 21, 12. c) *a poem, psalm*, Is. 38, 9. Comp. מִכְתָּם.

מִכְתָּה f. (r. כָּתַת) *fracture, a breaking in pieces*, Is. 30, 14.

מִכְתָּם m. (r. כָּתַם Niph.) i. q. מִכְתָּב no. 2. c; ב and מ being often interchanged, comp. in ב lett. c; *a writing*, espec. *a poem, psalm, song*, found only in the inscriptions of Ps. 16 and Ps. 56–60, comp. Is. 38, 9.—Others translate מִכְתָּם as if from כֶּתֶם gold, viz. *golden psalm*, i. e. precious, pre-eminent.

מַכְתֵּשׁ m. (r. כָּתַשׁ) 1. *a mortar*, Prov. 27, 22.

2. Prob. *socket* of a tooth, Judg. 15, 19; Lat. *mortariolum*, Gr. ὀλμίσκος. See Bochart Hieroz. T. I. p. 202.

3. *Maktesh*, pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar, Zeph. 1, 11.

מַל see מוּל.

מָלָא*, once בָּלָא trans. Esth. 7, 5: præt. 1 pers. מָלַאתִי, rarely without Aleph בָּלֵהּ Job 32, 18, מָלוּ Ez. 28, 16; infin. מְלֹאת Lev. 8, 33, מְלֹאוֹת Job 20, 22; fut. יִמְלָא.

1. Trans. *to fill, to make full.* Arab. ملأ, Syr. ܡܠܐ id. This root prevails widely also in the Indo-european languages, where however *p* is put for *m*, as Sanscr. *plê* to fill, Gr. πλέω (πλησής, πίμπλημι), πλέος, perh. μάλα very, pr. fully, comp. מָלֵא Jer. 12, 6; Lat. *plere*, whence *implere, complere, plenus;* Goth. *fulljan*, Germ. *füllen, voll*, Engl. *full, to fill.* Further, Polish *pilny*, Bohem. *plny*. The primary idea seems to be that of abundance, *overflow*, Germ. über*fliessen*, as we may infer from the kindred words πλέω, πλείω to sail, and also φλέω, φλύω, *fleo, fluo, pluo.*—Spec. a) *to fill up* or *out* an empty space with one's own bulk or abundance, with acc. of place, Gen. 1, 22 מַלְאוּ אֶת־חַמַּיִם בַּיַּמִּים *fill the waters in the sea.* v. 28. 9, 1. Ex. 40, 34 כְּבוֹד יְי מָלֵא אֶת־הַמִּשְׁכָּן *the glory of Jehovah filled the tabernacle.* 1 K. 8, 10. 11. Ez. 10, 3. Jer. 51, 11 מַלְאוּ הַשַּׁלְטִים *fill out the shields* sc. with your own bodies, put on your shields. b) *to fill* a place *with* any thing, with two acc. of place and of thing; Ez. 8, 17 מָלְאוּ אֶת־הָאָרֶץ חָמָס *they fill the land with violence.* 28, 16. 30, 11. Jer. 16, 18. 19, 4; rarely with מִן of thing. Ex. 16. 32. c) Often with the accus. of thing implied, Ex. 32, 29 מַלְאוּ יֶדְכֶם לַיהוָה *fill your hand unto Jehovah*, sc. with offerings. Esth. 7, 5 *who is he* אֲשֶׁר מָלְאוֹ לִבּוֹ לַעֲשׂוֹת כֵּן *that hath filled his heart* (sc. with boldness, audacity) *to do this?* i. e. who has dared, presumed, to do it? The suffix in מָלְאוֹ is pleonastic, as in Job 29, 3; comp. also Ecc. 8, 11. Acts 2, 5.—Job 36, 17 וְדִין רָשָׁע מָלֵאתָ

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and fillest thou up the guilt of the wicked, i. e. the measure of a wicked man's sins; comp. Gen. 15, 16.

2. Intrans. *to be full, to be filled*, Josh. 3, 15; with acc. of that *with* which any thing is filled, Gen. 6, 13 מָלְאָה הָאָרֶץ חָמָס *the earth is filled with violence*. Judg. 16, 27 *the house was full* הָאֲנָשִׁים *of men*. Job 32, 18 *I am full* מִלִּים *of words*. Ps. 10, 7. 26, 10. 33, 6. 48, 11. 65, 10. Is. 11, 9. al. With מִן Is. 2, 6.—Spec. a) מָלְאָה נַפְשִׁי *my soul is filled*, my desire is satisfied, e. g. with vengeance, Ex. 15, 9. b) Of a space of time, *to be fulfilled* or *completed*; Gen. 25, 24 וַיִּמָּלְאוּ יָמֶיהָ לָלֶדֶת *and her days were fulfilled to bring forth*, her time to be delivered was come. 50, 3 כֵּן יִמָּלְאוּ יְמֵי הַחֲנֻטִים *so were completed the days of embalming*, i. e. so many days did the time of embalming continue, comp. Esth. 2, 12. Also Gen. 29, 21. Lev. 8, 33. 12, 4. 6. Lam. 4, 18. Jer. 25, 34. Syr. ܐܫܬܠܡ often of time; comp. πληροῦσθαι in N. T.

Niph. chiefly in the fut. יִמָּלֵא, i. q. Kal no. 2, *to be filled, to be full*; with acc. of thing, Gen. 6, 11 וַתִּמָּלֵא הָאָרֶץ חָמָס *and the earth was filled with violence*. Ex. 1, 7 וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them*. 1 K. 7, 14. 2 K. 3, 17. Also with מִן of thing Ezra 32, 6. Ecc. 1, 8; בְּ Hab. 2, 14.—Spoken of desire, *to be filled, satisfied*, Ecc. 6, 7; of a time completed Ex. 7, 25. Job 15, 32. So יִמָּלֵא בַרְזֶל *to be filled with iron* i. e. with armour, q. d. *to be fenced with armour, to be armed*, 2 Sam. 23, 7.

Piel מִלֵּא, rarely מָלֵא Jer. 51, 34; inf. מַלֵּא and מְלֹאת; fut. יְמַלֵּא, once יְמַלֵּה Job 8, 21; *to fill, to make full, to fill up* or *out*.

1. Constr. with acc. of the place or thing filled, i. q. Kal no. 1. c. Thus in phrases: a) *to fill the hand* of any one, i. e. give over the priesthood into his hand, Ex. 28, 41. 29, 9. Lev. 21, 10. al. b) *to fill one's hand to Jehovah*, sc. with abundant offerings, 1 Chr. 29, 5. 2 Chr. 13, 9. 29, 31. Comp. in Kal Ex. 32, 29. c) Trop. of time, *to fulfil, to complete*, comp. Kal no. 2. b. Gen. 29, 27 *complete this work*, finish it. v. 28. Job 39, 2 [5]. Dan. 9, 2 comp. 2 Chr. 36, 21. d) *to fill up, to complete*, sc. a number; Ex. 23, 26 *I will complete the number of thy days*, comp. Is. 65, 20. 1 Sam. 18, 27 *David brought the foreskins* וַיְמַלְאוּם לַמֶּלֶךְ *and completed them to the king*, i. e. gave them in full number. 1 K. 1, 14 וּמְלֵאתִי אֶת־דִּבְרֵיךָ *and I will complete thy words*, i. e. supply what may be wanting. e) *to fulfil, to satisfy*, e. g. one's desire, hunger, etc. Jer. 31, 25. Job 38, 39. Prov. 6, 30; comp. under חֵיק subst. no. 4. The opp. is an empty, famished soul Is. 29, 8; comp. Kal no. 2. a. f) *to fulfil* a promise 1 K. 8, 15; a petition Ps. 20, 6; a prophecy 1 K. 2, 27. g) Joined with another verb it has an adverbial force. *fully*, i. e. strongly, much, etc. Jer. 4, 5 קְרָא מַלְאוּ *cry fully, aloud, fortiter*, as Vulg. well. Comp. Arab. تملا النظر الى to look fully at any one, جَعَلَ وَمَلأً to do fully. So in elliptical constructions, the other verb being suppressed, מַלֵּא הַקֶּשֶׁת *to fully bend the bow*, for מַלֵּא לְדָרְךְ הַקֶּשֶׁת, Zech. 9, 13; comp. Arab. املا النَّزْعَ أَمْلأً فِي ٱلْقَوْسِ, fully فى القوس, Schult. Opp. Min. pp. 176, 355. Syr. ܡܠܐ ܥܡܐ. Also מַלֵּא אַחֲרֵי יְ for מַלֵּא לְבָבְךָ אַחֲרֵי יְ, *to follow God fully*, to yield him full obedience. Num. 14, 24. 32, 11. 12. Deut. 1, 36. Josh. 14, 8. 9. 14. 1 K. 11, 6. al. sæp.

2. With acc. of that *with* which one fills any thing, *to fill up*, e. g. libations. Is. 65, 11 מְמַלְאִים לַמְנִי מִסֶּךְ *they fill up libations to fortune*, i. e. they fill the goblets with libations in honour of good fortune. So מַלֵּא אֲבָנִים *to fill in gems*, i. e. *to set* them in sockets, chasings. Ex. 28, 17. 31, 5. 35, 33. Once absol. 1 Chr. 12, 15 וְהוּא מְמַלֵּא עַל־כָּל־גְּדוֹתָיו *and* (Jordan) *filled up to all its banks*, i. e. ran with full banks, was brim-full; see Bibl. Res. in Palest. II. p. 262.

3. With two acc. of the thing filled and that *with* which it is filled, see Kal no. 1. b. Ex. 35, 35 מִלְּאָם חָכְמַת־לֵב *he hath filled them with wisdom of mind*. Job 3, 15. 22, 18. Is. 33, 5. al. More rarely with מִן of the thing *with* which. Ps. 127, 5. Jer. 51, 34. Lev. 9, 17. Also with בְּ in the phrase מִלֵּא יָדוֹ בַּקֶּשֶׁת *to fill the hand with the bow*, i. e. to fully draw the bow, 2 K. 9, 24; comp. in no. 1. g.

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Pual Part. מְמֻלָּאִים *filled*, set, with gems inserted, c. בְּ Cant. 5, 14. Comp. Pi. no. 2.

Hithp. pr. *to fill out each other mutually*, i. e. to stand by each other, and each fill out what others lack; hence with עַל *to stand together against* any one, *to assail together*, Job 16, 10.

Deriv. מְלֵא—מְלֹא, מִלּוֹא, מְלֵאָה, and pr. names יִמְלָא, יִמְלָה.

מְלָא Chald. *to fill*, Dan. 2, 35. Ithp. pass. Dan. 3, 19.

מָלֵא m. מְלֵאָה fem. A) Adj. verbal: 1. Trans. *filling*, with acc. of place, Is. 6, 1 שׁוּלָיו מְלְאִים אֶת־הַהֵיכָל *his train* was *filling* (filled) *the temple*. Jer. 23, 24. Comp. the verb מָלֵא Kal no. 1. a.

2. Intrans. *full, filled*, as כֶּסֶף מָלֵא *the full money*, i. e. full price, value Gen. 23, 9. 1 Chr. 21. 22. 24. With acc. Deut. 6, 11 בָּתִּים מְלֵאִים כָּל־טוּב *houses filled with all good things*. 34, 9. Is. 51. 20; with genit. Jer. 6, 11 מְלֵא יָמִים *full of days*, advanced in age. Is. 1, 21; once with dat. pleonast. מְלֵאָה לָהּ Am. 2, 13. So a *full* wind is *strong, vehement*; Jer. 4, 12 רוּחַ מָלֵא מֵאֵלֶּה *a wind stronger than* for *these*, i. e. than is necessary for winnowing grain. Of a female, *one pregnant*, Ecc. 11. 5.

B) Subst. *fulness*, Ps. 73, 10 מֵי מָלֵא *waters of fulness*. i. e. full, abundant.

C) Adv. *fully* i. e. *in full number*, Nah. 1, 10. Jer. 12, 6. Comp. Thesaur. p. 788.

מְלֹא m. also מְלוֹא, once מְלוֹ Ez. 41, 8. R. מָלֵא.

1. *fulness*, i. e. that which fills, or with which any thing or space is filled. Is. 6, 3 מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ *the fulness of the whole earth* is *his glory*, i. e. the whole earth is full of his glory. 8. 8. So הַיָּם וּמְלֹאוֹ *the sea and its fulness* Ps. 96, 11. 98, 7. Is. 42. 10; אֶרֶץ וּמְלֹאָהּ *the earth and its fulness* Ps. 24. 1. Is. 34. 1. Jer. 8, 16. Mic. 1, 2; תֵּבֵל וּמְלֹאָהּ Ps. 50, 12. 89, 12; עִיר וּמְלֹאָהּ Am. 6 8.—With a gen. of space or measure; often best expressed in English by the syllable *full* appended; as מְלֹא חֻפְנֵיכֶם *your hands* (*fists*) *full*, handfuls. Ex. 9, 8. Lev. 16 12; מְ קֻמְצוֹ *his handful* Lev. 5.12; מְלֹא עֹמֶר *an omer-full* Ex. 16, 33; מְלֹא מַחְתָּה *a censer-full* Lev. 16, 12. So too in measures of length. מְלוֹ הַקָּנֶה *the fulness of a reed*, i. e. a full reed. Ez. 41. 8; מְלֹא הַחֹבֶל *a full line* 2 Sam. 8, 2; מְלֹא קוֹמָתוֹ *the fulness of his stature*. at full length, 1 Sam. 28, 20.—Arab. مِلْءٌ, مِلَآ, fulness, that which fills; مِلْءُ كَفٍّ handful; Syr. ܡܠܐ πρὸς ὥραν a moment, Gal. 2, 5. —The thing so measured, as after other words of measure, is put in the accus. Heb. Gr. § 116. 3; so מְלֹא כַף קֶמַח *a handful of meal* 1 K. 17. 12; מְלֹא הַשְׁפָּל מַיִם *a bowl-full of water* Judg. 6. 38; so Num. 22, 18. But Ecc. 4, 6 *better a handful* with *quiet, than both hands full* with *travail*.

2. *a multitude, company*. Gen. 48, 19 מְלֹא הַגּוֹיִם. Is. 31, 4.—Arab. مَلَأٌ id.

מְלֵאָה f. (r. מָלֵא) *fulness, abundance*, spoken espec. of that portion of the corn and wine which was to be offered to Jehovah as a tithe or first fruits; the lawgiver thus signifying to the Israelites, that such things only were required of them as they possessed in *abundance*. Of grain Ex. 22, 28 מְלֵאָתְךָ וְדִמְעֲךָ, Sept. ἀπαρχὰς ἅλωος καὶ ληνοῦ. Deut. 22, 9 הַמְּלֵאָה הַזֶּרַע... וּתְבוּאַת הַכֶּרֶם; see Heb. Gr. § 116. 3. Of wine, Num. 18. 27 כִּמְלֵאָה מִן־הַיְקָב *as the abundance of the wine-press*, Sept. ἀφαίρεμα ἀπὸ ληνοῦ.

מִלֵּאָה f. *filling*, i. e. *setting* of gems, Ex. 28. 17. Plur. מִלְאוֹת v. 20. 39, 13. See r. מָלֵא no. 2.

מִלֻּאִים m. plur. also מִלּוּאִים Lev. 7, 37. 1 Chr. 29, 2. R. מָלֵא.

1. *consecration* to the priest's office, pr. the delivering over of the office; Lev. 8. 33. Ex. 29. 22. 26. 27.—Meton. *the sacrifice of consecration* (comp. חַטָּאת sin and sacrifice for sin) Lev. 7, 37. 8, 28. 31.

2. i. q. מְלֵאָה *a setting* of gems, Ex. 25. 7. 35, 9. 1 Chr. 29, 2.

מַלְאָךְ m. (r. לָאַךְ) constr. מַלְאַךְ, c. suff. מַלְאָכִי; plur. מַלְאָכִים, constr. מַלְאֲכֵי.

1. *one sent, a messenger*, e. g. from private persons Job 1. 14. 1 Sam. 11, 3. 2 Sam. 11, 19 sq. 2 K. 5, 10; also from a king 1 Sam. 16, 19. 19, 11. 14. 20. 1 K. 19, 2. Prov. 17, 11. al.

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2. Spec. *a messenger of God*, viz.

a) *an angel*; Syr. ܡܠܐܟܐ, Arab. مَلَكٌ, Eth. ፍልአክ, id. Fully מַלְאַךְ יְהוָה Gen. 16, 9. 10. 11. Ex. 3, 2. Judg. 2, 1. 4. al. more rarely מ׳ אֱלֹהִים Gen. 21, 17. Ex. 14, 19. 2 Sam. 14, 7. al. but also *κατ' ἐξοχήν* simply מַלְאָךְ *an angel*, חַמַּלְאָךְ *the angel*, Gen. 48, 16. Ex. 23, 20. 33, 2. 1 K. 19, 5. 1 Chr. 21, 9. Hos. 12, 5. Zech. 1, 9. al. Job 33, 23 מ׳ מֵלִיץ, see in r. לוּץ Hiph. מ׳ מַשְׁחִית *the angel destroying*, sent from God to destroy, 2 Sam. 24, 16.—To angels there is attributed, when they appear on earth, a human form, Gen. 18, 2. Judg. 13, 15. 20; but more august and sublime, 2 Sam. 24, 16. Dan. 8, 15. 16. 10, 5. 6; without wings Gen. 28, 12 (on Dan. 9, 21 see in r. עָצַף); in habiliments like the sacerdotal costume. Dan. 10, 5. 12, 5. 6; and of the moral virtues there is ascribed to them superior wisdom 2 Sam. 14, 20. 19, 28; justice 2 Sam. 14, 17; clemency 1 Sam. 29, 9; integrity, though not wholly free from imperfection, Job 4, 18. 15, 15. The office of angels is to assist God in the government of the world Job 2, 1 sq. chiefly as his messengers to execute his will and his decrees. By their agency are wrought the phenomena of nature, Ps. 104, 4; it is their office to protect the righteous from danger, and save them from destruction, Gen. 24, 7. 40. Ex. 23, 20. 33, 2. 1 K. 19, 5. Ps. 34, 8. 91, 12; to plead their cause with God, Job 5, 1. 33, 23. Dan. 10, 13. 21. 12, 1; to bear the divine commands and revelations to men, Judg. 13, 3 sq. Dan. 9, 21; and on the other hand to execute the divine judgments, and bring punishment upon the guilty, Is. 37, 36. 2 Sam. 14, 6. Ps. 35, 5. 6. 78. 49. See on the angelology of the O. T. von Coelln Bibl. Theol. I. p. 187 sq. Steudel Theol. des Alt. Test. p. 215 sq. Stuart Sketches of Angelol. in Biblioth. Sacra, 1843, p. 88 sq.—Sometimes the same divine appearance, which at one time is called מַלְאַךְ יְהוָה, is afterwards called simply יְהוָה, as Gen. 16, 7 sq. comp. v. 13; 22, 11 comp. 12; 31, 11 comp. 16; Ex. 3, 2 comp. 4; Judg. 6, 14 comp. 22; 13, 18 comp. 22. This is to be so understood, that the *angel of God* is here nothing else than the invisible deity itself, which thus unveils itself to mortal eyes; see J. H. Michaelis de angelo Dei, Hal. 1702. Tholuck Comment. zum Ev. Johannis c. 1. 1. p. 52. Ed. 6. 1844. Hence oriental translators, as Saadias, Abusaides, and the Chaldee-Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God the *angel of God*.

b) *a prophet*, Hagg. 1, 13. Mal. 3, 1; perh. Judg. 2, 1.

c) *a priest*, Ecc. 5, 5. Mal. 2, 7.

d) Once of the people of Israel, as the messenger of God and teacher of the nations, Is. 42, 19.

מַלְאַךְ Chald. *an angel*, c. suff. מַלְאֲכֵה Dan. 3, 28. 6, 23.

מְלָאכָה f. (r. לָאַךְ, by Syriasm for מַלְאָכָה.) constr. מְלֶאכֶת, c. suff. מְלַאכְתָּהּ; plur. constr. מַלְאֲכוֹת 1 Chr. 28, 19.

1. *ministry, service*, pr. on which one is sent; then *work, labour, business*; Sept. *ἔργον, ἐργασία*. Ex. 20, 10 לֹא תַעֲשֶׂה כָל־מְלָאכָה *thou shalt not do any work*. 12, 16. 31, 14. 15. 35, 2. Lev. 16, 29. Num. 4, 3. Deut. 5, 14. al. More fully Lev. 23, 7 כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ *ye shall do no work of labour*, no servile work; Sept. *πᾶν ἔργον λατρευτὸν οὐ ποιήσετε*. v. 8. 21. 25. Num. 28, 18. 25. 26. 29, 1. 12. So מְלֶאכֶת הַשָּׂדֶה *work of the field*, tillage. 1 Chr. 27, 26. Ps. 107, 23 עֹשֵׂי מְלָאכָה בְּמַיִם רַבִּים *they that do business on the great waters*, i. e. sailors, merchants, who follow business on the sea.—Spec. a) *work, labour* of an artisan, chiefly of an architect or others employed in building, Ex. 31, 3. 5. 14. Jer. 18, 3; מ׳ חָרָשׁ *work of the artificer* Ex. 35, 35; עֹשֵׂי הַמְּלָאכָה *the doers of the work*, the workmen. Ex. 36, 8. 2 K. 12, 12. 15. 16. Ezra 3, 9. Neh. 11, 12; comp. Hagg. 1, 14. אֲבִי עַל הַמְּלָאכָה *the overseer of the works* 1 K. 5, 30 [16]. מְלֶאכֶת בֵּית יְ *work upon the house of Jehovah* 1 Chr. 23, 4. Ezra 3, 8. Neh. 10, 34. b) *business* of the public, of the king, etc. עֲשׂוֹת מְלָאכָה *to do the king's business* Dan. 8, 27; עֹשֵׂה חָמָ׳ *one doing the public business*, espec. a quæstor, procurator in fiscal matters. Esth. 3, 9. 9, 3. Neh. 2, 16; Vulg. *arcarius*. So

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שָׂרֵי מְלָאכֶת הַקֹּדֶשׁ 1 Chr. 29, 6; comp. πράγμα τοῦ βασιλέως 2 Macc. 3, 8. Fesselii Adv. Sacra lib. I. c. 1. c) *service, ministry*, of the Levites, 1 Chr. 9, 13. 28, 13. 20. 2 Chr. 24, 12. d) *work* of God, e. g. in the creation, Gen. 2, 2; so of divine judgments, like מַעֲשֵׂה יְיָ, Jer. 50, 25. Plur. of God's works Ps. 73, 28.

2. *work* sc. as wrought, thing done or made. Ex. 13, 3. 5. מְלֶאכֶת עוֹר *a work of skin*, made of skin, Lev. 13, 48.

3. That which is acquired by work, labour, business, as *goods, substance, property*, 2 Chr. 17, 13. Spec. household *goods, stuff*, Ex. 22, 7. 10; *cattle*, herds and flocks, Gen. 33, 14. 1 Sam. 15, 9; comp. מִקְנָה.

מַלְאָכוּת, f. constr. מַלְאֲכוּת, *a message*, Hagg. 1, 13. From מַלְאָךְ.

מַלְאָכִי (apoc. for מַלְאֲכִיָּה messenger of Jehovah, comp. אוּרִיָּה for אוּרִי,) *Malachi*, pr. n. of the latest prophet of the O. T. Mal. 1, 1. Sept. *Μαλαχίας*, Vulg. *Malachias*.

מְלֵאָה f. (r. מָלֵא) *fulness*, sc. of waters; concr. *full streams*. Cant. 5, 12 *his eyes as of doves by the rivers of waters, washed with milk*, רְחֻצוֹת עַל מְלֵאָה *sitting in fulness*, i. e. by full streams. Sept. Alex. Ald. *ἐπὶ πληρώματα ὑδάτων*, Vulg. *super fluenta plenissima*.—Others, not unaptly, i. q. מְלֻאָה, *a setting, bezel* of a ring, so that the eyes are compared to a gem filling the socket of a ring; though רְחֻצוֹת cannot so well be referred to the eyes.

מַלְבּוּשׁ m. (r. לָבַשׁ) *a garment, vestment*, i. q. לְבוּשׁ, 2 K. 10, 22. Ez. 16, 13. Zeph. 1, 8; collect. *raiment* Job 27, 16. Plur. מַלְבּוּשִׁים 1 K. 10, 5. 2 Chr. 9, 4. Is. 63, 3.

מַלְבֵּן m. (denom. fr. לְבֵנָה brick,) *a brick-kiln*, place where bricks are made, Jer. 43, 9. Nah. 3, 14. Erroneously written מַלְבֵּן 2 Sam. 12, 31 Cheth.

מִלָּה f. (r. מָלַל) c. suff. מִלָּתִי; plur. מִלִּים, מִלִּין, see below.

1. *a word*, i. q. דָּבָר, only poetic, 2 Sam. 23, 2. Ps. 139, 4. Chald. and Syr. ܡܶܠܬܳܐ, Zab. ממלתא, word, thing, cause. —Often in plur. מִלִּים and more freq. מִלִּין (Syr. ܡܶܠܶܐ) *words*, but excepting Prov. 23, 9 and Ps. 19, 5, only in the book of Job; as Job 6, 26. 33, 32 אִם יֵשׁ מִלִּין הֲשִׁיבֵנִי *if thou hast words, answer me*. 36, 2 עוֹד לָאֱלוֹהַּ מִלִּים there are *yet words to God*, God has yet wherewith to answer. 4, 4. 8, 10. 12, 11. al.

2. *speech, discourse*; in sing. Job 13, 17. 21, 2. 24, 25. 29, 22. Plur. *discourses* Job 32, 11.—Meton. object of discourse or of talk, q. d. *by-word, proverb*, Job 30 9 וְאֶהְיֶה לָהֶם לְמִלָּה.

מְלָה Chald. f. Dan. 2, 9; emphat. מִלְּתָא, once מִלְּתָה Dan. 2, 5; Plur. מִלִּין, emphat. מִלַּיָּא; i. q. Heb.

1. *a word*, Dan. 4, 28; spec. *command* Dan. 3, 28. Plur. Dan. 7, 11. 16. 25.

2. *speech, discourse*, Dan. 2, 9. 10.

3. *a thing, matter*, Dan. 2, 5. 8. 15. 17. Comp. Heb. דָּבָר.

מְלוֹא, מָלוֹא, see מָלֵא.

מִלּוּאִים, see מִלֵּאִים.

מִלּוֹא m. (r. מָלֵא) *a mound, rampart*, so called as *filled in* with stones and earth; hence *fortress, castle*. Chald. מִלְוָא, מִלְיָתָא, מַלְיָתָא, מַלְוְיָתָא.—Spec. a) A part of the citadel of Jerusalem, prob. *the rampart, intrenchment*, 2 Sam. 5, 9. 1 K. 9, 15. 24. 11, 27. 1 Chr. 11, 8. 2 Chr. 32, 5. Sept. thrice ἄκρα. Targ. מַלְיָתָא, vallum. See Lightfoot Opp. II. p. 189. Hamelsveld Bibl. Geogr. II. 46 sq.—The same with מִלְוא, or a part of it, is prob. also בֵּית מִלּוֹא, where Joash was killed. 2 K. 12, 21.

b) A *fortress* in Shechem; Judg. 9, 6 בָּל־בַּעֲלֵי שְׁכֶם וְכָל־בֵּית מִלּוֹא *all the men of Shechem and all that dwelt in the castle*; also v. 20 bis.

מַלּוּחַ m. (denom. fr. מֶלַח salt,) Gr. *ἅλιμος, atriplex halimus* Linn. *orach, sea-purslain*, a marine plant, the buds and leaves of which were eaten by the poor both raw and boiled, Job 30, 4. Comp. Engl. Fr. Ital. Germ. *salad, salade, Salat*, pr. salt-plant.—Athen. Deipnos. IV. 16. See Abenbitar in Bochart Hieroz. T. I. p. 873 sq. Thesaur. p. 791.

מַלּוּךְ (reigning, r. מָלַךְ; or i. q. Syr. ܡܠܘܟܳܐ counsellor,) *Malluch*, pr. n. m. a) 1 Chr. 6, 29 [44]. b) Neh. 10 5

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12, 2. Called also מַלּוּכִי *Malluchi* Neh. 12, 14 Cheth. where Keri מֶלִכּוּ *Melicu.* c) Ezra 10, 29. d) Neh. 10, 28.

מְלוּכָה f. also מְלֻכָה 1 Sam. 10, 25 (r. מָלַךְ) *a kingdom*, 1 Sam. 10, 16. 11, 14. 1 K. 2. 15. 22. al. Often in the genit. e. g. צְנִיף הַמְּלוּכָה *the royal diadem* Is. 62, 3; עִיר הַמְּלוּכָה *the royal city* 2 Sam. 12, 26; כִּסֵּא הַמְּלוּכָה *the royal throne* 1 K. 1, 46; זֶרַע הַמְּלוּכָה *the seed royal*, royal line, Jer. 41, 1. Dan. 1, 3; עָשָׂה מְלוּכָה *to administer the kingdom*, to reign, 1 K. 21, 7. Of Jehovah's *kingdom*, Ps. 22, 29. Obad. 21.

מַלּוּכִי see מַלּוּךְ b.

מָלוֹן m. (r. לוּן) pr. place where travellers lodge, either in the open air or under a roof, *lodging-place, inn, caravanserai*, Gen. 42, 27. 43, 21. Ex. 4, 24. Of an encampment of troops for the night, Is. 10, 29.

מְלוֹנָה fem. of the preced. *a lodge, hut*, of the keeper of a garden or vineyard, Is. 1, 8. Also *a hanging-bed, hammock*, suspended from trees, in which travellers and also the keepers of gardens and vineyards sleep for fear of wild beasts, Is. 24, 20. Arab. and Aram. عرزال, כֶּרְזְלָא. See Buxtorf's Lex. Chald. h. v. Niebuhr's Arabien p. 158 Germ.

* I. מָלַח prob. i. q. מָרַח (*r* being softened to *l*), *to rub in pieces, to pulverize.* Once in

Niph. *to be rubbed small, to vanish in dust.* Is. 51. 6 כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ *for the heavens like smoke shall vanish away*, be dispelled; parall. הָאָרֶץ כַּבֶּגֶד תִּבְלֶה *the earth like a garment shall wax old.* Hence it appears that there lies a similar power in the two roots מָלַח and בָּלָה, whence מְלָחִים (see מָלַח II) and בְּלָיִים old clothes. But it also marks a distinction between the two roots, that מָלַח is here referred to smoke, and בָּלָה to a garment; so that the former seems to imply *a vanishing away as fine dust*, Germ. *zerstieben*, i. e. the being dispelled as dust or smoke.

II. מָלַח denom. from מֶלַח salt, *to salt, to season* with salt, בַּמֶּלַח Lev. 2, 13. Syr. Arab. Ethiop. id.

Pual pass. Ex. 30, 35.

Hoph. הָמְלַח, inf. absol. הָמְלֵחַ, *to be salted*, i. e. touched or sprinkled with salt, as a new-born infant, Ez. 16, 4. Jerome in h. l. "tenera infantium corpora ... solent ab obstetricibus sale contingi, ut siccIora sint et restringantur." Galen de Sanit. I. 7.

* I. מֶלַח, in pause also מָלַח Gen. 14, 3, *salt;* Chald. מְלַח, Syr. ܡܶܠܚܳܐ, Arab. ملح. If an etymology be sought, מֶלַח *salt* may be something *rubbed small, pulverized*, from r. מָלַח I; comp. Syr. ܡܰܠܚ to preserve in salt and spices, with ܡܶܬܡܠܚܳܢ contritum, and r. לָעַשׁ contrivit.—Job 6. 6. Judg. 9. 45. יָם הַמֶּלַח *the Salt sea*, i. e. the Dead sea, the waters of which are very strongly impregnated with salt, and deposit it in the low places along the shores, especially in the southern part (Ez. 47, 11. Zeph. 2, 9); Gen. 14, 3. Num. 34, 12. Deut. 3, 17. Josh. 3. 16. 18. 19. al. See Bibl. Res. in Palest. II. pp. 223-26. גֵּיא מֶלַח *the valley of salt*, see art. גֵּיא lett. d. עִיר הַמֶּלַח *the city of salt*, see in עִיר no. 1. aa.—Also בְּרִית מֶלַח *a covenant of salt* 2 Chr. 13. 5. i. e. a league for ever sacred and inviolable, whence בְּרִית מֶלַח עוֹלָם Num. 18. 19. This formula arose from the circumstance, that salt as preserving from decay is a symbol of duration and perpetuity, see Philo Opp. II. p. 225; and hence the Arabs are said by some to eat bread and salt together in making a covenant; Steph. Schulz V. p. 246. At any rate they have the phrase بيننا ملح *there is salt between us*, i. e. a covenant; whence lexicographers explain ملح, ملحة, by *corenant, oath.* But see also the conjecture of Lee in בְּרִית no. 1. Hence we may understand why the offerings of the Hebrews were to be seasoned with salt, as in Lev. 2. 13 וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתֶךָ *nor shalt thou let lack the salt of the covenant of thy God from thy offering*, i. e. the offerings are to be seasoned with salt, because salt is the symbol of the perpetual covenant between God and Israel, which he thus daily renews and

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confirms. With other nations, too, salt was a symbol of friendship, and was added to their sacrifices; see Syke's Essay on Sacrifices. Rosenm. Schol. ad Lev. 2, 13.—Further, Gen. 19, 26 נְצִיב מֶלַח *a pillar of salt*, i. e. statue of fossil salt, bearing the appearance of a pillar or cippus; see, for the fossil salt at the south end of the Dead Sea, Bibl. Rès. in Palest. II. pp. 482 sq. and for the legends of the Arabs respecting Lot's wife, see ibid. p. 589.

Deriv. מָלַח II, מֶלַח, מַלּוּחַ, מַלְחָה.

II. מֶלַח only in plur. מְלָחִים, *old clothes, worn out garments*. Jer. 38, 11. 12. R. מָלַח I. q. v.

מְלַח Chald. *salt*. Ezra 4, 14.

מְלַח Chald. (denom. fr. subst. מֶלַח) *to eat salt;* Ezra 4, 14 *because we have eaten the salt of the palace*, i. e. are the servants of the king, have our maintenance from him. Syr. ܡܶܠܰܚ to take salt with one, to eat at his table. Arab. ملح to eat with one. Comp. 'men of thy bread' Obad. 7. So with the Persians and Hindoos *to eat one's salt* is said of servants who are fed by their masters; see Rosenm. Morgenl. no. 688.

מַלָּח m. *a seaman, mariner*, Ez. 27, 9. 27. 29. Jon. 1, 5. Arab. مَلَّاح, Syr. ܡܰܠܳܚܳܐ id.—It is a denom. of the form קַטָּל, from מֶלַח in the signif. *sea*, like Gr. ἡ ἅλς, Lat. *sal*, put poet. for the sea, whence ἁλιεύς seaman; comp. Arab. بحر الملح salt sea, the ocean.

מַלֵּחָה f. (denom. fr. מֶלַח) *a land of salt*, and therefore *barren, a desert*, Job 39, 6. Ps. 107, 34; fully אֶרֶץ מַלֵּחָה Jer. 17, 6. Comp. Ecclus. 39. 30. So Virg. Georg. 2. 238 'Salsa tellus—frugibus infelix.' Plin. H. N. 31. 7.

מִלְחָמָה f. once מִלְחֶמֶת 1 Sam. 13, 22, c. suff. מִלְחַמְתּוֹ; plur. מִלְחָמוֹת, constr. מִלְחֲמוֹת. R. לָחַם no. 2.

1. As a verbal noun, *warring, fighting*, i. e. the act, Is. 7, 1 לַמִּלְחָמָה עָלֶיהָ *to war against it* (the city), to besiege it. Hence *fight, battle*, Ex. 13. 17. Job 39, 25. Is. 28, 6. Ecc. 9, 11. עֶרֶךְ מִלְחָמָה see in עָרַךְ no. 1. a. Arab. مَلْحَمَة battle, overthrow.

2. *war;* so עָשָׂה מִלְחָמָה *to make war* Prov. 20, 18; עִם *with* any one Deut. 20, 12. 20; אֶת (אֵת) id. Gen. 14. 2. חָרְחָה מ' ב *there was war with* 2 K. 21, 20; בֵּין וּבֵין *between—and*, 1 K. 14. 30. 15. 6. 7. יָצָא לַמִּלְחָמָה see in יָצָא lett. b. חָלַךְ לַמ' id. 1 K. 22, 4. קִדֵּשׁ מ' see in קָדַשׁ Piel no. 3.—Hence אִישׁ מִלְחָמָה, plur. אַנְשֵׁי מ', *a man of war, warrior*, Num. 31, 28. Is. 3, 2. Joel 2, 7. Jer. 38, 4. al. Poet. of Jehovah Ex. 15, 3; comp. גִּבּוֹר מ' of the same Ps. 24. 8. Also אִישׁ מִלְחָמוֹת id. 1 Chr. 28, 3. Is. 42. 13. So with genit. of the adversary, 2 Sam. 8, 10 אִישׁ מִלְחֲמוֹת תֹּאִי. 1 Chr. 18, 10; so too בֵּית מִלְחַמְתִּי *the house of my war*, i. e. with which I wage war, 2 Chr. 35, 21. עַם מ' *people of war*, troops, Josh. 8, 11. 11, 7; צְבָא מ' id. Is. 13, 4. Also כְּלֵי מ' *weapons of war*, see in כְּלִי no. 5; and so poet. מִלְחָמָה id. Ps. 76, 4.

* מָלַט in Kal not used, pr. *to smooth, to smooth over*, as in Arabic; then intrans. *to be smooth, slippery;* and hence trop. *to slip away, to escape*, i. q. מָלַט. Syr. ܡܰܠܶܛ to smooth over; Arab. ملط to smooth over a wall with mortar (whence مَلْطٌ), to shave the head; مَلِطَ to be smooth, to be without hair; then Conj. I, IV, to cast (let slip) the fœtus. Kindr. are מָלַץ to be smooth, ملص id. V, VII, to escape, ملس to be smooth, ملز to escape, ملث to smooth, to soften; מַלְכָּ, מַלְכָּ, tender, soft, comp. Gr. *μέλδω*, Germ. and Engl. *mild;* also with the third radical a guttural or palatal ملق to smooth, ملخ III to caress, to flatter, Gr. *μαλακός, ἀμέλγω, μέλι*, Lat. *mulgeo, mulceo*. The mid. radical being hardened, we have מָרַט q. v.

PIEL מִלֵּט Ecc. 9, 15, in pause מְלַט, fut. יְמַלֵּט, *to let slip away*, i. e.

1. *to let escape, to save* from danger, *to deliver*, with acc. of pers. Job 22. 30. 29, 12. Jer. 39. 18; acc. of thing 2 K. 23, 18. Ecc. 9, 15. Is. 46. 2. So מִלֵּט נֶפֶשׁ מ' *to save the life of* any one 2 Sam. 19. 6. Ps. 116. 4; מִלֵּט נַפְשׁוֹ id. 1 Sam. 19. 11. Jer. 48, 6. Ez. 33, 5. Am. 2, 14. 15. Once with

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בְּ of thing partitively (see בְּ A. 2. b); Job 20, 20 בַּחֲמוּדוֹ לֹא יְמַלֵּט *he shall not save* aught *among his delights*. Sometimes with מִיַּד *from the hand* or *power of* any one Job 6, 23. Ps. 89, 49; מִכַּף 2 Sam. 19, 10; מִן Ps. 107, 20. Absol. Ps. 33. 17. Is. 46, 4.

2. *to lay* eggs, Is. 34, 15; comp. in Kal and Hiph. no. 2. Arab. مَلِيطٌ fœtus.

Hiph. 1. i. q. Piel no. 1, *to save, to deliver*, Is. 31, 5.

2. *to bring forth*, as a woman, c. acc. Is. 66, 7. Comp. Piel no. 2.

Niph. 1. *to be delivered* from danger, *to be saved*, Ps. 22, 6. Job 22, 30. Prov. 11, 21. Ez. 17, 15. Oftener reflex. *to deliver oneself, to escape;* with מִיַּד 1 Sam. 27, 1. Jer. 34, 3. 38, 23; מֵחֶרֶב 1 K. 19, 17; מִן Ecc. 7, 26; also with בִּן of place whence, 1 Sam. 23, 13. 2 Sam. 1, 3; acc. of place whither Is. 37, 38; with ה loc. Gen. 19, 17. Judg. 3, 26. Absol. Ps. 124, 7. 1 Sam. 30, 17. Coupled with בָּרַח to flee, 1 Sam. 19, 12. 18.

2. *to hasten away*, without the idea of escape or flight, 1 Sam. 20, 29.

Hithp. i. q. Niph. no. 1; Job 19, 20 וָאֶתְמַלְּטָה בְּעוֹר שִׁנָּי *I am* (scarce) *escaped with the skin of my teeth*, proverbially for 'there is no soundness left in all my body.' The Arabs have a similar proverb, نجا برأسه he escaped with his head, i. e. just saved his life, Vit. Tim. 1. 180.—Poet. of sparks *emitted*, Job 41, 11.

Deriv. the two following.

מֶלֶט m. *mortar, cement*, from smearing or smoothing over, Jer. 43, 9; see the Arabic usage in r. מָלַט Kal.—Arab. مِلَاطٌ, Syr. ܡܠܛܐ, id. Comp. also Gr. *μάλθη*, Lat. *maltha*, Ital. *malta*.

מְלַטְיָה (whom Jehovah delivers) *Melatiah*, pr. n. m. Neh. 3, 7. R. פָּלַט.

מִלְכּוֹ see מַלְכִּי lett. b.

מְלִילָה f. (r. מָלַל II) *an ear* of grain, pr. an ear cut off; once Deut. 23, 26. Comp. Job 24, 24.

מְלִיצָה f. (r. לוּץ) 1. Pr. *interpretation;* meton. what needs interpretation, *an enigma, obscure maxim, aphorism*, Prov. 1, 6. Sept. *σκοτεινὸς λόγος*.

2. *a song of derision, taunt*, Hab. 2, 6.

* מָלַךְ, fut. יִמְלֹךְ, inf. c. suff. מָלְכוֹ, 1. *to reign, to be king*. Eth. ሞለከ id. Arab. ملك to possess, to reign; Syr. to consult; Chald. and Samar. to consult, to reign. So in other languages the words for *consulting, judging*, and *reigning*, are the same; comp. Lat. *consul*, and Germ. *rathen*, Anglosax. *rædan* and Swed. *råda* to command.—Constr. with עַל of persons and people Gen. 37, 8. 1 Sam. 8, 7. 1 K. 6, 1; or of a land 2 K. 11, 3; rarely with בְּ 1 K. 11, 37. 2 Sam. 3, 21. Oftener with בְּ of the royal seat, or residence, where the king dwells, 2 Sam. 5, 5. Josh. 13, 12. 21. Judg. 4, 2. al. sæp. With an acc. of time how long, 1 K. 11, 42. 14, 20. 2 K. 10, 36. 12, 2. Absol. as בִּשְׁמֹנֶה לְמָלְכוֹ *in the eighth year of his reign* 2 K. 24, 12. 25, 1. Esth. 1, 3. Jer. 1, 2. Ps. 93, 1. 96, 10. 97, 1. So of Jehovah, Ps. ll. cc. Ex. 15, 18. Mic. 4, 7. Of the rule of the wicked Job 34, 30.

2. *to begin to reign, to be made king*, 2 Sam. 15, 10. 16, 8. 1 K. 1, 11. 13. 22. 41. 2 K. 9, 13. 2 Sam. 2, 10 *Ishbosheth was forty years old* בְּמָלְכוֹ *when he began to reign*, was made king. 1 K. 16, 15. 23. 29. 2 K. 3, 1.

Niph. recipr. *to consult, to take counsel*. Neh. 5, 7. Comp. the Syriac and Chald. usage in Kal above.

Hiph. *to make king, to constitute as king*, e. g. as done by a people 1 Chr. 11, 10. or by a more powerful king 2 K. 23, 34. 24, 17. Jer. 37, 1, or by Jehovah 1 Sam. 15, 35. 1 K. 3, 7; constr. usually with the accus. rarely the dat. 'to give the kingdom *to* any one,' 1 Chr. 29, 22. Sometimes with מָלָךְ pleonast. 1 Sam. 12, 1. Is. 7, 6; לְמָלָךְ Judg. 9, 6. 1 Sam. 15, 11. With עַל of the people *over* whom 2 Sam. 2, 9. 1 Chr. 28, 4; אֶל 2 Sam. 2, 9; לְ 1 Sam. 8, 22. Absol. Hos. 8, 4.

Hoph. pass. of Hiph. Dan. 9, 1.

Deriv. מְלוּכָה, מַמְלָכָה, מַמְלָכוּת, and the nineteen here following (except מַלְכָּדוֹת).

מֶלֶךְ m. in pause also מָלֶךְ, c. suff. מַלְכִּי; plur. מְלָכִים, once מְלָכִין Prov. 31, 3. and with א as mater lectionis מְלָאכִים 2 Sam. 11, 1, constr. מַלְאֲכֵי.

1. *a king*, Arab. مَلِكٌ, مَالِكٌ, rarely مَلْكٌ; Syr. ܡܠܟܐ id. Ethiop. ሞላኪ

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moderator. Coupled often with a gen. of people or country, as מֶלֶךְ יְהוּדָה, מ׳ יִשְׂרָאֵל, מ׳ מִצְרַיִם, מ׳ אַשּׁוּר, מ׳ בָּבֶל, etc. But מַלְכִּי, מַלְכּוֹ, *my* or *his king*, i. e. Jehovah's king, the king of Israel constituted by Jehovah, Ps. 2. 6. 18, 51. Where the king of any people is spoken of *κατ' ἐξοχήν*, the article is often prefixed הַמֶּלֶךְ, *ὁ βασιλεύς*, e. g. יְחִי הַמֶּלֶךְ long *live the king!* 1 Sam. 10, 24; also in poetry Ps. 20. 10. 45. 6. 12. Cant. 1, 4. 3, 9; but not seldom the art. is omitted in such case in both prose and poetry, as 1 K. 21, 10. 13. Is. 32, 1. Prov. 24, 21. Ps. 21, 2. 45. 2. 16. 61, 7. In Ps. 72, 1 בֶּן־מֶלֶךְ *the son of a king* is said by way of honour for *a king descended from kings*, parall. with מֶלֶךְ in the preced. clause, opp. to one of ignoble birth or without royal ancestors; comp. *βασιλεὺς ἐκ βασιλέων* Xen. Agesil. 1. 2. Comp. also in the title of the modern kings of Persia the phrase السلطان بن السلطان *the Sultân son of the Sultân*.—As in the East inferior princes and likewise the viceroys and satraps of powerful monarchs were often dignified with the title of *kings*, (comp. Is. 10. 8 *are not my princes altogether kings?*) so the great sovereigns of Asia took loftier titles, viz. *α)* הַמֶּלֶךְ הַגָּדוֹל *the great king*, put *κατ' ἐξοχήν* for the king of Assyria. Is. 36. 4. So the king of Persia in the arrow-headed inscriptions, see Lassen die Altpers. Keilinschr. 4. 140, 146, 165, 174; and also among the Greeks. *μέγας βασιλεύς, ὁ βασιλεὺς ὁ μέγας*, Aristoph. Plut. 170. Plat. Gorg. p. 470. E. Menex. p. 78. D. So too the emperor of Germany by Syrian writers of the middle ages, ܡܠܟܐ ܕܡܠܟܐ Barhebr. 334. *β)* מֶלֶךְ מְלָכִים *king of kings*, so the king of Babylon Ez. 26, 7, and Chald. מַלְכָּא מַלְכַיָּא Dan. 2, 37; also the king of Persia, Ezra 7, 12 Chald. So too the king of Persia in the arrow-headed inscriptions, Syr. ܡܠܟ ܡܠܟܐ Barhebr. Gr. *βασιλεὺς βασιλέων*, see Brisson de regio Persarum princ. § 3. See also Lassen l. c. Thesaur. p. 794.—Plur. מְלָכִים *kings* is sometimes put for foreign and therefore hostile kings, Ps. 2, 10. 68, 15. 30. 110, 5; i. q. מַלְכֵי גּוֹיִם Is. 14, 9. 18.

Trop. the title of *king* is applied: a) To Jehovah, as king both of the whole nation of Israel (מ׳ יַעֲקֹב Is. 41, 21, מ׳ יִשְׂרָאֵל 44, 6), and of each individual; Deut. 33, 5 וַיְהִי בִישֻׁרוּן מֶלֶךְ *and he was king in Jeshurun* i. e. Israel. Ps. 5, 3. 10, 16. 29, 10. 44, 5. 98, 6. 145, 1. Is. 33, 22. 43, 15. 1 Sam. 12, 12. al. So with art. הַמֶּלֶךְ *the king* Jer. 46, 18. 48, 15. 51, 57, comp. Is. 57, 9. With epithets, מֶלֶךְ רַב Ps. 48, 3; מ׳ הַגָּבוֹר 24, 7–10; הַמֶּלֶךְ יְיָ צְבָאוֹת Is. 6, 5. So Eth. and Arab. of God. b) To idols, in the language of their worshippers, Is. 8, 21. Am. 5, 26. Zeph. 1, 5. Comp. Gr. *ἄναξ, βασιλεύς*, Hom. Il. *γ'*. 351. *π'*. 233. c) To animals, e. g. the crocodile Job 41, 26 [34]; of locusts, Prov. 30, 27. Here it is put for *chief, leader*; since kings are often introduced as the chiefs and leaders of armies, Job 15, 24. 18, 14. 29, 25.

2. *Melech*, pr. n. m. 1 Chr. 8, 35. 9, 41. Also with the art. הַמֶּלֶךְ Jer. 36, 26. 38, 6.

מֶלֶךְ Chald. m. emphat. מַלְכָּא, plur. מַלְכִין (Kaph without Dag.) Dan. 2, 21. 47. al. and by Hebraism מְלָכִים Ezra 4, 13. emphat. מַלְכַיָּא Dan. 2, 44; *a king*, Ezra 5, 6. 7. 6, 3. 4, 23. Dan. 2, 46. 4, 15. For *the king κατ' ἐξοχήν*, emphat. מַלְכָּא Dan. 2, 5 sq. 3. 2 sq. Also מֶלֶךְ מַלְכַיָּא *king of kings*, spoken of the king of Babylon Dan. 2, 37, and of Persia Ezra 7, 12; see above in Heb. מֶלֶךְ 1. *β*. Dan. 4, 34 [37] מֶלֶךְ שְׁמַיָּא *the king of heaven* i. e. Jehovah.—Dan. 7, 17 *four kings*, i. e. four kingdoms, as Theod. and Vulg. comp. v. 23. 24; so 8, 21, comp. v. 20. 22.

מֶלֶךְ Chald. m. c. suff. מַלְכִּי, *counsel*, Dan. 4, 24.

מֹלֶךְ 1 K. 11, 7, elsewhere with art. לַמֹּלֶךְ, הַמֹּלֶךְ, Lev. 18, 21. 20, 2 sq. 1 K. 11, 7. 2 K. 23. 10. Jer. 32, 35, *Molech*, pr. n. of an idol of the Ammonites. Aqu. Symm. Theod. *Molόχ*, Vulg. *Moloch*, Sept. appellat. *ὁ ἄρχων, βασιλεύς*; called also מִלְכֹּם *Milcom* 1 K. 11, 5 (comp. v. 7). 33. 2 K. 23, 13; and מַלְכָּם *Malcam*, Sept. *Μελχόμ*, Jer. 49, 1. 3. Syr. ܡܠܟܘܡ comp. Zeph. 1, 5. To this idol the Hebrews from the time of Solomon sacrificed infants on בָּמוֹת erected in the

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valley of Hinnom; see בָּמָה no. 4. According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries; see Jarchi ad Jer. 7, 3. Lund Jüd. Heiligthümer p. 638. Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to *Κρόνος* i. e. *Saturn*, Diod. Sic. 20. 14. Hence it has been commonly held, that the *Molech* of the Old Test. was also *Saturn*, and indeed the *planet* Saturn, which the ancients regarded as a *κακοδαίμων* to be appeased with human sacrifices; see Comm. on Is. II. p. 343, and comp. in כִּיּוּן p. 463.—But from the language of Jeremiah, e. g. 32, 35 *and they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech*, comp. 19, 5 *they have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal*, it would seem to follow that the idol *Molech* (הַמֹּלֶךְ) was no other than *Baal* (הַבַּעַל), to whom also in the region of Carthage and Numidia children were immolated; see three Punic inscriptions, Monumm. Phœnic. pp. 448, 449, 453. It may be supposed that מֹלֶךְ, מִלְכֹּם, מַלְכָּם, was an epithet of Baal in current use chiefly among the Ammonites, as מַלְקֶרֶת was an epithet of the same god among the Tyrians; see in בַּעַל no. 5. Among the Phenicians also a customary epithet of Baal was מלך עלם *king eternal*, and also simply מלך *king*; see Monumm. Phœn. l. c. The forms מִלְכֹּם, מַלְכָּם, may be compared with דָּגוֹן p. 214; i. e. the endings ־ֹם and ־ָם may be regarded as diminutive forms of endearment affixed to the names of gods; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods *Ἄδωνις*, אֲדֹנִי; *Βααλτίς*, בַּעֲלָתִי, Monumm. Phœnic. p. 400; see also art. אֲדֹנִי p. 13 above.—For the apologetic comments of the Rabbins see in עָבַר Hiph. no. 4.

מַלְכָּא Chald. f. emphat. מַלְכְּתָא, *a queen*, i. q. Heb. מַלְכָּה, Dan. 5, 10.

מַלְכֹּדֶת f. (r. לָכַד) c. suff. מַלְכֻּדְתּוֹ, *a noose, snare, springe*, Job 18, 10.

מַלְכָּה f. (r. מָלַךְ) constr. מַלְכַּת, *a queen*, i. e. the consort of a king Esth. 1, 9 sq. 7, 1 sq. or as reigning in her own right, e. g. the queen of Sheba 1 K. 10, 1. 4. 10. 13. Plur. מְלָכוֹת of the wives of Solomon who were of royal birth, opp. to concubines (פִּילַגְשִׁים) Cant. 6, 8. 9.

מִלְכָּה (id. or Chald. counsel) *Milcah*, pr. n. of the daughter of Haran, the wife of Nahor, Gen. 11, 29. 22, 20.

מְלֻכָה, see מְלוּכָה.

מַלְכוּ Chald. f. constr. מַלְכוּת, emphat. מַלְכוּתָא, i. q. Heb. מַלְכוּת, *a kingdom*, i. e.

a) *dominion, reign*, the exercise of kingly power, Dan. 4, 28. 6, 2. 7. 14. al. In the genit. as adjunct for an adj. *royal*; as בֵּית מַלְכוּ *the royal residence*, metropolis, Dan. 4. 27; הֵיכַל מַלְכוּתָא *the royal palace* 4, 26. מ׳ דָּרְיָוֶשׁ *the reign of Darius* Ezra 4, 24. 6, 15. Spoken of the kingdom or dominion of God Dan. 3, 33; and of the future reign of the saints 7, 18. 22. 27.

b) *realm*, a country under kingly rule, Dan. 2, 39. 44. 7, 23. Plur. emphat. מַלְכְוָתָא Dan. 2, 44. 7, 23. Syr. ܡܠܟܘ, ܡܠܟܘܬܐ, Arab. مَلْكُوتٌ, id.

מַלְכוּת f. (r. מָלַךְ) plur. מַלְכֻיּוֹת, a word of the later Hebrew, freq. in the books of Chron. Esth. and Daniel, but rare in the earlier books, as Num. 24, 7. 1 Sam. 20, 31. Ps. 45, 7. 103, 19. 145, 11 sq.

1. *a kingdom*, i. e. the royal dignity, *dominion, reign*, Dan. 11, 21 comp. v. 4. Esth. 1, 19. מ׳ שָׁאוּל *the kingdom* (dominion) *of Saul* 1 Chr. 12, 23. 2 Chr. 12, 1. Often in the following phrase: Dan. 1, 1 *in the third year* לְמַלְכוּת יְהוֹיָקִים *of the reign of Jehoiakim*. 2, 1. 8, 1. 1 Chr. 26, 31. 2 Chr. 15, 10. al. comp. the earlier phrase לַמֶּלֶךְ יָרָבְעָם 1 K. 15, 1. 9. Often in the genit. as adjunct for the adj. *royal*, e. g. בֵּית הַמַּלְכוּת *the royal house*, palace, (i. q. בֵּית מֶלֶךְ.) Esth. 1, 9. 2, 16. 5, 1; דְּבַר מַלְכוּת (i. q. דְּבַר הַמֶּלֶךְ) *a royal mandate* Esth. 1, 19; כְּסָא מ׳

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the royal throne 1 Chr. 22, 10. Esth. 1, 2. 5, 1. al. מ׳ עֶבְיוֹן Ps. 45, 7; מ׳ הוֹד 1 Chr. 29, 25. Dan. 11, 21; also מ׳ יַיִן *royal wine* Esth. 1, 7.—Ellipt. Esth. 5, 1 מַלְכוּתָהּ *she put on royal* apparel.

2. *a kingdom*, i. e. *a realm*, a people under kingly rule; e. g. מ׳ יְהוּדָה *the kingdom of Judah* 2 Chr. 11, 17; מ׳ כַּשְׂדִּים *the kingdom of the Chaldeans* Dan. 9, 1; מ׳ פָּרַס *the kingdom of the Persians* 2 Chr. 36, 20. Dan. 10, 13. etc. מ׳ חֲצִי *the half of the kingdom* Esth. 5, 3. 6. 7, 2. Plur. מַלְכִיּוֹת Dan. 8, 22.

מַלְכִּיאֵל (God's king. i. e. appointed by him, fr. מֶלֶךְ,) *Malchiel*, pr. n. m. Gen. 46, 17. Num. 26, 45. 1 Chr. 7, 31. —Patron. in י— Num. 26, 45.

מַלְכִּיָּה and מַלְכִּיָּהוּ (Jehovah's king) *Malchiah*, pr. n. m. a) 1 Chr. 9, 12. Neh. 11. 12. Jer. 38, 1. b) Ezra 10, 31. Neh. 3, 11. 14. 13. c) Neh. 8, 4. 10, 3. d) Jer. 38, 6. e) Ezra 10, 25.

מַלְכִּי־צֶדֶק (king of righteousness) pr. n. *Melchizedek*. king of Salem (Jerusalem) and a priest of Jehovah, Gen. 14, 18. Ps. 110, 4. Comp. Heb. c. 7.

מַלְכִּירָם (king of altitude) *Malchiram*, pr. n. m. 1 Chr. 3, 18.

מַלְכִּישׁוּעַ (king of help) *Malchishua*, pr. n. of a son of Saul, 1 Sam. 14, 49. 31, 2. Also written separately מַלְכִּי־שׁוּעַ 1 Chr. 8, 33. 9, 39.

מַלְכָּם (their king) *Malcam*, pr. n. a) An idol of the Moabites and Ammonites, i. q. מֹלֶךְ and מַלְכָּךְ, Jer. 49, 1. 3; see in מֹלֶךְ. But in Zeph. 1, 5 and Am. 1, 15 מַלְכָּם is *their king*. b) A man, 1 Chr. 8, 9.

מִלְכֹּם *Milcom*, i. q. *Molech*. an idol of the Ammonites, 1 K. 11, 5. 33. 2 K. 23, 13. See in מֹלֶךְ.

מִלְכָּן an error for מַלְבֵּן q. v.

מַלְכָּת fem. of the Chald. form מַלְכָּא, (as בַּלְטָה fr. בֶּלֶה.) *a queen*, found only in Jer. 7, 18. 44. 17. 18. 19. 25; in which passages מַלְכַּת הַשָּׁמַיִם *the queen of heaven*, which the Hebrew women worshipped, is either *the moon*, or *Astarte* (עַשְׁתֹּרֶת) i. e. the planet Venus. So Sept. in c. 44. and Vulg. everywhere. But several Mss. read the word fully written מַלְאֲכַת הַשָּׁמַיִם *the service* or *worship of heaven*, as also the Syr. renders it ܦܘܠܚܢ ܕܫܡܝܐ *cultus cœli*, i. e. abstr. for concr. *the gods of heaven*.

מַלְכָּת f. with art. הַמַּלְכָּת (the queen) *Moleketh*, *Hammoleketh*, pr. n. 1 Chr. 7, 18.

* I. מָלַל *to speak*, mostly poet. for the comm. דִּבֶּר. Chald. and Syr. מְלַל, ܡܠܠ, id. It has something of the onomatopoetic character, like Gr. λαλέω Germ. *lallen*.—In Kal once part. מוֹלֵל Prov. 6, 13.

Piel מִלֵּל, *to speak*, c. acc. Job 8, 2 *how long wilt thou speak such things?* 33, 3. Ps. 106, 6; with dat. of pers. and a direct clause following, as Gen. 21, 7 מִי מִלֵּל לְאַבְרָהָם וגו׳ *who would have said to Abraham, Sarah shall give children suck?* Comp. דִּבֶּר no. 1. c.

Deriv. מִלָּה word, pr. n. מְלָלַי.

* II. מָלַל i. q. מוּל, מָחַל, *to cut off*, or *to be cut off*, espec. of grass, herbage, ears of grain. Fut. in the Chald. form, יִמְלַל Job 14, 2. 18, 16. plur. in pause יִמְּלוּ 24, 24. Ps. 37, 2, *to be cut off*; see Bleek on these forms, in Rosenm. Repertor. I. p. 80.—Job 14, 2 כְּצִיץ יָצָא וַיִּמָּל *like the flower he cometh forth and is cut down*. 18, 16 *beneath, his roots are dry*, מִמַּעַל יִמַּל קְצִירוֹ *above, his branches are cut off*.—Others as Kimchi and Simonis, derive these forms from נָמַל, which seems to be supported by the noun נְמָלָה; but the preceding mode is better established.

Niph. *to be circumcised*. i. q. נָמוֹל or נִמּוֹל from r. מוּל. Præt. נִמְלָתָם for נִמַּלְתָּם, Gen. 17, 11.

Po. מוֹלֵל, fut. יְמוֹלֵל, *to cut off*, Ps. 90, 6; see מוּל Pil.

Deriv. מְלִילָה.

מְלַל Chald. Pa. מַלֵּל, *to speak*, Dan. 7, 8. 11. 20. 25; c. עִם *with* any one Dan. 6, 22.

מִלְלַי (eloquent, r. מָלַל I) *Milalai*, pr. n. m. Neh. 12, 36.

מַלְמָד or מַלְמֵד m. (r. לָמַד) once in constr. Judg. 3, 31 מַלְמַד הַבָּקָר *an ox-goad*, a stout staff with an iron point at one end for urging on oxen; see Maun

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drell's Journ. Ap. 15. Gr. βουπλήξ Il. 6. 135, and βούκεντρον. See Schöttgen de Stimulo boum, Francof. 1774.

* מָלַץ in Kal not used, *to be smooth*, i. q. מָלַט q. v.

Niph. Ps. 119, 103 *how smooth* (נִמְלְצוּ) *to my palate are thy words*, i. e. pleasant, sweet.

מֶלְצַר with art. הַמֶּלְצַר Dan. 1, 11. 16, a name of office in the Babylonian court, prob. Pers. ملسر *master of wine, chief butler*; so Bohlen Symb. p. 22.

* מָלַק *to nip, to nip off, to crack*, e. g. the neck of a fowl Lev. 1, 15. 5, 8. Sept. ἀποκνίζω. Kindr. is פָּרַק, the ר being softened into ל, and פ interchanged with מ. Syr. and Chald. מְלַג to pluck.

מַלְקוֹחַ m. (r. לָקַח) 1. *prey, booty*, espec. of cattle and animals. Num. 31, 12 אֶת־הַשְּׁבִי וְאֶת־הַמַּלְקוֹחַ וְאֶת־הַשָּׁלָל *the captives, and the prey, and the spoils*; but in v. 11. 27. 32, the *captives* also are included under this word. Is. 49, 24. 25.

2. Dual מַלְקוֹחַיִם *the two jaws*, with which food is taken, Ps. 22, 16.

מַלְקוֹשׁ m. (r. לָקַשׁ) *the latter rain*, i. e. the vernal, the showers which fall in Palestine in the months of March and April before the harvest, Prov. 16, 15. Zech. 10, 1. Hos. 6, 3; often coupled with יוֹרֶה, מוֹרֶה, the early or autumnal rain, Deut. 11, 14. Jer. 3, 3. 5, 24. Poet. of eloquent discourse, Job 29, 23.—On the rains of Palestine see Bibl. Res. in Palest. II. p. 97.

מֶלְקָחַיִם m. dual (r. לָקַח) *tongs* for the fire, Is. 6, 6. So of small *tongs* or the like, *snuffers*, for lamps, etc. 1 K. 7, 49. 2 Chr. 4, 21. With suff. מַלְקָחֶיהָ id. Ex. 25, 38. 37, 23. Num. 4, 9.

מֶלְתָּחָה f. (r. לָתַח) *a wardrobe, vestry*, sc. of the king, 2 K. 10, 22. So the context demands, and so Vulg. Chald. Arab. Kimchi.

מַלֹּתִי (perh. for מַלֹּאתִי my fulness, r. מָלֵא) *Mallothi*, pr. n. m. 1 Chr. 25, 4. 26.

מַלְתָּעוֹת f. plur. (r. לָתַע) constr. מַלְתְּעוֹת Ps. 58, 7; also with the letters transp. מְתַלְּעוֹת Job 29, 17. Prov. 30, 14. Joel 1, 6; *the biters, the grinders*, poet. for *the teeth*. Comp. Ethiop. መልተሕት the jaw, pr. that with which one bites; Ludolf p. 19. There seems to be no reference to a particular class of teeth, as the incisors, maxillary, etc.

מַמְגֻרָה f. (Dagesh euphonic) plur. מַמְגֻרוֹת Joel 1, 17, *garners, storehouses*, places or buildings where grain is laid up, i. q. מְגוּרוֹת. It is a denom. from מְגוּרָה Hag. 2, 19, with מ local prefixed; comp. מְרַאֲשׁוֹת, מַרְגְּלוֹת, and Lehrgeb. § 122. 1. no. 14. R. גּוּר I. 3.

מְמַדִּים m. plur. (r. מָדַד) *measures*, sc. of the earth, Job 38, 5.

מְמוּכָן *Memucan*, pr. n. of a prince or satrap in the court of Xerxes, Esth. 1 14. 16, 21. Also מומכן v. 16 Cheth.

מָמוֹת m. (r. מוּת) only in plur. מְמוֹתִים, *deaths*, Jer. 16, 4. Ez. 28, 8.—In 2 K. 11, 2 Cheth. concr. *the dead, the slain*, where Keri מוּמָתִים.

מַמְזֵר m. (r. מָזַר) *filthiness*, concr. *filthy, polluted*; hence

1. *one spurious, a bastard*, Deut. 23, 3. Sept. ἐκ πορνῆς, Vulg. *de scorto natus*, and so the oriental intpp. as also the Rabbins, who use this word of a bastard.

2. Metaph. *a stranger, foreigner*. Zech. 9, 6. Sept. ἀλλογενής. In like manner, foreign nations are often compared to harlots by the Hebrew poets, comp. Is. 23, 17. 18.

מִמְכָּר m. (r. מָכַר) 1. *sale*, Lev. 25, 27. 29. 50.

2. Concr. *thing sold*; Lev. 25, 25 מִמְכַּר אָחִיו *that sold by his brother*. v. 28. 33. Ez. 7, 13. Plur. Deut. 18, 8.

3. *something for sale, ware*, etc. Lev. 25, 14. Neh. 13, 20.

מִמְכֶּרֶת f. (r. מָכַר) *sale*, a selling, i. q. מִמְכָּר no. 1, Lev. 25. 42.

מַמְלָכָה f. (r. מָלַךְ) constr. מַמְלֶכֶת, c. suff. מַמְלַכְתִּי; plur. מַמְלָכוֹת, constr. מַמְלְכוֹת; i. q. מַלְכוּת, but of an earlier age, though also found in the later books, as 2 Chr. 11, 1. 14, 4. 17, 5. al.

1. *kingdom*, i. e. the royal dignity, *dominion, reign*, 1 K. 11, 11. 14, 8. 1 Sam. 28, 17. In genit. for the adj. *royal*, as עִיר הַמַּמְלָכָה *the royal city* Josh. 10, 2.

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1 Sam. 27, 5; בֵּית מַמ׳ Am. 7, 13; also 2 Chr. 23, 20. 2 K. 11, 1. Abstr. for concr. 1 Sam. 10, 18 כָּל־הַמַּמְלָכוֹת i. e. *all kings*.

2. *a kingdom*, i. e. *a realm*, a people under kingly rule; Num. 32, 33. 1 Sam. 24, 21. Ex. 19, 6.

מַמְלָכוּת f. (r. מָלַךְ) only constr. מַמְלְכוּת *a kingdom*, i. q. מַמְלָכָה no. 2; Josh. 13, 12 sq. 1 Sam. 15, 28. 2 Sam. 16, 3. Jer. 26, 1.

מִמֶּן, see מֵן and מִן init.

מִמְסָךְ m. (r. מָסַךְ) *mixed wine, spiced wine*, i. q. מֶסֶךְ q. v. Prov. 23, 30. Is. 65, 11. See in מֶזֶג.

מֶמֶר m. *grief, sorrow*, Prov. 17, 25.—R. מָרַר; as מֶכֶס, r. כָּסַס; תֶּמֶס, r. מָסַס; תֶּבֶל, r. בָּלַל.

מַמְרֵא (pr. fattening, then concr. fat, r. מָרֵא) *Mamre*, pr. n. of an Amorite who made a league with Abraham, Gen. 14, 13. 24. Hence אֵלוֹנֵי מַמְרֵא *the oaks of Mamre*, Gen. 13, 18. 18, 1; and simpl. מַמְרֵא *Mamre* 23, 17. 19. 35, 27; the name of a grove of oaks not far from Hebron. [Mamre is said to be Hebron, Gen. 23, 19. 35, 27. But the *oaks* or *terebinths of Mamre* are distinguished from Hebron or Mamre itself, Gen. 13, 18. 18, 1. They are placed by a tradition older than Josephus at some distance from Hebron towards Jerusalem; Jos. B. J. 4. 9. 7. See Bibl. Res. in Palest. II. p. 454. I. p. 318. Bibliotheca Sacra, 1843, p. 52.—R.

מַמְּרֹרִים m. plur. (r. מָרַר, Dag. euphon.) *bitternesses, calamities*, Job 9, 18.

מִמְשַׁח m. (r. מָשַׁח) *expansion*; Ez. 28, 14 כְּרוּב מִמְשַׁח *cherub of expansion*, Vulg. *cherub extentus*, i. e. with expanded wings; comp. v. 16 and Ex. 25, 20.

מִמְשָׁל m. (r. מָשַׁל) *dominion, rule*, Dan. 11, 3. 5. Plur. מִמְשָׁלִים concr. *princes, lords*, 1 Chr. 26, 6.

מֶמְשָׁלָה f. (r. מָשַׁל) Mic. 4, 8; constr. מֶמְשֶׁלֶת Gen. 1, 16. Ps. 136, 8; c. suff. מֶמְשַׁלְתְּךָ Is. 22, 21; Plur. constr. מֶמְשְׁלוֹת Ps. 136, 9, c. suff. מֶמְשְׁלוֹתָיו Ps. 114, 2; *dominion, rule*, Mic. 4, 8. Dan. 11, 5; also 1 K. 9, 19. 2 Chr. 8, 6. Jer. 51, 25. 34, 1; of Jehovah's dominion Ps. 114, 2. 145, 13; also the office of a prince of the court, Is. 22, 21. Trop. of the rule of the sun and moon, Gen. 1, 16. Ps. 136, 8.—Hence concr. a) *dominions, jurisdiction, realm*, 2 K. 20, 13. Ps. 103, 22. b) *rulers, princes, chief officers*, 2 Chr. 32, 9. Less well Sept. Vulg. *power, army*. Comp. 1 Chr. 26, 6.

מִמְשָׁק m. (r. מָשַׁק) *possession*; once Zeph. 2, 9 מִמְשַׁק חָרוּל *the possession of the bramble*, a place overgrown with brambles. Comp. Is. 14, 23.

מִמְתַּקִּים m. plur. (r. מָתַק) *sweetnesses, sweet things*, Cant. 5, 16. Neh. 8, 10.

מָן m. (r. מָנַן) c. suff. מַנֶּךָ Neh. 9, 20, but in other Mss. without Dag. *manna*, which some regard as identical with the *manna Arabica*, a sweet resin similar to honey, which in Arabia and other oriental regions exudes chiefly in July and August, before sunrise, from the leaves of several species of trees and shrubs, but principally from the tamarisk genus. Ex. 16, 15–35. Num. 11, 6 sq. Deut. 8, 3. 16. Josh. 5, 12. Ps. 78, 24. Within the present century English naturalists first proved that a certain insect, similar to the *coccus*, is coöperative in producing the manna; see Hardwicke in Asiatic Researches XIV. p. 182 sq. Frederick in Transact. of the Lit. Soc. of Bombay, Lond. 1819. Vol. I. p. 251 sq. This has more recently been confirmed by Ehrenberg, who has shown that the manna flows out of the leaf in consequence of the punctures of this insect. The tree which produces it at Sinai is the *Tamarix gallica mannifera*, Arab. طرفا *Tūrfa*; and the insect is called *coccus manniparus*. See Ehrenb. Symbol. Phys. Berl. 1829. Bibl. Res. in Palest. I. pp. 170. 550. Comp. Niebuhr's Descr. of Arab. p. 145. Germ. J. E. Fabri Historia Mannæ in Fabri et Reiskii Opusc. med. Arab. p. 121.—Arab. مَنٌّ id. pr. *a portion, gift* from heaven, fully من السما. But allusion is made to another derivation Ex. 16, 15. 31; comp. Chald. מִן. [Of all the characteristics ascribed in Scripture to the manna, not one belongs to the present manna; nor could there ever have been a supply of it sufficient for the consump-

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tion of a host like that of Israel, containing at least two millions of people; see Bibl. Res. in Palest. l. c.—R.

מַן Chald. Pron. 1. Interrog. *who? what?* Ezra 5, 3. 9. Dan. 3, 15. Also in an indirect interrog. Ezra 5, 4.

2. Indef. מַן־דִּי *whoso, whoever*, Dan. 3, 6. 11. 4, 14.

מַן m. (r. מָנַן) 1. *part, portion.* The proper subst. force of this word does not indeed occur in common use in the O. T. since the form מָנָחוּ Ps. 68, 24, which Simonis explains by: *the portion of him (them)*, i. e. of the dogs, is more readily solved another way, viz. by rendering it: *that the tongue of thy dogs may lap* (תְּחַתֵּץ) *of it.* But the primary subst. power is manifest in the forms מִנִּי pr. *a parte mea*, Fr. *de ma part*, Engl. *for* or *on my part*, (comp. Ez. 3, 17 *warn them* מִנִּי *on my part*, from me.) and מִנֵּהוּ *a parte ejus, on his part;* and hence the prep. מִן is pr. originally nothing but the constr. state sing. of מַן; and מִנֵּי Is. 30, 11 is its constr. plural.

2. Plur. מִנִּים *strings* of an instrument, pr. slender threads, from their being *divided*, Ps. 150, 4. Syr. ܡܢܢ id. Prob. also we may refer hither Ps. 45, 9: *out of ivory palaces* מִנִּי מְמִחִיָּה *the strings* (resounding music) *have made thee glad.* On the plural ending יִם־ for יִם־, see Lehrg. p. 525, 526. Ewald's Gram. § 359.

מִן and מִ, before a guttural מֵ, rarely מְ (as מְחוּשׁ Gen. 14, 23, מְרִדְתִּי 2 Sam. 18, 16, and constantly in the forms מֵחוּץ, מֵהֵיכוֹת), poet. מִנֵּי with Yod paragog. as annexed to the constr. state Judg. 5, 14. Job 6, 16. Ps. 44, 10. 11. Is. 46, 3. al. once מִנֵּי plur. constr. Is. 20, 11; c. suff. מִנִּי (see מַן no. 1), poet. מִנִּי and מֶנִּי (by Syriasm); מִמֶּךָּ in pause מִמֶּךָ, f. מִמֵּךְ; מִמֶּנּוּ for מִמֶּנְהוּ *from him*, poet. מִמֶּנִּי, מִמֶּנָּהוּ, מִמֶּנְהוּ, f. מִמֶּנָּה; plur. מִמֶּנּוּ for מִמֶּנְהוּ *from us;* מִמָּם; מֵהֶם poet. מִהֶמּוֹ, f. מֵהֵן. Syr. ܡܢ; Arab. مِنْ, usually joined to the next word by dropping Nun, as with the art. مل for من ال De Sacy Gram. I. § 838. Strictly מִן is constr. state of the noun מֵן, (as בֵּן constr. בֶּן,) pr. *part of* any thing, and hence a Preposition; see מַן no. 1.

1. Strictly as a Prep. *partitive*, (מֵם קְטָחִית *Mem partitive* as the Hebrews call it,) denoting *a part* taken *from* or *out of* a whole, which in Gr. and Lat. is expressed by the prepositions ἐξ, *ex, e*, and also by ἀπό, *ab, a*, rarely by *de.*

a) Put after numerals; Ruth 4, 2 *ten men* מִזִּקְנֵי הָעִיר *of the elders of the city.* 2 K. 2, 7 *fifty men* מִבְּנֵי הַנְּבִיאִים *of the sons of the prophets.* Neh. 1, 2 אָחַד מֵאַחַי *one of my brethren.* Job 5, 1 מִי מִקְּדֹשִׁים *who of* or *among the holy?* Jer. 45, 28 *all . . . . shall know* מִמֶּנִּי דְּבַר מִי יָקוּם *whose word shall stand, of me or of them*, mine or theirs, where מִן refers to מִי, as in Job l. c.—So after substantives which denote a *part;* 2 Chr. 31, 3 *the king's portion from* (מִן) *his substance.* Is. 21, 11 מָה מִלַּיְלָה *what of the night?* i. e. what part (time) of the night?

b) Indefinitely, the noun being omitted. α) As referring to number or multitude, it implies *some out of* a whole number; Ex. 17, 5 *take with thee* מִזִּקְנֵי יִשְׂ׳ (some) *of the elders of Israel.* 16. 27 יָצְאוּ מִן הָעָם *there went out* (some) *of the people.* Gen. 33, 15. Num. 13, 23. 2 Sam. 11, 17. Ez. 5, 4. Am. 2, 11. Cant. 1, 2 יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ *let him kiss me* (with some) *of the kisses of his mouth.* So Arab. منهم some of them Kor. 57. 26; also بَعْضٌ c. genit. a part, some; Syr. ܡܢ. Comp. the Fr. indef. art. *des anciens, des baisers.*—More rarely it marks *one out of* a number; Gen. 28, 11 *and he took* מֵאַבְנֵי הַמָּקוֹם one *of the stones of the place*, comp. v. 18. Ex. 6, 25 *Eleazar took him* one *of the daughters of Putiel to wife.* Jer. 1, 1. Dan. 11, 5 *the king of the south* וּמִן שָׂרָיו *and* one *of his princes*, Sept. εἷς ἐκ τῶν ἀρχόντων. So Arab. بعض, Syr. ܡܢ, of one. β) As referring to a whole, *something, some of;* as מִדָּם (some) *of the blood*, some blood, Ex. 12, 7. 29, 21. Lev. 5, 9. (So מִנֵּי יְמִנֵּי Barhebr. 529.) Job 11, 6 *God will remit to thee* מֵעֲוֹנֶךָ (something) *of thy guilt.* Ps. 137, 3. With a negat. part. *nothing, none at all;* 1 K. 18, 5 וְלוֹא נַכְרִית מִן בְּהֶמְתּוֹ *and that we destroy none of the beasts.* 2 K. 10, 10. Deut. 16, 4. Nah. 1, 14 לֹא יִזָּרַע מִשְׁמֶךָ עוֹד *there shall be sown*

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nothing of thy name more, nothing which bears thy name. γ) Hence is manifest the proper force of the Arab. من 'pleonastic,' treated of by Agrell, de Variet. gen. et num. in Lingg. Orient. p. 142 sq. and corresponding to which there are similar phrases in Hebrew. In these Arabic formulas, ما من اله الا الله, lit. *nothing of God but God*, i. e. there is no God but God, Kor. Sur. 3, 55. 5, 77. 38, 65 (comp. the same words without من Sur. 3, 1. 11, 27. 20, 7); ما من احد *nothing of one*, not even one, Sur. 2, 96. 19, 98; ما لهم من علم lit. *nothing to them of knowledge*, i. e. they have no knowledge, Sur. 18, 4 (comp. without من 22, 70. 24, 14); in these and many other like instances, מִן is not pleonastic, but partitive: *not a single part of God*. i. q. no god; *not a particle of one*, not even one; *not a particle of knowledge*, etc. In Syriac the corresponding form is ܡܶܢ and contr. ܡܲܢ nequaquam, Gal. 5, 16.—Hence in Heb. א) מֵאֶחָד lit. *any part of one*, i. e. *even one, ullus*. Deut. 15, 7 *if there be a poor man among you* מֵאַחַד אַחֶיךָ *any one of your brethren*. Lev. 4, 2 *and if he doeth* מֵאַחַת מֵהֵנָּה *any one of them*; comp. Ez. 18, 10 where אֶת seems to be spurious. Dan. 8, 9 see in מִצְּעִירָה. ב) In the negative phrases מֵאַיִן. מֵאֶפֶס, Is. 40, 17. 41, 24, i. e. (something) *from nothing, nihili quid*, as if diminutive of *nothing*, q. d. *less than nothing*. though there is here no comparative force in מִן. Is. 40, 17 *all nations before him* are כְּאַיִן *as nothing, and they are counted to him* מֵאֶפֶס *less than nothing*. 41, 24 אַתֶּם מֵאַיִן וּפָעֳלְכֶם מֵאָפֶס *ye are from* (less than) *nothing, and your work, from* (less than) *nought*; comp. v. 12. 29. The rendering *less than nothing* is rather mathematical than poetical, though it correctly expresses the fact that the idea of *nothing* is diminished by prefixing this particle. Nor is this usage peculiar to Isaiah; to it indeed belongs the form מַאַיִן *not one, not even one, none*, as Jer. 10, 6 מַאַיִן כָּמוֹךָ יְיָ *not one is like to thee, Jehovah*. v. 7. So too I would explain the phrase מַאַיִן יוֹשֵׁב i. q. יוֹשֵׁב אַיִן, see in אַיִן no. 5. d. p. 43.—But to this idiom do not belong several passages in which interpreters have thought they discovered the מִן pleonastic: Storr Observatt. p. 450. Thus Gen. 7, 22 *all in whose nostrils was the breath of life*, מִכֹּל אֲשֶׁר *of all that was on the dry land, died*; i. e. all animated beings died. So in the anacoluthon Judg. 10, 11. 12.

e) After verbs of *taking* or *receiving of* or *from* any thing, i. e. a *part* from a whole; e. g. Gen. 2, 22 *the rib which the Lord took* מֵאָדָם *from the man*. Ex. 29, 22 *thou shalt take of the ram the fat*. Job 23, 6. So after verbs of a similar sense; as verbs of *eating*, אָכַל מִן Gen. 25, 20. Job 31, 17; of *satiating*, שָׂבַע מִן; of *choosing from* a number Ex. 18, 25. 2 K. 10, 3. Vice versa also after verbs of *giving* Gen. 25, 30. 30, 14; so too after verbs of *filling*, as מָלֵא מִן, מִלֵּא מִן; of *leaving* Ex. 10, 5. Lev. 6, 9; of *teaching* Is. 2, 3. Ps. 59, 13. In all these examples מִן denotes a part, portion, some; which the Greek, French, and German express also by the genitive, as *ἐσθίειν καὶ πίνειν τινός, prenez du sang, nimm des Blutes*.

2. From the above partitive signification comes the notion of *proceeding out of* any thing, i. e. *out of, of, from*, Gr. *ἐκ*, Lat. *ex*, implying that a thing has been *in* another and made as it were *part* of it. So very freq. in the proper sense after verbs signifying *to go out* e. g. from a people, city, land, gate, and the like, see in יָצָא; to draw out sc. from the water, a pit, Ps. 18. 17. 40, 3; *to draw* water *out of* a well Is. 12, 3; *to deliver* or *save from* the power of any one; see the verbs הִצִּיל, נָצַל, נָצַר, נָתַר; e. g. מֵרָשָׁע Ps. 17, 13. מִכֻּלָּם 33, 19. מֵחָרֶב 22, 21; also *to help* (save) *from* Deut. 33, 7. Ps. 43, 1; *to drive out from* a land Ps. 10, 18; *to cut off from* a land Ez. 14, 17; *to remove out of* Deut. 26, 13. al. Further, *to take* or *receive from*, see לָקַח; *to cry out from* any place Jon. 2, 3. Hab. 2, 11. al. Trop. to pass *from* one state to another, e. g. to be turned *from* sorrow to joy, Esth. 9, 22 comp. Is. 17, 1. —Hence spoken:

a) Of the material *out of* which any thing as it were *proceeds*, is formed or made. Gen. 2, 19 *and the Lord God formed* מִן הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה *out of*

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the ground every beast of the field. v. 23. Cant. 3, 9 *Solomon made a litter* (palanquin) מִטָּתוֹ *of the wood of Lebanon.* Ps. 16, 4. 45. 14. Hos. 13, 2.

b) Of *source* or *origin*, e. g. *α*) Of parents. Gen. 17, 16 *kings shall be* מִמֶּנָּה *of her.* 16. 2. 1 Sam. 2, 20 *the Lord give thee seed of this woman.* Judg. 11, 34 *she was his only daughter,* אֵין לוֹ מִמֶּנּוּ *he had no other of himself,* of his own body. Gen. 35, 11. Lev. 21, 17. Job 14, 4 מִי יִתֵּן טָהוֹר מִטָּמֵא *who will show one pure* born *of the impure!* see in נָתַן no. 1. i. Is. 58, 12 מִמְּךָ *those from thee,* thy children, descendants. *β*) Of a people or native place; 1 Sam. 9, 1 אִישׁ מִבִּנְיָמִין *a man of Benjamin.* Judg. 13, 2 אִישׁ מִצָּרְעָה *a man of Zorah.* 12, 8. 17, 7. 2 K. 21, 19. Am. 1, 1. Jer. 1, 1. Neh. 7, 6. So of beasts and things: Ps. 80. 14 חֲזִיר מִיָּעַר *the boar of the forest.* Jer. 5, 6. Ps. 80, 9 גֶּפֶן מִמִּצְרַיִם *a vine of Egypt.* Comp. Ps. 72. 16. Trop. Neh. 6, 8 *thou feignest them* מִלִּבְּךָ *out of thine own heart.*

c) Of the *author* or *agent from* or *by* whom any thing proceeds or is done; so Gr. *ἀπό* i. q. *ὑπό* Hdot. 2. 54. Thuc. 3. 36. E. g. חָרְתָה מִן *to conceive by* any one Gen. 19, 36. Hos. 7. 4 *an oven* בִּצֵּרָה מֵאֹפֶה *heated by the baker.* Ps. 9, 14 כְּעָנְיִי מִשֹּׂנְאָי *my sorrow from* (caused by) *them that hate me.* 31, 12. 62 2. Judg. 14, 4. Job 6. 25. Prov. 16. 1. 1 Chr. 13 2. Hos. 8. 4. So with passive verbs, Ps. 37, 23. Ecc. 12, 11.—Often as marking the author of a *judgment* or estimate; Job 4, 17 *shall mortal man be* accounted *just of God* (מֵאֱלֹהִים), *a man pure of his maker?* i. e. can he be just and pure in the judgment or sight of God? Num. 32, 22 נְקִיִּם מִיְּהוָה *guiltless before Jehovah.* Zech. 11, 13. Contra, Ps. 18, 22 לֹא רְשַׁעְתִּי מֵאֱלֹהָי *I have not done wickedly before my God,* he being judge; but others take it here as constr. prægn. *I have not wickedly departed from my God.* Jer. 51, 5. Deut. 32, 47.—To the same idiom may be referred Gen. 3. 14 אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה, i. e. אָרוּר בְּכָל־בְּהֵמָה, *cursed art thou of all beasts,* their curses follow thee; Sept. *ἀπὸ πάντων τῶν κτήνων,* i. e. *ἀπό* for *ὑπό,* see above. Gen. 4, 11. So on the other hand בָּרוּךְ מִן Deut. 33, 24. Judg. 5, 24; though both these passages may be referred to no. 5 below.

d) As the *efficient cause*; e. g. after active verbs, Is. 6, 4 *and the posts of the door trembled at* (מִן) *the voice.* Job 4, 9. 14, 9. Ps. 6, 8. 73, 19. After passive verbs. Is. 22, 3 אֲסִירֵי מִמֶּךָּ *they are captured by the archers.* 28, 7. Ps. 78, 65. Ez. 27, 34. After substantives. Hos. 7, 5 חֲמַת מִיַּיִן *heat from* (by) *wine.* Job 4, 13 *thoughts from the visions of the night.* After an adject. Gen. 49, 12 see in חַכְלִילִי.

e) Of the *instrument*; comp. Soph. Trach. 1133 *ἐξ ἑμῆς θανῶν χειρός.* Gen. 9, 11 *neither shall all flesh be cut off any more by the waters of a flood,* מִמַּבּוּל. Job 7. 14. Ps. 28, 7. So prægn. Lev. 14, 16 וְטָבַל הַכֹּהֵן אֶת־אֶצְבָּעוֹ ... מִן־הַשֶּׁמֶן *and the priest shall dip* and moisten *his finger with the oil.*

f) Of the *remote cause*, the *ground* or motive *on account of, because of, for* which any thing is done. Joel 4. 19 [3, 19] מֵחֲמַס בְּנֵי יְהוּדָה *for the violence to the children of Judah.* Is. 53. 5 מִפְּשָׁעֵינוּ *for* (on account of) *our transgressions.* Prov. 20, 4. Deut. 7, 7. Josh. 22, 24. Cant. 3. 8. Zech. 8, 10. So *to rejoice* (שָׂמַח) or *grieve on account of, at* any thing. Ruth 1, 13. Ex. 2, 23. Mic. 7, 16. Also where the reason is assigned why something is *not* done. Lat. *prae,* Engl. *for;* Gen. 16, 10 לֹא יִסָּפֵר מֵרֹב *it shall not be numbered for multitude.* Ex. 15, 23 *they could not drink of the water for bitterness.* 6. 9.—Hence מֵאֲשֶׁר *because,* see in אֲשֶׁר C. 3.

g) Of a *law*, rule, precept, *according to* which, in conformity with or *by* which, any thing is done, comp. Lat. *ex* more, *ex* lege, *ex* fœdere; בְּפִי יְהוָה *by command of Jehovah* 2 Chr. 36, 12. Jon. 3, 7. Hence genr. *according to, after.* Lat. *secundum;* Ez. 7, 27 כְּדַרְכָּם אֶעֱשֶׂה אוֹתָם *according to their ways will I do unto them.* Job 39, 26. מִפִּיךָ *according to the number,* as often as; see פִּי.

3. Very frequent, though not as is usually supposed the primary idea, is the notion of *receding, departing,* of motion *from* a place, e. g. *from* a place *hither, from* a place *away, out from, off from,* and the like, in any direction whatever, whether upwards or downwards; e. g. מִשָּׁמַיִם *from heaven* Is. 14,

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12. Ps. 14. 2. 33, 14; יָרַד מִן *to descend from* a mountain; and vice versa עָלָה מִן *to ascend from*; חֲקִים מִן 1 Sam. 2, 8. So also of the voice and the senses, as exerting themselves or called into exercise from any place or distance; comp. Judg. 5. 20 *the stars fought from heaven.* Thus of the voice Is. 24, 14. 16. 42, 10; of the hearing 2 Chr. 6, 21. 25. 30. 33. 7, 14; of the sight Cant. 2, 9 comp. 5, 4. —As opposites we find: α) עַד—מִן, and וְעַד—מִן. Lev. 13, 12 מֵרֹאשׁוֹ וְעַד רַגְלָיו *from his head even to his foot.* Is. 1, 6. 1 K. 6, 24. 7, 9. The same formula is often used so as to comprehend every thing without distinction, from beginning to end, from head to foot, etc. Jon. 3, 5 מִגְּדוֹלָם וְעַד קְטַנָּם *from the greatest to the least*, i. e. all. Esth. 3, 13. Ex. 11, 5. 12, 12. 1 Sam. 5, 9. So too for *whether—or*, i. q. *both—and*, Ex. 9. 25. 22. 3. Deut. 29, 10. 1 Sam. 30, 19. With a negative particle, *neither—nor*, Gen. 14, 23 אִם מְחוּט וְעַד שְׂרוֹךְ־נַעַל *neither thread nor shoe-lachet*, i. e. nothing at all. 31, 24. β) אֶל—מִן *from—to*, see אֶל A. 1. p. 51; Ps. 144, 13 מִזַּן אֶל־זַן *from kind to kind*, i. e. of every kind. So לְ—מִן id. Gen. 9, 10. γ) מִן—ה id. Ez. 25, 13 מִתֵּימָן—וּדְדָנָה *from Teman—even unto Dedan.* For מִמָּךְ וְהָזָּה and מִמָּךְ וְהָלְאָה see in חָלְאָה no. 2.—In all these constructions לָמָּה is more common, for which see below.—Specially

a) After verbs of going away *from* a place, see חָלַךְ; of coming Gen. 16, 8; of returning, see נוּחַ; of sending, as שָׁלַח; of fetching, as לָקַח Jer. 13, 7. Also after verbs of *departing*, receding, so סוּר, גּוּר, and others of kindred meaning, as אָבַד מִן, בָּנַד מִן, חָמָא מִן pr. to *err from* a law Lev. 4. 2. Further, of removing, חָרְחִיק, חִסִּיר; of repulsing, חִשִּׁיב Ps. 44, 11; of driving out, גָּרַשׁ; of withholding, מָנַע; of restraining, חָכַךְ; of dehorting, נָזַר. So too after verbs of desisting, חָדַל; of ceasing, leaving off, Esth. 9, 28, and עָמַד מִן Gen. 29, 35; of resting, נִיחַ, שָׁבַת; also of forgetting, שָׁכַח מִן Ps. 102, 5. Here too may be referred 1 K. 12, 28 רַב לָכֶם מֵעֲלוֹת *enough to you* (i. e. desist) *from going up.* Joel 1, 12 *joy is withered away from the sons of men.* Ps. 104, 35. Prov. 25, 17. So חָלִילָה מֵעָשׂוֹת, see in חָלִיל no. 2. a.

b) From the notion of *departing*, receding, comes the use of מִן after verbs of fleeing, בָּרַח, נוּס; of hiding oneself, סָתַר, עָלַם, צָפַן; of fearing, יָרֵא, פָּחַד; of trembling (comp. in no. 2. d) Is. 6, 4. Nah. 1, 5; of being aware, guarding, שָׁמַר, נִשְׁמַר; of defending, protecting, Ps. 43, 1. 107, 41. All these verbs take מִן of the person *from* whom we flee, hide, guard, defend, or *of* whom we are afraid, beware, etc. Comp. *κρύπτω ἀπό, καλύπτω ἀπό*, Matt. 11, 25. Luke 9, 45. 19, 42. Lat. 'custodire v. defendere *ab*,' 'tutus *a* periculo.'—Similar to these are: חָפְשִׁי מִן *free from* a master Job 3, 19; מָעוֹז מֵאוֹיֵב *a refuge from the enemy* Nah. 3, 11; צֵל מֵחֹרֶב *a shadow from the heat*, which protects from the heat, Is. 4, 6. 25, 4. Job 21, 9. So Esth. 5, 9 *he stood not up* וְלֹא זָע מִמֶּנּוּ *nor moved for him*, i. e. for fear or reverence of him. Job 31, 23.

c) After words of receiving, לָקַח מִן, לָקַח בְּיָד; of giving, Ecc. 12, 11; of seeking בִּקֵּשׁ; of asking, שָׁאַל; here מִן marks the person *from* whom one receives, etc. So too after a verb signifying to take vengeance *of* or *from* any one, נָקַם מִן 1 Sam. 24, 13. al. Also Is. 57, 8, see in בְּרִית no. 3. fin.

d) After verbs of rising or raising up *from* a place, קוּם, הֲקִים. Judg. 3, 20. 2 Sam. 12, 17. So also after verbs of *consoling*, comforting; Gen. 5, 29 *this* one *shall comfort us from* (under) *our work and the toil of our hands.*

e) Often מִן is prefixed to particles of place, (most of them being nouns) and signifies *departure from* the place denoted by the particle. Thus: α) Before adverbs, מֵאָחוֹר *from behind*; מִשָּׁם *from there*, thence; מֵאַיִן *whence?* מִזֶּה, מִפֹּה *hence*; and so מִכָּאן, מִכָּכָה, מִלְּמַטָּה, מִלְּמַעְלָה, מִסָּבִיב. β) Before prepositions, מֵאַחֲרֵי *from after*; מִבֵּעַד *from amid, from within*; מִתַּחַת *from beneath*; מִבֵּין *from between*, etc. Comp. Fr. *de chez, d'auprès.*

f) Put without a preceding verb, it implies distance or absence from any place or thing, *far from, away from*, comp. Gr. *ἀπ' Ἄργεος* far from Argos, *φίλης ἀπὸ πατρίδος αἴης* Il. 2. 162. So Prov. 20, 3 שֶׁבֶת מָרִיב *to sit away from strife.* Num. 15, 24 מֵעֵינֵי הָעֵדָה *away from the eyes*

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of the congregation. Is. 14, 19. Hence *α*) i. q. *without;* Job 11, 15 *for then shalt thou lift up thy face* מִמּוּם *without spot.* Gen. 27, 39. Mic. 3, 6. Jer. 48, 45. *β*) *besides, præter,* 2 Sam. 13, 16. 1 Chr. 29, 3.—Contra

g) It implies also a connection, a dependence of one thing *from* another, so as to seem to proceed *from* or *out of* it. Is. 40, 15 מַר מִדְּלִי *a drop from the bucket,* Sept. *σταγὼν ἀπὸ κάδου.* Cant. 4, 1. See in גָּלַשׁ, and comp. *ἐκ δλιχροιο καθήμενος* Od. 21. 420. Arab. قرب من prope abesse *ab* aliqua re.—Perh. Ruth. 2, 20 מִגֹּאֲלֵנוּ הוּא *he is next from our Goel* see in גָּאַל I. 3. p. 170. For מִצְּרָרָה Dan. 8, 9, see in its order.

h) Often מִן marks the place or region *in* or *at* which a thing is; as מִקֶּדֶם *from the east,* מִיָּם *from the west,* where in Engl. we say *on the east* or *eastward, on the west* or *westward.* The mind of the oriental passes *from* the place specified to himself; we from ourselves *to* the place specified. So Gen. 2, 8 *and the Lord God planted a garden in Eden* מִקֶּדֶם *eastward,* i. e. in the eastern part of Eden. 12, 8 בֵּית־אֵל מִיָּם וְהָעַי מִקֶּדֶם *Bethel on the west and Ai on the east,* i. e. those coming *from the west* would pass by Bethel, and those *from the east* by Ai. So מִצָּפוֹן *on the north* Judg. 7, 1. In like manner the following: מִבַּיִת *on the inside,* within; מִחוּץ *on the outside,* without, as Gen. 6, 14; מִמּוּל *from before,* i. e. in front; מִתַּחַת *from beneath,* i. e. below. So Gr. *πρὸς νότου,* Lat. *a* fronte, *a* tergo; Fr. *dessous, dessus, dedans, dehors, derrière* for d'arrière.—When followed by a genitive or by לְ, the following forms arise: מִצַּד *at the side of* any one; מִימִין לְ *at* or *on the right of* any one, מִשְּׂמֹאל *on the left;* מִמַּעַל לְ *above,* upon, i. q. עַל; מִתַּחַת לְ *beneath,* under, i. q. תַּחַת; מִחוּץ לְ i. q. חוּץ, etc. see in לְ A. 4. d. p. 502. Thesaur. p. 805.

i) Any thing at which we look, may also be said to look towards us, e. g. a place at some distance; hence in Lat. *e regione, ex adverso, over against.* So also in Hebrew, מִנֶּגֶד *e regione, over against.* Gen. 21, 16. Num. 2, 2; מֵרָחוֹק *e longinquo, afar off,* 1 Sam. 26, 13. Comp. *ἑστηκέναι μακρόθεν.*

k) Sometimes forms of this sort, as מִקֶּדֶם *from the east* for *in the east,* and מֵרָחוֹק *from afar* for *afar off,* are even put after verbs of motion to mark the terminus or place whither; so Is. 22, 3 מֵרָחוֹק נָדָדוּ *they have fled afar off,* far away. 23, 7 *her own feet shall carry her* מֵרָחוֹק *afar off to sojourn.* Gen. 13, 11 וַיִּסַּע לוֹט מִקֶּדֶם *and Lot journeyed eastward.* Such phrases seem to be taken as in the accus. of place whither, q. d. אֶל־מֵרָחוֹק.

4. Of *time,* as marking: a) The terminus *a quo.* a time *from* which onward; as מִן הַהִיא הָעֵת *from that time forth* Neh. 13, 21; מֵאָז *from times of old;* מֵעַתָּה *from now,* henceforth; מִנְּעָרִים *from childhood* 1 Sam. 12, 2. 1 K. 18, 12; so too מִבֶּטֶן אִמִּי *from my mother's womb,* from my birth, Judg. 16, 17. Is. 46, 3.—When prefixed to a word implying a space or period of time, the reckoning is always from the beginning and not from the end, like the Gr. *ἀφ' ἡμέρας, ἀπὸ νυκτός,* Lat. *de die, de nocte.* Lev. 27, 17 מִשְּׁנַת הַיֹּבֵל Vulg. well, *statim ab initio incipientis jubilei,* opp. אַחַר הַיֹּבֵל v. 18. Is. 38, 12 מִיּוֹם עַד לַיְלָה *from morning till night,* i. e. the whole day. מִיָּמֶיךָ *since thy days,* i. e. since the beginning of thy life, Job 38, 12. 1 Sam. 25, 28. מִיּוֹם *from time on,* from the beginning of time or of the world, Sept. *ἀπ' ἀρχῆς,* Is. 43, 13.

b) Of the time *in* or *at* which any thing takes place, comp. מִן no. 3 h; Ps. 94, 13. 1 Sam. 25, 28. So מִמָּחֳרָת *on the morrow* Gen. 19, 34. Ex. 9, 6. מֵעוֹלָם *a long time ago,* i. e. of old, Is. 42 14. Prov. 8. 23. מֵרֹאשִׁית, מֵקֶדֶם, Is. 46, 10.

c) Of the time which next follows another, *immediately after,* comp. in no. 3. g; so Gr. *ἐξ ἀρίστου,* Lat. *ab itinere, ex consulatu.* Ps. 73. 20 כַּחֲלוֹם מֵהָקִיץ *as a dream after* (when) *one awakes.* Prov. 8, 23 מִקַּדְמֵי אָרֶץ *immediately from* (after) *the beginnings of the earth;* מִיֹּמָיִם *after two days* Hos. 6, 2; מִקֵּץ *at the end,* see קֵץ. Simply *after,* מִיָּמִים *after a time,* in process of time. Judg. 11. 4. 14, 8; מִיָּמִים רַבִּים Josh. 23, 1. מֵרֹב יָמִים Is. 24, 22; מִשָּׁלֹשׁ חֳדָשִׁים *after three months* Gen. 38, 24. Here too may be referred מִן חֲמוֹצַד *beyond* (after) *the appointed time* 2 Sam. 20, 5.

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5. From the idea of *proceeding from* or *out of* (see no. 2), in which is included the notion of *taking* or *choosing out of*, comes the use of מִן as a *comparative*, to mark any thing as prominent or pre-eminent in any way above other things *from* or *out of* which it is taken. Comp. Lat. *egregius, eximius;* Gr. *ἐκ πάντων μάλιστα* Il. 4. 96; also *ἐκ πασίων* Il. 18. 431. Hebr. בָּחֹר מִן Ps. 84, 11. The same usage is found in the Syriac and Arabic. —So Deut. 14, 2 *a people* מִכֹּל־הָעַמִּים *out of all nations*, q. d. chosen out, superior to them. 1 Sam. 9, 2 גָּבֹהַּ מִכָּל־הָעָם *taller than any of the people*, pr. in this respect eminent *out of*, above, all the people. 10, 23. עָקֹב מִכֹּל *deceitful above all* things, i. e. the most deceitful of all, Jer. 17, 9; comp. 1 Sam. 18, 30. 2 K. 10, 3. 2 Chr. 9. 22. Ez. 31. 5. Ps. 45, 8. al.—In other examples a thing is said to be in some way *eminent*, distinguished, *above* another, to surpass it. e. g. טוֹב מִבָּלָק *better than Balak*, distinguished above him for goodness, Judg. 11, 25; מָתוֹק מִדְּבַשׁ *sweeter than honey* 14, 18; חָכָם מִדָּנִיֵּאל *wiser than Daniel* Ez. 28, 3. Also with a verb implying virtue or vice, Judg. 2, 19 הִשְׁחִיתוּ מֵאֲבוֹתָם *they did worse than their fathers*. Gen. 19, 9. 29, 30. 38, 26. Jer. 5, 3. al. So too the phrases: חָסַר מִן *to have less than* another Ps. 8, 6; נָפַל מִן *to fall more than* another, to yield. Job 12, 3; עָמַד מִן *to stand more* than another, not to yield, Dan. 11, 8.—Not much different is the view of those who refer this comparative use of מִן back to the idea of *receding;* see Thes. p. 806.—The following uses may also be noted: a) The *tertium comparationis* is sometimes omitted, but may be easily supplied: Is. 10, 10 פְּסִילֵיהֶם מִירוּשָׁלַ͏ִם *their idols surpass* those of *Jerusalem* sc. in multitude and power. Mic. 7, 4. Ps. 62. 10. Job 11, 17. b) A thing is said to be *above* or *greater than* any one, when it surpasses his powers; as Deut. 14. 24 יִרְבֶּה מִמְּךָ הַדֶּרֶךְ *the journey is greater than thou*, i. e. exceeds thy powers, is too long for thee. Gen. 4, 13. 18, 14. Job 15, 11. 35, 5. Is. 49, 6. Num. 16, 9. Judg. 7, 2. See Lehrg. p. 690. c) There is a close connection between the comparative use of מִן and its negative power (no. 6. b); e. g. Hos. 6, 6 חָפֵץ חַסְדִּי וְלֹא זֶבַח וְדַעַת אֱלֹהִים מֵעֹלוֹת *I delight in goodness, and not sacrifice, in the knowledge of God* MORE THAN *in burnt-offerings.*

6. Before an *infinitive*, מִן signifies: a) *on this account that, because;* comp. no. 2. f. Deut. 7, 8 מֵאַהֲבַת יְ אֶתְכֶם *because Jehovah loveth you.* b) Most frequently, *so as not, so that not, lest*, with a negative sense, from the signification of *receding* (no. 3), after verbs which in any way imply restraint, hindrance, etc. e. g. verbs of restraining, חָנִיא Num. 32, 7; of guarding, of caution and care, Ps. 39, 2. Gen. 31, 29; of dehorting Is. 8, 11; of rejecting 1 Sam. 8, 7; of shutting up Is. 24, 10. Zech. 7, 12; (comp. Gen. 27, 1. Ps. 69, 24;) of dismissing Ex. 14, 5; of forgetting Ps. 102, 5. Is. 49, 15. Thus Num. 32, 7 *wherefore turn ye the heart of the children of Israel* מֵעֲבֹר אֶת־הָאָרֶץ *from going over*, etc. i. e. so that they go *not* over. Gen. 27, 1 *his eyes were dim* מֵרְאֹת *so that he could not see.* Is. 49, 15 *can a woman forget her sucking child* מֵרַחֵם בֶּן־בִּטְנָהּ *so as not to have compassion*, etc. So Is. 54, 9 *I have sworn* מִקְצֹף עָלַיִךְ *not to be wroth with thee*, i. e. the oath restrains me from it.—In this sense, a noun is often found instead of the inf. and then מִן is for the fuller מֵהִיוֹת; so 1 Sam. 15, 23 *he hath rejected thee* מִמָּלֹךְ *from being king*, i. e. so that thou art no longer king. Jer. 48. 2 *we will destroy it* מִגּוֹי *so that it shall be no more a nation.* Is. 52, 14 מִמְּשְׁחַת מֵאִישׁ *disfigured so as to be no man*, so as scarcely to have the appearance of a man. Also Is. 17, 1. 23, 1. 25, 2. Jer. 2, 25. 1 K. 15, 13. Job 34, 30. c) Of time, e. g. *from* which, *since*, see no. 4. a. Is. 44, 7 *since I created the ancient people.* Num. 24, 23. Job 20. 4. 1 Chr. 8, 8. 2 Chr. 31, 10. Also *after*, when, see no. 4. c. Ps. 73, 20.

7. Once מִן is found as a Conjunction before the future, i. q. Syr. ܡܶܢ, Arab. مِنْ أَنْ, in the sense of *lest*, comp. no. 6. b. Deut. 33, 11 מִן־קָמָיו, Sept. *μὴ ἀνασταίησονται*, Vulg. *non consurgant.* Comp. Lehrg. p. 636.

לְמִן, לְמִ, לְמִי, i. q. מִנְּ (which is only found in certain forms, as מִלְּמַעְלָה, מִלְּמַטָּה, מִלְּמָטָּה), and corresponding en

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tirely to the Lat. *inde* for *de-in*. It is put for מִן in the signif. no. 3. *a–ō*, marking a terminus *a quo*, *from*; so of place, לְמֵרָחוֹק *from afar* Job 26, 3. 39, 29; also of time 2 Sam. 7, 19. 2 K. 19, 25. 1 Chr. 27, 23 לְמִבֶּן עֶשְׂרִים שָׁנָה וּלְמַטָּה *from twenty years old and under*. 1 Chr. 17, 10. Mal. 3, 7.—Most frequently followed by עַד or וְעַד, *from—to*, *even to*, Zech. 14, 10. Mic. 7, 12; of time. Judg. 19, 30. 2 Sam. 7, 6. Jer. 7, 7. Also i. q. *whether—or*, 2 Chr. 15, 13 לְמֵאִישׁ וְעַד אִשָּׁה *whether man or woman*. Esth. 1, 20; and so with a negative particle, *neither—nor*, Ex. 11, 7. 2 Sam. 13, 22.—Here however does not belong לְמִבְּלִי Num. 18, 7, nor לְמִפְּתַח לְ 1 K. 7, 32, which are for מִבְּלִי, מִפְּתַח לְ, including the idea of *motion* to a place; comp. אֶל־מִחוּץ.

מֵאֵת i. q. מֵעִם, pr. *from with*, *from near by* any person or thing, Syr. ܡܶܢ ܥܲܡ, Arab. من عند; hence genr. *from*, of a terminus *a quo*, 1 K. 6, 33; espec. after verbs or nouns of departing or sending *from* any place, Gen. 8, 8. 26, 31; also of receiving Job 2, 10; of buying Gen. 17, 27. 23, 20; of asking *from* any one 1 Sam. 1, 17; of performance *from* (by) any one, Ex. 29, 28 *this shall be to Aaron a perpetual statute* מֵאֵת בְּנֵי יִשְׂ *from the children of Israel*, i. e. to be performed by them. Josh. 11, 20 מֵאֵת יְיָ הָיְתָה *from Jehovah is this*. Ps. 22, 26 מֵאִתְּךָ תְּהִלָּתִי *from thee is my song*, i. e. I owe to thee my deliverance, the cause of my song. In Is. 54, 15 מֵאִתִּי is for מֵאִתְּי v. 17; see in אֵת II.—In Is. 44, 24 Keri, מֵאִתִּי is i. q. Gr. ἀπ' ἐμαυτοῦ John 5, 30, *of myself*, by my own authority, Arab. من عندى, Syr. ܡܶܢ ܕܝܠܝ, Heb. מֵעֲזִּי Hos. 8, 4. Comp. on this idiom Gesen. Anecdota Orientt. I. p. 66.

מִן Chald. Ezra 6, 14, c. suff. מִנַּי, מִנָּךְ, מִנֵּה, מִנָּהּ, מִנָּן, מִנְּכוֹן, מִנְּהוֹן, i. q. Heb.

1. *part* of any thing, pr. constr. state of the noun מֵן. Its partitive power is apparent in examples of this sort: Dan. 2, 33 *as to his feet* מִנְּהוֹן דִּי פַרְזֶל מִנְּהוֹן דִּי חַסְפָּא *a part of them* was *iron* and *a part of them clay*. Comp. Syr. ܡܶܢ—ܡܶܢ 2 Tim. 2, 20. Barhebr. p. 171, 200.

2. *from out of*, pr. proceeding out of, etc. Hence: a) Of the *author*, from whom as a source any thing proceeds, after the passive, Ezra 4, 21. b) Of the moving cause, motive, *on account of*, *because of*, Dan. 5, 19; מִן־דִּי *because*, Dan. 3, 22. c) Of a rule or law *according to* which any thing is done, Ezra 6, 14. 7, 23. Hence מִן קְשׁט *of a truth*, in truth, *truly*, Dan. 2, 47; מִן יַצִּיב *of a certainty*, i. e. certainly, Dan. 2, 8. Comp. Gr. *ἐκ* as used in periphrasis for adverbs, e. g. ἐξ ἐμφανοῦς i. q. ἐμφανῶς, ἐξ ἴσου.

3. *from*, with the notion of receding, departing, see Heb. מִן no. 3; hence to require punishment *from* any one. Ezra 7, 26; to be in fear *of* any one Dan. 5, 19. Of time, *from* a time *onward*, Dan. 4, 23 [26]. Ezra 5, 12.—Often followed by other prepositions, e. g. מִן לָוֵי i. q. Heb. מֵעִם, מֵאֵת, see לָוֵי. מִן קֳדָם i. q. Heb. מִלִּפְנֵי. מִן אֲדַיִן i. q. מֵאָז *from then*, from that time, see אֲדַיִן.—Here too belongs the privative or negative signification, on which see in Heb. מִן no. 6. b. Dan. 4, 13 לִבְבָה מִן אֱנָשָׁא יְשַׁנִּין *his heart shall be changed from a man's* heart, i. e. *so as to be no longer* the heart *of a man*.

4. Comparat. *above*, *more than*, Dan. 2, 30.

מְנָא Chald. see מָנָה.

מְנָאוֹת *parts*, plur. of מְנָה q. v.

מַנְגִּינָה f. (r. נָגַן) i. q. נְגִינָה no. 3, *a song*, espec. of derision, *a satire*, Lam. 3, 63.

מְנָדָה Chald. f. *tribute*, i. q. Chald. מִדָּה q. v.

מַנְדַּע Chald. m. i. q. Heb. מַדָּע, the Dag. being resolved in the Chaldee manner into נ. R. יָדַע, fut. יְנַדַּע.

1. *knowledge*, Dan. 2, 21. 5, 12.

2. *understanding*, *intellect*, Dan. 4, 31. 33.

* מָנָה fut. תְּמַנֶּה, pr. *to divide out*, *to measure out*; kindred are מָנַן and מָנַח. Comp. by transpos. Gr. *νέμω*.—In Kal

1. *to allot*, *to appoint*, c. לְ Is. 65, 12.

2. *to number out*, *to count*, e. g. money 2 K. 12, 11; the stars Ps. 147, 4; the dust Gen. 13, 16. Num. 23, 10; a people

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by a census 2 Sam. 24, 1. 1 Chr. 21, 1. 17. 27, 24 (c. בְּ). 1 K. 20, 25 *and number thee an army*, etc. Part. מוֹנֶה *the numberer, counter*, i. e. inspector of flocks, Jer. 33, 13.—Chald. and Syr. ܡܢܐ id.

Niph. pass. of Kal no. 2, *to be numbered*, Gen. 13, 16. 2 Chr. 5, 6. Ecc. 1, 15; *to be numbered with*, c. אֵת Is. 53, 12.

Piel מִנָּה, fut. apoc. וַיְמַן, imp. apoc. מַן. Only in the later Heb.

1. *to allot, to appoint*, i. e. *to divide out* to any one, Dan. 1, 10; with לְ of person, Dan. 1, 5. Job 7, 3.

2. *to appoint*, i. e. *to constitute, to prepare*, spoken of God, Jon. 2, 1. 4, 6. 8. Followed by a finite verb ἀσυνδέτως, Ps. 61, 8 מַן יִנְצְרֻהוּ *appoint* (cause that) *they may preserve him*. With עַל, *to appoint over, to set over*, Dan. 1, 11.

Pual pass. *to be appointed, to be set over*, 1 Chr. 9, 29.

Deriv. מְנִי, מְנָת, pr. n. תִּמְנָה, and the four following.

מְנָה and מְנָא Chald. *to number;* Dan. 5, 26 *God hath numbered thy kingdom*, i. e. the years of thy reign. Part. pass. מְנֵא v. 25. 26.

Pa. מַנִּי, *to constitute, to appoint* to an office, Dan. 2, 24. Ezra 7, 25; c. עַל *over* Dan. 2, 49. 3, 12. Imper. מֶנִּי Ezra 7, 25.

Deriv. מִנְיָן.

מָנֶה m. (r. מָנָה) plur. מָנִים, pr. part, portion, number; spec. *maneh, mina*, Gr. μνᾶ, (Syr. ܡܢܝܐ, Arab. مَنٌّ,) a weight of *a hundred shekels*, as we may gather from 1 K. 10, 17. 2 Chr. 9, 16.—Another and somewhat obscure specification is given Ez. 45, 12: *twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina;* spoken either of a triple mina of 20, 25, and 15 shekels; or of a single mina of sixty shekels, distributed into three parts, 15+20+25. The latter is best.

מָנָה f. (r. מָנָה) constr. מְנַת, plur. מָנוֹת, c. suff. Kamets impure מָנוֹתֶיהָ Esth. 2, 9.

1. *a part, portion*. Ex. 29, 26. Lev. 7, 33; mostly of food, 1 Sam. 1, 4. 5. 9, 23. שָׁלַח מָנוֹת *to send portions* from a feast, Neh. 8, 10. 12. Esth. 9, 19. 22.

2. *a lot*, i. q. חֵלֶק, Jer. 13, 25. Arab. منّا fate.

מֹנֶה only in plur. מֹנִים *parts*, i. e. *times*, Gen. 31, 7. 41. R. מָנָה.

מִנְהָג m. *the driving* of a chariot, 2 K. 9, 20. R. נָהַג.

מִנְהָרָה f. (r. נָהַר to flow,) *a fissure, cleft*, in mountains or rocks, hollowed out by the water; such were used by the Israelites in times of distress as *dens, recesses, retreats*, once Judg. 6, 2. See Thesaur. p. 858.—Arab. مِنْهَرٌ and مِنْهَرَةٌ fossa aquæ; see Schult. ad Job p. 49.

מָנוֹד m. (r. נוּד) *a nodding, shaking*. Ps. 44, 15 מְנוֹד רֹאשׁ *a shaking of the head*, i. e. concr. one at whom men shake the head, an object of derision.

מָנוֹחַ m. (r. נוּחַ) plur. c. suff. מְנוּחַיְכִי Ps. 116, 7.

1. *a resting*, a settling down in a fixed place; e. g. of the ark 1 Chr. 6, 16 [31]. See the root Kal and Hiph. no. 1.

2. *rest, quiet;* מָצָא מָנוֹחַ *to find rest* Gen. 8, 9. Is. 34, 14. Lam. 1, 3; comp. Deut. 28, 65. בִּקֵּשׁ מ׳ לְ *to seek rest for* a female, sc. in matrimony, Ruth 3, 1; comp. Liv. 3. 45.

3. *Manoah*, pr. n. of the father of Samson, Judg. 13, 2 sq.

מְנוּחָה f. also מְנֻחָה Gen. 49, 15 (r. נוּחַ) c. suff. מְנֻחָתִי, מְנֻחָתוֹ Is. 11, 10; plur. מְנוּחוֹת Is. 32, 18.

1. *a resting*, a settling down for rest (comp. נָחַת no. 1); hence, 'place where any thing settles down;' Zech. 9, 1 *the oracle of Jehovah* is *against the land of Hadrach, and Damascus* is *the resting thereof*, i. e. Damascus is the place where it settles down, on which it rests; comp. Num. 11, 25. 26. Is. 11, 2.

2. *rest, quiet;* אִישׁ מ׳ *a man of quiet*, i. e. pacific, 1 Chr. 22, 9; מֵי מְנוּחוֹת *waters of quietness*, i. e. still, placid, Ps. 23, 2. Adv. *quietly*, without noise or tumult, Judg. 20, 43.—Also i. q. *comfort, consolation*, 2 Sam. 14, 17. Hence מָצָא מ׳ *to find comfort* Jer. 45, 3; but also of a female, *to find rest* sc. in matrimony, Ruth 1, 9; comp. 3, 1.

3. *place of rest, resting-place*, Num. 10, 33. Mic. 2, 10. Plur. Is. 32, 18. Spec. of the temple, as the abode of Jehovah,

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Ps. 132, 8. 14. בֵּית מ׳ 1 Chr. 28. 2. Is. 66, 1; comp. Is. 11, 10. Also of the Holy Land, in which the people of God found rest. Deut. 12, 9. 1 K. 8, 56. Ps. 95, 11 מְנוּחָתִי *my rest*. i. e. conceded by me (God) to them. Is. 28, 12. Gen. 49, 15.—Jer. 51, 59 סַר מְנוּחָה, an officer of Nebuchadnezzar's court; according to Kimchi, *chamberlain*, who attended the king when he retired to rest; better perh. *chief of the quarters* for the king and his army, q. d. *quartermaster-general*. Comp. Num. 10, 33. Syr. رئيس محلّة chief of the camp.

מָנוֹן m. (r. נוּן) *a child, offspring*. Once, Prov. 29, 21 *when any one bringeth up his servant delicately from childhood*, וְאַחֲרִיתוֹ יִהְיֶה מָנוֹן *he will afterwards be* as *a child*. So the Heb. intpp. and many early commentators. Others, abstr. *condition of a child*.

מָנוֹס m. (r. נוּס) c. suff. מְנוֹסִי 2 Sam. 22, 3; see Lehrg. p. 161.

1. *flight*, Jer. 46, 5.

2. *refuge*, i. e. place of flight or retreat, Ps. 142, 5. Job 11, 20. al. Of God as the refuge of man, 2 Sam. 22, 3. Jer. 16, 19.

מְנוּסָה fem. of the preceding, *flight* Lev. 26, 36. Is. 52, 12.

מָנוֹר m. (r. נִיר) *a yoke, jugum*, pr. a ploughman's yoke; hence trop. מְנוֹר אֹרְגִים *jugum textorium, a weaver's beam*, 1 Sam. 17, 7. 2 Sam. 21, 19. Syr. ܢܝܪܐ id. Arab. نِيرٌ jugum aratorium, نِيرَةٌ jugum textorium. But in this latter signif. Syr. and Arab. have more commonly ܢܘܠܐ, نَوْلٌ, مِنْوَالٌ, with *r* softened.

מְנוֹרָה and מְנֹרָה f. (r. נוּר) *a candlestick, candelabra*; spoken of the great chandelier in the tabernacle, Ex. 25, 31 sq. 30. 27. 37, 17. 40, 4. 24. al. Plur. of the candelabras in the temple, 1 K. 7. 49. 1 Chr. 28, 15. Jer. 52, 19. Arab. مَنَارَةٌ id.

מְנֻזָּרִים m. plur. (r. נָזַר, Dag. euphon.) *princes*, i. q. נְזִירִים, Nah. 3, 17.

* מָנַח obsol. root, Arab. مَنَحَ I, II, *to give, to bestow*, pr. to divide out, to distribute, kindr. with מָנָה, מָנַן. Hence

מִנְחָה f. constr. מִנְחַת, c. suff. מִנְחָתִי; plur. c. suff. מִנְחֹתֶיךָ Gen. 32, 14.

1. *a gift, present*, Gen. 32, 14. 19. 21. 43, 11. 15. 25. 26. al. Espec. of presents offered to nobles and kings, Judg. 3, 15. 1 Sam. 10, 23. 2 Chr. 17, 5. 11. Ps. 45, 13. Is. 39, 1. 1 K. 10. 25.

2. *tribute*, which was extracted from a subject nation under the milder name of a *present*, see Diod. Sic. 1. 58. So 2 Sam. 8, 2. 6. 1 K. 5, 1 [4, 21]. 2 K. 17, 4. Ps. 72, 10.

3. *an offering* to God, *a sacrifice*, Is. 1. 13. 1 Chr. 16. 29. Spoken espec. of a bloodless offering, *meat-offering*, opp. to זֶבַח a bloody sacrifice; it consisted of flour, meal, or cakes, with oil and frankincense, and was burned upon the altar either by itself or in connection with the bloody sacrifice; so Lev. 2, 1. 4. 5. 6. 6, 7 [14] sq. 7, 9. al. Hence זֶבַח וּמִנְחָה Ps. 40. 7. Jer. 17, 26. Dan. 9, 27; מִנְחָה וְנֶסֶךְ Joel 1, 9. 13. 2, 14. As offered to idols, Is. 57, 6. 66, 3.

מִנְחָה Chald. i. q. Heb. no. 3, Dan. 2, 46. Ezra 7, 17.

מְנוּחָה see מְנִיחָה.

מְנַחֵם (consoler, r. נָחַם) *Menahem*, pr. n. of a king of Israel, r. 772–761 B. C. 2 K. 15, 17–22. Sept. *Μαναήμ*, Vulg. *Manahem*.

מָנַחַת (rest, r. נוּחַ) *Manahath*, pr. n. a) Of a man Gen. 36, 23. b) Of a place otherwise unknown 1 Chr. 8, 6.

מְנִי m. (r. מָנָה, see Is. 65, 12.) *fate, fortune, destiny*, Arab. مَنًى, مَنِيَّةٌ; with the art. הַמְּנִי, *Meni*, as the name of an idol which the Jews in Babylonia worshipped along with *Gad* (see גָּד), by *lectisternia*, Is. 65, 11. Probably the planet *Venus* is intended, which, as the source of good fortune (سعد الاصغر *bona fortuna minor*), was regarded by the ancient Semitic nations as coupled with Gad or the planet Jupiter. It seems to be the same as the goddess مناة of the heathen Arabs, mentioned

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in the Koran. Sur. 53, 19. 20. See on these points, Comm. on Is. l. c.

1. מִנִּי Jer. 51. 27, *Minni*, pr. n. of an Armenian province, coupled with אֲרָרָט. According to Bochart, Phaleg lib. I. c. 3. p. 19. 20, it is i. q. *Mirvâç*, a region of Armenia. Nicol. Damasc. ap. Jos. Ant. 1. 3. (unperh. the region of the *Manavaeei* near the centre of Armenia, see St. Martin Mém. sur l'Arménie I. p. 249.—For Ps. 45, 9, see in מַן no. 2.

II. מִנִּי poet. for מִן with Yod paragogic. Judg. 5, 14. Is. 46, 31; see מִן init. For the form מִנֵּי Is. 30, 11, see מַן no. 1.

מְנָיוֹת, see מָנָה.

מְנִים, see מַן.

מִנְיָמִין, see מִימִין.

מִנְיָן Chald. m. *number*, Ezra 6, 17. Syr. ܡܢܝܢܐ. R. מָנָה.

מִנִּית (r. מָנַן) *Minnith*, pr. n. of a place in the territory of the Ammonites, Judg. 11. 33. Hence wheat was brought to the Tyrian market, Ez. 27, 17.

מִנְלָה m. (r. נָלָה) c. suff. מִנְלָם, once in Job 15. 29 לֹא יִטֶּה לָאָרֶץ מִנְלָם *their possessions spread not abroad in the land*, i. e. their flocks. Thus usually; but the root נָלָה is very doubtful, see in art. נלה.—The reading מִנְלָם is also doubtful, and we ought perhaps (with one Ms.) to restore מִכְלָם from מִכְלָה i. q. מִכְלָא, *their fold*, poet. for *their flocks*.

* מָנַן obsol. root, Arab. مَنَّ, *to divide out, to allot*, kindr. with מָנָה and מָנַת.—Hence מַן, מָן. constr. מִן, plur. מִנִּים. and pr. n. מִנִּי, מִנִּית.

* מָנַע fut. יִמְנַע, *to keep back, to withhold, to restrain*. Arab. منع id. Chald. id. The primary syllable is נע, which has a negative power, see r. נוּא.—Construed: a) With acc. of thing and מִן of pers. *to withhold from* any one; Gen. 30. 2 אֲשֶׁר מָנַע מִמֵּךְ פְּרִי בָטֶן *who hath withheld from thee the fruit of the womb*. Job 22. 7 *thou hast withholden* (תְּמַנַּע) *bread from the hungry*. 2 Sam. 13. 13. 1 K. 20, 7. Prov. 3 27. Neh. 9. 20. Am. 4, 7. al. Rarely with ל of pers. Ps. 84, 12; absol. Ps. 21, 3. b) With acc. and מִן of thing, *to restrain* or *withhold from* any thing. Jer. 31, 16 מְנַע קוֹלֵךְ מִבֶּכִי *refrain thy voice from weeping*. 48, 10 מֹנֵעַ חַרְבּוֹ מִדָּם *who keepeth back his sword from blood*. Prov. 1, 15. So with מִן before an infin. 1 Sam. 25, 26. 34 אֲשֶׁר מְנָעַנִי מֵחָרֵב אֹתָךְ; also concisely, Jer. 2, 25 מְנָעִי רַגְלֵךְ מִיָּחֵף *withhold thy foot from* being *unshod*, see in מִן no. 6. b.—But *to withhold a person from* a thing is the same as *to withhold any thing from him*, as in lett. a. So Num. 24, 11 מְנָעֲךָ יְיָ מִכָּבוֹד *the Lord hath kept thee back from honour*, i. e. hath withheld honour from thee. Job 31. 16. Ecc. 2, 10. —Absol. Ez. 31, 15 אֶמְנַע נַהֲרוֹתֶיהָ *I restrained the floods thereof*. Prov. 11, 26. Job 20, 13.

NIPH. *to be withheld, restrained*; e. g. the rain Jer. 3, 3; with מִן of pers. Job 38, 15; מִן c. infin. Num. 22, 16.

Deriv. pr. n. יִמְנָע, תִּמְנָע.

מַנְעוּל m. (r. נָעַל) *a bolt, bar*, Cant. 5, 5. Neh. 3, 3. 6.

מִנְעָל m. id. Deut. 33, 25.

מַנְעַמִּים m. plur. *dainties, delicacies*, Ps. 141, 4. R. נָעַם.

מְנַעֲנְעִים m. plur. (r. נוּעַ) Vulg. *sistra*, 2 Sam. 6. 5; a musical instrument or rattle, which gave a tinkling sound on being *shaken*; so Gr. σείστρα, from σείω. The *sistrum* was used in Egypt in the worship of Isis; see the description and figures of it in Wilkinson's Mann. and Cust. of the Anc. Egyptians II. p. 323 sq.

מְנַקִּית f. (r. נָקָה q. v.) only in plur. מְנַקִּיּוֹת *sacrificial dishes, bowls for libation*. Ex. 25. 29. 37, 16. Num. 4, 7.—Syr. ܡܢܩܝܬܐ id.

מִנְקֶת for מֵינֶקֶת, see יָנַק Hiph.

מְנֹרָה see מְנוֹרָה.

מְנַשֶּׁה (who makes forget, r. נָשָׁה I; see Gen. 41, 51.) pr. n. *Manasseh*, Gr. Μανασσῆς. a) The son of Joseph, adopted by Jacob, Gen. 48. 1 sq. For the territories of the tribe of Manasseh, which were partly beyond and partly on this side the Jordan, see Num. 32, 39 sq. 34. 14. 15. Josh. 13, 29–32. 17. 7 sq. Patronym. מְנַשִּׁי *Manassite*, Deut. 4! 43. b) A king of Judah, r. 699–644 B. C. son of Hezekiah, and notorious for his

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idolatry, superstition, and cruelty towards those who worshipped God, 2 K. 21, 1–18. 2 Chr. 33, 1–20. c) Judg. 18, 30 Cheth. d) Ezra 10, 30. e) v. 33.

מְנָת f. (for מְנָאת, מְנָאֶת, r. מָנָה) constr. מְנָת; plur. מְנָאוֹת Neh. 12, 44, and מְנָיוֹת 12, 47. 13, 10, (Kamets impure,) *a part, portion*, 2 Chr. 31, 4, comp. v. 3. Ps. 63, 11 מְנָת שֻׁעָלִים *the portion* (prey) *of foxes*. Ps. 11, 6 *a scorching wind* is מְנָת כּוֹסָם *the portion of their cup*, i. e. is poured out to them. 16, 5. So of portions of food, Neh. l. c. Syr. ܡܢܬܐ id.—For the form see Lehrg. p. 509, 606.

מָס m. one *pining, consumed*, sc. under calamities, one afflicted, Job 6, 14. R. מָסַס, see Niph. lett. b.

מַס m. plur. מִסִּים, *tribute;* commonly derived from r. מָסַס to pine away, because tribute is 'a consuming of strength,' *confectio virium*, which is hardly tolerable. Better to regard מַס as contr. from מֶכֶס *tribute, tax*, from r. כָּסַס to number, like fem. מִסָּה number, for מִכְסָה. Instances of the letters *ks* or ξ at the end of words being softened by dropping the *k*, exist in multitude in Greek and Latin, as *Ajax, Αἴας; pistrix, pistris, πίστρις; ὄρνις*, Dor. *ὄρνιξ;* mixtus, mistus; sestertius for sextertius; also of *x* and *ss* between two vowels, like Heb. *micsa, missa;* Ulixes, Ulysses; *μαλάσσω*, malaxo; further, *maximus* and Ital. *massimo; Alexander* and *Alessandro*.—Spoken mostly of *tribute* to be rendered in service, *tribute-service*, fully מַס עֹבֵד 'tribute of one serving' 1 K. 9, 21; and concr. of *a levy* of men as labourers; 1 K. 5, 27 [13] *and king Solomon let come up a levy* (מַס) *out of all Israel, and the levy* (הַמַּס) *was thirty thousand men;* comp. 9, 15. 2 Chr. 8, 8. Frequent in the phrases: הָיָה לָמַס Deut. 20, 11. Judg. 1, 30. 33. 35. Is. 31, 8, also הָיָה לְמַס עֹבֵד Gen. 49, 15. Josh. 16, 10, *to become subject to tribute-service*. So נָתַן לָמַס Josh. 17, 13 שׂוּם לָמַס Judg. 1, 28, and שׂוּם מַס עַל Esth. 10, 1, *to impose tribute-service upon* any one. Also אֲשֶׁר עַל הַמַּס 'the prefect over the tribute-service,' *tribute-master*, 2 Sam. 20, 24. 1 K. 4, 6. 12, 18; plur. שָׂרֵי מִסִּים *service-masters, task-masters*, Ex. 1, 11.

מֵסַב m. [illegible]) c. [illegible] מְסִבּוֹת, const[illegible].

1. Subst. *con[illegible] t[illegible]lisium, divan* of the orientals, i. e. [illegible] any of persons seated round about a room, Cant. 1, 12. Comp. r. מָסַב 1 Sam. [illegible].

2. Adv. *round about*, 1 K. 6, 2. Plur. מְסִבּוֹת id. Job 37, 12.

3. Plur. constr. as Prep. *round about*, 2 K. 23, 5 מְסִבֵּי יְרוּשָׁלַם *round about Jerusalem*.

מַסְגֵּר m. (r. סָגַר) pr. part. Hiph. 'shutting up;' hence

1. Of a person who *shuts up*, closes, etc. *a locksmith, smith*, artisan, 2 K. 24, 14. 16. Jer. 24, 1. 29, 2.

2. That which shuts up, *a prison*, Ps. 142, 8. Is. 24, 22. 42, 7.

מִסְגֶּרֶת f. (r. סָגַר) c. suff. מִסְגַּרְתּוֹ, plur. מִסְגְּרוֹת.

1. *close places*, i. e. *strong-holds*, poet. of fortified cities, Ps. 18, 46. Mic. 7, 17.

2. *a border, margin*, so called as surrounding and *enclosing* any thing, Ex. 25, 25 sq. 37, 14.

3. 1 K. 7, 28. 29. 31. 32. 35. 36. 2 K. 16, 17, ornaments on the brazen stands or pedestals of the lavers, which appear from v. 28. 29. 31, to have been square *shields* decorated with sculpture upon the four sides of the stand.

מַסַּד m. *a foundation*, sc. of a building, 1 K. 7, 9. R. יָסַד, in the manner of verbs פֵּן.

מִסְדְּרוֹן m. (r. סָדַר) *a porch, portico*, so called from the *rows* of columns which inclose it; comp. סֵדֶר, שְׂדֵרָה, row. Once Judg. 3, 23, where it is the open gallery or balcony, from which there was access to the עֲלִיָּה or private apartment.

* **מָסָה** i. q. מָסַס and מָאַס, *to melt, to flow down*. Chald. מְסָא, Syr. ܡܣܐ dissolutus est, computruit; Eth. ሞሰወ to melt.

Hiph. fut. apoc. וַתֶּמֶס Ps. 39, 12, *to cause to flow, to dissolve, to melt;* Ps. 6, 7 בְּדִמְעָתִי עַרְשִׂי אַמְסֶה *with my tears I make my couch to flow*. So of ice Ps. 147, 18. —Trop. *to cause the heart to melt* sc. with fear, plur. הִמְסִיו by Chald. for הִמְסוּ Josh. 14, 8.

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מַסָּה f. (r. [illegible] str. מַסַּת, plur. מַסּוֹת. Ex. [illegible]

1. *temptati*[illegible] e. g. a) Of men [illegible]n God, vi[illegible] mighty works of God [illegible]nded to [illegible]te and prove the faith [illegible]s people, Deut. 4, 34. 7, 19. 29, 2. [illegible]oo when these consist of calamities upon them; hence *calamity, evil.* [illegible] 9, 23; so πειρασμός in N. T. b) On the other hand, *temptation* of Jehovah is i. q. *complaint, murmuring* against him, Ps. 95, 8.—Hence

2. *Massah*, pr. n. of a place in the desert, Ex. 17, 7. Deut. 6, 16. 9, 22. 33, 8.

מִסָּה f. (contr. for מִכְסָה, as מַס for מֶכֶס, r. כָּסַס) pr. *number;* hence constr. מִסַּת as Prep. pr. 'according to the number,' i. e. *according as, pro ratione;* once Deut. 16, 10 מִסַּת נִדְבַת יָדְךָ *according as thy hand is able to give;* Sept. καθὼς ἡ χείρ σου ἰσχύει.—Syr. ܡܣܬ. Chald. כְּמִסַּת for Heb. דֵּי, כְּדֵי. See in מַס.

מַסְוָה m. (r. סָוָה) *a covering, veil,* for the face, Ex. 34, 33. 34. 45. So all the versions, and so the context seems to demand; and Jarchi remarks that מסוה is used also in the Gemara of a veil.

מְסוּכָה f. for מְשׂוּכָה, *a hedge, thorn-hedge,* Mic. 7, 4. R. שׂוּךְ.

מַסָּח m. (r. נָסַח) *a keeping off, removing,* sc. of people, a crowd, 2 K. 11, 6.

מִסְחָר m. (r. סָחַר) *trade, traffic,* 1 K. 10, 15.

*מָסַךְ *to mix, to mingle,* i. q. מָזַג. This root is widely spread both in the Semitic and Indo-European languages, and also in the Slavic. See Arab. مشج, مثج, مزج, ماش mid. Ye miscuit, مَسْمَاسٌ, مَسْمَسَةٌ, Engl. *mishmash;* Aram. ܡܙܓ, מְזַג, מְזַךְ; Sanscr. *maksh, miç, miçr,* Pers. اميزيدن, اميختن, Gr. μίσγω, Lat. *misceo,* Polish *mieszam,* Bohem. *smisseti,* Germ. *mischen,* Engl. *to mix.*—Ps. 102, 10. Is. 19, 14 יְהוָה מָסַךְ בְּקִרְבָּהּ רוּחַ עִוְעִים *Jehovah hath mixed in the midst of her* (Egypt) *a spirit of perverseness,* i. e. Jehovah hath implanted in the Egyptians a perverse disposition.—Spec. *to mix wine,* i. e. to prepare it with spices, Prov. 9, 2. 5. Is. 5, 22. So the Mishna, Maaser Sheni 2, 1; see fully in Thesaur. p. 808.

Deriv. מִמְסָךְ, and

מֶסֶךְ m. *mixed wine,* i. e. spiced, Ps. 75, 9. Comp. in מֶזֶג.

מָסָךְ m. (r. סָכַךְ, Kamets impure) constr. מָסַךְ, *a covering,* 2 Sam. 17, 19. Ps. 105, 39. Spec. of the *veil* or *curtain* before the entrance of the tabernacle, Ex. 26, 36 sq. 39, 38. 40, 5, and of the court 35, 17. 39, 40; more fully פָּרֹכֶת הַמָּסָךְ 35, 12. 39, 34. 40, 21.—Trop. Is. 22, 8 וַיְגַל אֵת מָסַךְ יְהוּדָה *and he uncovers the covering* (veil) *of Judah,* i. e. exposes Judah to reproach; the figure being taken from a virgin whose veil wanton and violent men have torn away. The Arabs make use of the same figure, Schult. de Defect. § 258. See Thesaur. p. 953.

מְסֻכָּה f. (r. סָכַךְ) *a covering,* that with which one is covered, Ez. 28, 13.

I. מַסֵּכָה f. (r. נָסַךְ I) constr. מַסֵּכַת, plur. c. suff. מַסֵּכֹתָם; *a pouring out, effusion.*—Hence

1. *fusion* of metals; e. g. עֵגֶל מַסֵּכָה *a molten calf* Ex. 32, 4. 8. אֱלֹהֵי מַסֵּכָה *molten gods* Ex. 34, 17. Lev. 19, 4. Spec. *a molten image,* Deut. 9, 12. Judg. 17, 3. 4. al. sæp.

2. *a truce, league,* σπονδή, made with libations, Is. 30, 1.

II. מַסֵּכָה f. (r. נָסַךְ II) *a covering,* Is. 25, 7. 28, 20.

מִסְכֵּן m. (r. סָכַן no. 4) *poor, needy, wretched,* Ecc. 4, 13. 9, 15. 16. Chald. id. Syriac ܡܣܟܝܢܐ, Arab. مَسْكِينٌ, مِسْكِينٌ, Eth. ምስኪን. Hence the new verbs ምስኪነ to be poor, מַסְכֵּן, ܡܣܟܢ, to make poor. Several modern languages have adopted this word, prob. through the Arabic, as Ital. *meschino, meschinello,* Portug. *mesquinho,* abstr. *mesquinhez,* Fr. *mesquin,* abstr. *mesquinerie.* Hence

מִסְכֵּנוּת f. *poverty, misery,* Deut. 8, 9. See the preced. art.

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מִסְכְּנוֹת f. plur. *stores, magazines*, by transp. for a form מִסְכָּנוֹת from r. כָּנַס. Ex. 1, 11. 1 K. 9, 19. 2 Chr. 8, 4. 16, 4. 17, 12. 32, 28.

מַסֶּכֶת f. (r. נָסַךְ II) *thread, the warp*, in weaving, Judg. 16, 13. 14.

מְסִלָּה f. (r. סָלַל) constr. מְסִלַּת, plur. מְסִלּוֹת.

1. *a raised way, causeway, highway*, for public use, Judg. 20, 31. 32. 1 Sam. 6, 12. Is. 40, 3. 49, 11. Jer. 31, 21. al. Ps. 84, 6 מְסִלּוֹת בִּלְבָבָם *in whose hearts are the ways* sc. to the sanctuary, comp. v. 7. 8. Poet. of *the paths* of locusts Joel 2, 8; of *the courses* of the stars Judg. 5, 20.—Trop. *way* of life Prov. 16, 17.

2. *a staircase, stairs*, i. q. סֻלָּם. 2 Chr. 9, 11; Sept. ἀνάβασις. See Biblioth. Sac. 1846, p. 612.

מַסְלוּל m. (r. סָלַל) *a raised way, highway*, Is. 35, 8.

מַסְמֵר m. (r. סָמַר) only in plur. מַסְמְרִים Is. 41, 7, מַסְמְרוֹת Jer. 10, 4, also מִסְמְרִים 1 Chr. 22, 3, מִסְמְרוֹת 2 Chr. 3, 9, *nails*; comp. Arab. مِسْمَارٌ nail.—Once written with שׂ, i. e. מַשְׂמְרוֹת trop. Ecc. 12, 11 *the words of the wise* are ... *nails fastened*, i. e. they sink deep into the heart.

* מָסַס *to melt, to flow down*; in Kal once trop. of a person *wasting away* by disease, Is. 10, 18.—Chald. מְסַס. Kindred are מָסָה, מָאַס, also ماث to dissolve, to macerate; comp. too r. מוֹא, מוּג.

Niph. נָמַס, in pause נָמָס and נָמֵס; fut. יִמַּס; inf. הִמֵּס 2 Sam. 17, 10; part. נָמֵס Nah. 2, 11; *to melt*, e. g. as manna Ex. 16, 21; wax Ps. 68, 3; hyperb. of mountains flowing with blood Is. 34, 3. Judg. 15, 14 *the bands melted from his hands*, were loosened and fell from his hands. Of diseased or mangy cattle and flocks 1 Sam. 15, 9.—More freq. trop. *to melt, to faint*: a) For fear, 2 Sam. 17, 10. Mic. 1, 4. Ps. 97, 5; often of the heart, Deut. 20, 8. Josh. 2, 11. 5, 1. al. The primitive force of this construction is preserved in Josh. 7, 5: *the heart of the people melted* וַיְהִי לְמָיִם *and became as water*. b) For grief, sorrow, Ps. 22, 15 [illegible] Comp. Ovid ex Ponto 1. 2. [illegible] mea perpetuis liquescunt pectora c[illegible]gnibus admotis ut nova cera solet[illegible]

Hiph. causat. of Nip[illegible]tt. a, *to make faint-hearted*, to discou[illegible]e, Deut. 1, 28. Deriv. מָס, תֶּמֶס.

מַסָּע m. (r. נָסַע) 1. *a stone-quarry*, see the root Hiph. no. 3. 1 K. 6, 7 אֶבֶן שְׁלֵמָה מַסָּע *stones whole* (not hewn) *from the quarry*; comp. Heb. Gr. § 112. 1. n. Sept. λίθοις ἀκροτόμοις ἀργοῖς.

2. *a dart, arrow*, Job 41, 18. Arab. مِنْزَعٌ id. from نزع attraxit s. tendit arcum, Kor. 79. 1; the letters ס and ז being interchanged. See Thesaur. p. 892.

מַסַּע m. (r. נָסַע no. 2) plur. constr. מַסְּעֵי, c. suff. מַסָּעָיו, *a breaking up, departure, journeying*, pr. of a nomadic or other encampment, and also of single persons, as of Moses Deut. 10, 11 לְמַסַּע לִפְנֵי הָעָם *for departing before the people*. Num. 10, 2 לְמַסַּע אֶת־הַמַּחֲנוֹת *for the breaking up, departure, of the camps*.—Plur. of the breaking up of different tribes or bands successively (Num. 10, 4 sq. 14 sq.) Ex. 40, 36. Num. 10, 6. 12. 28.—Hence 'place of breaking up,' *station*, Ex. 17, 1. Gen. 13, 3. Num. 33, 1. 2.

מִסְעָד m. (r. סָעַד) *a support, balustrade*, 1 K. 10, 12; comp. 2 Chr. 9, 11.

מִסְפֵּד m. (r. סָפַד) constr. מִסְפַּד, c. suff. מִסְפְּדִי Ps. 30, 12, *wailing, lamentation*, Gen. 50, 10. Am. 5, 16. 17. al. Sept. κοπετός.

מִסְפּוֹא m. (r. סָפָא) *fodder* for cattle, Gen. 24, 25. 32. 42, 27. 43, 24. Judg. 19, 19.

מִסְפַּחַת f. i. q. סַפַּחַת q. v. *scurf, scab*, an eruption not dangerous, Lev. 13, 6. 7. 8. R. סָפַח.

מִסְפָּחוֹת f. plur. (r. סָפַח) *cushions, quilts, mattrasses*, so called from being spread, Ez. 13, 18. 21. Symm. ὑπαιχένια, Vulg. *cervicalia*.

מִסְפָּר m. (r. סָפַר) constr. מִסְפַּר, c. suff. מִסְפָּרָם; plur. constr. מִסְפָּרֵי.

1. *a telling, narration*, Judg. 7, 15; comp. the root in Pi.

2. *number*, Num. 1, 2. 9, 20. al. sæp.

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Freq. in acc. adverbially for: *according to the number*, Ex. 16. 16 מִסְפַּר נַפְשֹׁתֵיכֶם *according to the number of your persons.* Job 1, 5. Elsewhere, like Gr. ἀριθμῷ, ἀριθμόν, used pleonast. with numerals, as 2 Sam. 21, 20 עֶשְׂרִים וְאַרְבַּע מִסְפָּר *twenty-four in number.*—Hence אֵין מִסְפָּר Gen. 41, 49. Cant. 6, 8, לְאֵין מִסְפָּר 1 Chr. 22, 4, and עַד־אֵין מִסְפָּר Job 5, 9. 9, 10, *without number, innumerable.* Contra, מְתֵי מִסְפָּר, אַנְשֵׁי מִסְפָּר, *men of number*, i. e. *few*, easily numbered, Gen. 34, 30. Deut. 4, 27. Ps. 105, 12. Jer. 44, 28. 1 Chr. 16, 19; and by apposit. יְמֵי מִסְפָּר *days* which are *a number*, which may be numbered, *few*, Num. 9, 20. In Deut. 33, 6 וִיהִי מְתֵי מִסְפָּר, a negative particle is implied from the preceding clause, so as to translate: *and let* not *his men be a number*, i. e. let them be many, innumerable. Comp. Arab. ايّام معدودات dies numerati, i. e. few, Kor. 2. 180.

3. *Mispar*, pr. n. m. Ezra 2, 2; for which מִסְפֶּרֶת Neh. 7, 7.

מִסְפֶּרֶת *Mispereth*, pr. n. m. see in מִסְפָּר no. 3. R. סָפַר.

מָסַר * a doubtful root, found only twice, Num. 31, 5. 16; prob. i. q. נָזַר (or perh. מָזַר q. v.) *to separate, to separate oneself.* Hence in Kal, Num. 31, 16 לִמְסָר־מַעַל בַּיהוָה *to fall away treacherously from Jehovah*, i. q. לִמְעֹל מַעַל which occurs in the parallel passages Num. 5, 6. 2 Chr. 36, 14. Ez. 4, 13; unless perhaps the same reading is to be restored in Num. l. c.—Others: *to venture defection from Jehovah.* comp. Syr. ܡܣܪ ausus est, opus aggressus est.—In a different connection is

Niph. Num. 31, 5 וַיִּמָּסְרוּ מֵאַלְפֵי יִשְׂ׳ *and there were separated* (set apart) *out of the thousands of Israel, a thousand for every tribe*, as Saadias well renders. More freely Onk. and Syr. *electi sunt.* Sept. ἐξηριθμήσαν, perh. from a reading וַיִּסָּפְרוּ, or according to the Samaritan usage, in which מסר is i. q. Heb. פָּקַד.

Note. In Talm. מסר is *tradidit, prodidit*; Syr. Ethp. *accusatus est*; neither of which is applicable to the passages in the O. T.

מֶסֶר i. q. מוּסָר, *admonition, instruction*, Job 33, 16. R. יָסַר.

מִסְרוֹת Job 39, 5, see מוֹסֵר.

מֶסֶרֶת f. contr. for מֵאֶסֶרֶת (r. אָסַר) *a band, bond*, Ez. 20, 37.

מִסְתּוֹר m. (r. סָתַר) *a hiding-place, refuge*, Is. 4, 6.

מִסְתָּר m. (r. סָתַר) plur. c. suff. מִסְתָּרָיו, *a hiding-place, lurking-place*, Ps. 10, 9. Hab. 3, 14; elsewhere only plur. מִסְתָּרִים, Jer. 13, 17. 49, 10. מַטְמֹנֵי מ׳ *hidden treasures* Is. 45, 3. Spec. a place for lying in wait, Ps. 10, 8. 64, 5. Hab. 3, 14; of the dens of wild beasts Ps. 10, 9. 17, 12. Lam. 3, 10.

מִסְתֵּר see in r. סָתַר Hiph. no. 1.

מָעָא Chald. see מְצָא.

מַעֲבַד Chald. m. (r. עבד) c. suff. מַעֲבַדְוֹחִי, *work*, i. q. Heb. מַעֲשֶׂה, מַעַל, Dan. 4, 34. Once by Chaldaism in Heb. context, Job 34, 25.

מַעֲבֶה m. (r. עָבָה) *density, compactness.* 1 K. 7, 46 בְּמַעֲבֵה הָאֲדָמָה *in the compact soil*, prob. clayey.

מַעֲבָר m. (r. עָבַר) 1. *transit*, then *place of passing*, viz. a) *a ford* of a stream, Gen. 32, 23. b) A narrow valley, *pass, gorge*, in mountains, 1 Sam. 13, 23.

2. *a passing over, overwhelming*; Is. 30, 32 כָּל־מַעֲבַר־מַטֵּה מוּסָדָה *so often as the appointed staff shall pass over them*, i. e. so often as punishment from God overwhelms them.

מַעְבָּרָה f. (r. עָבַר) plur. מַעְבָּרוֹת, also מַעֲבֻרוֹת (from מַעְבֻּרָה) as absol. Josh. 2, 7, and as constr. Judg. 3, 28; i. q. מַעֲבָר no. 1, viz. a) *a passage, ford*, Is. 16, 2. Jer. 51, 32. Judg. 3, 28. al. b) *a mountain-pass, gorge*, Is. 10, 29. 1 Sam. 14, 4.

מַעְגָּל m. (r. עָגַל) constr. מַעְגַּל; plur. constr. מַעְגְּלֵי, c. suff. מַעְגָּלֶיךָ Ps. 65, 12, oftener מַעְגְּלוֹתֶיךָ Ps. 17, 5. al.

1. *a track, rut*, in which wheels roll, Ps. 65, 12.—Hence, *a way, path*, Ps. 140, 6. Prov. 2, 18. al. Often metaph. like דֶּרֶךְ, *way* or *path* of life and conduct. Ps. 23, 3. Prov. 4, 11. Ps. 17, 5 Is. 59, 8.

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2. Denom. from עֲגָלָה wagon, *a wagon-rampart*, a defence or bulwark formed of the wagons and other vehicles of an army, 1 Sam. 26, 5. 7. With ה loc. מַצְּגָלָה id. 1 Sam. 17, 20.

* מָעַד *to waver, to be unsteady, to totter;* not found in the kindred dialects; kindr. are מוּט, מוֹד, Arab. ماد. Spoken of the ankles 2 Sam. 22, 37. Ps. 18, 37; of the step Ps. 37, 31; of the whole man Ps. 26, 1. Job 12, 5 מוּעֲדֵי רָגֶל *whose feet waver*, are not firm. Prov. 25, 19 רֶגֶל מוּעָדָה *a wavering foot*, unsteady, for מוֹעֶדֶת, the ו being shortened into ּ, comp. Lehrg. p. 309.

Hiph. *to make waver, to cause to shake*, e. g. the loins Ps. 69, 24.

מֹעַד see מוֹעֵד.

מַעֲדַי (for מַעֲדָיָה q. v.) *Maadai*, pr. n. m. Ezra 10, 34.

מַעַדְיָה (for מַעֲדִיָּה ornament of Jehovah, r. עָדָה) *Maadiah*, pr. n. m. Neh. 12, 5; for which in v. 17 מוֹעַדְיָה (festival of Jehovah). The passages are consistent if we point the former as מַעֲדָיָה.

I. מַעֲדָן m. (r. עָדַן) only in plur. מַעֲדָנִים, c. suff. מַעֲדָנָיו Jer. 51, 34, also מַעֲדַנּוֹת adv. 1 Sam. 15, 32.

1. *delicacies, dainties*, Gen. 49, 20. Jer. 51, 34. Lam. 4, 5.

2. *delights, pleasures*, Prov. 29, 17. Acc. מַעֲדַנּוֹת as adv. *with delight*, cheerfully, 1 Sam. 15, 32.

II. מַעֲדַנּוֹת m. by transp. for מַעֲנַדּוֹת (r. עָנַד) *bands, ligatures;* Job 38, 31 מַעֲדַנּוֹת כִּימָה *the bands of the Pleiades;* see in כִּימָה.

מַעְדֵּר m. (r. עָדַר) *a weeding-hook, hoe*, Is. 7, 25.

* מָעָה obsol. root. prob. *to be soft*, like Arab. معى V, to be soft, as the skin, معع soft, tender, as food, from r. معى; kindr. perh. are מוג to flow, מוּג, and also מוּשׁ; see in r. מוּא.—Hence

מֵעַיִם m. only plur. מֵעִים, constr. מְעֵי, c. suff. מֵעַיִךְ, also מֵעֶיהָם (for מֵעֵיהֶם) Ez. 7, 19; once מַעוֹת Is. 48, 19. See note.

1. *the bowels, intestines*, 2 Sam. 20, 10. 2 Chr. 21, 15. Jon. 2, 1. Chald. מְעָא the belly, plur. מְעִין, מְעָן. Syr. ܡܥܝܢܐ intestine. Arab. مَعًى, مِعًى, plur. امعاء, id. Eth. አምዕት id.—Spec. put for: a) *the stomach*, the receptacle of the food, Num. 5, 22. Job 20, 14. Ez. 7, 19, comp. Jon. 2, 1. 2. b) *the womb*, Gen. 25, 23. Ruth 1, 11. Is. 49, 1. Ps. 71, 6. c) As the seat of generative power in the father; whence יָצָא מִמְּעֵי *to come forth out of the bowels of* any one, i. q. *to be begotten of* him, Gen. 15, 4. 2 Sam. 7, 12. 16, 11. d) Trop. like the breast, heart, etc. for *the inmost part*, as the seat of grief, pity, affection. Job 30, 27. Lam. 1, 20. 2, 11. Cant. 5, 4. Is. 16, 11. 63, 15; or of piety, Ps. 40, 9. etc.

2. *the belly*, externally, Cant. 5, 14; comp. Dan. 2, 32.

Note. The plur. f. מְעוֹת occurs in the vexed passage Is. 48, 19. which I would explain thus: *thy seed shall be as the sand*, וְצֶאֱצָאֵי מֵעֶיךָ כְּמִעוֹתָיו *and the offspring of thy bowels like* the offspring of *its bowels* sc. the bowels of the sea (v. 18). for the fuller וְצֶאֱצָאֵי מְעוֹתָיו, i. e. like the fishes of the sea generated in its bowels. Plur. מְעוֹת is i. q. מֵעִים, but the fem. form implies a figurative use. —The ancient versions render מִמְּעֵיהֶם incorrectly: *as the stones thereof*, sc. of the sand. This is hardly supported by referring to the Chald. מְעָא *nummulus, obolus*, perh. *lapillus*, and Arab. معيّة minutim trita res.

מְעָה or מָעָא Chald. only in plural i. q. Heb. מֵעִים no. 2. *the belly*, i. e. the exterior, c. suff. מְעוֹהִי Dan. 2, 32.

מָעוֹג m. (r. עוּג) i. q. עֻגָה, *a round* of bread, *bread-cake*, 1 K. 17, 12. comp. v. 13. Hence Ps. 35, 16 לַעֲגֵי מָעוֹג *scurræ placentæ, cake-buffoons*, i. e. *parasites;* see adj. לָעֵג. Gr. *ψωμοκόλακες, κνισσοκόλακες.*

מָעוֹז m. rarely מָעֹז (r. עָזַז) Kamets impure, c. suff. מָעֻזִּי, מָעֻזּוֹ, plur. מָעֻזִּים, constr. מָעוּזֵי Dan. 11, 19. c. suff. מָעֻזָּיִךְ for מָעֻזַּיִךְ Is. 23, 11 (like עֻזִּיָּה for עֻזִּיָּהוּ, see art. עֻזִּיָּה and Thesaur. p. 340); *a strong* or *fortified place, fortress*, Judg. 6, 26. Dan. 11, 7. 10. al. עָרֵי מָעוֹז *fortified cities* Is. 17, 9. 23. 4

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מָעוֹז הַיָּם *the fortress of the sea*, i. e. Tyre. Ez. 30, 15. אֱלוֹהַּ מָעֻזִּים *the god of fortresses* Dan. 11, 38. a deity of the Syrians obtruded upon the Jews, prob. Jupiter Capitolinus, for whom Antiochus built a temple at Antioch, Liv. 41. 20; others Jupiter Olympius, comp. 2 Macc. 6, 2. Liv. l. c. Trop. Ps. 60, 9 *Ephraim* is מָעוֹז רֹאשִׁי *the fortress of my head* i. e. my helmet. Prov. 10, 29 *a fortress to the upright is the way of God*, i. e. religion, piety. Often of Jehovah, as Ps. 27, 1 *Jehovah* is *the fortress* (bulwark) *of my life*. 31, 5. 37. 39. 43, 2. Is. 25, 4. Joel 4, 16. Nah. 1, 7.

מָעוֹךְ (breast-band? r. מָעַךְ) *Maoch*, pr. n. m. 1 Sam. 27, 2; comp. מַעֲכָה no. 2. a.

מָעוֹן m. (r. עוּן) constr. מְעוֹן, c. suff. מְעוֹנוֹ; plur. מְעוֹנִים 1 Chr. 4 41 Keri.

1. *a habitation, dwelling*, e. g. of God, the temple, Ps. 26, 8. 2 Chr. 36, 15; heaven Ps. 68, 6. Deut. 26, 15. al. Of men Zeph. 3, 7. Also of wild beasts, *a den, lair*, Nah. 2, 12. Jer. 9, 10. 10, 22. 51, 37.—Acc. *in one's dwelling, at home*, like בַּיִת, 1 Sam. 2, 29. 32.

2. *a refuge*. Ps. 71, 3. 90, 1. 91, 9.

3. *Maon*, pr. n. a) A town in the tribe of Judah, southeast of Hebron, Josh. 15, 55. 1 Sam. 25, 2; in its vicinity was the מִדְבַּר־מָעוֹן 1 Sam. 23, 24. 25. Now *Ma'in* معين, see Bibl. Res. in Palest. II. p. 193 sq. b) An Arabian tribe coupled Judg. 10, 12 with the Amalekites, Sidonians, and Philistines, and 2 Chr. 26, 7 with the Arabians properly so called; Plur. מְעוּנִים 2 Chr. l. c. and 1 Chr. 4, 41 Keri. At the present day there exists a town *Ma'ân*, معان, with a castle, in Arabia Petræa to the south of the Dead Sea; see Seetzen in Zach's Monatl. Corresp. XVIII. p. 382. Burckhardt's Travels in Syria, etc. p. 437 sq. Bibl. Res. in Palest. II. p. 572.—That the *Minæi* of Arabia are a different people, has long since been shown by Bochart, Phaleg. II. 23. c) A man, 1 Chr. 2, 45.

מָעוֹן see בַּעַל מָעוֹן, in בַּיִת no. 12. c. p. 129.

מְעוֹנָה and מְעֹנָה f. (r. עוּן) *a habitation, dwelling*, Jer. 21, 13; e. g. of Jehovah, the temple, Ps. 76, 3. Also of wild beasts, *den, lair*, Ps. 104, 22. Am. 3, 4. Nah. 2, 12. Job 37, 8. al. Of an *asylum, refuge*, Deut. 33, 27

מְעוּנִים *Meunim*, pr. n. a) See מָעוֹן no. 3. b. b) Masc. Ezra 2, 50. Neh. 7, 52.

מְעוֹנֹתַי (my dwellings) *Meonothai*, pr. n. m. 1 Chr. 4, 14.

מָעוֹף m. (r. עוּף) *darkness*, Is. 8, 22 מְעוּף צוּקָה.

מָעוֹר m. (r. עוּר II) only plur. מְעוֹרִים, *pudenda*, Hab. 2, 15.

מַעוֹת see מַטָּה.

מָעוֹז see מָעֹז.

מַעֲזִיָּה and מַעֲזִיָהוּ (consolation of Jehovah, r. עזי to console) *Maaziah*, pr. n. m. 1 Chr. 24, 18. Neh. 10, 9. Comp. in יַעֲזִיאֵל.

* מָעַט fut. יִמְעַט 1. i. q. Arab. مَعِطَ *to be smooth*, naked; then, *to be polished, to be sharp*, see מָעַט. Trans. مَعَطَ pr. *to scrape, to scrape off*, (comp. معس fricuit, also מָרַט, since the letters ע and ר are kindred). whence מַעַט pr. *a scraping, scrap*, and then *a little*. From this comes the denom. signif.

2. *to be little, few;* Lev. 25, 16 לְפִי מְעַט שָׁנִים *according to the fewness of years*. Ex. 12, 4. Also *to be made few, to be diminished, to vanish away*, Ps. 107, 39. Is. 21, 17. Prov. 13, 11. al.

3. *to be light*, Neh. 9, 32.

PIEL מִעֵט intrans. i. q. Kal, *to become few*. Ecc. 12, 3.

HIPH. הִמְעִיט 1. *to make small* or *few, to diminish*, Lev. 25, 16. Num. 26, 54. 33, 54. Jer. 10, 24 פֶּן־תַּמְעִיטֵנִי *lest thou make me* (the people) *few*, bring me to nothing. Ez 29, 15.

2. *to make* or *do little*, i. e. to do any thing in a slight degree, to a small amount. Num. 11, 32 הַמַּמְעִיט אָסַף עֲשָׂרָה חֲמָרִים *he who did little* (i. e. gathered little) *gathered ten homers*. Ex. 16, 17. 18. 2 K. 4, 3 *borrow empty vessels*, אַל־תַּמְעִיטִי (לְשָׁאוֹל) *and make not scant* sc. to borrow, i. e. borrow not a few. Spec. *to give little, few*, Num. 35, 8. Ex. 30, 15.

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מְעַט, in pause מָעַט Deut. 7, 22. al. plur. מְעָטִים, pr. a scraping, scrap, see r. מָעַט no. 1; hence *a little, a few.*

1. Subst. a) Absol. *a little*, not much, *ὀλίγον.* Gen. 30, 30 מְעַט אֲשֶׁר הָיָה לְךָ it was *little that thou hadst.* Ps. 37, 16. Prov. 16, 8. Hagg. 1, 9. Opp. to הַרְבֵּה much Ecc. 5, 11. Jer. 42, 2; רַב Num. 13, 18. Also *few*, Gen. 47, 9 *few and evil have been the days.* Josh. 7, 3. 1 Sam. 14, 6. Job 10, 20. al. With the art. הַמְּעַט, *οἱ ὀλίγοι*, c. לְ pref. Num. 26, 54. 33, 54. b) With other nouns, e. g. before a genit. מְעַט מַיִם *a little water* Gen. 18, 4. 24, 17. מְעַט אֹכֶל *a little food* 43, 2. Also put in the gen. after a noun, as מָתֵי מְעַט *men of fewness*, few men, Deut. 26, 5; עֵזֶר מְעַט *little help* Dan. 11, 34. Joined also with nouns by apposition, Is. 10, 7 גּוֹיִם לֹא מְעַט *nations not a few*, i. e. by litot. *many.* Neh. 2, 12. Ecc. 9, 14.

2. Adv. *a little, not much*, Ps. 8, 6; of space, 2 Sam. 16, 1. Often of time, *for a little, a little while*, Job 10, 20. 24, 24. Hagg. 2, 6. עוֹד מְעַט וְ *yet a little while and*, i. e. soon, shortly, Ex. 17, 4. Ps. 37, 10. Hos. 1, 4. Repeated מְעַט מְעַט *little by little*, Fr. *peu à peu*, by degrees, Ex. 23, 30. Deut. 7, 22.—Spec. הַמְעַט *is it little?* is it not enough? Gen. 30, 15. Num. 16, 13; with מִן of pers. הַמְעַט מִמֶּנּוּ *is it little for you?* not enough? Num. 16, 9. Job 15, 11. Is. 7, 13. al. לְ of pers. id. Josh. 22, 17. But Ez. 16, 20 הַמְעַט מִתַּזְנוּתָיִךְ *was it little* this *of thy whoredoms?*

3. Adj. rarely, *small, few;* plur. מְעָטִים *few*, Ps. 109, 8. Ecc. 5, 1.

4. With Prefixes: a) כִּמְעַט *in a little*, i. e. *α*) *nearly, almost*, little is wanting. Gen. 26, 10. Ps. 73, 2. 119, 87. כְּמְעַט שֶׁ *little that*, shortly that, for *scarcely*, Cant. 3, 4. *β*) Of time, *shortly, soon*, Ps. 81, 15. 94, 17; *quickly, suddenly*, Ps. 2, 12. Job 32, 22. Comp. in art. כְּ B. 3. fin. *γ*) i. q. מְעַט but intensive, *σφοδρὸν ὀλίγον, very little*, see art. כְּ B. 4. Prov. 10, 20. 1 Chr. 16, 19 *a few men*, yea, כִּמְעַט *very few.* Ps. 105, 12; of space, *a very little*, 2 Sam. 19, 37. In apposit. Is. 1, 9. 26, 20. Ezra 9, 8.

b) לִמְעַט (pr. 'according to the fewness,' comp. לְבַד) i. q. מְעַט, Hagg. 1, 9. 2 Chr. 29, 34.

מָעֵט adj. fem. מְעֵטָה once Ez. 21, 20, *smooth, bare*, and hence *polished, sharp*, of a sword, i. q. מָרָט v. 15. 16. R. מָעַט no. 1.

מַעֲטֶה m. (r. עָטָה) constr. מַעֲטֵה, *a vestment, garment*, Is. 61, 3.

מַעֲטָפָה f. (r. עָטַף) *a cloak, mantle*, Is. 3, 22. Arab. عِطَاف and مِعْطَف id. See Schræd. de Vest. mul. Heb. p. 235.

מָעִי m. (for מָעִוִי, r. עָוָה) *a heap of rubbish, ruins*, i. q. עִי, Is. 17, 1. The prophet here employs an unusual form in allusion to the preceding מַעֲרֶה.

מַעַי (perh. *σπλαγχνιζόμενος*, comp. מַעֲה) *Maai*, pr. n. m. Neh. 12, 36.

מְעִיל m. (r. עָטַל) *an upper garment, robe*, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; that of kings' daughters was with long sleeves. מְעִיל פַּסִּים 2 Sam. 13, 18. It was worn by women, 2 Sam. l. c. by men of birth and rank Job 1, 20. 2, 12; by kings and princes 1 Sam. 18, 4. 24, 5. 12; by priests 1 Sam. 15, 27. 28, 14. Ezra 9, 3. 5; and especially by the high-priest, under the ephod, whence מְעִיל הָאֵפוֹד Ex. 28, 31. 39, 22. Comp Ex. 28, 32 sq. Lev. 8, 7. See Braun de Vest. sacerd. II. p. 436 sq. Schrœder de Vest. mulierum Heb. p. 267. Hartmann Hebräerin III. p. 312 sq.

מֵעַיִם *bowels*, see מֵעָה.

מַעְיָן m. (denom. from עַיִן) constr. מַעְיַן, poet. c. Vav parag. מַעְיָנוֹ Ps. 114, 8; c. suff. מַעְיָנוֹ Hos. 13, 15; Plur. מַעְיָנִים, constr. מַעְיְנֵי; also plur. מַעְיָנוֹת, constr. מַעְיְנוֹת.

1. *a place of fountains*, watered with springs, Ps. 84, 7; see more under art. בָּכָא.

2. *a fountain*, i. q. עַיִן, Gen. 7, 11. 8, 2. Ps. 74, 15. 114, 8. Joel 4, 18. 2 K. 3, 25. al. Syr. ܡܥܝܢܐ id.—Metaph. *source* of the highest delight, pleasure, bliss, Ps. 87, 7; comp. Is. 12, 3.

מְעוֹנִים 1 Chr. 4, 41 Cheth. i. q. מְעוּנִים, see מָעוֹן no. 3. b.

* מָעַךְ *to press, to compress*, only Part. pass. 1 Sam. 26, 7 חֲנִיתוֹ מְצֻיָּדָה

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בָּאָרֶץ *his spear was pressed* (i. e. fixed, stuck) *into the ground.* Hence מָעוּךְ spoken of an animal emasculated by *compressing, bruising* the testicles, Lev. 22, 24; Sept. ἐκτεθλιμμένος, Vulg. *contritis testiculis.*

Pual *to be pressed*, handled, e. g. the breasts of an immodest woman, Ez. 23, 3.

Deriv. pr. n. מָעוֹךְ, also

מַעֲכָה and מַעֲכַת Josh. 13, 13 (oppression) *Maachah*, pr. n.

1. Of a city and region at the foot of Hermon, not far from Geshur a district of Syria (see גְּשׁוּר and גְּשׁוּרִי), 2 Sam. 10, 6. 8. 1 Chr. 19, 6. 7. Josh. 13, 13. Hence the adjacent portion of Syria is called אֲרַם מַעֲכָה *Syria of Maachah* 1 Chr. 19, 6. [It prob. stretched from Mount Hermon eastwards on the south of the plain of Damascus.—R.]—The gentile noun is מַעֲכָתִי *Maachathite*, put also for the people, Deut. 3, 14. Josh. 12, 5. 13, 11. 2 K. 25, 23.—Comp. בֵּית מַעֲכָה, also אָבֵל בֵּית מַעֲכָה.

2. Of several persons, male and female. a) A man 1 K. 2, 39. 1 Chr. 11, 43. 27, 16; also called מָעוֹךְ q. v. b) Gen. 22, 24, where the sex is doubtful. c) The wife of Rehoboam, 1 K. 15, 2. 10. 13. 2 Chr. 11, 20. In 2 Chr. 13, 2 she is called מִיכָיָהוּ. d) A wife of David, 2 Sam. 3, 3. e) Fem. 1 Chr. 2, 48. f) Fem. 1 Chr. 7, 15. 16.

* מָעַל, fut. יִמְעַל Prov. 16, 10, יִמְעֹל Lev. 5, 15.

1. *to cover*, whence מְעִיל.

2. Trop. *to act covertly, treacherously, to be faithless*, Prov. 16, 10. 2 Chr. 26, 18. 29, 6. Neh. 1, 8; more fully מָעַל מָעַל Lev. 5, 15. 2 Chr. 36, 14. Ez. 14, 13. Spec. a) With בְּ of pers. *to deal treacherously, faithlessly, with* any one, e. g. an adulterous woman against her husband. Num. 5, 12. 27; so too מָעַל בַּיהוָה *to deal treacherously with Jehovah*, to sin against him, Deut. 32, 51. 2 Chr. 12, 2. 30, 7. Neh. 13, 27. al. Often in the construction מָעַל מָעַל בַּיהוָה 1 Chr. 10, 13. 2 Chr. 28, 19. Ez. 17, 20. b) With בְּ of thing. *to take by stealth, to steal* any thing, Josh. 7, 1. 22, 20. 1 Chr. 2, 7.—Comp. under the verb בָּגַד. Corresponding are Arab. مَعَلَ to whisper, to backbite, مَعْلَةٌ perfidy, fraud; also مَعَلَ to steal.

Deriv. מְעִיל and

I. מַעַל m. c. suff. מַעֲלוֹ, *treachery* against God, *transgression, sin*, Job 21, 34. 2 Chr. 29, 19. 33, 19. Ezra 9, 2; מ׳ בַּיהוָה וַתִּגְעַל Ezra 9, 4. 10, 6; מ׳ בַּיהוָה Josh. 22, 22. Also in the formula בְּמַעַל מָעַל, see the examples in r. מָעַל no. 2. For Num. 31, 16 see in מָסַר.

II. מַעַל m. (apoc. for מַעֲלָה, r. עָלָה) pr. *the uppermost, upper part*, and then as Adv. *above, over.* Found only with prefixes and affixes.

1. מִמַּעַל *from above* Is. 45, 8. Job 3, 4; also simply *above* (comp. מִן 3. h), Deut. 5, 8. Am. 2, 9. Ps. 78, 23.—With לְ, i. e. לְמִמַּעַל, i. q. לְמַעַל and simpl. עַל, *above, upon*, (on the upper part of any thing,) as Gen. 22, 9 מִמַּעַל לָעֵצִים *upon the wood.* Dan. 12, 6 מִמַּעַל לְמֵי הַיְאֹר *upon the waters of the river.* Also *near by*, Is. 6, 2 *the Seraphs stood* לוֹ מִמַּעַל, Sept. κύκλῳ αὐτοῦ. Comp. עַל of a multitude thronging around a chief or prince, Ex. 18, 13. 14. Judg. 3, 19; espec. Job 1, 6; and see in עַל no. 3. a, b.

2. With ה loc. מַעְלָה *upwards;* opp. מַטָּה. Deut. 28, 43 מַעְלָה מַעְלָה *upwards upwards*, higher and higher. Judg. 1, 36. Of space, 1 Sam. 9, 2 *from his shoulder and upwards.* 10, 23. 1 K. 7, 31.—Of time, *upwards, above, over;* Ex. 30, 14 *from twenty years old and above.* Num. 1, 3. 18. 20. 3, 15. 22. al. Also *onward, forward;* 1 Sam. 16, 13 *from that day forward.* 30, 25. Hagg. 2, 15. 18.

3. לְמַעְלָה a) *upwards;* opp. לְמַטָּה. Ex. 25, 20. 37, 9. Is. 8, 21. Ps. 74, 5. With verbs נָשָׂא לְמ׳ *to lift upwards*, on high, 1 Chr. 14, 2; עָלָה לְמ׳ *to ascend upwards* Ecc. 3, 21; גִּדֵּל לְמ׳ *to let grow upwards*, to greatly magnify, 1 Chr. 29, 25. 2 Chr. 1, 1. Judg. 7, 13 *and overthrew it* (the tent) לְמַעְלָה *upwards*, i. e. by tearing up the tent-pins, etc. Deut. 28, 13. לְמַעְלָה לְמַעְלָה Ez. 41, 7. Of time, *upwards, above, over*, 1 Chr. 23, 27. 2 Chr. 31, 17. b) With a subst. following, *above, over;* Ezra 9, 6 לְמ׳ רֹאשׁ *over our head.* With מִן, *above, over and above*, 1 Chr. 29, 3. Also עַד לְמַעְלָה *even to the highest* point, to the utmost,

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i. e. exceedingly, 2 Chr. 16, 12. 17, 12. 26, 8.

4. מִלְמַעְלָה a) *from upwards, from above;* Gen. 7, 20 *fifteen cubits* מִלְמַעְלָה *from above*, i. e. measured from the surface of the waters downwards to the tops of the mountains. 6, 16. Josh. 3, 13. 16. So נָתַן עַל רִ׳ מִלְמַעְלָה *to place upon* any thing *from above*, q. d. *above upon* any thing, Ex. 25, 21. 26, 14. 40, 19; comp. 1 K. 7, 25. Ez. 1, 26. 10, 19. b) *above*, on high, i. q. מִמַּעַל, Jer. 31, 37.

מֵעַל for מִן עַל, see in עַל C. 2.

מֵעַל Chald. m. (r. עָלַל to go in) *the going down* of the sun, plur. constr. מַעְלֵי Dan. 6, 15.

מַעַל m. (apoc. for מַעֲלָה, מַעֲלֵה, r. עָלָה) *a lifting up* of the hands, Neh. 8, 6.

מַעֲלֶה m. (r. עָלָה) constr. מַעֲלֵה, sing. c. suff. מַעֲלָיו, Heb. Gr. § 91. 9. n; comp. in פְּרָאָה.

1. *ascent*, place of ascent; Neh. 12, 37 מ׳ לְחוֹמָה *the ascent to the wall.* With suff. מַעֲלָיו sing. Ez. 40, 31 *the ascent of* (to) *it* had *eight steps.* v. 34. 37.

2. Spoken of any elevated place: a) *a platform, suggestus*, for speaking, Neh. 9, 4. b) *an ascent, acclivity, cliff*, Josh. 10. 10. Is. 15, 5. Jer. 48, 5. 1 Sam. 9, 11 מ׳ הָעִיר. Hence the pr. names of acclivities or hills:

α) מַעֲלֵה הַזֵּיתִים *the ascent* or *mount of Olives* 2 Sam. 15, 30.

β) מ׳ אֲדֻמִּים *the hill of Adummim* (the red), on the confines of Judah and Benjamin, Josh. 15, 7. 18, 17.

γ) מ׳ חָצִיץ *the cliff of Ziz* (blossoms), prob. the difficult pass of En-gedi, 2 Chr. 20, 16; see Bibl. Res. in Palest. II. p. 208. 215. Also 2 Chr. 32, 33. 2 K. 9, 27.

δ) מ׳ עַקְרַבִּים (cliff of scorpions) *Maaleh-akrabbim*, south of the Dead Sea, Num. 34, 4. Josh. 15, 3. Judg. 1, 36; see Bibl. Res. in Palest. II. p. 501. 611.

ε) מ׳ הֶחָרֵס (cliff of the sun) Judg. 8, 13.

מַעֲלָה f. (r. עָלָה) plur. מַעֲלוֹת 1. *a going up, ascent*, to a higher region, e. g. from Babylon, Ezra 7, 9.—Metaph. Ez. 11, 5 מַעֲלוֹת רוּחֲכֶם *the risings of your mind*, i. e. the things, thoughts, that arise in your mind; comp. the phrase עָלָה עַל לֵב Ez. 38, 10.

2. *a step, stair*, by which one ascends; plur. 1 K. 10, 19 שֵׁשׁ מַעֲלוֹת *six steps.* Ex. 20, 26. Neh. 3, 15. Ez. 40, 26. al.—Trop. plur. put for *the degrees* of a dial, 2 K. 20, 9–11. Is. 38, 8; hence מַעֲלוֹת אָחָז *the degrees of Ahaz*, for *the dial of Ahaz*, sc. as divided into degrees, 2 K. 20, 11. Is. l. c. Others here understand the *steps* of a staircase, but less well: so Sept. Syr. and Jos. Ant. 10. 11. 1.

3. Any elevated place, as *an upper chamber*, i. q. עֲלִיָּה, Am. 9, 6. Also in the difficult passage 1 Chr. 17, 17 *and hast regarded me* כְּתוֹר הָאָדָם הַמַּעֲלָה *in the manner of men on high*, i. e. in heaven, from heaven; comp. the parall. 2 Sam. 7, 19 וְזֹאת תּוֹרַת הָאָדָם *and this is the manner of men*, not of God.

4. The phrase שִׁיר הַמַּעֲלוֹת, found in the inscription of fifteen Psalms (120–134), is of doubtful meaning. The interpretations proposed may be arranged under three classes. α) *a song of degrees* or steps, Sept. ᾠδαὶ τῶν ἀναβαθμῶν, Vulg. *carmina graduum*; referred by later Hebrew intpp. to the *place* where they were supposed to be sung, viz. the steps leading up from the outer to the inner court of the temple. b) Others with better reason refer this name to the *argument* of these Psalms, viz. *a song of the ascents* (comp. no. 1), Theod. ᾆσμα τῶν ἀναβασίων, Symm. Aqu. ᾠδὴ εἰς τὰς ἀναβάσεις. These *ascents* or *ascendings* are explained in a twofold manner: α) As referring to the *return* from the Babylonish exile under Zerubbabel and Ezra; comp. Ezra 7, 9 in no. 1. So Syr. This can mean only that these Psalms were composed at or about the time of the return, for the contents have no allusion to the return itself. β) As referring to the annual journeys of the Israelites up to Jerusalem (q. d. *pilgrim songs*), in respect to which עָלָה is used Ex. 34, 24. 1 K. 12, 27. 28. Ps. 122, 4; and to which Ps. 122 evidently refers. So Herder, Eichhorn, and others. The contents of Ps. 124–128 suit well to these journeyings as undertaken after the exile; but some of the rest, as Ps. 120, 132, 134, do not favour this hypothesis. c) Others again suppose them to be so called because of a certain *number* or *rhythm* which they exhibit. Thus Saadias

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Gaon, Aben Ezra, and other Jewish intpp. regard them as having been sung with an *elevated voice*. But more prob. the name refers to that peculiar rhythm obvious in some of them, by which the sense advances by *degrees* or steps, some words of a preceding clause being repeated at the beginning of the succeeding one with additions and amplification, so that the sense as it were *ascends*. E. g. Ps. 121. 1 *I will lift up mine eyes unto the hills from whence cometh* MY HELP. 2. MY HELP cometh *from the Lord*.... 3. *He will not suffer thy foot to be moved;* THY KEEPER WILL NOT SLUMBER. 4. *Lo,* NOT SLUMBER *nor sleep will* THE KEEPER *of Israel*. 5. *Jehovah is* THY KEEPER. Ps. 122. 2 *our feet shall stand within thy gates,* O JERUSALEM! 3. O JERUSALEM! *builded*... 4. *Whither the tribes go up,* etc. See also Ps. 123, 3. 4. 124, 1–5. 126, 2. 3. 129, 1. 2. 130, 5–8. 131, 2. 133, 2. 3. To the same class belongs the song of Deborah, Judg. 5, 3. 5. 6. 9. 12. 19. 20. 21. 23. 24. 27. 30; comp. Is. 26, 5. 6. Similar in character was the κλίμαξ or *gradatio* of the Greek and Roman rhetoricians, except that this was more artificial. That some of these Psalms do not exhibit this structure (e. g. Ps. 120), however it may invalidate the position, does not overthrow it; these fifteen Psalms appear to have formed a particular collection, and may have been so named from the peculiarity obvious in most of them.

מַעֲלִיל i. q. מַעֲלָל, Zech. 1, 4 Cheth.

מַעַלָל m. (r. עָלַל) only in plur. מַעֲלָלִים, constr. מַעַלְלֵי, c. suff. מַעֲלָלֵיהֶם, מַעַלְלָיִךְ; *works, deeds*. e g. of God, *facinora Dei*, Ps. 77, 12. 78, 7; of men Prov. 20, 11. Hos. 12, 3. and in a bad sense Zech. 1. 6. Jer. 7, 5. 11, 18. 21, 14. הֵרַע מַעֲלָלָיו; הֵיטִיב מ', *to make one's deeds good* or *evil*, to do well or ill, Jer. 35, 15. Mic. 3, 4.

מַעֲמָד m. (r. עָמַד) *station, post*, 1 K. 10, 5. Is. 22, 19. 1 Chr. 23, 28. 2 Chr. 9, 4.

מָעֳמָד m. (r. עָמַד) *a standing-place, foundation*, Ps. 69, 3. Sept. ὑπόστασις.

מַעֲמָסָה f. (r. עָמַס) *burden;* Zech. 12, 3 *I will make Jerusalem* אֶבֶן מַעֲמָסָה וגו' *a stone of burden to all nations*. This is finely illustrated by Jerome ad h. l. "Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant."

מַעֲמַקִּים m. plur. (r. עָמַק) *deeps, depths*, Is. 51, 10. Ps. 69, 3. 15. 130, 1. Ez. 27, 34.

מַעַן (for מַעֲנָה no. 2, r. עָנָה I. 4) pr. subst. 'counsel, purpose;' found only with pref. לְ, i. e. לְמַעַן, c. suff. לְמַעֲנִי, לְמַעַנְךָ, לְמַעַנְכֶם, and every where as a particle.

A) Prep. *propter, on account of, because of, for the sake of*, e. g.

1. Of the motive or moving cause, Ps. 48, 12 *let mount Zion rejoice*... לְמַעַן מִשְׁפָּטֶיךָ *because of thy judgments*. 97, 8. 122, 8. So God is often said to have done something לְמַעַן דָּוִד עַבְדּוֹ *because of* (*for the sake of*) *David his servant*, i. e. because of his memory and the promises made to him, Is. 37, 35. Ps. 132, 10. 2 K. 8, 19. 19, 34; לְמַעַן חַסְדּוֹ *for his mercy's sake*, i. e. because of or according to his known mercy, Ps. 6, 5. 25, 7. 44, 27. (See in the same sense לְמַעַן חַסְדֶּךָ Ps. 25, 7. 51, 3. 109, 26.) לְמַעַן שְׁמוֹ *for his name's sake*, according to his name or character, i. e. what this authorizes us to expect (which, as Winer observes, is always goodness, mercy), Ps. 23, 3. 25, 11. 31, 4. This meaning of the phrase is apparent from the foll. passages: Ps. 109, 21 עֲשֵׂה אִתִּי לְמַעַן שְׁמֶךָ כִּי טוֹב חַסְדְּךָ *do thou with me according to thy name,* FOR *great is thy goodness*. 143, 11 לְמַעַן שִׁמְךָ יְיָ תְּחַיֵּנִי בְּצִדְקָתְךָ וגו' *for thy name's sake, Jehovah, preserve me, according to thy righteousness* or goodness, etc. Another use of this phrase see in no. 2.—לְמַעַן צִדְקוֹ (Jehovah) for the sake of, according to, his righteousness, Is. 42, 21.

2. Of the purpose, object, end, at which one aims, *on account of, for the sake of*, e. g. לְמַעַנְכֶם *for your sake*, for your benefit and advantage, Is. 43, 14, comp.

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45, 4. 63, 17; לְמַעֲנִי *for my own sake*, i. e. in order to vindicate my name, Is. 43, 25. 48, 11. In this sense we find the fuller construction: (לְמַעַן) ו—לְמַעַן שְׁמִי תְּהִלָּתִי *for my name's sake—and for my glory's sake* Is. 48, 9; comp. לְמַעַן שִׁמְךָ Ps. 79, 9, which is immediately explained: עַל דְּבַר כְּבוֹד שְׁמֶךָ *for the glory of thy name*, and 106, 8 לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־גְּבוּרָתוֹ *for his name's sake, that he might show his power*. A different sense of this phrase occurs 1 K. 8, 41: *the stranger who cometh from a distant land* לְמַעַן שְׁמֶךָ *for thy name's sake*, i. e. to behold thy glory.—In the Psalms, God is often said or besought to do something *because of his enemies* Ps. 8, 3, or *because of the psalmist's enemies* Ps. 5, 9. 27, 11. 69, 19, i. e. in order that these may be put to shame, q. d. לְמַעַן יֵבֹשׁוּ.—With an infin. *in order that*, Am. 2, 7. Jer. 7, 10. 44, 8. Deut. 29, 18. al. In some passages interpreters have preferred to understand לְמַעַן of the event or result, and render it *so that*, i. e. with such and such a result; which however is to destroy the force of language. The idea of purpose or aim is every where to be retained, e. g. Amos l. c. *a man and his father go in unto the same maid* (harlot) לְמַעַן חַלֵּל אֶת־שֵׁם קָדְשִׁי *in order to profane my holy name*, i. e. with such wantonness and atrocity of iniquity do they purposely provoke the divine punishment; or, to use a Heb. proverb, with such cords of sin do they draw down punishment, Is. 5, 18; comp. below in B. [Yet the frequent and undeniable *ecbatic* use of ἵνα and ὅπως in the N. T. not improbably arose from their supposed correspondence to Heb. לְמַעַן etc. for which they are put in the Sept. To assert for לְמַעַן in all cases a *telic* power is equally to destroy the force of language; e. g. Am. l. c. Jer. 44, 8, etc.—R.

B) Conj. לְמַעַן אֲשֶׁר Gen. 18, 19. Lev. 17, 5. Num. 17. 5. Deut. 20. 18. 27, 3. Josh. 3, 4. 2 Sam. 13, 5. al. also simply לְמַעַן, *to the end that, in order that*, with a fut. Gen. 27. 25. Ex. 4, 5. Is. 41, 20. al. sæp. and so in all the examples. לְמַעַן לֹא *that not, lest*, with fut. Ps. 125, 3.—We subjoin here some examples as to which interpreters have hesitated; Gen. 18, 19 כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה *for I have chosen him* (Abraham, in order) *that he may command*, etc. see רָדַע no. 1. b. Is. 66, 10. 11 *rejoice ye with Jerusalem*.... לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם *that ye may suck*, etc. i. e. declare your joyful sympathy with Jerusalem, in order that ye may partake of her rejoicing and abundance. Hos. 8. 4 *they have made them idols* לְמַעַן יִכָּרֵת *that they may be cut off*, i. e. they rush headlong as it were to their own destruction. Ps. 30, 12 *thou hast turned my mourning into dancing*... 13 *to the end that my heart may extol thee*, sc. God. Is. 28, 13. 36, 12. 44, 9. Jer. 27. 15, where some understand לְמַעַן of the event; see at the close of A. 2. above. So also τελικῶς, Ps. 51, 6 *against thee only have I sinned*... לְמַעַן תִּצְדַּק בְּדָבְרֶךָ *that thou mightest be just in thy sentence*, i. e. to this end have I been left to sin, that thy justice might be manifest.

מַעֲנֶה m. (r. עָנָה I. 3) constr. מַעֲנֵה.

1. *an answer, response*, Prov. 15, 1. 23. Hence a) *answer* of prayer, i. e. the hearing and granting of prayer, Prov. 16, 1. b) *reply, refutation*, Job 32, 3. 5.

2. *counsel, purpose*, whence apoc. מַעַן, Prov. 16, 4. Comp. Arab. عنى intendit. See r. עָנָה I. 4.

מַעֲנָה f. (r. עָנָה II) *a furrow*; 1 Sam. 14, 14 *there fell*.... *about twenty men* כְּכַחֲצִי מַעֲנָה צֶמֶד שָׂדֶה *in about half the furrow of a yoke of land*, i. e. a furrow drawn through the length of a yoke of land.—Plur. Ps. 129, 3 Cheth.

מַעֲנִית f. id. Ps. 129, 3 Keri.

מְעֹנָה f. *dwelling*, see מְעוֹנָה.

* **מָעַץ** obsol. root, i. q. مَعِضَ, *to be angry*, whence

מַעַץ (anger) *Maaz*, pr. n. m. 1 Chr. 2, 27. Comp. אֲחִי־מַעַץ.

מַעֲצֵבָה f. (r. עָצַב) *pain, sorrow*, Is. 50, 11.

מַעֲצָד m. (r. עָצַד) *an axe, adz*, Is. 44, 12. Jer. 10, 3. Arab. مِعْضَدٌ id.

מַעְצוֹר m. (r. עָצַר) *restraint, hindrance*, 1 Sam. 14, 6.

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מַעְצֹר m. (r. עָצַר) *restraint*, i. e. power of restraint, Prov. 25, 28.

מַעֲקֶה m. (r. עָקָה) *a ledge, parapet*, around the flat roof of an oriental house to prevent persons from falling off, Deut. 22, 8.

מַעֲקַשִּׁים m. plur. (r. עָקַשׁ) *crooked ways* or *places*, opp. מִישׁוֹר, Is. 42, 16.

מַעַר m. (for מַעֲרֶה, r. עָרָה) 1. *nakedness, pudenda*, i. q. עֶרְוָה, Nah. 3, 5.

2. *naked space, empty room.* 1 K. 7, 36 כְּמַעַר אִישׁ *according to the room of each* border.

I. מַעֲרָב m. (r. עָרַב I) a mercantile word, found only in Ez. c. 27 in several senses: a) Pr. *barter*, and so *trade, traffic*, v. 9. 27. b) Place of barter, *market, mart*, v. 12. 13. 17. 19. c) *gain, wealth*, acquired by traffic, i. q. סָחַר and עֲזָבוֹן no. 2; or perh. *precious wares*; v. 27. 34. Plur. v. 33.

II. מַעֲרָב m. (r. עָרַב II) *the occident, the west*, place where the sun goes down, Ps. 75, 7. 103, 12. 107, 3. Is. 43, 5. al. With ה loc. מַעֲרָבָה *westward* 1 Chr. 26, 30; with לְ, *on the west of*, 2 Chr. 32, 30. 33, 14.

מַעֲרָבָה f. i. q. מַעֲרָב II, *the occident, the west*, Is. 45, 6. R. עָרַב II.

מַעֲרֶה m. (r. עָרָה) *a naked place*, i. e. a field or plain without trees and dwellings, Judg. 20, 33. Comp. Arab. عُرْعُرٌ the environs of a city, pr. a naked tract around it.

מְעָרָה f. (r. עור III) constr. מְעָרַת Gen. 23, 9. plur. מְעָרוֹת, *a cave, cavern*, Gen. 19, 30. 1 Sam. 24, 4. 8. 9. 1 Chr. 11, 15. Is. 32, 14. al. Arab. مَغَارَةٌ.—In Josh. 13 4 some take it as a pr. name, Vulg. *Maara*. Engl. *Mearah*.

מערות f. plur. 1 Sam. 17, 23 Cheth. prob. an error for the Keri מַעֲרָכוֹת, which is expressed by all the ancient interpreters.

מַעֲרָךְ m. (r. עָרַךְ) *arrangement, disposition*. Prov. 16, 1 מַעַרְכֵי־לֵב *disposings of the mind*, counsels.

מַעֲרָכָה f. (r. עָרַךְ) 1. *arrangement, disposition, order*, e. g. נֵרוֹת מַעֲרֶכֶת *the lamps set in order* sc. upon the sacred candelabra, Ex. 39, 37.

2. Spec. *a heap, pile*, of wood arranged on an altar Judg. 6, 26; comp. the verb Gen. 22, 9.

3. *array*, i. e. an army in battle-array, host, 1 Sam. 4, 2. 12. 16. 17, 22. 48. 1 Chr. 12, 38.

מַעֲרֶכֶת f. (r. עָרַךְ) plur. מַעֲרָכוֹת, constr. מַעַרְכוֹת.

1. *a row, pile*, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. 24, 6 bis. Hence לֶחֶם הַמַּעֲרֶכֶת in the later books, *the shew-bread*, pr. 'the bread of arrangement' Neh. 10, 34. 1 Chr. 9, 32. 23, 29. i. q. לֶחֶם הַפָּנִים in the earlier; also without לֶחֶם 2 Chr. 2, 3. So too מַעֲרֶכֶת לֶחֶם 13, 11. שֻׁלְחַן הַמַּעֲרֶכֶת *the table of the shew-bread*, on which the loaves were arranged, 2 Chr. 29, 18.

2. Plur. *ranks* of an army, *array*, army in battle-array, host, 1 Sam. 17, 8. 10. 23, 26. 36. 45.

מַעֲרֻמִּים m. plur. (r. עֵרֹם I) *nakedness*, for concr. *the naked*, 2 Chr. 28, 15.

מַעֲרָצָה f. (r. עָרַץ) *terror, sudden violence*, Is. 10, 33.

מַעֲרָת (i. q. מַעֲרָה, r. עָרָה) *Maarath*, pr. n. of a place in the mountains of Judah, Josh. 15, 59.

מַעֲשֶׂה m. (r. עָשָׂה) constr. מַעֲשֵׂה, c. suff. מַעֲשֵׂהוּ; Plur. מַעֲשִׂים Gen. 20, 9, c. suff. מַעֲשָׂיו Ecc. 2, 4. 11, which same form is also sing. Ps. 45, 2 (comp. in מַרְאֵה, and Heb. Gr. § 91, 9. n); מַעֲשֶׂיךָ plur. Ps. 92, 6, also sing. Ex. 23, 12. Ps. 66, 3; מַעֲשֵׂי plur. Ps. 103, 22, sing. 1 Sam. 19, 4; מַעֲשֵׂיכֶם plur. also sing. Gen. 47, 3.

1. *work*, i. e. *labour, business, occupation*, pr. noun of action of the verb עָשָׂה. Gen. 47, 3 מַה־מַּעֲשֵׂיכֶם *what is your occupation?* 1 Chr. 23, 28 מַעֲשֵׂה עֲבֹדַת בֵּית הָאֱלֹהִים *the labour* (doing) *of the temple-service*. Ex. 5, 4 *why do ye call off the people* מִמַּעֲשָׂיו *from their labour?* Ez. 46, 1 יְמֵי הַמַּעֲשֶׂה *the days of labour*, as opp. to the sabbath.—Hence spoken of any general *mode of acting, conduct*, almost i. q. דֶּרֶךְ; Ex. 23, 24 לֹא תַעֲשֶׂה כְמַעֲשֵׂיהֶם *thou shalt not do according to their works*, i. e. thou shalt not do as

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they do, sc. the gentiles. 18, 20. Lev. 18, 3. Mic. 6, 16. Ecc. 4, 3 *who hath not seen* אֶת־הַמַּעֲשֶׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ *the evil work, conduct*, wickedness, *that is done under the sun*. Absol. of evil works, wicked conduct, Job 33, 17.

2. *a work*, i. e. *a deed, act*, something *done*, e. g. a) Of God, Judg. 2, 10. Ps. 86, 8. b) Of men, *deed, action*, chiefly in a bad sense; Gen. 44, 15 מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עֲשִׂיתֶם *what deed is this that ye have done?* Plur. Gen. 20, 9. 1 Sam. 8, 8. 2 K. 23, 19. Ecc. 1, 14. Absol. of an *evil deed*, 1 Sam. 20, 19 בְּיוֹם הַמַּעֲשֶׂה *in the day of* that *deed*, sc. when Saul was on the point of killing David; others, *working day*, opp. to a festival day.

3. *a work*, i. e. something *made, created*. a) Of God, מַעֲשֵׂה יְדֵי יָדָיו *the works of his hands*, (fingers Ps. 8, 4,) which he created, e. g. heaven, earth, all living things, Ps. 8. 7. 19, 2. 103, 22. In sing. מַעֲשֵׂה יְהוָה *the work of Jehovah*, spec. of the judgments of God upon the wicked, Is. 5, 19. 10, 12. 28, 21. Ps. 64, 10; also מַעֲשֵׂה יְדֵי יָדָיו id. Is. 5, 12. 29, 23. Ps. 28, 5. Comp. פֹּעַל. b) Of men, מַעֲשֵׂה יְדֵי אָדָם *the work of men's hands*, often said of idols, Deut. 4, 28. Ps. 115, 4. 135, 15. Spec. of *works of art*, as מַעֲשֵׂה חֹשֵׁב *damask-work* Ex. 26, 1. 31; מַעֲשֵׂה אֹרֵג *woven-work* 28, 32; מַעֲשֵׂה רֶשֶׁת *net-work* 27, 4. Inverted, 2 Chr. 16. 14 מַעֲשֵׂה מִרְקָחַת *with spicery-work*. Once of the *work* of a poet. ποίημα, Ps. 45, 2.—Metaph. of the *fruit, effect*, of any thing. Is. 32, 17 מַעֲשֵׂה צְדָקָה שָׁלוֹם *the work* (fruit) *of righteousness* is *peace*. Hab. 3, 17.—Difficult is Job 37, 7 לְמַעַן כָּל־אֲנָשִׁי מַעֲשֵׂהוּ *that all men of his* (God's) *work may know* him, i. e. that all men as his creatures may know him. But it is better with Reiske and A. Schultens to divide the words differently: לְמַעַן כָּל־אֲנָשִׁים יֵדָעוּ *that all men may know their Maker*.

4. *work*, i. e. the fruit of one's labour, *goods, effects, property*. i. q. מְלָאכָה no. 3. Is. 26, 12 כָּל־מַעֲשֵׂינוּ *all our goods*. Jer. 48, 7. Spec. of fruits, produce, Ex. 23, 16; of cattle 1 Sam. 25, 2.

מַעֲשַׂי (contr. for מַעֲשִׂיָּה work of Jehovah) *Maasai*, pr. n. m. 1 Chr. 9, 12.

מַעֲשִׂיָּה and מַעֲשִׂיָּהוּ (work of Jehovah) *Maasiah*, pr. n. of several men, Jer. 21, 1 (comp. 37, 3). 29, 21. 35, 4. 1 Chr. 15, 18. 20. 2 Chr. 23, 1.

מַעֲשָׂר m. (denom. from עֶשֶׂר ten) constr. מַעֲשַׂר Num. 18, 24, also מַעְשַׂר Lev. 27, 30. 32, c. suff. מַעְשָׂרוֹ; plur. מַעֲשְׂרוֹת Neh. 12, 44, c. suff. מַעְשְׂרוֹתֵיכֶם Num. 18. 28; *a tenth part, tithe*, of fruits and produce, of flocks and herds, to be paid to the Levites, etc. see Lev. 27, 30–33. Num. 18, 21. 24. Neh. 13, 5. 12; also Num. 18, 26 sq. Neh. 10, 38. al. Genr. Gen. 14, 20. 28, 22. מַעֲשַׂר הַמַּעֲשֵׂר *the tithe of the tithes* Neh. 10, 39. Also שְׁנַת־הַמַּעֲשֵׂר *the tithe-year*, every third year, in which the tithes were to be applied in giving entertainments at home, Deut. 26, 12; comp. 14, 22–28.

מַעֲשַׁקּוֹת f plur. (r. עָשַׁק) *oppressions, exactions*, Prov. 28, 16.

מֹף *Moph* Hos. 9, 6 and נֹף *Noph* Is. 19, 13. Jer. 2, 16. Ez. 30, 13. 16, pr. n. *Memphis*, a very ancient and splendid city of Egypt, the royal seat of four dynasties, and from the time of Psammetichus the metropolis of all Egypt; surrounded with lofty mounds to guard against the inundations of the Nile and also against hostile assaults; and embellished with splendid edifices, among which was a celebrated temple of Vulcan or *Phtah* enlarged and decorated by many kings. Hdot. 2. 99, 136, 153. Diod. Sic. 1. 50, 51, 67. Not far distant are the pyramids; and the long ranges of tombs stretching far to the south of these were doubtless once the necropolis of the ancient city, which lay between them and the Nile. After the founding of Alexandria, Memphis fell into decay, and in Strabo's time was partly in ruins, XVII. p. 807. In the thirteenth century there were still here extensive and splendid remains; see Abdallatif p. 184 ed. De Sacy. At present the site is marked by large mounds and a few slight architectural remains. It bears the name of the nearest village, Mitraheny, fully منية رهينة *Minyet Rahîneh*. See Jomard in Descr. de l'Egypte V. 1 sq. 531 sq. Champollion l'Egypte sous les Pharaons I. 336 sq. Comp. Bibl. Res. in Palest. I. p. 40, 41.—The ancient hieroglyphic name is read Ma-

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M-PHTAH, *the place of Phtah* or Vulcan; and later Ⲡⲁⲛⲟⲩϥ PANOUF, *the temple of the good* god. From the ancient form *Ma-m-phtah* came the Coptic ⲙⲉⲙⲫⲓ, ⲙⲉⲛⲫⲓ, Gr. *Μέμφις*, Arab. منف *Menf*, and prob. Heb. מֹף; while from *Panouf* came Heb. נֹף. The true signif. of the name was known to Plutarch, de Isid. et Osir. p. 369: *τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθῶν ἑρμηνεύουσιν, οἱ δὲ ὡς τάφον Ὀσίριδος*, i. e. both these interpretations arose out of the proper signif. *the place of the good* god i. e. Osiris, or *place* (sepulchre) *of the good*. Comp. Lepsius Lettre à Rosellini p. 52. See Thesaur. p. 812.

מְפִבֹשֶׁת pr. n. see in מְפִיבֹשֶׁת.

מִפְגָּע m. (r. פָּגַע) *attack, assault*; concr. object of assault, *mark*, Job 7, 20.

מַפָּח m. (r. נָפַח) constr. Job 11, 20 מַפַּח נֶפֶשׁ, *a breathing out, expiration of the soul*, i. e. death. Comp. נָפַח נֶפֶשׁ Jer. 15, 9. Job 31, 39.

מַפָּחַ m. (r. נָפַח) *the bellows* of a forge, Jer. 6, 29. Arab. مِنْفَاخ id.

מְפִיבֹשֶׁת and מְפִבֹשֶׁת (contr. for מַפְצַה בֹּשֶׁת 'extermination of idols' acc. to Simonis, r. פָּצָה) *Mephibosheth*, pr. n. m. a) 2 Sam. 21, 8. b) 2 Sam. 4, 4. 9, 6.

מְפִים see in שְׁפוּפָם.

מַפִּיץ m. (pr. part. Hiph. r. פוּץ) *a mallet, maul, war-club*, Prov. 25, 18. Comp. מַפָּץ.

מַפָּל m. (r. נָפַל) 1. *a falling*, i. e. that which falls off or away, *refuse*. Am. 8. 6 בַּר מַפָּל *the refuse of the grain*, chaff, straw.

2. Any thing *pendulous, a flap*; Job 41. 15 מַפְלֵי בְשָׂרוֹ *the pendulous parts of his flesh*, i. e. on the belly of the crocodile, the flabby parts, flaps.—So the Latin poets employ *cadere* of any thing pendulous. see Gronov. ad Stat. Silv. 38. Sil. Ital. Pun. 13. 333.

מִפְלְאָה f. (r. פָּלָא) once plur. constr. מִפְלְאוֹת, *miracles, wondrous works*, Job 37, 16, i. q. נִפְלָאוֹת. The poet prob. chose this unusual form because of the like sounding מִפְלַגֵּי in the other clause.

מִפְלָגָה f. (r. פָּלַג) *a division, class*, 2 Chr. 35, 12.

מַפֶּלָה f. Is. 17, 1, and מַפָּלָה Is. 23, 13. 25, 2 (r. נָפַל) *fallen buildings, ruins*. Syr. ܡܦܠܬܐ id.

מִפְלָט m. (r. פָּלַט) *escape*, Ps. 55, 9.

מִפְלֶצֶת f. (r. פָּלַץ) pr. *terror*; then *an idol*, as inspiring terror, 1 K. 15, 13. 2 Chr. 15, 16.

מִפְלַשׂ m. (r. פָּלַשׂ i. q. פָּלַס) *a poising, balancing* of the clouds, Job 37, 16.

מַפֹּלֶת f. (r. נָפַל) c. suff. מַפַּלְתּוֹ.

1. *fall, ruin*, of a man Prov. 29, 16; of a kingdom, Ez. 26, 15. 18. 27, 27. 31, 16.

2. *a ruin*, spoken of a fallen tree, Ez. 31, 13.

3. *a carcass*, as *cadaver* from *cadere*, *πτῶμα* from *πίπτω*, Judg. 14, 8.

מִפְעָל m. Prov. 8, 22, and מַפְעֲלָה f. Ps. 46, 9. 66, 5, *work*, sc. of God. R. פָּעַל.

מַפְעֵת see מֵיפַעַת.

מַפָּץ m. (r. נָפַץ) *a smiting in pieces*; Ez. 9, 2 כְּלִי מַפָּץ i. e. a deadly weapon, i. q. כְּלִי מַשְׁחִית v. 1. Comp. v. 5. 6.

מַפֵּץ m. (r. נָפַץ) *a mallet, maul, war-club*, Jer. 51, 20. Comp. מַפִּיץ.

מִפְקָד m. (r. פָּקַד) 1. *a review, numbering, census* of a people, 2 Sam. 24, 9. 1 Chr. 21, 5.

2. *an appointment, mandate*, 2 Chr. 31, 13.

3. *an appointed place*, Ez. 43, 21.

4. *Miphkad*, pr. n. of a gate of Jerusalem, Neh. 3, 31.

מִפְרָץ m. (r. פָּרַץ) *haven, harbour*, pr. a rent, opening in the coast, Judg. 5, 17, —Arab. فُرْضَة inlet from a river where water is drawn up, also an anchorage for ships.

מִפְרֶקֶת f. (r. פָּרַק) *the neck*, pr. the joints or vertebræ of the neck, 1 Sam. 4, 18. Chald. פִּרְקִין, פִּרְקָא, id. Syr. ܦܪܩܐ vertebra.

מִפְרָשׂ m. (r. פָּרַשׂ) *a spreading out expansion*. Job 36, 29. Ez. 27, 7.

מִפְשָׁעָה f. (r. פָּשַׁע) *a step, stride*, meton. for *the upper part of the legs* or *the buttocks* 1 Chr. 19, 4; by euphemism for שָׁתוֹת in the parall. 2 Sam. 10, 4.

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מִפְתָּחִים see מִסְפָּה.

מַפְתֵּחַ m. (r. פָּתַח) *a key*, pr. the opener, Judg. 3, 25. Is. 22, 22. 1 Chr. 9, 27. Arab. مِفْتَاحٌ id.

מִפְתָּח m. (r. פָּתַח) *an opening;* Prov. 8, 6 *the opening of my lips*, what my lips utter.

מִפְתָּן m. (r. פָּתַן) *the sill, threshold*, 1 Sam. 5, 4. 5. Ez. 9, 3. 10, 4. 18. al.

מִץ see מוּץ.

* מָצָא, 1 pers. מָצָאתִי, also מָצָתִי Num. 11, 11; fut. יִמְצָא, imp. מְצָא, inf. constr. מְצֹא, c. suff. מָצְאִי, but מְצָאֲכֶם (for מְצָאַכֶם) Gen. 32, 20; part. מֹצֵא, once מֹצֶא like verbs לה Ecc. 7, 26, fem. מֹצֵאת, מֹצְאֵת 2 Sam. 18, 22. Cant. 8, 10.

1. *to come to*, i. e. *to attain to, to arrive at, to reach* any thing, c. עַד Job 11, 7. Chald. and Syr. מְטָא, ܡܛܐ, Eth. ፀገየ, id. Arab. مضى to go away, kindr. مشى to go.—Hence *to acquire, to get, to receive;* with acc. of thing, Gen. 26, 12 *Isaac in this year received a hundred measures*, i. e. he harvested a hundred-fold. 2 Sam. 20, 6 פֶּן יָמְצָא לוֹ *lest he get* possession of *fortified cities*.

2. *to find, to find out*, a person or thing, Sept. εὑρίσκω, and this is the most freq. usage of the word; pr. *to come upon*, to fall in with. So of persons Gen. 38, 20. 23. Num. 35, 27. Deut. 22, 27. 1 Sam. 10, 2. al. Of things Gen. 36, 24. 2 K. 23, 24; espec. things lost Lev. 5, 22. 23. 1 Sam. 9, 4; either with search Gen. 31, 33 sq. Ex. 15, 22. 16, 27. al. or without Gen. 11, 2. 26, 32. Deut. 24, 1. al. 1 K. 13, 14 *and found him sitting under an oak*. 2 K. 19, 8.—Hence in various senses:

a) *to find*, i. q. *to attain unto, to get, to gain*. comp. in no. 1; so in a good sense, (like Lat. 'invenire laudem, cognomen.') e. g. *to find* good, happiness, Prov. 8, 35. 18, 22; wisdom 3, 13. 8, 9; favour, see in חֵן no. 1; wealth Hos. 12, 9; a vision from God Lam. 2, 9, comp. Ez. 3, 1; the grave i. e. death Job 3, 22; rest Jer. 6, 16. 45, 3. Lam. 1, 3. (But in Ruth 1, 9 *to find rest* is said of a woman in respect to marriage, i. q. מָצָא שָׁלוֹם Cant. 8, 10.) Job 33, 24 מָצָאתִי כֹפֶר *I have found a ransom*, λύτρον, comp. Od. 19. 403 ὄφρα τιν' ἄποινα λύσιν εὑροίμην, also Heb. 19, 12. Absol. 2 Sam. 18, 22 אֵין בְּשֹׂרָה מֹצֵאת *no tidings finding* sc. favour, i. e. no grateful message, none which will bring reward to the bearer. Also in a bad sense, (like Gr. εὑρίσκειν κακόν Od. 21. 304. ib. 24. 462,) e. g. *to find* evil, trouble, sorrow, i. e. to fall into adversity, calamity, Ps. 116, 3. Prov. 6, 33. Hos. 12, 9.

b) *to find out* sc. by thinking, mentally, e. g. an answer Job 32, 3. Neh. 5, 8. Ecc. 3, 11. 8, 17. (See Ecc. ll. cc. in עוֹלָם B.) So *to find out* a riddle, to solve it, Judg. 14, 12.

c) The phrase יָדִי מָצְאָה דָבָר *my hand findeth any thing*, is found in a threefold sense: α) *to get for oneself, to acquire*, i. q. *to possess* any thing. Lev. 25, 28 אִם לֹא מָצְאָה יָדוֹ דֵּי הָשִׁיב לוֹ *if he cannot get enough to restore* it *to him*. 12, 8, comp. 25, 26. Job 31, 25; c. לְ Is. 10, 14 *and my hand hath found* (possessed), *as a nest*, לְחַיִל הָעַמִּים *the riches of the nations*. β) Spoken of what *happens* incidentally, what comes to hand; e. g. 1 Sam. 10, 7 עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדֶךָ *do what thy hand shall find*, i. e. act as occasion shall serve. 25, 8. Judg. 9, 33. Similar is Ecc. 9, 10 *whatsoever thy hand findeth to do, do it with thy might*, i. e. whatever is incumbent upon thee. γ) Of enemies, *to find out*, to get into one's power; 1 Sam. 23, 17 *the hand of Saul shall not find thee out*, i. e. shall not get thee into his power. With לְ of pers. Ps. 21, 9. Is. 10, 10.

d) *to find* or *discover* a fault or wrong of which one is accused; c. בְּ of pers. 1 Sam. 29, 3 לֹא מָצָאתִי בּוֹ מְאוּמָה *I find in him nothing*, no fault. Ps. 17, 3; more fully Job 19, 28. comp. Luke 6, 7. Different is 2 K. 9, 35 לֹא מָצְאוּ בָהּ *they found nothing of her but the skull*, etc. here בְּ is partitive, comp. Job 20, 20.

e) *to find God*, i. e. to find him propitious, ready to hear and answer prayer, Deut. 4, 29. Here belongs Ps. 32, 6 one *shall pray unto thee* לְעֵת מְצֹא *in a time of finding* thee, i. e. a time when thou art propitious; see Niph.

f) מָצָא אֶת־לִבּוֹ *to find one's heart*, to take heart, to take courage, 2 Sam. 7, 27; comp. Ps. 76, 6.

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g) As in Engl. *to try to find, to seek*; 1 Sam. 20, 21 לֵךְ מְצָא אֶת־הַחִצִּים *go, find* (seek) *the arrows*. v. 36. Job 33, 10. Ecc. 7, 27. So of pleasure, *to find out, to seek after*, Is. 58, 3. 13.

3. *to come upon* any one, *to befall, to happen to*, with acc. of pers. (comp. בּוֹא c. acc. no. 2. d.) Ex. 18, 8 *all the travail* אֲשֶׁר מְצָאָתַם בַּדֶּרֶךְ *that had come upon* (*befallen*) *them in the way*. Gen. 44, 34. Num. 20, 14. 32, 23. Josh. 2, 23. Judg. 6, 13. Ps. 116, 3. 119, 143. Comp. εὑρίσκω τινά Tob. 12, 7.

4. *to suffice* for any thing, c. dat. Num. 11, 22. Judg. 21, 14. Comp. Engl. *to reach*, Germ. *hinreichen, hinlangen, hinlänglich seyn*, Gr. ἱκνούμενος, ἱκανός sufficient, from ἱκνέομαι.

Niph. נִמְצָא, 2 pers. נִמְצֵאתָ; fut. יִמָּצֵא; part. נִמְצָא, plur. נִמְצְאִים 1 Sam. 13, 15, in pause נִמְצָאִים Ezra 8, 25.

1. Pr. a) Pass. of Hiph. or i. q. Kal no. 1, *to come to* any one, *to be brought*. Jer. 15, 16 נִמְצְאוּ דְבָרֶיךָ *thy words were brought* sc. to me. b) Pass. of Kal no. 1, *to be acquired*, with לְ of pers. Deut. 21, 19 כָּל־אֲשֶׁר יִמָּצֵא לוֹ *all that has been acquired by him*. all that he hath. Josh. 17. 16. Prægn. Job 28, 12 *wisdom*, מַאַיִן תִּמָּצֵא *whence shall it be acquired?*

2. *to be found*, pass. of Kal. no. 2, 1 Sam. 10, 2. 16. 21. Gen. 41, 38. Ps. 37, 36. Josh. 10, 17. al. So of a thief, *to be detected, caught*, Ex. 22, 1. 6. 7. Deut. 24, 7. Jer. 2, 26. Often with an adjunct of place where. Gen. 18, 29 sq. 44, 16. 17. 2 K. 20, 13. Is. 39. 2. al.—Spec. a) With מִן *to be found* and selected *out of* a number, i. q. Engl. *to be found among*, Dan. 1, 19. Ezra 10. 18. b) Of good and evil; 1 K. 14. 13 נִמְצָא בּוֹ דָּבָר כּוֹב *there is found in him* some *good thing*. 1. 52 אִם רָעָה תִּמָּצֵא בוֹ. 1 Sam. 25, 28. Ez. 28. 15; also with עִם 2 Chr. 19. 3; עַל 36, 8; לְ Deut. 22. 20. c) God is said *to be found* of men. when he is propitious. or hears and answers prayer c. לְ 1 Chr. 28 9. 2 Chr. 15. 2. 4. 15. Jer. 29, 14. Is. 55. 6. 65 1. Comp. Rom. 10, 20 εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν.

3. *to be found*, i. e. *to be, to exist, to be present* in any place. a) With an adjunct of place where; 1 Sam. 13, 19 חָרָשׁ לֹא יִמָּצֵא בְּכָל יִשְׂרָאֵל *there was no smith* (found) *in all Israel*, i. e. none existed. 1 Chr. 29, 17 עַמְּךָ הַנִּמְצְאוּ־פֹה *thy people which are here present*. 2 Chr. 34, 32. 2 Sam. 17, 12. 13. Is. 65. 8. al. Of things, Gen. 47, 14 *all the money that was* (found) *in the land of Egypt*. b) Absol. Gen. 19, 15 שְׁתֵּי בְנוֹתֶיךָ הַנִּמְצָאוֹת *thy two daughters present*, opp. to those absent v. 14. Ezra 8, 25. Is. 22. 3. 1 Sam. 13, 15.—Dan. 11, 19 *and he shall stumble and fall* וְלֹא יִמָּצֵא *and shall be* (found) *no more*, i. q. וְאֵינֶנּוּ.

Hiph. הִמְצִיא 1. Causat. of Kal no. 1, *to make come to*; with בְּיַד *to deliver up* or *over*, 2 Sam. 3, 8. Zech. 11, 6. Also *to bring to, to present*, with אֶל Lev. 9, 12. 13. 18.

2. *to let acquire, to let receive*, i. e. *to allot to* any one, Job 34, 11. 37, 13.

מֹצָא see מוֹצָא.

מַצָּב m. (r. נָצַב) constr. מְצַב, *a station*, i. e. place where one stands, Josh. 4, 3. 9; a military *post, garrison*, 1 Sam. 13, 23. 14. 1. 4. 2 Sam. 23, 14; *office, post*, Is. 22, 19.

מְצָב m. (part. Hoph. r. נָצַב) *a station* of troops, *post*, Is. 29, 3. Here too we may refer Judg. 9, 6 אֵלוֹן מָצֵב אֲשֶׁר בִּשְׁכֶם *the oak of the garrison which is at Shechem*, so called prob. from a military post established there. Others here take מְצֵב in the sense of *a monument, pillar*, i. q. מַצֵּבָה.

מַצָּבָה 1 Sam. 14, 12, and מָצֵבָה Zech. 9, 8, i. q. מָצָב, a military *post*. R. נָצַב.

מַצֵּבָה f. (r. נָצַב) constr. מַצֶּבֶת; plur. מַצֵּבוֹת, constr. מַצְּבוֹת, pr. 'something set upright.' Spec.

1. *a pillar, cippus*, of stone, Gen. 28, 18. 22. Ex. 24. 4. Is. 19, 19. Jer. 43, 13 מַצֵּבוֹת בֵּית שֶׁמֶשׁ *the columns of Beth-shemesh*, i. e. the obelisks of Heliopolis.

2. *a statue, idol-image*, e. g. מַצֶּבֶת הַבַּעַל *the image of Baal* 2 K. 3, 2. 10, 26. 27. 18, 4. 23, 14; genr. Mic. 5, 12. Hos. 10, 1. al.

מִצְפָּה *Mezobaiah*, pr. n. of a place otherwise unknown, 1 Chr. 11, 47.

מַצֶּבֶת f. (r. נָצַב) 1. i. q. מַצֵּבָה, *a monument, cippus*. Gen. 35, 14. 20. 2 Sam. 18. 18. In this sense it is also found in Phenician inscriptions.

2. *trunk, stump* of a tree, Is. 6, 13.

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מְצָד m. (r. צוד) plur. מְצָדוֹת, Kamets impure, *a fastness, castle, stronghold*, on a hill or mountain, so called as a place of lying in wait and watching. 1 Chr. 11, 7 *and David dwelt* בַּמְּצָד *in the stronghold* (castle, citadel); ... *therefore it was called, the city of David.* Plur. *strongholds, fastnesses*, 1 Sam. 23, 14. 19. 24, 1. Is. 33, 16 מְצָדוֹת סְלָעִים. Jer. 48, 41. 51, 30. Coupled with caverns Judg. 6, 2. Ez. 33, 27. Chald. מְצָדְתָּא id. Arab. مَصَادٌ mountain-top; comp. *Masada* the name of Herod's strong castle Jos. B. J. 7. 8. 2.

מְצֻדָה, מְצָדָה, see מְצוּדָה, מְצוּדָה.

* יָצָה fut. conv. וַיֶּצַע Judg. 6, 38.

1. Pr. i. q. מָצַץ, מָזַח, *to suck*, then *to suck out, to drink out greedily, to drain.* Is. 51, 17 *the inebriating cup thou hast drunk, thou hast sucked it out.* i. e. hast drunk it greedily even to the dregs. Ps. 75, 9. Ex. 23, 34.—Syr. ܡܨ id. ܡܨܨ epotatio.

2. *to press* or *squeeze out* moisture, with מִן *from* any thing, Judg. 6, 38. Chald. Syr. Pa. id.

Niph. 1. Pass. of Kal no. 1, Ps. 73, 10.

2. Pass. of Kal no. 2. Lev. 1, 15. 5, 9.

I. מַצָּה f. (r. מָצַץ) pr. *sweetness*, concr. *sweet*, i. e. not fermented, *unleavened*, ἄζυμον. Lev. 2, 5 מַצָּה תִהְיֶה *it shall be unleavened.* Often in genit. חַלַּת מַצָּה *an unleavened cake* Lev. 8, 26. Num. 6, 19; רְקִיק מ׳ Num. l. c. In plur. חַלּוֹת מַצּוֹת *unleavened cakes* Num. 6, 15 (for the double plur. see in יוֹבֵל no. 1, note. Heb. Gr. § 106. 3); רְקִיקֵי מ׳ Lev. 2, 4. 7, 12; עֻגוֹת מַצּוֹת Ex. 12, 39. Here belongs also לֶחֶם מַצּוֹת *unleavened bread* Ex. 29, 2. and simpl. מַצּוֹת id. Gen. 19, 3; also often אָכַל מַצּוֹת *to eat unleavened bread* Ex. 13, 6. 7. 23, 15. Lev. 6, 9. Deut. 16, 3. 8; comp. Lev. 10, 12. 1 Sam. 28, 24. So חַג הַמַּצּוֹת *the festival of unleavened bread*, the Passover, Ex. 23, 15. 2 Chr. 8, 13. 30, 13. 21; ellipt. הַמַּצּוֹת id. Gr. τὰ ἄζυμα, Ex. 12, 17, comp. 23, 15.

II. מַצָּה f. (r. נָצָה) *contention, quarrel*, Prov. 13, 10. 17, 19. Is. 58, 4.

מֹצָה (perh. for מוֹצָא fountain) *Mozah*, pr. n. of a place in the tribe of Benjamin, Josh. 18, 26.

מְצָהֳלָה f. (r. צָהַל) *a neighing, snorting*, Jer. 8, 16. 13, 27.

מָצוֹד m. (r. צוד) constr. מְצוֹד, c. suff. מְצוֹדוֹ Job 19, 6; plur. מְצוֹדִים.

1. *capture*, i. e. *prey, gain*, Prov. 12, 12.

2. *a net*, sc. of a hunter, Ecc. 7, 26. Job 19, 6. Syr. ܡܨܝܕܐ, Arab. مِصْيَدٌ, net.

3. i. q. מָצָד, *a fortress, bulwark.* a besieging tower, Ecc. 9, 14. Two Mss. read מצורים, which accords better with the context; comp. Deut. 20, 20. Ez. 4, 2. Mic. 4, 14.

מְצוֹדָה f. (r. צוד) i. q. masc. מָצוֹד.

1. *a net*, sc. of a fisherman, Ecc. 9, 12.

2. *a fortress, castle*, on a hill or mountain, Is. 29, 7. Plur. מְצֹדוֹת Ez. 19, 9.

מְצוּדָה f. also מְצֻדָה Ez. 13, 21 (r. צוד) constr. מְצוּדַת, c. suff. מְצוּדָתוֹ.

1. *capture, prey*, Ez. 13, 21.

2. *a net*, of a hunter, Ez. 12; 13. 17, 20. Ps. 66, 11.

3. i. q. מָצָד, מְצוֹדָה, *a fortress, castle, stronghold.* Job 39, 28. מ׳ צִיּוֹן *the citadel of Zion* 2 Sam. 5, 7. 9. 1 Chr. 11, 5; genr. 1 Sam. 22, 4. 5. 24, 23. So with art. הַמְּ׳ of a fortress near the plain of Rephaim north of Bethlehem 2 Sam. 5, 17. 23, 14. 1 Chr. 11, 16.—Trop. God is said to be *a fortress*, i. e. a defender, protector, Ps. 18, 3. 31, 4. 71, 3. 91, 2. 144, 2; and so בֵּית מְצוּדוֹת Ps. 31, 3.

מִצְוָה f. (r. צָוָה) constr. מִצְוַת, c. suff. מִצְוָתִי; plur. מִצְוֹת, once מִצְוֹוֹת Neh. 9, 14, c. suff. מִצְוֹתַי; *a command, precept, law*, Sept. ἐντολή. Spoken: a) Of human commands, מִצְוַת הַמֶּלֶךְ Is. 36, 21. Esth. 3, 3. 2 Chr. 8, 15. 30, 12; also Jer. 35, 18. Is. 29, 13. b) Of the divine commands, either singly or of the whole divine law, comp. תּוֹרָה, מִשְׁפָּט. Lev. 4, 13 *one of the commandments of Jehovah that are not to be done*, i. e. a prohibitory command, interdict. Most freq. in plur. מִצְוֹת יְ *the commandments of Jehovah*, often coupled with the synon. חֻקִּים, תּוֹרוֹת, מִשְׁפָּטִים, עֵדוֹת; Gen. 26, 5. Ex. 16, 28. Deut. 6, 2. 1 K

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2, 3. al. sæp. Collect. *the law*, Deut. 5, 28. 6. 1. 8, 1. 17, 20. 27, 1. al. Meton. מִצְוַת הַלְוִיִּם *the commandment of the Levites*. i. e. what was commanded to be given to them, Neh. 13, 5.

מְצוּלָה f. Ex. 15, 5. Neh. 9, 11. Ps. 88, 7. also מְצוּלָה f. i. q. צוֹלָה, *a depth, deep place*, e. g. of the sea, Jon. 2, 4. Mic. 7, 19; trop. Ps. 88, 7; of a river. Zech. 10, 11; of mire, Ps. 69, 3. R. צוּל q. v.

מָצוֹק m. (r. צוּק I) *straitness, distress*, Ps. 119, 143. Jer. 19, 9. Deut. 28, 53. 55. 57. אִישׁ מ׳ *one in distress* 1 Sam. 22, 2.

מָצוּק m. (r. צוּק II. 2) plur. constr. מְצֻקֵי, *a pillar, column;* Kimchi well. מְצָקֵי, מְצָקֶד. 1 Sam. 2, 8 מְצֻקֵי אֶרֶץ *the pillars of the earth* i. q. מְסִדֵי אֶרֶץ. Trop. of a rock or cliff isolated like a column; 1 Sam. 14, 5 *the one crag* מְצוּק מִצָּפוֹן מוּל מ׳ *a column on the north over against Michmash*. See Bibl. Res. in Palest. II. p. 116.—In the Talmud צוּק is a high and steep mountain.

מְצוּקָה f. (r. צוּק I) *straitness, distress*, Job 15, 24. Zeph. 1, 15. Plur. Ps. 25, 17. 107, 6. 13. 19. 28.

I. מָצוֹר m. constr. מְצוּר, c. suff. מְצוּרְךָ Ez. 4. 8. R. צוּר I.

1. *straitness, distress*, Deut. 28, 53 sq. Jer. 19, 9.

2. *siege*. Ez. 4, 2. 7. Zech. 12, 2. בּוֹא בַּמָּצוֹר *to be besieged*, of a city, 2 K. 24, 10. 25, 2. al.

3. *a mound, bulwark*, of besiegers, Deut. 20, 20. Mic. 4, 14. Ez. 4, 2. Hence

4. *a fortification, fortress*, Hab. 2, 1. עִיר מָצוֹר *a fortified city* Ps. 31, 22. 60, 11; plur. 2 Chr. 8, 5. Mic. 7, 12.

II. מָצוֹר pr. n. for *Egypt*, and apparently for *Lower Egypt;* thrice יְאֹרֵי מָצוֹר *the streams* or canals *of Egypt*, the branches of the Nile, Is. 19, 6. 37, 25. 2 K. 19, 24.—Under the name מָצוֹר there seems to lurk the Egyptian **meropo** *kingdom*, as in פַּרְעֹה the word **pharo** *king*. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying *a border, limit*, (r. מָצַר,) i. q. Arab. مِصْر, perh. as sing. of the dual מִצְרַיִם *the two Egypts*, q. v. Others, e. g. Bochart in Phaleg IV. 24, suppose Egypt to be so called as being strong and fortified, i. q. מָצוֹר I. 4; see Diod. Sic. 1. 31.

מְצוּרָה f. (r. צוּר I) plur. מְצֻרוֹת, מְצָרוֹת. 1. *a mound, bulwark*, of besiegers, i. q. מָצוֹר no. 3, Is. 29, 3.

2. *a fortress, fortified city*, 2 Chr. 11, 11; more fully עָרֵי מְצוּרָה 14, 5; עָרֵי מְצֻרוֹת 11, 10. 11. 23. 12, 4. 21, 3.

מָצוֹת f. (r. נָצָה) i. q. מָצָה II, *quarrel, strife*. Is. 41, 12 אַנְשֵׁי מַצּוֹתֶךָ *thy adversaries*, enemies.

* מָצַץ a root not in use, perh. *to shine*, i. q. נָצַץ and فَصَحَ, comp. فَسَحَ to be cheerful, and by transp. مَصَحَ to shine. Hence the two following:

מֵצַח m. (Is. 48, 4 proves nothing for the fem.) c. suff. מִצְחִי, plur. constr. מִצְחוֹת; *the forehead*, 1 Sam. 17, 49. 2 Chr. 26, 19. מֵצַח אִשָּׁה זוֹנָה *the* (shameless) *brow of a harlot* Jer. 3, 3. Ez. 3, 7 חֲזֵקֵי מֵצַח *of an impudent forehead*. v. 8. 9. Is. 48, 4 מִצְחֵךְ נְחוּשָׁה *thy brow* is *brass*, brazen. Plur. Ez. 9, 4.

מִצְחָה f. *a greave, greaves*, armour for the legs, q. d. *frontlets* of the leg, constr. מִצְחַת 1 Sam. 17, 6. R. מֵצַח.

מְצִלָּה f. (r. צָלַל I) only plur. מְצִלּוֹת, *bells*, upon horses and camels for ornament, Zech. 14, 20. See in מְצִלֶּת.

מְצִלָּה f. (r. צָלַל II) *a shady place, shade*, Zech. 1, 8.

מְצִלֶּת f. (r. צָלַל I) only in dual מְצִלְתַּיִם, *cymbals*, for accompanying music, 1 Chr. 13, 8. Ezra 3, 10. Neh. 12, 27. al. So in Greek, dual κυμβάλω, -οιν. See in צֶלְצְלִים.

מִצְנֶפֶת f. (r. צָנַף) *turban, tiara*, of the high priest Ex. 28, 4. 39. 29, 6. Lev. 8, 9. 16, 4; of a king Ez. 21, 31. For the form of it, see Braun de Vestitu sacerd. Heb. p. 624 sq. Jos. Antiq. 3. 7. 3. B. J. 5. 5. 7.

מַצָּע m. (r. יָצַע) *a couch, bed*, something *spread down*, Is. 28, 20.

מִצְעָד m. (r. צָעַד) plur. constr. מִצְעֲדֵי, *step, walk*, Ps. 37, 23. Prov. 20, 24.

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בְּמִצְעָדָיו *in his steps*, i. e. in his company, Dan. 11, 43. Comp. בְּרַגְלָיו Judg. 4, 10.

מִצְעִירָה f. (מְצִירָה and מִן) pr. 'what is next to a little,' i. e. *subparvum, parvulum, a little thing*, מֶרֶן אַחַת מ Dan. 8, 9; see Lehrg. § 123, also art. מִן no. 3. g.—Better: *even a little* one, according to the idiom noted in מִן no. 1. a. γ; see Thesaur. p. 805. g.

מִצְעָר m. (r. צָעַר) constr. מִצְעַר.

1. Pr. *smallness;* hence any thing *small, little*, Gen. 19, 20. Job 8, 7; of a small number, 2 Chr. 24, 24 מְצַעַר אֲנָשִׁים *few men;* of a short time, Is. 63, 18 לִמְצַעַר *for a little while.*

2. *Mizar*, pr. n. of a summit prob. in the ridge of Anti-Lebanon or Hermon, Ps. 42, 7.

מִצְפֶּה m. (r. צָפָה) constr. מִצְפֵּה.

1. *a watch-tower*, Is. 21, 8. Also a *lofty place*, whence one can see far and wide around, whether furnished with a watch-tower or not, 2 Chr. 20, 24.

2. *Mizpeh*, pr. n. of several towns and cities, in elevated situations: a) In the plain of Judah, Josh. 15, 38. b) In Benjamin, Josh. 18, 26; see מִצְפָּה no. 2. c) In Moab, 1 Sam. 22, 3. d) In Gilead Judg. 11, 29, see מִצְפָּה no. 1. This may be the same with רָמַת הַמִּצְפֶּה Josh. 13, 26. e) A valley in the high region of Lebanon Josh. 11, 8, comp. 11, 3.

מִצְפָּה (watch-tower, lofty place, r. צָפָה) always with the art. הַמִּצְפָּה, with ה loc. הַמִּצְפָּתָה, *Mizpah*, pr. n.

1. A town or city of Gilead, Judg. 10, 17. 11, 11. 34. Hos. 5, 1. Some refer hither Judg. 11, 29 מִצְפֵּה־גִלְעָד, but see in מִצְפֶּה no. 2. d. For the origin of this place, see Gen. 31, 49.

2. A city of Benjamin, where the people were wont to convene, Judg. 20, 1. 3. 1 Sam. 7, 5–16. al. It was afterwards fortified by Asa to protect the border against the kingdom of Israel, 1 K. 15, 22. 2 Chr. 16, 6. Later it was the residence of the Chaldean governor, Jer. 40, 6 sq. comp. Neh. 3, 7. 15. 19. Once written הַמִּצְפָּה Josh. 18, 26. [Prob. the high point two hours north-west of Jerusalem, now called *Neby Samwil;* see Bib. Res. in Palest. II. p. 143, 144.—R.

מְצָפִים m. plur. (r. צָפַן) *hidden places*, Obad. 6.

* מָצַץ fut. יִמְצֹץ 1. *to suck, to suck out*, i. q. מָצָה and מָזָה. Arab. مَصَّ, Chald. מְצַץ, Syr. ܡܨ. id. all of which imitate the sound, as also Gr. *μύζω, μυζάω, μάζος*. Hence *to draw out with relish, to taste*, Is. 66, 11; comp. יָנַק v. 12.—Things sweet and pleasant are wont to be sucked out, hence

2. *to be sweet*, whence מָצָה sweet i. e. unleavened. Comp. מָתַק, which also has both significations.

מָצָק see in מְצוּק.

* מָצַר obsol. root, which seems to have had the same power as the kindr. נָצַר, *to shut in, to restrain;* whence Chald. מְצַר, Arab. مِصْر limit, border and Heb. מָצוֹר II, מְצָרִים.

מֵצַר m. (r. צָרַר, as מַסַּב from סָבַב) *straitness, distress*, Ps. 118, 5. Plur. מְצָרִים, constr. מְצָרֵי, Lam. 1, 3. Ps. 116, 3.

מְצָרָה, see in מְצוּדָה.

מִצְרַיִם dual pr. n. for *Egypt*, Gen. 46, 34. 50, 11; often more fully מִצְרַיִם אֶרֶץ *the land of Egypt*, fem. Gen. 45, 20. 47, 6. 13. Also for the people, *the Egyptians*, in prose, and mostly with plur. Gen. 45, 2. 47, 15. 20. 50, 3. Ex. 1, 14; rarely with sing. masc. 14, 25. 31; poet. with sing. masc. Is. 19, 16. 25. Jer. 46, 8, and fem. Hos. 9, 6. Joel 4, 19. With ה loc. מִצְרַיְמָה Gen. 26, 2. al.—Sing. מָצוֹר *Lower Egypt* q. v. Hence the dual מִצְרַיִם seems to have originally denoted *the two Egypts*, i. e. *Lower and Upper Egypt* (the latter pr. פַּתְרוֹס) by zeugma, as we now say *the two Sicilies*, for Sicily and Naples; although this origin being afterwards left out of view, the dual מִצְרַיִם is sometimes so employed as not to include Pathros or upper Egypt, Is. 11, 11. Jer. 44, 15. Others ineptly refer the dual form to the two parts of Egypt as divided by the Nile. The Arabs have the sing. مِصْر *Misr, Egypt*, pr. limit, border; Syr. has the dual, although rare

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in this language, מִצְרִי.—The gentile noun is מִצְרִי *an Egyptian* Gen. 39, 1; f. מִצְרִית Gen. 16, 1. Plur. m. מִצְרִים Gen. 12. 12. 14; f. מִצְרִיּוֹת Ex. 1, 19.—[Engl. Vers. as pr. n. of pers. *Mizraim*, Gen. 10, 6. 13. 1 Chr. 1, 8.—R.

מַצְרֵף m. (r. צָרַף) *a fining-pot, crucible*, Prov. 17, 3. 27, 21.

מַק m. (r. מָקַק) *rottenness, putridity.* Is. 3, 24 תַּחַת בֹּשֶׂם מַק יִהְיֶה *instead of a sweet smell there shall be rottenness*, i. e. the fœtor of putrid ulcers. 5, 24 *the root shall be as rottenness* i. e. rotten wood.

מַקָּבָה f. (r. נָקַב) *a hammer, mallet*, pr. the pointed hammer of the stone-cutter and smith, 1 K. 6, 7. Is. 44. 12. Jer. 10, 4.—Hence prob. the name *Maxxaβαῖος*, מַקַּבִּי, *the hammerer*; comp. the French name Charles *Martel*.

מַקֶּבֶת f. (r. נָקַב) 1. i. q. מַקָּבָה, *a hammer*, Judg. 4, 21.

2. *a mine, quarry*, broken in the rock, Is. 51, 1.

מַקֵּדָה (place of shepherds, r. נָקַד) *Makkedah*, pr. n. of a place in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 10. 12, 16. 15, 41.

מִקְדָּשׁ m. (r. קָדַשׁ) once מִקְדָּשׁ Dag. euph. Ex. 15, 17; c. suff. מִקְדָּשׁוֹ, once irreg. מִקְדְּשׁוֹ Num. 18, 29; plur. מִקְדָּשִׁים, constr. מִקְדְּשֵׁי.

1. *any thing sacred, hallowed*, Num. 18, 29.

2. *a holy place, sanctuary*, espec. the sacred tabernacle of the Israelites, Ex. 25, 8. Lev. 12, 4. 21, 12. Num. 10, 21. 18, 1; the temple 1 Chr. 22, 19. 2 Chr. 29, 21. Dan. 11, 31. al. Often more fully, מְכוֹן מִקְדָּשׁ יְ Is. 60, 13; מִקְדַּשׁ יְ Dan. 8, 11. מִקְדַּשׁ מַלְכָּה *the king's sanctuary*, i. e. set apart and sacred to himself, Am. 7, 13. Plur. מִקְדְּשֵׁי בֵּית יְ Jer. 51, 51 *sanctuaries* (sacred places) *of the temple*; מִקְדְּשֵׁי אֵל Ps. 73. 17 id. But מִקְדְּשֵׁי יִשְׂרָאֵל *the sanctuaries of Israel*, i. e. idolatrous and unlawful, Am. 7, 9.

3. *an asylum*, the temple and sacred places among the Hebrews having the privilege of an asylum, as also among the Greeks, Is. 8, 14. Ez. 11, 16; comp. 1 K. 1, 50. 2, 28. See 2 Macc. 4, 34. Pausan. Corinth. 13.

מַקְהֵלִים m. plur. Ps. 26, 12, and מַקְהֲלוֹת f. plur. Ps. 68, 27. R. קָהַל.

1. *assemblies*, chiefly of those praising God, *choirs*, Ps. ll. cc.

2. *Makheloth*, pr. n. of a station of the Israelites in the desert, Num. 33, 25.

מִקְוֶה m. also מִקְוֵא 2 Chr. 1, 16 Cheth. once מִקְוֵה 1 K. 10, 28; constr. מִקְוֵה 2 Chr. 1, 16. R. קָוָה.

1. *expectation, hope, confidence*, 1 Chr. 29, 15. Ezra 10, 2. Also one in whom confidence is placed, of God Jer. 14, 8. 17, 13. 50, 7.

2. *a gathering together, collection*, see r. קָוָה Niph. a) Of waters, Gen. 1, 10. Ex. 7, 19. Lev. 11, 36. b) *a band, company*, of men and animals, e. g. of horses, *a caravan*; so prob. in 1 K. 10, 28 וּמִקְוֵה סֹחֲרֵי הַמֶּלֶךְ יִקְחוּ מִקְוֵה בְמִחִיר *and a company of the king's merchants brought* from Egypt *a company* of horses *at a price*; also 2 Chr. 1, 16. There is a play of words in the double use of the word מִקְוֵה for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart Hieroz. T. I. p. 171. 172. Michaelis Supplem. p. 1271. Mos. Recht III. p. 331.

מִקְוֶה f. (r. קָוָה Niph.) *gathering-place* for waters, *a pool, reservoir*, Is. 22, 11.

מָקוֹם, also מָקֹם Ex. 29, 13 (r. קוּם) constr. מְקוֹם, c. suff. מְקוֹמוֹ, מְקֹמָהּ Gen. 29, 3; plur. מְקוֹמוֹת, c. suff. מְקֹמוֹתָם; comm. gend. rarely fem. Gen. 18, 24. Job 20, 9, in plur. 2 Sam. 17, 12 Cheth.

1. *place*, pr. station, from standing, etc. Arab. مَقَامٌ, Eth. ፍቀዋ, id. Phen. מקם place, town.—Gen. 1, 9. 13, 3. 14. 22, 3. 28, 11. 17. Ecc. 3, 20. 6, 6. al. sæp. Gen. 24, 23 *a place for us to lodge in*. v. 25. 31. מָקוֹם צַר *a narrow place* Num. 22, 26; מ׳ קָדוֹשׁ *a holy place* Ex. 29, 31; מ׳ טָהוֹר *a clean place* Lev. 4, 12. 6, 4; מ׳ טָמֵא *an unclean place* Lev. 14, 40. בְּכָל-מָקוֹם *in every place*, every where, Num. 18, 31. Prov. 15, 3. נָתַן לְמָקוֹם *to assign a place to* any one, e. g. for sitting 1 Sam. 9, 22, or dwelling Josh. 20, 4. 1 Sam. 27, 5; but also *to give place to* any one, i. e. to give way to yield, Judg. 20, 36. שׂוּם מָקוֹם לְ *to ap-*

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point a place to any one, sc. as a refuge Ex. 21, 13, or for dwelling 2 Sam. 7, 10. 1 K. 8, 21. With genit. מְקוֹם חַפֶּשׁ *the place of ashes* Lev. 1, 16; מְ׳ מִקְנֶה *a place of* (for) *cattle* Num. 32, 1; מְ׳ דָּוִיד *David's place*, seat, 1 Sam. 20, 25. 27.—Spec. *the place of* any one, i. e. a) *a dwelling-place, habitation, home*, Gen. 29, 26. 30, 25. Num. 24, 11. Judg. 11, 19; also Ex. 3, 8. Ps. 44, 20. Is. 18, 7. Proverbially Job 7, 10 לֹא יַכִּירֶנּוּ עוֹד מְקוֹמוֹ *his place shall know him no more*, i. e. he shall be wholly forgotten. Ps. 103, 16; comp. Job 20, 9. Ps. 37, 10. Also Job 16, 18 אַל יְהִי מָקוֹם לְזַעֲקָתִי *let there be no abiding-place for my cry*, i. e. no delay, but let it ascend at once to God. b) A place where any thing is found, *finding-place*, as מְ׳ לַזָּהָב Job 28, 1 (parall. מָצוֹא). v. 6. Comp. v. 12. 23.—The constr. state is often found before אֲשֶׁר, espec. in the phrase בִּמְקוֹם אֲשֶׁר *in the place where*, Lev. 4, 24. 33. 6. 18. 2 Sam. 15, 21. 1 K. 21, 19. Jer. 22, 12; also אֶל־מְקוֹם שָׁ id. Ecc. 1, 7; and with זֶה as relat. Ps. 104, 8. Sometimes the absol. is retained, as כָּל־מָקוֹם אֲשֶׁר Josh. 1, 3. Deut. 12, 13. Ex. 21, 13. al. In the later books מָקוֹם אֲשֶׁר, or מְקוֹם שָׁ, *the place where*, is sometimes used redundantly for *where* (בַּאֲשֶׁר, אֲשֶׁר), *wherever*; Ecc. 11, 3 מְקוֹם שֶׁיִּפֹּל עֵץ שָׁם יִהְיֶה *where the tree falleth there it shall be*. Esth. 4, 3. 8, 17. Ez. 6, 13; so too Gen. 39, 20. 40, 3.—Adv. with genit. i. q. *in place of, instead of*, Is. 33, 21. Hos. 2, 1 [1, 10]. Ecc. 3, 16. Comp. Arab. مكان, Syr. ܐܬܘ, locus et adv. loco.

2. *a place*, i. e. *a town, village*, Gen. 18, 24. 19, 12. 14. 29, 22. 23, 17. אַנְשֵׁי הַמָּקוֹם *the men of the place*, the inhabitants, Judg. 19, 16; שְׂעַר מְקוֹמוֹ Ruth 4, 10. Also *a region, district*, Judg. 18, 10. מְקוֹם שְׁכֶם *the region of Shechem* Gen. 12, 6.

מָקוֹר m. (r. קוּר) constr. מְקוֹר Lev. 12, 7; c. suff. מְקֹרָהּ, מְקֹרוֹ Lev. 20, 17; *a fountain*, pr. opened by digging, Hos. 13, 15. Jer. 51, 36. Zech. 13, 1. מְקוֹר מַיִם חַיִּים *a fountain of living waters* Jer. 2, 13. 17, 13.—Trop. *fountain of tears*, i. e. the eye, Jer. 8, 23; *fountain of blood*, by euphemism for pudenda muliebris, Lev. 12, 7. 20, 18 (where דָּמִים is omitted); *fountain of life* or happiness Ps. 36, 10. Prov. 10, 11. 13, 14. 14, 27. 16, 22; *fountain of wisdom* Prov. 18, 4. In a different sense, Ps. 68, 27 מִמְּקוֹר יִשְׂרָאֵל ye *from the fountain of Israel*, i. e. who are the posterity of Israel; comp. מַיִם Is. 48, 1.

מַקָּח m. (r. לָקַח) *a taking, receiving*, of gifts 2 Chr. 19, 7.

מַקָּחוֹת f. plur. (r. לָקַח no. 2) *wares, merchandise*, Neh. 10, 32, comp. v. 31. Talm. מַקָּח emtio.

מִקְטָר m. (r. קָטַר I) *incense*, Ex. 30, 1.

מִקְטֶרֶת f. (r. קָטַר I) *a censer*, for burning incense, 2 Chr. 26, 19. Ez. 8, 11.

* נָקַל obsol. root, prob. i. q. Ethiop. ΩΦΛ and ΩΦΛ *to germinate, to sprout*, (ב and מ being interchanged.) whence ΩΦΛ a sprout, scion, twig. From this again comes the secondary verb ΤΩΦΛ *to punish*, pr. obviously, *to smite with a rod*, although Ludolf separates these roots in his Lex. p. 238. Comp. also Syr. ܢܩܦ. The Lat. *baculus* is not here to be drawn into comparison; for this comes from *βάω*, and is pr. a walking-stick, comp. *βακτήριον*.—Hence the two following:

מַקֵּל m. constr. מַקַּל Jer. 1, 11, and מַקֵּל Gen. 30, 37, c. suff. מַקְלוֹ, מַקְלָכֶם; plur. מַקְלוֹת; *a shoot, rod*, Gen. 30, 37 sq. Jer. 1, 11. Then, *a staff* (comp. חֹטֶר), which one carries in his hand, Gen. 32, 11. Ex. 12, 11. 1 Sam. 17, 40. 41; with which an animal is beaten Num. 22, 27; *the crook* of a shepherd Zech. 11, 7 sq. מַקַּל יָד *a dart* or *javelin* Ez. 39, 9. Chald. מִקַּל יַד spiculum, Castell.—Of a divining rod, *ῥαβδομαντεία*, Hos. 4, 12.

מִקְלוֹת (perh. for מַקְלוֹת staves) *Mikloth*, pr. n. m. a) 1 Chr. 27, 4. b) 1 Chr. 8, 32. 9, 37. 38.

מִקְלָט m. (r. קָלַט no. 2) *a refuge, asylum*, Num. 35, 12. 15. Josh. 20, 3. עִיר מִקְלָט *a city of refuge*, for homicides to flee to, Josh. 21, 13. 21. 27. 32. 36; plur. עָרֵי מִקְלָט Num. 35, 6. Josh. 20, 2. 1 Chr. 6, 42. 52.

מִקְלַעַת f. (r. קָלַע II) *sculpture, carved work*, sc. in relief, 1 K. 6, 18. Plur. מִקְלָעוֹת, constr. מִקְלְעוֹת, 1 K. 6, 29. 32. 7, 31.

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מָקֹם see in מָקוֹם.

מִקְנָה m. (r. קָנָה) once fem. Ex. 34, 19; constr. מִקְנַת, c. suff. מִקְנָהּ, מִקְנָתוֹ, מִקְנֵנוּ; also sing. with rad. Yodh retained (see under מַעֲשֶׂה, מַרְאֶה, Heb. Gr. § 91. 9. n), as מִקְנִי *my* flock Num. 20, 19, מִקְנֶיךָ *thy* flock Is. 30, 23; but plur. where the suff. is plur. and refers to more than one, as מִקְנֵיכֶם *your* flocks 2 K. 3, 17. Josh. 1, 14; מִקְנֵיהֶם *their* flocks Gen. 36, 7. 46, 6. 47, 17. Jer. 49, 32.

1. *a purchase*, i. e. things bought, Gen. 49, 32.

2. *possessions*, *riches*, *wealth*, but always of *cattle*, in which alone the wealth of nomadic tribes consists; comp. Gr. κτῆνος. pr. i. q. κτῆμα, possession; ὄϊς i. q. Lat. *ovis* and *ops* (whence opilio), plur. *opes*; Arab. مَال, Syr. ܩܢܝܢܐ, opes et oves; comp. also Germ. *das Gut* used in Holstein for cattle, see Voss on Virg. Ecl. 10. 19.—So Gen. 13, 2. 7. 29, 7. Ex. 9, 4. 6. Is. 30, 23. al. sæp. אַנְשֵׁי מִקְנֶה *men of cattle*, herdsmen, shepherds. Gen. 46, 32. 34. אֶרֶץ מִקְנֶה *a land for cattle*, adapted for pasturage, Num. 32, 1. 4. The word מִקְנֶה is strictly used only of sheep, goats, and neat cattle, (צֹאן וּבָקָר,) excluding beasts of burden; Gen. 26, 14 מִקְנֵה צֹאן וּמִקְנֵה בָקָר. 47, 17 *and Joseph gave them bread* בַּסּוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר *for the horses and for the flocks and for the herds*. Ecc. 2, 7. 2 Chr. 32, 29. Gen. 36, 6. Num. 31, 9. More rarely asses and camels are also comprehended, e. g. Job 1, 3.

מִקְנָה fem. of מִקְנֶה 1. *purchase* Lev. 27, 22; סֵפֶר הַמִּקְנָה *a bill of purchase* Jer. 32, 11 sq. Concr. *thing purchased*, as מִקְנַת כֶּסֶף *purchase of money*, a slave bought with money, Gen. 17, 12. 13. 23. Ex. 12, 44. Also *price* of purchase, Lev. 25, 16. 51.

2. *a possession*, Gen. 23, 18.

מִקְנְיָהוּ (possession of Jehovah) *Mikneiah*, pr. n. m. 1 Chr. 15, 18. 21.

מִקְסָם m. (r. קָסַם) *divination*, Ez. 12, 24. 13, 7.

מַקָּץ (end, r. קָצַץ, like מִסָּךְ from סָכַךְ) *Makaz*. pr. n. of a place in Dan or Judah 1 K. 4, 9.

מִקְצוֹעַ m. also מִקְצָעַ Ez. 46, 21 (r. קָצַע) plur. מִקְצוֹעוֹת, constr. מִקְצוֹעֵי, c. suff. מִקְצוֹעֹתָיו; *an angle*, *corner*, Ex. 26, 24. 36, 29. Neh. 3, 19. 20. 24. 25. Mostly an internal angle, Ez. 46, 21. 22. Neh. 3, 24.

מַקְצוֹעָה f. (r. קָצַע) *a chisel*, *carving-tool*, with which wooden images were carved out; Plur. מַקְצֻעוֹת Is. 44, 13. Targ. אִזְמֶל a knife, cutter.

מִקְצָת, see in קָצָת no. 2.

* מָקַק in Kal not used, *to melt*, *to pine away*, comp. kindr. מָסַךְ, מוּךְ, מוּג, q. v. Chald. id. Comp. among occidental roots *maceo*, *macer*.

Niph. נָמַק fut. יִמַּקּוּ 1. *to be melted*, *to melt*. Is. 34, 4 נָמַקּוּ כָל־צְבָא־הַשָּׁמַיִם *and all the stars of heaven shall melt*, be melted, sc. like wax candles, to which the poet thus compares them; so Vitringa well explains this image. Hence *to flow*, *to run*, of ulcers, Ps. 38, 6 נָמַקּוּ חַבּוּרֹתָי *my sores run* sc. with matter.

2. *to pine away*, *to consume away*, of the eyes and tongue, Zech. 14, 12; of men, Lev. 26, 39. Ez. 24, 23. 33, 10.

Hiph. הֶמֵק causat. *to cause to pine away*, Zech. 14, 12.

Deriv. מַק.

מָקוֹר see in מָקוֹר.

מִקְרָא m. (r. קָרָא) plur. constr. מִקְרָאֵי.

1. *a calling together*, *convocation*; Num. 10, 2 לְמִקְרָא הָעֵדָה *for convoking the assembly*. Hence a) *a convocation*, *assembly*, sc. of the people for worship and for the performance of the sacred rites, *πανήγυρις*, Is. 1, 13. Often מִקְרָא קֹדֶשׁ Lev. 23, 3. 7. 8. 24. 27. Num. 28, 25. 26. b) *place of convocation*, plur. holy places, Is. 4, 5.

2. *a reading*, *reading aloud*. Neh. 8, 8 *they gave attention to the reading*.

מִקְרֶה m. (r. קָרָה) 1. *hap*, *chance*, *accident*, 1 Sam. 6, 9. 20, 26. Ruth 2, 3.

2. *lot*, *fortune*, *event*, which happens to any one. Ecc. 2, 14 מִקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם *the same event happens to them all*. v. 15. 3, 19. 9, 2. 3.

מִקְרֶה m. (r. קָרָה) pr. part. Pi. *frame*, *frame-work* of beams, joists, etc. Ecc. 10, 18.

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מַקָּרָה f. (r. קָרַר) *a cooling, refreshing*, Judg. 3, 20. 24.

מִקֵּשׁ see מוֹקֵשׁ.

מִקְשָׁה m. (r. קָשָׁה II) pr. *turned work, opus tornatum*, i. q. fem. מִקְשָׁה. Once, Is. 3, 24 מַעֲשֵׂה מִקְשָׁה *turned work*, lit. 'work of turned work,' ironically of the hair dressed in artificial curls. Other interpretations see in Thesaur. p. 1243.

I. מִקְשָׁה f. of the preced. *turned work, opus tornatum*, both of wood Ex. 25, 18, and of gold and silver Ex. 25, 31. So of the golden candelabra Ex. 25, 31. 36. 37, 17. 22. Num. 8, 4; of the silver trumpets, Num. 10, 2; of a column, Jer. 10, 5; of the cherubim, Ex. 25, 18 מִקְשָׁה תַּעֲשֶׂה אֹתָם *with turned work shalt thou make them*, sc. the cherubs. These were of oleaster-wood covered with gold, as appears from 1 K. 6, 23, comp. v. 28; hence the signification of *solid, beaten gold*, assigned by some to מִקְשָׁה, as if from r. קָשָׁה no. I, is false.

II. מִקְשָׁה m. (for מִקְשָׁא, denom. from קִשֻּׁא cucumber) *a field of cucumbers*, Is. 1, 8. Arab. مَقْثَأَة.

מַר m. (r. מָרַר) A) From the root no. 1, subst. *a drop*, Is. 40, 15.

B) From the root no. 2. 1. Adj. with fem. מָרָה, *bitter*, Is. 5, 20. Prov. 27, 7; of brackish water, *bitter, acrid*, Ex. 15, 23.—Metaph. a) *sad, sorrowful*, Ez. 3, 14; often of the mind Job 21, 25; מַר נֶפֶשׁ *bitter in spirit*, sad at heart. 1 Sam. 1, 10. 22, 2. Job 3, 20. Prov. 31, 6. b) *bitter*, of a cry, of grief, etc. i. e. *vehement*; צְעָקָה גְּדוֹלָה וּמָרָה *a great and bitter cry* Gen. 27, 34. Esth. 4, 1. Ez. 27, 31 מִסְפַּד מַר *bitter lamentation* i. e. vehement. Also of a bitter or cruel fate, Jer. 4, 18. Prov. 5, 4. Am. 8, 10. c) For *fierce*, vehement, raging, i. q. Arab. مَرِيٌّ, (whence also we see how עַז *strong* can stand in antithesis to *sweet* Judg. 14, 14.) Hab. 1, 6; מַר נֶפֶשׁ id. Judg. 18, 25. 2 Sam. 17, 8. d) *deadly, destructive*, Ps. 64, 4. Jer. 2, 19. Ecc. 7, 26; comp. in no. 2. c.

2. Subst. a) *bitterness*, as of death 1 Sam. 15, 32. b) מַר נַפְשִׁי *the bitterness of my soul, sadness*. Job 7. 11. 10. 1. Is. 38, 15. c) *bitter lot, calamity*, Is. 38, 17. Hence *deadliness, destruction*, Num. 5, 24. 27; מֵי הַמָּרִים *the deadly waters* v. 18. 19. 24.

3. Adv. *bitterly*; so מַר Is. 33, 7. Zeph. 1. 14; מָרָה Ez. 27, 30.

מֹר m. fully מוֹר Cant. 4, 6. 5, 5, c. Makk. מָר Ex. 30, 23; *myrrh*, so called from its flowing, distilling, see r. מָרַר no. 1, Arab. مُرٌّ, Gr. *μύρρα* (as if from a fem. מָרָה) also *σμύρνα*; a substance which distils in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. I. 17. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense Ex. 30, 23; in perfumes Ps. 45, 9. Prov. 7, 17. Cant. 3, 6; in unguents Esth. 2, 12. Cant. 5, 5; and among the Greeks for strengthening wine, Mark 15, 23. 36. The best kind was called מֹר דְּרוֹר סְבִר Cant. 5, 5, and מֹר דְּרוֹר Ex. 30, 23, as distilling of itself from the tree, and therefore most highly prized, *σμύρνα σταχτή*, Sept. *σμύρνα ἐκλεκτή*. So צְרוֹר הַמּוֹר *a bag of myrrh*, worn for the sake of its perfume (as בֹּרִית נֶמֶשׁ Is. 3, 20) suspended from the neck of a female, Cant. 1, 13. (Others understand here a bundle of the flowers or leaves of myrrh, against the common usage of the words.) Of the tree, however, which produces the myrrh, we have had until recently no accurate account. Ehrenberg discovered it in Arabia, and has fully described it. The name is *balsamodendron myrrha*; see Nees v. Esenbeck Plant. Officin. Tab. 357. Comp. Dioscor. l. c. with Sprengel's commentary. Celsii Hierobot. T. I. p. 520.

* I. מָרָא i. q. מָרַח, مَرَى 1. *to lash, to whip*, e. g. a horse into a more rapid course; see Hiph.

2. *to be perverse, rebellious*. Part. fem. מוֹרְאָה, i. q. מוֹרָה, *rebellious*, Zeph. 3, 1.

Hiph. once of the ostrich rising from her nest, and by the flapping of her wings lashing herself up into her course. Job 39, 18 בָּעֵת בַּמְרִים תַּמְרִיא יָהּ *yet now she lashes herself up on high*. Comp. שׁוּט and שׂוּט.—All the ancient intpp. *to raise oneself up, to rise up*, as if מָרָא were by transp. for רָאַם, רוּם.

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II. מָרָא or מֵרָא, a root not found in the verb, *to be well fed, to be fat.* Arab. مَرَأَ and مَرِئَ bene profecit s. bene cessit cibus, مَرُؤَ fortis (pr. pinguis), virilis fuit, whence مَرْءٌ, Chald. מָרָא. a man. Kindred are בָּרָא Hiph. to feed, to fatten, בָּרִיא fat, which we have referred (see בָּרָא) to the idea of cutting up, and so of eating. But perhaps this signif. may come rather from the notion of filling, since מָרָא, בָּרָא, approach near to מָלָא q. v. Comp. the Sanscr. *pri. pri*, to fill, nourish, sustain.—Hence מְרִיא fat, מָרְאָה crop, of a bird, and pr. n. מַתְּנָא.

מָרָא (i. q. מָרָה sad) *Mara*, pr. n. f. Ruth 1, 20 Cheth. See in מָרָה II. 2. b.

מָרָא Chald. m. *dominus, lord*, Dan. 2, 47. 4, 16. 21. 5, 23. Syr. ܡܪܐ, Arab. مَرْءٌ, id. pr. man. R. מָרָא II.

מֹרָא see מוֹרָא.

מְרֹדָךְ *Merodach*, see מְרוֹדָךְ.

מְרֹדַךְ בַּלְאֲדָן (Merodach i. e. Mars his lord; according to Bohlen i. q. Pers. مردك بلادان vir laudatus, but less well.) *Merodach-Baladan*, pr. n. of a king of Babylon. Is. 39, 1, according to Berosus (in Euseb. Chron. Vers. Arm. ed. Aucher. T. I. p. 42. 43), a viceroy of the king of Assyria, who rebelled and seized the kingdom of Babylon for himself; see Comm. on Isa. l. c. Hitzig supposes the *Merodach-Baladan* of Berosus to have been a different person.—He is also called בְּרֹאדַךְ בַּלְאֲדָן q. v. the מ being exchanged for ב.

מַרְאָה m. (r. רָאָה) constr. מַרְאֵה, c. suff. מַרְאֵהוּ Cant. 2. 5. מַרְאֵךְ 2, 14, מַרְאֵיהוּ Lev. 13, 34, מַרְאֶה v. 4. 20; more frequently with suffix forms apparently plural, but of which the Yod is nevertheless radical (see מַצָּשֶׂה, מִקְנֶה, and Heb. Gr. § 91. 9. n), as מַרְאַיִךְ Cant. 2, 14. מַרְאָיו Job 41. 1. and מַרְאֵיהֶם, מַרְאֵיהֶן, which are construed with the sing. Gen. 41, 21. Lev. 14, 37. Dan. 1, 15; but מַרְאֵיהֶם Dan. 1, 13 constr. with a plur. verb. Plur. constr. מַרְאֵי Ecc. 11. 9 Cheth. in Keri מַרְאֵה.

1. *sight, aspect, view*, the act of looking upon, Gen. 41, 2. Cant. 2, 14. al. sæp. Arab. مَرْأًى id.—Lev. 13, 12 לְכֹל־מַרְאֵה עֵינֵי הַכֹּהֵן *according to all the viewing of the priest*, i. e. so far as the priest can see. Deut. 28, 34 מַרְאֵה עֵינֶיךָ *what thine eyes behold.* v. 67. Is. 11, 3. Ez. 23, 16. Ecc. 11, 9.

2. *appearance, form*, Engl. *looks*, Ex. 24, 17. Ez. 1, 16. 28. Often in the gen. after an adj. יְפַת מַרְאֶה Gen. 12, 11. 29, 17, טוֹבַת מַרְאָה 24, 16. 26, 7, i. e. *of a fair appearance*, fine form; and so with לְ, as נֶחְמָד לְמַרְאֶה *of a pleasant appearance*, form, Gen. 2, 9; גְּדוֹל לְמַרְאֶה Josh. 2, 10; hence put simpl. for *comeliness, beauty*, Is. 53, 2.—In the prophetic style, *the form of* a thing is *something like that thing*, comp. in דְּמוּת no. 3. Dan. 10, 18 וַיַּגַּע־בִּי כְּמַרְאֵה אָדָם *there touched me* something *like the form of a man*, i. e. having the semblance of a man. Ez. 8, 2, and so Ez. 1, 26 דְּמוּת כְּמַרְאֵה.

3. *sight*, thing seen, *vision*, Ex. 3, 3. Ez. 8, 4. 11, 24. 43, 3. Dan. 8, 16.

מַרְאָה f. (r. רָאָה) 1. *a vision*, Num. 12, 6. 1 Sam. 3, 15. Dan. 10, 7. 8. 16. מַרְאֹת הַלַּיְלָה *nocturnal visions* Gen. 46, 2. מַרְאוֹת אֱלֹהִים *visions from God* Ez. 1, 1. 8, 3. 40, 2.

2. *a mirror*, i. e. a polished plate of metal, i. q. רְאִי, plur. Ex. 38, 8.—Arab. مِرْآةٌ id.

מָרְאָה f. (r. מָרָא no. II) *the crop, craw*, of birds, Lev. 1, 16. Arab. مَرِئَةٌ id.

מָרְאָשָׁה Josh. 15, 44, (i. q. מַרְאֲשָׁה, q. d. on the top of a hill, denom. fr. רֹאשׁ) contr. מָרֵשָׁה 1 Chr. 4. 21. 2 Chr. 11, 8. 14. 8. 9. Mic. 1, 15; *Mareshah*, pr. n. a) A fortified city in the plains of Judah, Josh. Chr. ll. cc. Gr. *Μαρησά* Jos. Ant. 8. 10. 1; *Μαρισσά* 12. 8. 6. Euseb. and Jerome place its ruins "in secundo lapide Eleutheropoleos," Onomast. art. *Μαρησά*; and the remains of an ancient site are still visible on a hill about a Roman mile and a half southeast from Beit Jibrîn, the ancient Eleutheropolis; see Bibl. Res. in Palest. II. p. 422, comp. p. 397. b) A man, 1 Chr. 2, 42.

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מַרְאֲשָׁה f. (denom. fr. רֹאשׁ) pr. *at the head*, what is at the head, comp. מַרְגְּלוֹת at the feet. Plur. מַרְאֲשׁוֹת id. and poet. *the head* itself; Jer. 13, 18 יֶרֶד מֵרְאֲשֹׁתֵיכֶם עֲטֶרֶת תִּפְאַרְתְּכֶם (from) *your heads shall come down the crown of your glory;* here יָרַד is followed by the acc. of that *from* which, like יָצָא, עָלָה. Sept. Vulg. and Syr. seem to have read מֵרַאשֹׁתֵיכֶם *from at your heads*, with the same vowels as מַרְאֲשֹׁתֵי 1 Sam. 26, 12, which is also well. See the next art.

מְרַאֲשׁוֹת f. plur. (denom. fr. רֹאשׁ) i. q. מַרְאֲשָׁה, pr. *place at the head*, as 1 Sam. 19, 16; opp. מַרְגְּלוֹת. Put in the accus. as Adv. *at the head* of any one; c. suff. מְרַאֲשֹׁתָיו *at his head* 1 K. 19, 6. 1 Sam. 26, 7. 11. 16; also *under the head* of any one, 1 Sam. 19, 13. 16. Gen. 28, 11. 18. With a genit. 1 Sam. 26, 12 *he took the spear . . .* מְרַאֲשֹׁתֵי שָׁאוּל *from at the head of Saul*, where מִ seems to imply *removal*, diff. from v. 11 אֶת־חֲנִיתוֹ אֲשֶׁר מִ'; and we must suppose, either that מְרַאֲשֹׁתֵי is here for מִמְּרַאֲשֹׁתֵי, one מִ being dropped; or that רַאֲשֹׁתֵי is here put for מְרַאֲשֹׁתֵי. For the double plur. comp. בָּמוֹתַי p. 139, note.

מַרַב (increase, r. רָבַב, as מַסַּב from סָבַב) *Merab*, pr. n. of a daughter of Saul, 1 Sam. 14, 49. 18, 17. 19.

מַרְבַדִּים m. plur. (ב without Dag.) *coverings, coverlets*, as spread upon beds, Prov. 7, 16. 31, 22. R. רָבַד.

מַרְבֶּה m. (r. רָבָה) 1. *enlargement, increase*, Is. 9, 6.

2. *greatness, abundance.* Is. 33, 23 שָׁלָל מַרְבֵּה *a great spoil.*

מִרְבֶּה f. (r. רָבָה), *largeness, amplitude*, concr. *ample, large*, Ez. 23, 32.

מַרְבִּית f. (r. רָבָה) 1. *greatness, multitude*, 2 Chr. 9, 6. 30, 18. With suff. מַרְבִּיתָם *the multitude of them*, i. e. the greater part, 1 Chr. 12, 29.

2. *increase* of a family, *offspring*, 1 Sam. 2, 33.

3. *increase* on money, *interest, usury*, Lev. 25, 37. Comp. Gr. τόκος from τίκτω, Lat. *fenus* from *feo* i. e. *fero, pario*, whence fetus, fecundus; see Gellius 18. 13. Arab. فَنَا fenus, أَفْنَى IV feneravit. Syr. ܦܢܐ.

מַרְבֵּץ m. (r. רָבַץ) *crouching-place, lair*, of animals Zeph. 2, 15; of flocks, constr. מִרְבַּץ Ez. 25, 5. See Lehrg. p. 578.

מַרְבֵּק m. (r. רָבַק) *stall, stable*, in which cattle are tied, Am. 6, 4. עֵגֶל מ' *a stalled calf*, fatted, 1 Sam. 28, 24. Jer. 46, 21. Mal. 3, 20.

* מָרַג obsol. root, prob. i. q. נָרַג, Arab. مَرَجَ quadril. نَمْرَجَ, so far as can be gathered from the derivatives, viz.

1. *to roll* rapidly, *to revolve*, whence מוֹרָג threshing-roller or sledge; unless perhaps מֹרֶג in this noun is i. q. מָרַח, מָרַט, to rub, to rub in pieces.

2. *to talk rapidly*, pr. 'to roll out discourse,' as babblers, tale-bearers, whence نَمْرَجَ, نَرْمَجَ, a whisperer, tale-bearer.

מַרְגּוֹעַ m. (r. רָגַע) *rest, place of rest*, Jer. 6, 16.

מַרְגְּלוֹת f. plur. (denom. fr. רֶגֶל) *place at the feet* of any one, opp. מַרְאֲשׁוֹת q. v. Ruth 3, 4. 7. Dan. 10, 6. Acc. as adv. *at the feet* of any one. Ruth 3, 8. 14.

מַרְגֵּמָה f. (r. רָגַם) *a heap of stones;* Arab. رَجْم a heap of stones to mark a grave, tumulus. Prov. 26, 8 צְרוֹר אֶבֶן בְּמַרְגֵּמָה *as a bag of gems in a heap of stones*, a proverbial expression similar to that in Matt. 7, 6.—Sept. *a sling*, as if from r. רָגַם to throw stones; hence the version: ὃς ἀποδιαμάει λίθον ἐν σφενδόνῃ.

מַרְגֵּעָה f. (r. רָגַע) *rest, quiet*, Is. 28, 12.

* מָרַד fut. יִמְרֹד *to be disobedient, perverse, to rebel, to fall away* from one's allegiance; absol. Gen. 14, 4. Neh. 6, 6; with בְּ of pers. *against* whom 2 K. 18, 7. 20. 24, 1. 20. Is. 36, 5. Jer. 52, 3; עַל Neh. 2, 19. 2 Chr. 13, 6; rarely with acc. (comp. מָרָה) Josh. 22, 19. Job 24, 13 מֹרְדֵי־אוֹר *rebels against the light*, enemies of the light. מָרַד בַּיהוָה *to rebel against* (fall away from) *Jehovah*, by idolatry, Josh. 22, 16 sq. Ez. 2, 3. Dan. 9, 9.—Syr. ܡܪܕ id. Arab. مَرَدَ pervicax, contumax fuit. Kindred is מָרָה.

Deriv. the four following, and pr. n. נִמְרוֹד.

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מְרַד Chald. m. *rebellion*, i. q. Heb. מֶרֶד, Ezra 4, 19.

מָרָד Chald. adj. *rebellious*, f. מָרָדָא, emphat. מָרַדְתָּא, Ezra 4, 12. 15.

מֶרֶד m. (r. מָרַד) 1. *rebellion*, *defection*, Josh. 22, 22.

2. *Mered*, pr. n. m. 1 Chr. 4, 17. 18.

מַרְדּוּת f. (r. מָרַד) *rebelliousness*, *contumacy*, 1 Sam. 20, 30.

מְרֹדַךְ Jer. 50, 2, *Merodach*, pr. n. of an idol of the Babylonians, prob. the planet *Mars*, to which, as the god of blood and slaughter, as well as to Saturn, the ancient Semitic nations offered human sacrifices; see on this worship among the ancient Arabs, Comm. on Is. II. p. 344 sq. The name which this divinity has among the Arabs and Zabians, مرّيخ, ܢܝܪܓ, seems to have come from the Heb. or Aramæan (*Mirrikh* from *Mirdich*), and the origin of this latter comports well with the god of war and slaughter, viz. *Merodach*, from the general root *Mord*, *Mort*, which in old Germ. signifies both *death* and *murder* (see in מוּת no. 1), and the formative syllable *ach*, *och*, so frequent in Assyrian and Chaldean names, comp. אַרְיוֹךְ, גַּנְזַךְ, נִסְרֹךְ. So too *Mars*, *Mavors*, *mors*, seem to have a kindred origin.—Others, as Hitzig, suppose *Merodach* to come from Pers. مردك *man*, pr. *little man*, *manikin*, used in endearment; see in דָּגוֹן.—Of the worship of this idol by the Assyrians and Babylonians, besides the passage of Jeremiah above cited, we have testimony in the proper names of the kings of Assyria and Babylonia, which are often compounded with this name. (see Comm. on Is. I. p. 281.) as אֱוִיל מְרֹדַךְ and מְרֹאדַךְ בַּלְאֲדָן, q. v. also *Mesessimordachus*, *Sisimordachus*.

מָרְדְּכַי (Pers. مردكى little man, manikin, or else, worshipper of Mars, fr. מְרֹדַךְ q. v.) *Mordecai*, pr. n. a) A Jew of the tribe of Benjamin, living in the metropolis of Persia, the foster-father of Esther, and afterwards chief minister of state, Esth. 2, 5 sq. Sept. *Μαρδοχαῖος*. b) It is uncertain, whether the Mordecai who returned with Zerubbabel is the same person, Ezra 2, 2. Neh. 7, 7.

מֻרְדָּף m. Is. 14, 6 (pr. part. Hoph. of r. רָדַף) subst. *persecution*. So, if the orthography is correct; but there is little doubt that with Döderlein we ought for מרדף to replace מִרְדַּת *dominion*, from r. רָדָה. See Comm. on Is. l. c.

***מָרָה** 1. pr. i. q. מָרָא I, Arab. مرى, *to stroke*, *to stripe*, espec. with a whip, *to lash*, as מָרָא; or the skin with a razor, whence מוֹרָה razor. see Schultens ad Harir. Cons. I. p. 24. De defect. ling. Hebr. p. 117. Kindred is מָרַח to rub, to rub over, etc.—Hence

2. *to be perverse*, *refractory*, *to rebel*; pr. to resist, to repel by striking and fighting with the hands and feet. Arab. مرى to refuse one's duty, Conj. III to dispute.—Constr. with בְּ of pers. *against* whom Ps. 5, 11. Hos. 14, 1. Also with acc. (pr. *to repulse* any one) Jer. 4, 17. Ps. 105, 28. Often in the formula מָרָה אֶת־פִּי יְהוָֹה *to rebel against* (resist) *the divine command*, Num. 30, 24. 27, 14. 1 Sam. 12, 15. Possibly this may have been taken originally in its proper sense, 'to strike or smite upon the mouth of any one,' i. e. to refuse to hear his words, to treat him with contempt; comp. r. מְחָא Chald. Piel.—Absol. Deut. 21, 18. 20 בֵּן סוֹרֵר וּמוֹרֶה *a stubborn and rebellious son*. Ps. 78. 8. Jer. 5, 23. Is. 1, 20. 50, 1. Lam. 3. 42. Metaph. 2 K. 14, 26 עֳנִי יִשְׂרָאֵל מֹרֶה מְאֹד *the affliction of Israel* was *very perverse*, i. e. stubborn, incurable. The ancient versions render it *bitter*; either reading מָרָה (for מֹרֶה) as adj. or assigning this sense to the verb מָרָה.

Hiph. הִמְרָה, fut. יַמְרֶה, apoc. וַתֶּמֶר Ez. 5, 6, i. q. Kal no. 2, *to resist*, *to oppose*, *to rebel*. Job 17, 2 בְּהַמְּרוֹתָם תָּלַן עֵינִי pr. *on their contradiction rests mine eye*, i. e. they surround me with contradiction and reproach in their mouths.—Also freq. of those who rebel against God; constr. a) With בְּ *against*, Ps. 106, 43. Ez. 20, 8. 13. 21; once אַל־תַּמֵּר בּוֹ Ex. 23, 21 for אַל־תַּמֵּר, see in r. מָרַר Hiph. note. b) With עִם Deut. 9, 7. 24, pr. to contend *with* any one. 37, 24. c) With accus. as in Kal, Ps. 78, 17. 40.

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5C. 107, 11. Ez. 5, 6. Often in the formula תִּמְרֶה אֶת־פִּי יְהוָה for which see in Kal, Deut. 1, 26. 43. Josh. 1, 18; and in the same sense תִּמְרֶה אֶת־רוּחַ Ps. 106, 33, also מָרַר עֵינַי ח׳ q. d. to provoke the eyes of Jehovah Is. 3, 8.

Deriv. מָרָה I, מוֹרָה, מְרִי, and pr. n. מוֹרִיָּה, מוֹרָה, מָרָה, מָרוֹת, מָרִים, מָרִיוֹת, יִמְרָה.

I. מָרָה f. (r. מָרָה) only dual, Jer. 50, 21 אֶרֶץ מְרָתַיִם *land of double rebellion* or *contumacy*, i. e. Babylonia, in which first the Assyrians and then the Babylonians detained and afflicted the people of God. Others *Merathaim*, as a symbolic pr. name.

II. מָרָה f. (r. מָרַר) 1. Adj. fem. of מַר, *bitter*; hence as subst. *bitterness*, i. e. calamity, misfortune, 2 Sam. 2, 26. Adv. *bitterly*, Ez. 27, 30.

2. *Marah*, pr. n. a) A bitter or brackish fountain in the peninsula of Sinai, Ex. 15, 23. Num. 33, 8. Most probably, as Burckhardt supposes, the same which is now called عين هوارة *'Ain Havârah*; not the *'Ayûn Mûsa* عيون موسى, as Pococke and Niebuhr thought. See Burckh. Trav. in Syria, etc. p. 472. Bibl. Res. in Palest. I. p. 96 sq. b) A name assumed by Naomi, Ruth 1, 20 Keri.

מָרָה (*mŏrrah*) f. *bitterness*, *grief*, Prov. 14, 10. R. מָרַר.

מֹרָה f. id. Gen. 26, 35 מֹרַת רוּחַ *grief of mind*. R. מָרַר.

מָרוּד m. (r. רוּד) c. suff. מְרוּדִי, plur. מָרוּדִים, pr. *a wandering*, the condition of a person driven from home and wandering about destitute and afflicted. Lam. 1, 7. 3, 19.—Concr. *one wandering*, having no home; Is. 58, 7 *to deal thy bread to the hungry, and to bring home* עֲנִיִּים מְרוּדִים *the needy wanderers*. Sept. well ἀστέγους, Vulg. *vagi*.

מְרוֹז (prob. for מָאֲרוֹז, Arab. مَارِز refuge, r. אָרַז) *Meroz*, pr. n. of a place in the northern part of Palestine, Judg. 5, 23.

מָרוֹחַ m. (r. מָרַח) pr. *one bruised, crushed*; Lev. 21, 20 מְרוֹחַ אֶשֶׁךְ *crushed as to his testicles*, i. e. emasculated by crushing, Gr. θλαδίας, θλασίας. But Sept. μόνορχις. Vulg. *herniosus*.

מָרוֹם m. (r. רוּם) constr. מְרוֹם, plur. מְרוֹמִים.

1. *height, altitude, elevation*, e. g. of a mountain, hill, Is. 37, 24. Jer. 49, 16. Put in the gen. after nouns; הַר מְרוֹם יִשְׂרָאֵל *the high mount of Israel*, i. e. Zion, Ez. 17, 23. 20, 40. 34, 14. בַּמְּרוֹם *on high* Job 39, 18, and מָרוֹם in acc. id. Is. 37, 23 וַתִּשָּׂא מָרוֹם עֵינֶיךָ *and liftest up thine eyes on high*. Concr. *the Most High, excelsus*, of God Ps. 92, 9; and collect. *the high*, i. e. princes, Is. 24, 4. Poetically, *height*, a high thing, said of what is *far above*; Ps. 10, 5 מָרוֹם מִשְׁפָּטֶיךָ מִנֶּגְדּוֹ *high above him* are *thy judgments*.

2. *a high place, height*, Hab. 2, 9; מְרוֹמֵי קָרֶת *the high places of the city* Prov. 9, 3. 14; מ׳ שָׂדֶה Judg. 5, 18. Acc. *in a high place* Is. 22, 16. Spec. of heaven, Ps. 18, 17. Is. 24, 18. 21. 40, 26. 57, 15. 58, 4. Jer. 25, 30; plur. מְרוֹמִים id. Job 16, 19. Of the lofty seat of Jehovah in Zion, Ps. 7, 8; of an inaccessible fortress Is. 26, 5. Trop. Ps. 73, 8 *they speak* מִמָּרוֹם *loftily*; also of high condition Job 5, 11; plur. id. Ecc. 10, 6.

3. *elation* of mind, pride; as adv. *proudly*, Ps. 56, 3.

מֵרוֹם (height, high place, r. רוּם) מֵי־מֵרוֹם *the waters of Merom* Josh. 11, 5. 7, pr. n. of the upper or *highest* lake on the Jordan; Gr. Σεμεχωνῖτις Jos. Ant. 5. 5. 1. Arab. الحولة *el-Hûleh*. See Bibl. Res. in Palest. III. p. 339 sq.

מֵרוֹץ m. (r. רוּץ) *a race, running*, Ecc. 9, 11.

I. מְרוּצָה f. (r. רוּץ) i. q. מֵרוֹץ, *a running*, 2 Sam. 18, 27. Jer. 8, 6. 23, 10.

II. מְרוּצָה f. (for מְרֻצָּה, r. רָצַץ) *oppression*, Jer. 22, 17.

מְרוּקִים m. plur. (r. מָרַק) *purifications*, Esth. 2, 12.

מָרוֹת (bitterness, bitter fountains) *Maroth*, pr. n. of a place in the tribe of Judah, once Mic. 1, 12. R. מָרַר.

מְרֵזַח Jer. 16, 5, constr. מְרֵזַח comp. Lehrg. p. 578; *an outcry*, either for joy, *shouting*. Am. 6, 7; of also in sorrow, *wailing*, Jer. l. c. Comp. הֵלֶל and הֵד, used both of joy and sorrow. R. רָזַח.

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מָרַח * 1. *to rub, to bruise, to crush* by rubbing, see מָרוֹחַ. Kindred are מָרַט, מָרָה, and with ר softened מָלַח II. Arab. مَرْخ a tree from which fire is kindled by rubbing.

2. i. q. Arab. مرخ *to rub over, to anoint*, e. g. the body with oil; IV. *to soften*. Kindred is מָשַׁח, the ר being changed for a sibilant. In Heb. once of a cataplasm or plaster laid upon a sore; Is. 38, 21 *Isaiah had said, let them take dried figs,* וְיִמְרְחוּ עַל־הַשְּׁחִין prægn. *and lay them softened upon the ulcer.* Sept. καὶ τρίψον καὶ καταπλασαι.

מֶרְחָב m. (r. רָחַב) *wide place, breadth*, plur. constr. מֶרְחֲבֵי אָרֶץ Hab. 1, 6. Often metaph. of freedom and deliverance, opp. to straitness, straits. צַר; see in r. יָשַׁע. Ps. 18, 20 וַיּוֹצִיאֵנִי לַמֶּרְחָב *he brought me out into a large place.* delivered me out of straits. 31, 9. 118, 15. Once in a bad sense, Hos. 4, 16 כְּכֶבֶשׂ בַּמֶּרְחָב *as a lamb in a wide place*, where it can easily wander from the flock.

מֶרְחָק m. (r. רָחַק) plur. מֶרְחַקִּים and מֵרְחָקִים Is. 33, 17. Jer. 8, 19; *farness, remoteness, distant place*, e. g. אֶרֶץ מֵרְחָק *a distant land* Is. 13, 5. Plur. מֶרְחָקִים Zech. 10, 9, אֶרֶץ מַרְחַקִּים Is. 33, 17. Jer. 8, 19. מֵרְחַקֵּי־אָרֶץ Is. 8, 9. *far countries*, distant lands.—Also מִמֶּרְחָק a) *from afar* Ps. 138, 6; after verbs of coming Is. 10, 3. 30, 27. b) *afar off* Jer. 31, 10; comp. מִן no. 3. h. c) i. q. מֶרְחוֹק, see in רָחוֹק aa. β; Is. 17, 13 וְנָס מִמֶּרְחָק *and they shall flee from afar*, i. e. while yet afar off.

מַרְחֶשֶׁת f. (r. רָחַשׁ) *a pot, kettle*, for boiling, Lev. 2, 7. 7, 9.

מָרַט * kindr. with מָלַט q. v. pr. *to make smooth;* hence

1. *to polish, to sharpen*, e. g. a sword, Ez. 21, 14. 33.

2. *to make smooth* the head of any one, *to make bald*, i. e. *to tear out the hair, to pluck*, e. g. in chastisement Neh. 13, 25; in scorn Is. 50, 6 (where מֹרְטִים are those who pluck the beard); in grief Ezra 9, 3.—Ez. 29, 18 כָּל־כָּתֵף מְרוּטָה *every shoulder* is *made bald*, i. e. by bearing heavy burdens.

Niph. *to become bald*, Lev. 13, 40. 41.

Pual 1. *to be polished*, of metal 1 K. 7, 45.

2. *to be sharpened*, i. e. *to be sharp*, of a sword; Part. fem. מֹרֶטֶת for מְמֹרֶטֶת (Dag. euphon.) Ez. 21, 15. 16.

3. Is. 18, 2. 7 עַם נִמְשָׁךְ וּמוֹרָט (for מְמֹרָט) *a people drawn out and smooth*, i. e. tall and *naked*, sc. the Ethiopians. Others *sharp, fierce*, as חָזָק Hab. 1, 8.

מְרַט Chald. i. q. Heb. no. 2, *to pluck;* pæt. pass. *to be plucked*, e. g. wings Dan. 7, 4.

מֹרֶטֶת see in r. מָרַט Pu. no. 2.

מְרִי m. (r. מָרָה) in pause מֶרִי, c. suff. מִרְיָה Deut. 31, 27. מִרְיָם Neh. 9, 17.

1. *contradiction, outcry*, as the expression of discontent and indignation, q. d. *protest;* Job 23, 2 גַּם הַיּוֹם מְרִי שִׂיחִי *even now* is *my speech outcry*, i. e. I cannot but cry out or complain of injustice. Others: *even now* doth *my complaint* seem *rebellion?* Or: *even now* is *my complaint bitterness;* so Targ. מְרִירָא, as if r. מָרָה were i. q. מָרַר. Neither is appropriate, much less necessary.

2. *perverseness, rebelliousness*, sc. against God, Deut. 31, 27. 1 Sam. 15, 23. So בֵּית מְרִי *a rebellious house*, i. e. people, Ez. 2, 5. 8. 3, 9. 26. 27. 12, 2. 3. 9; בְּנֵי מְרִי *rebels* Num. 17, 25 [10]; עַם מְרִי Is. 30, 9. Also concr. מְרִי *rebellious* Prov. 17, 11; for plur. Ez. 2, 7. 44, 6.—Hence

מְרִי בַעַל *Meri-Baal*, pr. n. of a son of Jonathan. 1 Chr. 9, 40; just before called מְרִיב בַּעַל *Merib-Baal* (contender against Baal), which seems to be the correct form.

מְרִיא m. adj. (r. מָרָא) *fat, fatted*, Ez. 39, 18. Subst. *a fatling*, spec. a fatted calf, *μόσχος σιτευτός;* often coupled with the words שׁוֹר and בָּקָר, 2 Sam. 6, 13. 1 K. 1, 9. 19. 25. Is. 11, 6. Plur. מְרִיאִים Is. 1, 11. Am. 5, 22.

מְרִיבָה f. (r. רִיב) 1. *quarrel, strife.* Gen. 13, 8. Ex 17, 7. Num. 27, 14.

2. *Meribah*, pr. n. a) A fountain flowing from a rock in the desert of Sin on the western gulf of the Red Sea, Ex. 17, 1–7. b) מֵי מְרִיבָה *waters of strife*, another fountain of the same kind in the desert of Zin at Kadesh, Num. 20, 13

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24. Deut. 33, 8. Ps. 81, 8. 106, 32; fully מֵי מְרִיבוֹת קָדֵשׁ Num. 27, 14. Deut. 32, 51. Ez. 47, 19. Simpl. Ps. 95, 8. See Bibl. Res. in Palest. II. p. 581 sq.

מְרִי בַעַל see next after מְרִי.

מְרָיָה (rebellion against Jehovah. r. מָרָה) *Meraiah*, pr. n. m. Neh. 12, 12.

מֹרִיָּה Gen. 22, 2 and מוֹרִיָּה 2 Chr. 3, 1, *Moriah*, pr. n. of one of the hills of Jerusalem. on which Solomon built the temple. It lay northeast of Zion. from which it was separated by the valley Tyropœon, Jos. Ant. 8. 3. 9. B. J. 5. 5. 1. Most commonly the name Zion embraced also the temple on Moriah; and the latter name seldom occurs, not even 1 K. 6, 1. See genr. Bibl. Res. in Palest. I. pp. 393, 413, 416.—Gen. 22, 2 אֶרֶץ הַמֹּרִיָּה *the land of Moriah*, i. e. the region around that mount, its vicinity, q. d. the fields of Moriah, comp. אֶרֶץ חָדְרַי Josh. 8, 1.—As to the etymology of the word, the sacred writers themselves (Gen. 22, 8. 14. 2 Chr. l. c.) refer it to the root רָאָה, and this is confirmed by regarding מֹרִיָּה as for מָרְאִי־יָהּ *the chosen of Jehovah*. an appropriate name for a place of sacrifice or sanctuary. But so far as the form is concerned, מֹרִיָּה may be part. fem. from r. מָרָה pr. *the resisting*, i. e. a fortress, castle.

מְרָיוֹת (rebellions, r. מָרָה) *Meraioth*, pr. n. m. a) 1 Chr. 5, 32. 6, 37. Ezra 7, 3. b) 1 Chr. 9, 11. Neh. 11, 11. c) Neh. 12, 15; but this is apparently for מְרֵמוֹת in v. 3, the letters י and ם in the ancient character being similar.

מִרְיָם (rebellion, i. q. מְרִי with the formative syll. ־ָם, as in סִלְעָם. אוּלָם) pr. n. f. *Miriam*, Gr. *Μαριάμ, Μαρία*. a) The sister of Moses, a prophetess. Ex. 15, 20. Num. 12, 1 sq. Mic. 6, 4. b) 1 Chr. 4, 17.

מְרִירוּת f. (r. מָרַר) *bitterness, bitter grief*, Ez. 21, 11 [6].

מְרִירִי m. adj. (r. מָרַר) *bitter*, then *poisonous*, Deut. 32, 24. Comp. in מֹרָה no. 2.

מְרִירִים, see in כְּמְרִירִים.

מֹרָךְ m. (r. רָכַךְ, as מָעַר from מָרַר) pr. *softness*, trop. *timidity, fear*, Lev. 26, 36; Sept. *δειλία*, Vulg. *pavor*.—The Rabbinic נתמרך mollescere, is a secondary form, derived from this noun.

מֶרְכָּב m. (r. רָכַב) 1. *a chariot*. 1 K. 5, 6.

2. *a seat* in a chariot or other vehicle, Cant. 3, 10. Lev. 15, 9.

מֶרְכָּבָה f. (r. רָכַב) 2 Sam. 15, 1. 1 K. 7, 33; cstr. מִרְכֶּבֶת Gen. 41, 43; c. suff. מֶרְכַּבְתּוֹ Gen. 46, 29. 1 Sam. 8, 11; Plur. מַרְכָּבוֹת Zech. 6, 1. Joel 2, 5; constr. מַרְכְּבוֹת Ex. 15, 4; c. suff. מַרְכְּבֹתֶיךָ Mic. 5, 9; *a chariot*, either for war, Ex. 14, 25. Josh. 11, 6. 9. Judg. 4, 15. 1 K. 10, 29; or as used by persons of high rank, etc. Gen. 41, 43. 46, 29. 1 Sam. 8, 11. al. Sing. collect. Hagg. 2, 22.

מַרְכֹּלֶת f. (r. רָכַל) *a market, mart*, Ez. 27, 24.

מִרְמָה f. (r. רָמָה Pi.) 1. *deceit, fraud*. Gen. 27, 35. 34, 13. Prov. 12, 5. 17, 20. 14, 8. 24, 24. Ps. 36, 4. al. אִישׁ מִרְמָה *a deceitful man* Ps. 5, 7. אַבְנֵי מִרְמָה *false weights* Mic. 6, 11. מֹאזְנֵי מִרְמָה *a false balance* Prov. 11, 1. So *to work* or *frame deceit* Dan. 11, 23. Ps. 50, 19; *to speak deceit* Ps. 34, 14; comp. also Ps. 17, 1. 52, 6. 109, 2. So *to swear* לְמִרְמָה *deceitfully*, falsely, Ps. 24, 4. Meton. *wealth got by fraud* Jer. 5, 27. Plur. מִרְמוֹת Ps. 10, 7. 35, 20.

2. *Mirmah*, pr. n. m. 1 Chr. 8, 10.

מְרֵמוֹת (heights, r. רוּם) *Meremoth*, pr. n. m. a) Ezra 8, 33. Neh. 3, 4. 21. 10, 6. 12, 3; for which מָרָיוֹת v. 15. b) Ezra 10, 36.

מִרְמָס m. (r. רָמַס) *a treading down, something trodden* under foot, Is. 5, 5. 7, 25. 10, 6. Ez. 34, 19. al.

מְרֹנֹתַי n. *Meronothite*. a gentile name elsewhere unknown 1 Chr. 27, 30. Neh. 3, 7.

מֶרֶס *Meres*, pr. n. of a Persian prince, Esth. 1, 14. Comp. Sanscr. *mârsha* dignus, from r. *mřish*, Zend. *meresh*; so Benfey p. 200.

מַרְסְנָא *Marsena*, pr. n. of a Persian prince, Esth. 1, 14. Comp. in מֶרֶס; Sanscr. *mârsha*, with the ending *na*. Zend. nominat. *nar*, man; so Benfey l. c.

מֵרַע m. (apoc. for מְרֻעָה, r. רָעָה no. 5, as רַע for רֵעָה) pr. *friendship*, then concr. i. q. רֵעַ. *a friend, companion*; always c. suff. מֵרֵעֵהוּ Judg. 15, 2, מֵרֵעָהּ 14, 20

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15, 6. Gen. 26, 26. al. Plur. מֵרֵעִים Judg. 14, 11; c. suff. מֵרֵעֵהוּ for מֵרֵעֶיהוּ Prov. 19, 7.

מִרְעֶה m. (r. רָעָה) c. suff. מִרְעֵהוּ Job 39. 8, מִרְעֵיכֶם Ez. 34, 18, *pasture*, i. e. place of pasture Is. 32, 14; also *pasture, feed* for cattle, Joel 1, 18. Gen. 47, 4. 1 Chr. 4, 39 sq. מִרְעֵה טוֹב Ez. 34, 18. מִרְעֵי צֹאן v. 14. Of wild beasts, *a feeding-place*, haunt, Nah. 2, 12. Arab. مَرْعًى, مَرْعَاةٌ, id.

מַרְעִית f. (r. רָעָה) 1. *a pasturing, feeding*, Hos. 13, 6; צֹאן מַרְעִיתִי *sheep of my pasturing*, which I tend, Jer. 23, 1. Ps. 74, 1. 79, 13. 100, 3. עַם מַרְעִיתוֹ *the people whom he* (God) *feeds* Ps. 95, 7. 2. *a flock*, Is. 49, 9. Jer. 10, 21. 25, 36.

מַרְעָלָה (trembling, perh. earthquake, r. רָעַל) *Maralah*, pr. n. of a place in the tribe of Zebulun, Josh. 19, 11.

מַרְפֵּא m. once מַרְפֵּה Jer. 8, 15. R. רָפָא to heal.

1. *healing, cure* of diseases, 2 Chr. 21, 18. 36, 16. Jer. 14, 19; *remedy*, means of cure, Jer. 33, 6.—Hence a) *refreshment, health*. Prov. 4, 22. 12, 18. 13, 17. 16. 24. b) *remedy, help, deliverance*, sc. from calamity, Prov. 6, 15. 29, 1. Mal. 3, 20.

2. *tranquillity, placidness* of mind; see r. רָפָא no. 3. Prov. 14, 30 לֵב מַרְפֵּא *a placid mind*. 15, 4 מַרְפֵּא לָשׁוֹן *quietness of tongue*, i. e. gentle and quiet speech. Ecc. 10, 4 *for quietness hindereth many offences*.

מִרְפָּשׂ m. (r. רָפַשׂ, רָפַס) pr. *a treading*; concr. *water made foul by treading*, Ez. 34, 19.

* מָרַר, in Kal not used, and of doubtful signification. Kimchi, *to be strong, forcible, vehement*, and this is not ill. Better, with Cocceius and Simonis, *to be sharp, active, vehement*; comp. Arab. transp. مضر to be acrid, sour.

Hiph. 'to make vehement,' i. e. *to provoke, to irritate*. Job 16, 3 מַה־יְמָרֶרְךָ *what so provoketh thee?*

Niph. *to be strong, vehement, sore*. Job 6, 25 מַה־נִּמְרְצוּ אִמְרֵי־יֹשֶׁר *how forcible are right words!* 1 K. 2, 8 קְלָלָה נִמְרֶצֶת *a vehement curse*. Mic. 2, 10 חֶבֶל נִמְרָץ *sore destruction*.

מַרְצֵעַ m. (r. רָצַע) *an awl*, for boring, piercing, Ex. 21, 6. Deut. 15, 17.

מַרְצֶפֶת f. (r. רָצַף) *a pavement*, paved floor, 2 K. 16, 17.

* מָרַק pr. *to rub*, comp. kindr. מָרַח, and Gr. ἀμέργω, ὀμοργνύω. Hence

1. *to polish, to scour*, as metal; 2 Chr. 4, 16 נְחֹשֶׁת מָרוּק *polished brass*. Imper. Jer. 46, 4 מִרְקוּ הֶחָנִיתִים *furbish the spears*.

2. *to cleanse, to purify*, by washing, anointing, comp. תָּמְרוּקִים. Syr. ܡܪܩ abstersit.

Pual מֹרַק pass. of no. 1, *to be scoured*, Lev. 6, 21.

Deriv. מִרוּק, תַּמְרוּק, תַּמְרִיק.

מָרָק m. *broth, soup*, Judg. 6, 19. 20. Is. 65, 4 Keri. Arab. مَرَقٌ and مَرَقَةٌ id. —The native form of the word is פָּרָק q. v. from the root פרק, the letters ם and מ being interchanged.

מֶרְקָח m. (r. רָקַח) plur. *aromatic herbs*, Cant. 5, 13.

מִרְקָחָה f. (r. רָקַח) 1. *a spicing, seasoning*, Ez. 24, 10.

2. *unguent-kettle*, for preparing ointment, Job 41, 23.

מִרְקַחַת f. (r. רָקַח) 1. *ointment, unguent*, 1 Chr. 9, 30.

2. *unguent-kettle*, i. q. מֶרְקָחָה no. 2, Ex. 30, 25. 2 Chr. 16, 14; comp. Job 41, 23. Or, it may be *unguent-shop*, but less well.

* מָרַר præt. מַר, 3 fem. מָרָה; fut. יָמַר Is. 24, 9, see Heb. Gr. 66. n. 3.

1. *to flow, to distil*, whence מַר a drop, מֹר myrrh, and prob. מְרָרָה bile. Arab. مَرْمَرَ to make flow, مَرْمَرٌ frequent rain, مَمَرٌ a canal. The trilit. مَرَّ often has the sense of going, passing away, which in many roots is connected with that of flowing; see הָלַךְ no. 4, יָבַל, جرى to run, to flow, Aram. רְהַט to run, whence רְהָטִים canals.

2. *to be bitter*. Arab. مَرَّ fut. *A*, id. and so in all the kindred languages;

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comp. Lat. *amarus*, likewise *mœreo*. How this signification connects itself with the preceding is not clear. Perhaps it is denom. from מֹר myrrh, and מְרֵרָה bile, as the most bitter things.—Fut. *A*, יָמַר Is. 24, 9, see above. Trop. 1 Sam. 30, 6 מָרָה נֶפֶשׁ כָּל־הָעָם *the soul of all the people was bitter*, i. e. grieved. 2 K. 4, 27. Impers. לוֹ מָר *it grieves me* Lam. 1, 4; also *it goes bitterly with me*, I am afflicted, c. מִן Ruth. 1, 13.

Niph. נָמַר, see r. מוּר.

Piel fut. יְמָרֵר 1. *to make bitter, to imbitter* any thing, Ex. 1, 14. Also *to act bitterly in* any thing, as Is. 22, 4 אֲמָרֵר בִּבְכִי *I will weep bitterly.*

2. *to imbitter* any one, i. e. *to irritate, to provoke*, comp. Hithp. Gen. 49, 23.

Hiph. הֵמַר, inf. הָמֵר 1. *to make bitter, to imbitter* life, Job 27, 2. With לְ *to deal bitterly with* any one, to cause him great sorrow; Ruth 1, 20 הֵמַר לִי שַׁדַּי מְאֹד *the Almighty hath dealt very bitterly with me.* Comp. לְ חֵרַע v. 21.

2. Intrans. *to be in bitterness, to grieve, to mourn*, c. עַל Zech. 12, 10.

Note. The form אַל־תַּמֵּר Ex. 23, 21, although apparently a fut. Chald. of מָרַר, does not belong to this root, but to r. מָרָה *to disobey, to rebel*; Sept. *μὴ ἀπειθεῖ αὐτῷ*. The ancient intpp. all read it as belonging to מָרָה, prob. for תְּמָר, see in r. מָרָה Hiph. a.

Hithpalp. הִתְמָרְמֵר *to be imbittered, exasperated*, with אֶל of pers. Dan. 8, 7; absol. Dan. 11, 11.—Syr. ܡܪܡܪ exacerbavit, lacessivit, Arab. مَرْمَرَ iratus fuit.

Deriv. מַר, מֹר, מָרָה II, מָרָה, מֹרָה, מְרֵרָה, מְרִירִי, מְרִירוּת, מָמָר, מְמֹרָרִים, מַמְתַּקִּים, תַּמְרוּרִים, pr. n. מָרָא, מָרוֹת, and the four which here follow.

מְרֵרָה f. (r. מָרַר) *bile, gall*, so called from flowing or as bitter, Job 16, 13. Arab. مَرَارَةٌ, Syr. ܡܪܪܝܬܐ, id.

מָרֹרָה f. (r. מָרַר) constr. מְרוֹרַת; plur. מְרֹרוֹת, מְרֹרֹת.

1. *bitterness, acridness*; Deut. 32, 32 אַשְׁכְּלוֹת מְרֹרֹת *clusters of bitterness*, i. e. bitter clusters. Metaph. *bitter things, severe punishments*, Job 13, 26 תִּכְתֹּב עָלַי מְרֹרוֹת *that thou writest* (layest) *bitter things upon me*, inflictest such heavy punishment.

2. *bile, gall*, Job 20, 25. Also מְרֹרַת פְּתָנִים *the gall of vipers* v. 14, for the poison of vipers, which the ancients supposed to lie in the gall (Plin. H. N. 11. 37 or 62); although in other forms also of this root the notion of *bitterness* is connected with that of *venom*; see מְרִירִי, Syr. ܡܪܝܪܐ, Zab. מררא, venom; *χόλη πικρίας* Heb. 12, 15, i. e. poisonous. Comp. לַעֲנָה, רֹאשׁ no. 5.

מְרֹרִים m. plur. *bitter herbs*, Ex. 12. 8. Num. 9, 11; Sept. *πικρίδες*, Vulg. *lactucæ agrestes*.—Trop. *bitter lot*, Lam. 3, 15, where in the other member is לַעֲנָה wormwood. R. מָרַר.

מְרָרִי (bitter, unhappy, r. מָרַר) *Merari*, pr. n. of a son of Levi Gen. 46. 11. Ex. 6, 16. Also as patron. Num. 26, 57.

מְרַשָּׁה, see מְרַאשָׁה.

מְרֹשַׁעַת f. (r. רָשַׁע) *wickedness*; concr. *a wicked woman*, as *scelus* for *scelesta*. 2 Chr. 24. 7.

מֹרַשְׁתִּי, see in מוֹרָשֶׁת גַּת.

מַשָּׂא m. pr. infin. of r. נָשָׂא, after the Chald. manner; c. suff. מַשָּׂאוֹ.

1. *a lifting up, elevating*, from the signif. *to lift up*, see the root no. 1, viz.

a) Of the voice, see נָשָׂא no. 1. e, f; hence *song, singing*; 1 Chr. 15, 22. 27 הַשַּׂר הַמַּשָּׂא *the master of the song*, leader of the choir. Sept. cod. Vatic. *ἄρχων τῶν ᾠδῶν*.

b) Far more freq. *effatum, an uttering*, something uttered; e. g. *a saying, proverb*, Prov. 30, 1; collect. 31, 1 מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ *the sayings which his mother taught him.*—Spec. *effatum divinum, an oracle, prophecy*, a divine *declaration*, 2 K. 9, 25. Is. 14, 28 *in the year that king Ahaz died* הָיָה הַמַּשָּׂא הַזֶּה *was this oracle.* Hab. 1, 1 הַמַּשָּׂא אֲשֶׁר חָזָה חֲ׳ *the oracle revealed to Habakkuk.* Fully מ׳ יְ׳ Jer. 23, 33. 34. 38; מ׳ דְּבַר יְ׳ Zech. 9, 1. 12, 1. Mal. 1, 1. Sometimes followed by a gen. of the object, as מַשָּׂא בָּבֶל *the oracle* i. e. prophecy, declaration, *against Babylon* Is. 13, 1; מ׳ צֹר 23, 1; also 15, 1. 17, 1. 19, 1. 30. 6. Nah. 1, 1. al. With עַל of object Zech. 9, 1. Is. 21, 13; בְּ Zech. 12, 1; אֶל Mal. 1, 1. As מַשָּׂא is

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often found in the inscriptions of threatening oracles or denunciations, Jerome, Luther, the Engl. Version, and others, have rendered it, even in the above cases, *burden* (see no. 2. c), meaning a prophecy which is burdensome or threatening; see Jerome Prol. ad Habac. et ad Jes. 13. 1. But it is used also in reference to good, Zech. 12, 1. Mal. 1, 1. Allusion is made to both the significations, *burden* and *oracle*, in Jer. 23, 33 sq. Ez. 12. 10.

c) מַשָּׂא נֶפֶשׁ *the lifting up of the soul*, i. e. that which the soul desires, longs for, Ez. 24, 25; see r. נָשָׂא no. 1. g.

2. From the signif. *to bear*, r. נָשָׂא no. 4. a) Inf. *to bear;* Num. 4, 24 לַעֲבֹד וּלְמַשָּׂא *to serve and to bear*, for serving and for bearing sc. burdens, as porters. 2 Chr. 20, 25; comp. 35. 3. b) Subst. *a bearing*, the act or service of bearing burdens, *porterage*, Num. 4, 19. 27. 31. 32. 47. c) What is borne, *a burden*, *load*, 2 K. 5, 17. Neh. 13, 15. 19. Is. 22, 25. Jer. 17, 21 sq. 2 K. 8, 9. הָיָה לְמַשָּׂא עַל *to be a burden to* any one. 2 Sam. 15, 33. Job 7, 20; with אֶל 2 Sam. 19, 36. Metaph. of heavy care, Num. 11, 11.

3. *a gift*, see נָשָׂא Pi. no. 2, 3; hence *tribute*, i. q. מִנְחָה no. 2. 2 Chr. 17, 11.

4. *Massa*, pr. n. of a son of Ishmael, Gen. 25, 14. 1 Chr. 1, 30.

מַשָּׂא (pron. *massó*) m. 2 Chr. 19, 7 מַשָּׂא פָּנִים *respect of persons*, partiality; see r. נָשָׂא no. 3. b.

מַשָּׂאָה f. (r. נָשָׂא) *a burning, conflagration*, so called from the rising of the smoke, Is. 30, 27. Comp. מַטָּאָה no. 1. b.

מַשָּׂאוֹת f. plur. Ps. 74, 3 in some editions; see מַשּׂוֹאוֹת.

מַשָּׂאת f. (for מַשָּׂאָה, r. נָשָׂא) constr. מַשַּׂאת Gen. 43. 34; plur. מַשָּׂאֹת.

1. *a lifting up*, e. g. a) Of the hands Ps. 141, 2. b) *a rising, ascending*, as of smoke in burning, Judg. 20, 38. 40; comp. מַשָּׂאָה. c) Concr. *a sign, signal*, which is elevated, i. q. נֵס, Jer. 6, 1. Perh. a signal given by fire; comp. also the Talmudic משיאות of signals by fire given at the time of the new moon; see Mishn. Rosh hashana 2. § 2. d) i. q. מַשָּׂא no. 1. b. *effatum, oracle*, Lam. 2, 14. e) Zeph. 3, 18 מַטַּאת חֲרָפָה *a lifting up of reproach*, concr. for 'those on whom reproach is lifted up or cast,' i. e. the objects of reproach.

2. *a gift, present*, i. q. מַשָּׂא no. 3, Esth. 2, 18. Jer. 40, 5. Am. 5, 11. Spec. a portion of food presented to a guest (Hom. *γέρας*) Gen. 43, 34. 2 Sam. 11, 8. Also *tribute*, 2 Chr. 24, 6. 9. Ez. 20, 40.

Note. מַשָּׂאוֹת Ez. 17, 9 is infin. Aram. of Kal. for מַשָּׂא, ending irregularly in וֹת like inf. Pi. מַלָּאוֹת for מַלֵּא; see in נָשָׂא Kal no. 2.

מִשְׂגָּב m. (r. שָׂגַב) constr. מִשְׂגַּב, c. suff. מִשְׂגָּבִי.

1. *height, altitude*, as of walls, Is. 25, 12.

2. *a height*, rock, crag, affording security and refuge, and hence absol. *a refuge*. Is. 33, 16; often of God, Ps. 9, 10. 18, 3. 48, 4. 59. 10. 18. 94, 22. al.

3. With the art. *Misgab*, pr. n. of a town (on a height) in Moab, Jer. 48, 1.

מְשׂוּכָה f. (r. שׂוּךְ) Prov. 15, 19, also מְשׂוּכָּה Is. 5, 5 in some editions, *a hedge thorn-hedge*. The latter form would be from r. סָכַךְ.

מַשּׂוֹר m. *a saw*, Is. 10, 15. R. נָשַׂר.

מְשׂוּרָה f. *measure*, sc. of liquids, Lev. 19, 35. Ez. 4, 11. 16. 1 Chr. 23, 9. R. מָשַׂר.

מָשׂוֹשׂ m. (r. שׂוּשׂ) constr. מְשׂוֹשׂ, *joy, rejoicing*, Is. 24. 8. 32, 13. 66, 10. Meton. *the object* and ground *of joy*, Ps. 48, 3. Is. 60, 15. al. Also Job 8, 19 מְשׂוֹשׂ דַּרְכּוֹ *the joy of his way*, i. e. his joyful lot.—Poetically Is. 8, 6, subst. for the finite verb.

מִשְׂחָק m. (r. שָׂחַק) *derision*, meton. the object of it, Hab. 1, 10.

מִשְׂטַמָּה f. (r. שָׂטַם) 1. *a snare, trap*, for the feet, prob. of iron, parall. פַּח, Hos. 9, 8. Hence

2. *destruction*, Hos. 9, 7; comp. מוֹקֵשׁ.

מַשְׂכִּיל m. (pr. part. Hiph. r. שָׂכַל) subst. *a poem, song*, Ps. 47, 8; and so in the titles of Psalms 32. 42. 44. 45. 52. 53. 54. 55. 74. 78. 88. 89. 142. Here מַשְׂכִּיל prob. implies *a poem* or *song enforcing intelligence, wisdom, piety*, (see the root Hiph. no. 3, 5,) which is true of all these Psalms; not excepting Ps. 45, in which every thing is referred to the goodness of God, v. 3. 7. 8.

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מַשְׂכִּית f. (r. שָׂכָה) 1. *an imag., figure;* Ez. 8, 12 חַדְרֵי מַשְׂכִּית *chambers of imagery*, i. e. of images, chambers of which the walls are painted with the figures of idols, comp. v. 10. 11. אֶבֶן מַשְׂכִּית *a stone* or cippus *with the image* of an idol, as Baal, Astarte, or the like, Lev. 26, 1; and so plur. מַשְׂכִּיּוֹת Num. 33, 52. Prov. 25, 11 תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף *apples of gold with figures of silver.* Others, *in baskets of silver*, assigning to מַשְׂכִּית this signification as if from שָׂכַךְ to braid.

2. *imagination, conceit*, Prov. 8, 11. Plur. Ps. 73, 7.

מַשְׂכֹּרֶת f. (r. שָׂכַר) *wages*, Gen. 29, 15. 31, 7. 41; *reward* Ruth 2, 12.

מַשְׂמְרוֹת f. plur. *nails*. Ecc. 12, 11. See מִסְמֵר. R. שָׂמַר i. q. סָמַר.

מִשְׁפָּח m. *a shedding* of blood, *bloodshed*, Is. 5, 7. R. שָׁפַח i. q. סָפַח.

* שִׁיסַּר obsol. root, of doubtful signif. perhaps i. q. Arab. مَشَرَ II, *to divide.* Hence מְשׁוּרָה.

מְשׁוּרָה f. *dominion, empire*, Is. 9, 5. 6. R. שָׂרָה no. 2.

מִשְׂרָפָה f. (r. שָׂרַף I) only plur. constr. מִשְׂרְפוֹת.

1. *burnings*, e. g. of spices at funerals Jer. 34, 5, see in r. שָׂרַף no. 1. b; of lime in a kiln Is. 33, 12.

2. מִשְׂרְפוֹת מַיִם *Misrephoth-maim*, pr. n. of a place or district near Sidon. Josh. 11, 8. 13, 6.—The name signifies pr. 'burnings of water,' which Kimchi understands of warm baths. More prob. it means 'burnings *by* the water,' either lime-kilns or smelting-furnaces situated near water.

מַשְׂרֵקָה (vineyard of noble vines, see שֹׂרֵק) *Masrekah*, pr. n. of a place apparently in Idumea, Gen. 36, 36. 1 Chr. 1. 47.

מַשְׁרִית *a frying-pan* 2 Sam. 13, 9. Chald. מַסְרִיתָא, מַסְרִיתָא, id. The etymology is uncertain, and it is even doubtful whether ת is radical or servile. But prob. it is servile, and then the root may be שָׂרָה or שָׁרָה i. q. שָׁרַק *to shine, to glitter;* whence then שִׁרְיוֹן or שִׁרְיֹן, and מַשְׁרִית a metal pan, so called from being kept bright. See r. שָׁרָה.

מַשׁ *Mash*, pr. n. of a people (and region) sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10, 23. Most interpreters, following Bochart (Phaleg II. 11), understand the inhabitants of *Mount Masius*, Arab. جودى, which lies north of Nesibis, and forms part of the chain of Taurus separating Mesopotamia from Media, Josephus confounds this name with מֶסָא, Ant. 1. 6. 4.

מַשָּׂא m. (r. נָשָׂא II) 1. *usury*, Neh. 5, 7. 10.

2. *debt, loan*, money borrowed, i. q. מַשָּׂאָה. Neh. 10, 32 מַשָּׂא כָּל־יָד *the debt of every hand*, i. e. every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here מַשָּׂא *burden*, which is less well.

מֵשָׁא *Mesha*, pr. n. of a place mentioned in describing that part of Arabia inhabited by the descendants of Joktan; Gen 10, 30 *their dwelling was* מִמֵּשָׁא בְּאֲכָה סְפָרָה הַר הַקֶּדֶם *from Mesha even unto Sephar* (and beyond even unto) *the mountains of Arabia.* Here *Mesha* might be taken as *Moûva* or *Moïza*, a celebrated city and harbour on the western coast of Arabia, not far from Mocha, where now lies موزع *Mûza'a*, or perhaps موسج *Mûsij*, Niebuhr Arabien p. 223, 224, 225. Mesha would then constitute the western limit of the Joktanidæ. *Sephar* is the city ظفار the chief place of the district *Shehr* in the province of Hadramaut; see in art. סְפָר. The *mountains of Arabia* are prob. the chain running across the middle of Arabia, from the vicinity of Mecca and Medina to the Persian gulf, called at the present day نجد *Nejd*, highlands; see Jomard Notice sur le Pays de Nedjd ou l'Arabie centrale, Paris 1823. 8vo.—But as the Arabic names above given, *Mûsa'a*, or *Mûsij*, cannot well be compared with *Mesha*, it may be better, with J. D. Michaelis (Suppl. 1561. Spicileg. II. 214), to understand *Mesene*

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(مَيْسَان, مَيْسَان *Meisân*), situated among the mouths of the Pasitigris, where this river empties into the Persian gulf. The sacred writer would then begin with the *eastern* limit of the Joktanidæ, and end with the western and northern; so that סְפָר must be sought between them. See סְפָר.

מַשְׁאָב m. (r. שָׁאַב) only plur. מַשְׁאֲבִים, *troughs, watering-troughs*, into which water is drawn for cattle, Judg. 5, 11.

מַשְׁאָה f. (r. נָשָׁא II) *debt, loan*, money lent, i. q. מַשָּׂא no. 2, Deut. 24, 10. Prov. 22, 26.

מַשְׁאוֹן m. *deceit, dissimulation*, Prov. 26, 26. R. נָשָׁא I.

מַשְׁאוֹת Ps. 74, 3, see מַשּׁוֹאוֹת.

מִשְׁאָל (entreaty, r. שָׁאַל) *Mishal*, pr. n. of a Levitical city in the tribe of Asher, Josh. 19, 26. 21, 30. Contr. מָשָׁל *Mashal* 1 Chr. 6, 59 [74], as if from מַשְׁאָל.

מִשְׁאֲלָה f. (r. שָׁאַל) *a petition, request*, Ps. 20, 6. 37, 4.

מִשְׁאֶרֶת f. (r. שָׁאַר) *a kneading-trough*, in which also the dough is leavened and swells, Ex. 7, 28. 12, 34. Deut. 28, 5. 17.

מִשְׁבָּה, see מְשׁוּבָה.

מִשְׁבְּצוֹת f. plur. (r. שָׁבַץ) 1. *textures*, and with זָהָב, *textures of gold*, i. e. stuffs inwrought with gold, in which threads of gold are interwoven, *brocade*, Ps. 45, 14; see the root in Piel.

2. *settings, bezels*, in which gems are set, Ex. 28, 11. 13. 14. 25. 39, 13. 16. See the root in Pual.

מַשְׁבֵּר m. Is. 37, 3. 2 K. 19, 3, constr. מִשְׁבַּר Hos. 13, 13, pr. 'place of breaking,' i. e. of breaking forth, spoken of the mouth of the womb, which the fœtus *breaks* open at birth. R. שָׁבַר.

מִשְׁבָּר m. (r. שָׁבַר) only in plur. מִשְׁבָּרִים, *waves* which *break* upon the shore, *breakers, billows*, Ps. 42, 8. 88, 8. Jon. 2, 4. מִשְׁבְּרֵי־יָם *billows of the sea* Ps. 93, 4. מִשְׁבְּרֵי מָוֶת 2 Sam. 22, 4. Comp. Gr. *κύματος ἀγή* from *ἀγνύω, ἄγνυμι*, to break.

מִשְׁבָּת m. only in plur. c. suff. מִשְׁבַּתֶּיהָ, *destructions, calamities*, Lam. 1, 7. Comp. r. שָׁבַת Hiph. no. 2.

מִשְׁגֶּה m. (r. שָׁגָה) *an error, oversight*, Gen. 43, 12.

* I. מָשָׁה 1. *to draw, to draw out*, e. g. from the water, Ex. 2, 10. Syr. ܡܫܐ id. Arab. مسى. Kindr. is מָשַׁךְ.

HIPH. i. q. Kal, 2 Sam. 22, 17. Ps. 18, 17.

Deriv. מָשׁוּי, pr. n. מֹשֶׁה, נְמוּשִׁי.

* II. מָשָׁה obsol. root, Arab. مسا *vesperi fecit*, whence the subst. מָמְשׁ evening, yesternight, q. v.

מֹשֶׁה pr. n. *Moses*, Sept. and Josephus *Μωϋσῆς*, the great leader, lawgiver, and prophet of the Hebrews, the son of Amram and Jochebed, of the tribe of Levi, Ex. 6, 20. The narrative of his life and actions occupies the four last books of the Pentateuch. A common appellation is, *the servant of God, of Jehovah*, Josh. 1, 1. 2. 15. 1 K. 8, 53. 56. 2 Chr. 24, 9. Dan. 9, 11; once in Pentat. Deut. 34, 5; also *the man of God* Ps. 90, 1. His law is called: תּוֹרַת מֹשֶׁה *the law of Moses* Josh. 8, 32. 2 Chr. 23, 18; תּוֹרַת מֹשֶׁה *the book of the law of Moses* Josh. 23, 6. 2 K. 14, 6. Neh. 8, 1; also simply מֹשֶׁה 2 Chr. 25, 4. Neh. 13, 1. (Chald. סִפְרֵי מֹשֶׁה Ezra 6, 18.) לוּחוֹת מֹשֶׁה *the tables of the Mosaic law* 1 K. 8, 9.—Is. 63, 11 *he remembered the days of old*, מֹשֶׁה עַמּוֹ *Moses, his people*, i. e. Moses and his people.

As to the etymology, in Ex. 2, 10 the name מֹשֶׁה is expressly derived from the idea of his being *drawn out* of the water. But the form of the name is active, *drawing out*; not pass. *drawn out*; and further, it is hardly probable that the daughter of Pharaoh would have given him a name derived from the Hebrew language. Hence the Alexandrine Jews assigned to the name *Μωϋσῆς* an Egyptian origin with a Greek flexion, viz. Μω, *μῶ, water*, and ΟΥΣΗΣ or ΟΥΣΕΙ, *ὑσῆς, saved*, i. e. *water-saved*, saved from the water; so Joseph. Ant. 2. 9. 6. c. Apion. 1. 31. Philo T. II. p. 83 Mang. Some such derivation may

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also lie in the Heb. form מִשֶּׁה. Other etymologies proposed, see in Thesaur. p. 824.

מַשֶּׁה m. (r. נָשָׁה II) *a debt, loan*, Deut. 15, 2. See in מַשָּׂא no. 2.

מְשׁוֹאָה f. (r. שׁוֹא) i. q. שׁוֹאָה with which it is every where coupled, *desolation* Zeph. 1, 15. Concr. *desolate places, wastes*, Job 30, 3. 38, 27.

מְשֹׁאוֹת f. plur. *desolations, ruins*, Ps. 73, 18. 74, 3. The etymology is doubtful, and hence the orthography varies; e. g Ps. 74, 3 in some editions, as that of Athias, reads מַשּׂאוֹת with *Sin*. Most prob. מְשֹׁאוֹת is merely a Chaldaizing or Rabbinic form for מְשׁוֹאוֹת (see מְשׁוֹאָה, r. שׁוֹא); comp. the futures יַלִּין for יָלִין, יְלִידוּ for יָלִדוּ, and subst. מְשׁוֹט i. q. מָשׁוֹט; Gr. § 71. note 9.—The form מַשְׂאוֹת Sin) would be from נָשָׂא in the *she* *to destroy*, as Job 32, 22. Gen. 18, e in נָשָׂא no. 2.

perh. מְשׁוּב (returned, r. שׁוּב) *Meshobab*, Hencl Chr. 4, 34.

מְ, מְשׁוּבָה, f. (r. שׁוּב) c. suff. R. מְ, *a turning away, defection, apos-* Prov. 1, 32 מְשׁוּבַת פְּתָיִם *the turn- away of fools* from wisdom. Spec. *fection from Jehovah*, Jer. 8, 5. Hos. 7 מְשׁוּבָתִי *defection from me*. Plur. מְשׁוּבוֹת Jer. 2, 19.—Concr. מְשֻׁבַת יִשְׂרָאֵל *apostatizing Israel* Jer. 3, 6. 8. 11. 12.

מְשׁוּגָה f. c. suff. מְשׁוּגָתִי, *error*, Job 19, 4. R. שׁוּג.

מָשׁוֹט Ez. 27, 29, and מְשׁוֹט ib. v. 6, *an oar*. For the Dagesh in מְשׁוֹט see in מַשּׂוֹאוֹת. R. שׁוּט.

מְשׁוּסָה Is. 42, 24 Cheth. for מְשִׁסָּה, *a spoiling, plundering*.

* מָשַׁח fut. יִמְשַׁח, inf. absol. מָשׁוֹחַ, constr. מְשֹׁחַ, once מָשְׁחָה Ex. 29, 29, pr. *to stroke, to draw the hand over* any thing.

Arab. مَسَحَ id. also to wipe off with the hand, to stroke the face, to strike with a sword. Chald. Syr. id. Monosyllabic roots are: משׁ whence מָשַׁשׁ, and מח whence מָחָה, מָחָא, to stroke, to wipe off, to strike.—Hence

1. *to spread over* with any thing, *to smear*, e. g. with colours, *to paint*, c. בְּ of colour, Jer. 22, 14. Spec. *to rub over* with oil, *to oil, to oint*, (Arab. مسح, Syr. ܡܫܚ, id.) e. g. cakes Ex. 29, 2. Lev. 2, 4. 7, 12; so too a shield, to render the leather more tough and less penetrable by weapons, Is. 21, 5. 2 Sam. 1, 21.—Mostly *to anoint*, as a sacred rite, *to consecrate by unction* to any office or use, e. g. a priest Ex. 28. 41. 40, 15; a prophet 1 K. 19, 16. Is. 61, 1; a king 1 Sam. 10, 1. 15, 1. 1 K. 1, 34. Also a stone or column as consecrated to God Gen. 31, 13; an altar Ex. 29, 36. Lev. 8, 11; a sanctuary Ex. 30, 26. 40, 9. Dan. 9, 24; vases and utensils consecrated to God Num. 7, 1. The full construction is מָשַׁח אֹתוֹ לְמָלְכוֹ *to anoint* (i. e. consecrate) any one *as king*, Judg. 9, 15. 1 Sam. 9, 16. 1 K. 19, 15. 2 K. 9, 3; with עַל, Judg. 9, 8. 2 Sam. 19, 11 *Absalom* אֲשֶׁר מָשַׁחְנוּ עָלֵינוּ *whom we anointed* (constituted king) *over us*. Is. 61, 1 *because Jehovah hath anointed* (i. e. consecrated, appointed) *me* לְבַשֵּׂר *to announce*. 2 Chr. 22, 7.—That *with* which one is anointed, as oil, ointment, etc. is is put with בְּ Ex. 29, 2. Ps. 89, 21; accus. Ps. 45, 8. Am. 6, 6.

2. *to spread out, to expand*, by rubbing or smoothing with the hand, see מִמְשַׁח. Hence also *to measure*, e. g. things long or broad, as cloth by moving the hand over it. Syr. ܡܫܚ, Chald. מְשַׁח, Arab. مسح. Hence מִשְׁחָה, מְשָׁחָה.

NIPH. pass. of Kal no. 1, *to be anointed*, i. e. *to be consecrated by unction*, Lev. 6, 13. Num. 7, 10. 84. 88. 1 Chr. 14, 8.

Deriv. מָשִׁיחַ, מִמְשַׁח, and the three here following.

מְשַׁח Chald. m. *oil*, Ezra 6, 9. 7, 22. Often in the Targums. Syr. ܡܫܚܐ.

מִשְׁחָה f. (r. מָשַׁח) 1. *an anointing, unction*; שֶׁמֶן הַמִּשְׁחָה *the anointing-oil* Ex. 25, 6. 29, 7. 21. al. שֶׁמֶן מִשְׁחַת קֹדֶשׁ *an oil of sacred unction, holy anointing-oil*, Ex. 30, 25. 31; comp. Lev. 10, 7. 21, 12.

2. *a part, portion*, as measured out, Lev. 7, 35; see the root no. 2.

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מָשְׁחָה f. 1. Inf. of the root מָשַׁח to anoint: see above.

2. *a part, portion*, Ex. 40, 15. Num. 18, 8; see מִשְׁחָה no. 2.

מַשְׁחִית pr. part. Hiph. (r. שָׁחַת) plur. מַשְׁחִתִים, *destroying, which destroys;* hence Subst.

1. *destruction*, Ex. 12, 13. Ez. 5, 16. 21, 36 חָרָשֵׁי מַשְׁחִית *artificers of destruction*. 25, 15.

2. *a snare, trap*, Jer. 5, 26, comp. מוֹקֵשׁ. Hence, *an ambush*, i. e. troops in ambush, 1 Sam. 14, 15. Also הַר הַמַּשְׁחִית *the mount of destruction*, or the snare-mountain; spoken of mount Olivet, on account of the idols there worshipped, a snare and destruction to the people; also of Babylon, for the same reason, Jer. 51, 25.

מִשְׁחָר m. i. q. שַׁחַר, *the dawn, aurora*, Ps. 110, 3. R. שָׁחַר II.

מַשְׁחַת i. q. מַשְׁחִית no. 1, *destruction*, Ez. 9, 1. R. שָׁחַת.

מִשְׁחָת m. (r. שָׁחַת) constr. מִשְׁחַת, *destruction, defacement;* for concr. *destroyed, disfigured*, Is. 52, 14.

מָשְׁחָת m. (r. שָׁחַת) c. suff. מָשְׁחָתָם, *destruction*, i. e. something destroyed or disfigured, i. q. *defacement, blemish*, Lev. 22, 25.

מִשְׁטֹחַ m. (r. שָׁטַח) Ez. 47, 10, constr. מִשְׁטַח (or from a form מִשְׁטָח) Ez. 26, 5. 14, *a spreading*, i. e. place for spreading.

מִשְׁטָר m. c. suff. מִשְׁטָרוֹ, *dominion, empire*. Job 38, 33 אִם תָּשִׂים מִשְׁטָרוֹ בָאָרֶץ *dost thou assign the dominion* (of the heavens) *over the earth?* R. שָׁטַר.

מֶשִׁי m. Ez. 16, 13, in pause מָשִׁי v. 10, according to the Heb. intpp. *silk, a garment of silk*. Sept. τρίχαπτον i. e. according to Hesychius τὸ βομβύκινον ὕφασμα. Jerome, 'a garment so fine as to seem equal to the finest hair.' From the root (מָשָׁה to draw) we can derive no other sense than 'something finely drawn,' e. g. *a fine thread, stuff composed of fine threads*.

מֹשִׁי, see מוּשִׁי.

מְשֵׁיזַבְאֵל (delivered of God, r. שְׁזַב Chald.) *Meshezabeel*, pr. n. m. Neh. 3, 4. 10, 22. 11, 24.

מָשִׁיחַ m. (r. מָשַׁח) constr. מְשִׁיחַ, c. suff. מְשִׁיחִי.

1. Adj. verbal pass. χριστός, *ointed, anointed*, of a shield 2 Sam. 1, 21; מָשִׁיחַ נָגִיד *the anointed prince* i. e. Cyrus, Dan. 9, 25; הַכֹּהֵן הַמָּשִׁיחַ *the anointed priest*, the high priest, Lev. 4, 3. 5. 16. 6, 15.

2. Subst. ὁ Χριστός, *the Messiah, the anointed, the prince* consecrated by unction, Dan. 9, 26.—More fully מְשִׁיחַ יְיָ *the anointed of Jehovah*, Sept. ὁ Χριστὸς Κυρίου, a name of honour given to the Jewish kings, as being consecrated by anointing, and therefore most sacred, 1 Sam. 2, 10. 35. 12, 3. 5. 16, 6. 24. 7. 11. 26, 9. 11. 23. 2 Sam. 1, 14. 16. 19, 22. 23, 1. Ps. 18, 51. 20, 7. 28, 8. al. Once of Cyrus king of Persia Is. 45, 1. Not used of the great Deliverer predicted by the prophets; although his usual name (מְשִׁיחָא ὁ Μεσσίας) among the later Jews and in the N. T. is drawn from passages like Ps. 2, 2. Dan. 9, 26; comp. John 1, 42. 4, 25. Buxtorf. Lex. Chald. art. מְשִׁיחָא. [Yet Ps. 2, 2 is referred directly to the Saviour in Acts 4, 26 sq.—R.] Plur. *the anointed of Jehovah*, spoken of the patriarchs, Ps. 105, 15. 1 Chr. 16, 22.

* **מָשַׁךְ**, fut. יִמְשֹׁךְ; imper. מְשֹׁךְ, plur. מִשְׁכוּ Ex. 12, 21, and מָשְׁכוּ Ez. 22, 20.

1. *to draw, to drag*, Arab. مسك id. see Lette ad Cant. Deb. pag. 96; in Golius and Freytag this signification is wanting. Kindred is מָשָׁה.—With an acc. of pers. *to draw any one to* a person or place, with בְּ or אֶל of place, Judg. 4, 7. Ps. 10, 9; comp. Cant. 1, 4. Contra, *to draw out* of a pit, of the water, with מִן Gen. 37, 28. Job 40, 25. Jer. 38, 13. Absol. *to draw* to oneself, to draw down upon oneself, Is. 5, 18. Hos. 11, 4. So with בְּ of manner, *to draw in the yoke*. Deut. 21, 3.—Spec.

a) מָשַׁךְ בַּקֶּשֶׁת *to draw the bow*, 1 K. 22, 34. 2 Chr. 18, 33. Is. 66, 19 מִשְׁכֵי קֶשֶׁת. Eth. መሰከ id.

b) מָשַׁךְ הַזֶּרַע *to draw out the seed*, i. e. to scatter it regularly along the

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furrows, to sow, Am. 9, 13; comp. in מָשָׁךְ no. 1.

c) מָשַׁךְ הַיּוֹבֵל Ex. 19, 13, and מָשַׁךְ בְּמֶקֶרֶן הַיּוֹבֵל Josh. 6, 5, *to draw out the trumpet*, i. e. to sound, i. q. תָּקַע בַּשּׁוֹפָרוֹת in Josh. 6, 4. 8. 9. 13. 16. 20, comp. v. 5; pr. to draw out the breath (to blow) with force into the horn or trumpet of jubilee; comp. Germ. *heftig losziehen*. In both places it is spoken of a signal given with the trumpet of jubilee or rejoicing; see in יוֹבֵל no. 1. Compare Arab. جلب traxit, also Conj. I, II, IV clamorem extulit, inclamavit, increpavit.

d) Hos. 7, 5 מָשַׁךְ יָדוֹ אֶת־לֹצְצִים *he draws out his hand with scorners*, spoken contemptuously of intercourse with impious men; comp. in Engl. to give the hand, to join hands with.

e) *to draw out*, i. e. *to protract, to continue, to prolong*, Ps. 36, 11 מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ *prolong thy loving-kindness unto them that know thee*, thy worshippers. 85, 6. 109, 12. Jer. 31, 3 מָשַׁכְתִּיךְ חָסֶד *I have prolonged loving-kindness towards thee*. Ellipt. Neh. 9, 30. Comp. Syr. ܢܫ to draw, whence subst. ܢܶܫ long continuance.

f) מָשַׁךְ בָּשָׂר *to prolong the body*, i. e. *to make it durable, robust, firm; to strengthen*. Ecc. 2, 3 לִמְשׁוֹךְ בַּיַּיִן אֶת־בְּשָׂרִי *to strengthen* (cherish) *my body with wine*. Syr. ܡܫܟ arefecit.

g) Intrans. like Engl. *to draw on, to draw towards*, i. e. *to move, to march, to advance*, Germ. *ziehen*. Judg. 4, 6 *go and draw towards mount Tabor*; Sept. ἀπελεύσῃ εἰς ὄρος Θαβώρ. 20, 37 *the ambush drew out*, advanced. Prob. also Job 21, 33. Ex. 12, 21.

2. *to lay hold of, to take, to hold*, c. בְּ Judg. 5, 14. Arab. مسك ب id.—Intens. *to take away*, i. e. to remove, to destroy, Job 24, 22. Ps. 28, 3. Ez. 32, 20.

Niph. *to be protracted, delayed, deferred*, Is. 13, 22. Ez. 12, 25. 28.

Pual 1. i. q. Niph. spoken of hope *deferred*, Prov. 13, 12.

2. The Ethiopians are called, in Is. 18, 2.7, גּוֹי מְמֻשָׁךְ *a people drawn out*, extended, i. e. *tall* of stature, a quality ascribed to them in Is. 45, 14. Hdot. 3. 20, 114.—Arab. مسك X, to be firm, robust, is also spoken of the body, but in a different sense, Vit. Tim. I. 420.

Deriv. מוֹשְׁכוֹת and

מָשֶׁךְ m. (r. מָשַׁךְ) 1. *a drawing*; Ps. 126, 6 מָשֶׁךְ הַזָּרַע *the drawing out of seed*, i. e. the scattering it regularly along the furrows; see in מָשַׁךְ no. 1. b. Comp. Am. 9, 13.

2. *possession*, from the signification of holding, Job 28, 18; see the root no. 2.

3. *Meshech*, pr. n. prob. the *Moschi*, a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis, Ps. 120, 5, (Strabo XI. p. 344, 378,) usually coupled with the neighbouring Tibareni (תֻּבָל, תּוּבַל) Gen. 10, 2. Ez. 27, 13. 32, 26. 38, 2. 3. 39, 1. So too Herodotus, 3. 94 and 7. 78, *Μόσχοι καὶ Τιβαρηνοί*. The Sam. Cod. exhibits a pronunciation approaching nearer to the Greek form, מושך, מושך, Sept. *Μοσόχ*, Vulg. *Mosoch*.

מִשְׁכָּב m. (r. שָׁכַב) constr. מִשְׁכַּב, c. suff. מִשְׁכָּבִי; plur. constr. מִשְׁכְּבֵי, c. suff. מִשְׁכְּבוֹתָם.

1. *a lying down, reclining*, e. g. for sleep, 2 Sam. 4, 5 מִשְׁכַּב הַצָּהֳרָיִם *sleep at noon*; also of a sick person Ps. 41, 4. —Spec. *a lying with, concubitus*; Lev. 18, 22 *thou shalt not lie with a man* מִשְׁכְּבֵי־אִשָּׁה *the lying with a woman*, i. e. as with a woman. Lev. 20, 13. Num. 31, 17. 18. 35.

2. *a couch, bed*, 2 Sam. 17, 28. Gen. 49, 4.—For the dead, *a coffin, bier*, 2 Chr. 16, 14. Is. 57, 2.

מִשְׁכָּב Chald. m. *a couch, bed*, i. q. Heb. no. 2. Dan. 2, 28. 29. 4, 2. 7. 10. 7, 1. R. שְׁכַב.

מִשְׁכּוֹת, see מוֹשְׁכוֹת.

מִשְׁכָּן m. (r. שָׁכַן) constr. מִשְׁכַּן, c. suff. מִשְׁכָּנִי; plur. constr. מִשְׁכְּנֵי; often plur. מִשְׁכָּנוֹת, constr. מִשְׁכְּנוֹת; construed c. fem. Ps. 84, 2.

1. *a habitation, dwelling*, as of men Job 18, 21. Ps. 87, 2. Once of man's long home, the grave, sepulchre, Is. 22, 16; comp. 14, 18. Of animals, *a haunt, lair*, Job 39, 6. Plur. of God, i. e. *the temple*. Ps. 46, 5. 84, 2. 132, 5.

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2. Spec. *a tent, tabernacle*, Cant. 1, 8. Often of the sacred tabernacle of the Israelites, Ex. 25, 9. 26, 1 sq. 40, 9 sq. Fully מִשְׁכַּן הָעֵדוּת *the tabernacle of the law* Ex. 38, 21. Num. 1, 50. 53. 10, 11. For the distinction in the descriptions of the tabernacle between מִשְׁכָּן and אֹהֶל, see in אֹהֶל; hence מִשְׁכַּן אֹהֶל מוֹעֵד the *framework* of the sacred tent, over which the covering of skins was spread, Ex. 39, 32. 40, 2. 6. 29.

מִשְׁכָּן Chald. *dwelling* of God, the temple, Ezra 7, 15. R. שְׁכַן.

*מָשַׁל fut. יִמְשֹׁל I. *to rule, to have dominion;* not found in the other Semitic dialects, except Phenic. משל prince, Monumm. Phœn. p. 448. Corresponding is Gr. *βασιλ-εύς*.—Constr. a) Absol. of a king Prov. 12, 24. 29, 2. Dan. 11, 3. 4. 5; of God Ps. 66, 7; with an adjunct of place *where* Zech. 6, 13. Josh. 12, 2; c. dat. comm. Is. 40, 10. b) With בְּ, *to rule over* any one, as a king over his people Deut. 15, 6. Judg. 8, 22. 23. 2 Sam. 23, 3. Is. 3, 4. 12; or over a land or kingdom Josh. 12, 5. 1 K. 5, 1. 2 Chr. 9, 26; also of a viceroy or prefect Gen. 45, 8. 26; a man over his wife Gen. 3, 16; a servant set over household affairs Gen. 24, 2. Ps. 105, 21; of a people over another people Judg. 14, 4. 15, 11; and of God who rules over all things Ps. 103, 19. 1 Chr. 29, 12. Ps. 89, 10. Spoken also of rule over incorporeal things, as one's own spirit Prov. 16, 32; sin Gen. 4, 7. Ascribed likewise to things, as to the sun and moon, Gen. 1, 18 לִמְשֹׁל בַּיּוֹם וּבַלָּיְלָה; comp. Plin. 2. 4. Cic. Tuscul. 1. 68 'omnium moderator et dux sol.' c) Rarely with עַל *over* Prov. 28, 15. d) With inf. c. לְ *to have power to do* any thing, Ex. 21, 8 לְעַם נָכְרִי לֹא יִמְשֹׁל לְמָכְרָהּ *unto a strange nation he shall have no power to sell her.*—Part. מוֹשֵׁל *a ruler, prince*, Prov. 6, 7. 23, 1. 28, 15. Ecc. 9, 17. Jer. 51, 46. Ez. 19, 11; also Is. 16, 1. Ps. 105, 20; of the Messiah Mic. 5, 1; of animals Hab. 1, 14. Also in a bad sense, *a master, tyrant*, Is. 14, 5. 49, 17. 52, 5; comp. נְרִיבִים Is. 13, 2.

II. *to liken, to make like;* intrans. *to be like;* see Niph. Hiph. and the nouns מָשָׁל, מָשָׁל; Arab. مَثَلَ to be like, to make like, مِثْلٌ likeness, simile, مَثَلٌ like. Ethiop. ምሰለ to deem, to seem to any one, ምሳሌ likeness. Aram. מְדַּם id.—The various senses of this verb in Kal are connected with the noun מָשָׁל, viz.

1. *to propose a parable*, with אֶל *to* any one, Ez. 17, 2. 24, 3.

2. *to use a proverb* Ez. 18, 2; with עַל *concerning* any one Ez. 16, 44.

3. *to use a by-word* or *song of derision*, Ez. 12, 23; with בְּ Joel 2, 17.

4. Part. plur. מְשָׁלִים *poets*, as using the diction of parables, proverbs, etc. Num. 21, 27.

Note. Various attempts have been made to show the point of connection between the two significations, *to rule* and *to liken;* see Schultens ad Prov. 1, 1. Michaelis ad Lowth de Sacr. Poesi p. 41. Simonis Lex. etc. Two conjectures formerly proposed by me, see in Thesaur. p. 828. But not improbably two roots of different origin have coalesced under this form; one, corresponding to the verbs مثل, مدّ, *to liken;* the other, in Arabic مسل, having perh. the signif. *to be strong, valiant*, which is still found in بسل fortis, strenuus fuit, بَاسِلٌ vir strenuus, in Gr. *βασιλ-εύς*.

Niph. pr. *to be made like;* hence *to be like, to be similar to* any thing, c. אֶל Is. 14, 10; בְּ Ps. 49, 13. 21; עִם Ps. 28, 1. 143, 7.

Piel i. q. Kal no. II. 1, *to use parables*, Ez. 21, 5 [20, 49].

Hiph. I. *to cause to rule, to give dominion to;* with acc. of pers. and בְּ of thing, Ps. 8, 7. Dan. 11, 39. Inf. subst. חַמְשֹׁל *dominion* Job 25, 2.

II. *to compare*, c. dat. Is. 46, 5.

Hithp. i. q. Niph. *to become like*, c. בְּ Job 30, 19.

Deriv. מָשְׁלָה, מֶמְשָׁלָה, and the three following.

I. מָשָׁל m. (r. מָשַׁל) c. suff. מָשְׁלִי, plur. מְשָׁלִים, constr. מִשְׁלֵי.—Arab. مَثَلٌ, مَثَلٌ, Chald. מַתְלָא.

1. *a similitude, parable* Ex. 17, 2. 24,

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3.—See too Judg. 9, 7 sq. 2 Sam. 12, 1 sq. 2 K. 14, 9.

2. *a sentence, γνώμη, a sententious saying, apothegm*, such as consists in the ingenious comparison of two things, sentiments, etc. see in Prov. 25, 3. 11. 12. 13 sq. 26, 1. 2. 3. 6. 7. 8. 9. 11. 14. 17.—E. g. Prov. 1, 1. 6. 10, 1. 25, 1. 26, 7. 9. Ecc. 12, 9. Job 13, 12. 1 K. 5, 12.—As this sort of sayings often pass into proverbs (1 Sam. 24, 14), hence מָשָׁל is also

3. *a proverb, παροιμία*, e. g. 1 Sam. 10, 12. Ez. 12, 22. 18, 2. 3. Comp. *παραβολή* Luke 4, 23.

4. Genr. *a poem, song, verse*, the members of which, by the laws of parallelism, consisted of two hemistichs similar in form and sense. Spec. of prophecy Num. 23, 7. 18. 24, 3. 15. 20 sq. of a didactic discourse or poem Job 27, 1. 29, 1. Ps. 49, 5. 78, 2; often of a satirical poem, song of derision. Is. 14, 4. Mic. 2, 4. Hab. 2, 6. So לְמָשָׁל וְלִשְׁנִינָה...חָיָה *to become a song and a by-word*, Deut. 28, 37. 1 K. 9, 7. Jer. 24, 9. Ps. 69, 12; also Ps. 44, 15. 2 Chr. 7, 20; comp. Ez. 14, 8.—Arab. مَثَلٌ parable, fable, sentence, plur. أَمْثَالٌ fables, verses.

II. מָשָׁל pr. n. see מִשָּׁאֵל.

מֹשֵׁל m. (r. מָשַׁל) I. *rule, dominion*, Zech. 9, 10.

II. *likeness, similitude*, for concr. *like*, Job 41, 25.

מְשֹׁל inf. as subst. i. q. מָשָׁל no. 4, *song* of derision, Job 17, 6.

מִמְשָׁלָה m. (r. שָׁלַח) only in constr. מִמְשַׁלַּח.

1. *a sending forth*, i. e. place to which any thing is sent. Is. 7, 25 מִמְשַׁלַּח שׁוֹר i. e. a place to which cattle are driven.

2. With יָד or יָדַיִם 'that to which the hand is put,' *business*, Deut. 12, 7. 18. 15, 10. 23, 21. 28, 8. 20.

מִשְׁלֹחַ, מִשְׁלוֹחַ, m. (r. שָׁלַח) 1. *a sending*, Esth. 9, 19. 22.

2. With יָד, 'that on which hand is laid,' *prey, booty*, Is. 11, 14.

מִשְׁלַחַת fem. of the preceding.

1. *a sending*, i. e. *a troop, host*, of angels, Ps. 78, 49.

2. *a sending away, discharge*, from war or captivity, Ecc. 8, 8.

מְשֻׁלָּם (friend sc. of God, r. שָׁלַם Pu. no. 3) *Meshullam*, pr. n. of several persons, Ezra 8, 16. 10, 15. 29. Neh. 3, 4. 6. 30. al.

מְשִׁלֵּמוֹת (for מְשַׁלְּמוֹת retribuentes, r. שָׁלַם Pi.) *Meshillemoth*, pr. n. m. a) 2 Chr. 28, 12. b) Neh. 11, 13; for which מְשֶׁלֶמְיָה 1 Chr. 9, 12, and this is the more probable orthography.

מְשֶׁלֶמְיָה (for מְשַׁלְּמְיָה, whom Jehovah repays, or whom Jehovah treats as a friend, r. שָׁלַם Pi.) *Meshelemiah*, pr. n. m. 1 Chr. 9, 21. 26, 1. 29; for which שֶׁלֶמְיָהוּ 26, 14.

מְשַׁלֵּמוֹת, see in מְשִׁלֵּמוֹת.

מְשֻׁלֶּמֶת (friend sc. of God, r. שָׁלַם Pu.) *Meshullemeth*, pr. n. of the wife of king Manasseh, 2 K. 21, 19.

מִשְׁלֹשׁ for שְׁלֹשׁ, מִשְׁלֹשׁ, see שָׁלַשׁ.

מְשַׁמָּה f. (r. שָׁמַם) plur. מְשַׁמּוֹת.

1. *astonishment, amazement*, Ez. 5, 15.

2. *desolation*, Ez. 6, 14. 33, 28. 35, 3. Plur. Is. 15, 6. Jer. 48, 34.

מִשְׁמָן m. (r. שָׁמַן) *fatness;* Is. 17, 4 מִשְׁמַן בְּשָׂרוֹ *the fatness of his flesh*, his body.—Plur. מִשְׁמַנִּים a) *fat places*, fertile fields, Dan. 11, 24. b) Concr. *fat ones*, i. e. stout, robust warriors, *λιπαροί*, Ps. 78, 31. Is. 10, 16.

מִשְׁמַנָּה (fatness, r. שָׁמַן) *Mishmannah*, pr. n. m. 1 Chr. 12, 10.

מַשְׂמַנִּים m. plur. (r. שָׁמַן) *fatnesses*, i. e. the fat pieces of flesh, delicacies, tid-bits, Neh. 8, 10.

מִשְׁמָע m. (r. שָׁמַע) 1. *a hearing*, i. e. the thing heard, Is. 11, 3.

2. *Mishma*, pr. n. m. a) Gen. 25, 14. b) 1 Chr. 4, 25.

מִשְׁמַעַת f. (r. שָׁמַע) 1. *a hearing, audience*, i. e. admission to the private hearing of a king. 1 Sam. 22, 14 וְסָר אֶל־מִשְׁמַעְתְּךָ *and hath access to thy private audience*. 2 Sam. 23, 23. 1 Chr. 11, 25.

2. *obedience*, for concr. *obedient, subject*, Is. 11, 14.

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מִשְׁמָר m. (r. שָׁמַר) constr. מִשְׁמַר; plur. c. suff. מִשְׁמָרָיו.

1. *watch, guard*, i. e. station of a watch, post, Neh. 7, 3. Jer. 51, 12. Concr. *the watch* or *guards* themselves, Neh. 4, 3. 16. Job 7, 12.

2. *ward, prison*, imprisonment, Gen. 40, 3 sq. 42, 17.

3. Meton. *what is guarded, kept;* Prov. 4, 23 *keep thy heart* מִכָּל־מִשְׁמָר *above all that is kept*, above all things else.

4. *observance*, what is observed or kept, *usage, rite*, Neh. 13, 14. Concr. *one who is observed*, treated with respect and reverence, spoken of a prince, Ez. 38, 7.

מִשְׁמֶרֶת, fem. of the preceding, c. suff. מִשְׁמַרְתִּי; plur. מִשְׁמָרוֹת, constr. מִשְׁמְרוֹת.

1. *watch, guard, custody*, i. e. a) The act of guarding, 2 K. 11, 5. 6. b) Place of a watch, *station, post*, Is. 21, 8. Hab. 2, 1. Concr. of *the watch, guards*, themselves, Neh. 7, 3. 12, 9. 13, 30.

2. *a keeping, preservation*, Ex. 12, 6. 16, 32. 33. 34. Concr. an object kept, preserved in safety, 1 Sam. 22, 23.

3. *a keeping, observance, performance* of a duty, office, charge. Num. 4, 27. 31 זֹאת מִשְׁמֶרֶת מַשָּׂאָם *this is the observance* (charge) *of their porterage*, this is what they have to bear. 3, 31 מִשְׁמֶרְתָּם הָאָרוֹן *their charge* was *the ark*. Hence שָׁמַר מִשְׁמֶרֶת הַמִּשְׁכָּן Num. 1, 53. 31, 30. 47, or מ׳ 3, 28. 32. 38, or מ׳ יְהוָה Lev. 8, 35, *to keep the charge of the tabernacle*, etc. i. e. to perform the service in the sacred tabernacle.

4. The object of observance, *a charge, law, usage, rite*, Gen. 26, 5. Lev. 18, 30. Josh. 22, 3. 1 K. 2, 3. Zech. 3, 7. Mal. 3, 14. al.

5. שָׁמַר מִשְׁמֶרֶת מ׳ pr. *to observe the observance of* any one, i. e. *to keep one's duty to* him, *to follow the party of* any one. 1 Chr. 12, 29 מַרְבִּיתָם שֹׁמְרִים מִשְׁמֶרֶת בֵּית שָׁאוּל, Vulg. *magna pars eorum adhuc sequebatur domum Saul.*

מִשְׁנֶה m. (r. שָׁנָה) constr. מִשְׁנֵה, c. suff. מִשְׁנֵהוּ.

1. *second rank, second place*, in order, dignity, honour, etc. Often in the gen. after a noun, as כֹּהֵן הַמִּשְׁנֶה *the second priest*, who stands next to the high priest (כֹּהֵן רֹאשׁ) 2 K. 25, 18. Jer. 52 24; Plur. כֹּהֲנֵי הַמִּשְׁנֶה *the priests of the second order*, 2 K. 23, 4. So מֶרְכָּבָה חַמִּשְׁנֶה *the second chariot* in order Gen. 41, 43. חֲצִיר מִשְׁנֶה *the second part of the city* Neh. 11, 9, and simpl. מִשְׁנֶה id. 2 K. 22, 14. Zeph. 1, 10.

2. Concr. *the second*, one who holds the second place, c. gen. of the person to whom he thus stands next, *the next*, e. g. מִשְׁנֵה הַמֶּלֶךְ *the next to the king* 2 Chr. 28, 7, comp. 1 Sam. 23, 17. Esth. 10, 3. Tob. 1, 22. Spec. *the second* or *next brother*, 1 Chr. 5, 12. 1 Sam. 8, 2; fully מִשְׁנֵה אָחִיהוּ *his second* or *next brother* 2 Chr. 31, 12. — Plur. אַחֵיהֶם הַמִּשְׁנִים *their younger brethren*, opp. to the first-born 1 Chr. 15, 18. כְּפוֹרֵי כֶסֶף מִשְׁנִים *silver cups of a second quality* Ezra 1, 10. So 1 Sam. 15, 9 הַמִּשְׁנִים *cattle of a second quality*, (opp. מְרִיאִים,) or perhaps lambs of the second birth, i. e. autumnal lambs, and therefore weaker and less valuable.

3. *twofold, double, the double*, Ex. 16, 22. Is. 61, 7. Job 42, 10. Zech. 9, 12. מִשְׁנֵה־כֶסֶף *the double in money*, double money, Gen. 43, 15. But כֶּסֶף מִשְׁנֶה v. 12 is *a second money*, i. q. כ׳ אַחֵר *other money* v. 22.

4. *a duplicate, copy*, of an original, Deut. 17, 18. Josh. 8, 32.

מִשְׁסָּה f. (r. שָׁסַס) plur. מִשְׁסּוֹת, *plunder, prey, booty;* חָיְתָה לְמִשְׁסָּה Jer. 30, 16. 2 K. 21, 14. נָתַן לְמִשְׁסָּה Is. 42, 24 Keri.

* מָשַׁע obsol. root, perh. i. q. משׁע, (comp. שָׁשׁ, Arab. مَشَّ abstersit,) *to make clean, to cleanse*, e. g. cotton by picking; then also to pour out clean, to milk clean, to eat off clean (from a plate); also to plunder clean, i. e. to desolate, comp. נָקָה Is. 3, 26. Not found in the Heb. verb; but adduced by Abulwalid and many intpp. as the root of מִשְׁעִי q. v. See Thesaur. p. 829.

מִשְׁעוֹל m. (r. שָׁעַל) *a narrow path*, hollow way. Num. 22, 24 מִשְׁעוֹל הַגְּדֵרוֹת *a narrow way between* two *vineyards*.

מִשְׁעִי *ἅπ. λεγόμ.* Ez. 16, 4 לֹא רֻחַצְתְּ לְמִשְׁעִי, of a new-born infant. Here

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מִשְׁעִי is referred by Abulwalid and many others to r. מָשַׁע q. v. as if *a cleansing*, q. d. *nor wast thou washed to cleansing* i. e. clean, the form מִשְׁעִי being taken for מִשְׁעִית. But no such form can be derived from מָשַׁע; and I would therefore rather refer it to r. מָשָׁה *to look*, i. e. מִשְׁעִי i. q. מִשְׁעָה, Yod radical being preserved, comp. מַחֲלִירִים 2 Chr. 24, 25; and then the sense would be: *nor wast thou washed for looking upon*, i. e. for presenting to thy parents and others, which is not done until after the infant is washed and swathed.

מִשְׁעָם (their cleansing, or their beholding, see מִשְׁעִי) *Misham*, pr. n. m. 1 Chr. 8, 12.

מִשְׁעָן m. (r. עָשַׁן) constr. מִשְׁעַן, *a stay, support, prop*, Is. 3, 1. Trop. Ps. 18, 19.

מַשְׁעֵן m. id. Is. 3, 1 מַשְׁעֵן וּמַשְׁעֶנֶת *stay and support*, i. e. *support of every kind*, as immediately explained, e. g. food and drink v. 1, comp. סָעַד; also the chief persons of the nation on whom the people lean, v. 2. 3; comp. פְּנֵה. For this use of the masc. and fem. in connection to express universality, see Comm. on Is. l. c.

מִשְׁעֶנֶת fem. of the preced. *stay, support*, Is. 3, 1; see in מַשְׁעֵן.

מִשְׁעֶנֶת f. 2 K. 4, 31, constr. id. 18. 21, c. suff. מִשְׁעַנְתִּי; plur. c. suff. מִשְׁעֶנוֹתָם; *a staff*, on which one leans, Judg. 6, 21. Ez. 29, 6. R. שָׁעַן.

מִשְׁפָּחָה, f. (ו. שָׁפַח) constr. מִשְׁפַּחַת, c. suff. מִשְׁפַּחְתִּי; plur. מִשְׁפָּחוֹת Ps. 107, 41, constr. מִשְׁפְּחוֹת.

1. *genus, kind*, of animals Gen. 8, 19; also of inanimate things Jer. 15, 3.

2. *gens*, i. e. *a tribe, clan*, Gen. 10, 18. 20. 31. 32. 12, 3. Also of a whole *people, nation*, Ez. 20, 32. Jer. 8, 3. 25, 9. Mic. 2, 3.

3. In the subdivisions of the Hebrew people, spec. *a family*, several of which were comprehended in one tribe (שֵׁבֶט), as on the other hand one *family* contained several *households, fathers' houses*, (בֵּית אָבוֹת, see בַּיִת no. 11,) Ex. 6, 14 sq. Num. 1, 2. 20 sq. 26, 5 sq. Deut. 29, 17. Josh. 7, 14 sq. 21, 5 sq. 1 Sam. 20, 29. זֶבַח מִשְׁפָּחָה לָנוּ *we have a family* (subdivision) *sacrifice*.—Used rarely and laxly for *tribe*, שֵׁבֶט, as Josh. 7, 17 מִשְׁפַּחַת יְהוּדָה, for שֵׁבֶט יְהוּדָה in v. 16.

מִשְׁפָּט m. (r. שָׁפַט) constr. מִשְׁפַּט, c. suff. מִשְׁפָּטִי; plur. מִשְׁפָּטִים, constr. מִשְׁפְּטֵי.

1. *judgment*, i. e. a) The act of judging, Lev. 19, 15 *ye shall do no injustice* בְּמִשְׁפָּט *in judgment*. Deut. 1, 17 כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא *for to God* belongeth *judgment*. Is. 28, 6 יוֹשֵׁב עַל חַמִּשְׁפָּט *who sitteth in judgment*. Ez. 21, 32 עַד־בֹּא אֲשֶׁר לוֹ חַמִּשְׁפָּט *until he shall come to whom judgment* belongeth. b) The place of judgment, i. q. מְקוֹם חַמִּשְׁפָּט Ecc. 3, 16. So בּוֹא בַמִּשְׁפָּט עִם *to go into judgment with*, to summon before a judge, Job 9, 32. 22, 4. Ps. 143, 2; comp. Job 14, 3. Ecc. 11, 9. c) *the sentence* of a judge, 1 K. 3, 28. 20, 40. Ps. 17, 2. Plur. מִשְׁפְּטֵי יְהוָה *the judgments of Jehovah* Ps. 19, 10. 119, 75. 137. Espec. of a sentence by which *punishment* is inflicted, e. g. מִשְׁפַּט מָוֶת *sentence of death*, Deut. 21, 22. Jer. 26, 11. דִּבֶּר מִשְׁפָּטִים (אוֹתָם) אֶת־ *to pronounce severe judgments upon* any one, to impose punishment upon him, Jer. 1, 16. 4, 12. 39, 5. 52, 9. 2 K. 25, 6; comp. the same phrase below in no. 2. a. Hence for *punishment* itself, Is. 53, 8.

2. That on which *judgment* is passed, what is brought before a judge: a) *a cause, suit*, before a judge, Num. 27, 5. עָרַךְ מִשְׁפָּט *to order* or *set forth a cause*, Job 13, 18. 23. 4. נָשָׂא מִשְׁפַּט (רִיב and דִּין) *to carry on* (*judge*) *the cause* of any one, to be his patron, Deut. 10, 18. Ps. 9, 5. דִּבֶּר מִשְׁפָּטִים אֶת *to litigate* or *contend with* any one, Jer. 12, 1. בַּעַל מִשְׁפָּטִי *my opponent, adversary*, pr. who has a suit with me, Is. 50, 8. b) *guilt, crime*, for which one is judged, Jer. 51, 9. מִשְׁפַּט דָּמִים *a capital crime* Ez. 7, 23; comp. Deut. 21, 22.

3. *right, rectitude, justice*, what is just, lawful, conformable to law. So הִטָּה מִשְׁפָּט *to wrest justice* Deut. 16, 19. 27, 19. 1 Sam. 8, 3. עָשָׂה מִשְׁפָּט וּצְדָקָה *to do right and justice* Jer. 22, 15. 23, 5. 33, 15. Deut. 32, 4 כָּל־דְּרָכָיו מִשְׁפָּט *all*

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his ways are *rectitude* i. e. right, just. מֹאזְנֵי מִשְׁפָּט *a just balance* Prov. 16, 11. Also לְמִשְׁפָּט *according to justice, justly*, Is. 32, 1; or *according to right*, as is right, Jer. 46, 28; and so the opp. בְּלֹא מִשְׁפָּט *without right* Jer. 22, 13.—Spec. a) *a law, statute*, as a rule of judging, i. q. חֹק, Ex. 21, 1. 24, 3; often מִשְׁפְּטֵי יְיָ of the divine *laws*, Lev. 18, 4. 5. 26. 19, 37. 20 sq. Deut. 4, 1. 7, 11. 12. So collect. *the law*, the body of laws, as we say: 'the Mosaic law,' 'the common law;' e. g. מִשְׁפַּט יְיָ Is. 51, 4. 58, 2, and simply מִשְׁפָּט 42, 1. 3. 4, *the divine law*, (i. q. תּוֹרָה,) the religion of Jehovah. b) That which belongs to any one by law, *a right, privilege, due*, e. g. מִשְׁפַּט הַגְּאֻלָּה *the right of redemption* Jer. 32, 7; מ' הַבְּכֹרָה *the right of primogeniture* Deut. 21, 17. Collect. מִשְׁפַּט חַמֶּלֶךְ *the royal privilege*, i. e. the rights and prerogatives of the king, 1 Sam. 8, 9. 11. 10, 25. Spec. what one receives by right; מִשְׁפַּט הַכֹּהֲנִים מֵאֵת הָעָם *the priests' due from the people* Deut. 18, 3. 1 Sam. 2, 13. c) Since laws proceed not only from the will of the lawgiver, but often also from the manners and customs of a people, hence מִשְׁפָּט is also *manner, custom, prescription;* as 2 K. 11, 14 *and lo! the king stood upon a stand* כַּמִּשְׁפָּט *according to custom.* 17, 33. 34. 40. Gen. 40, 13 כַּמִּשְׁפָּט הָרִאשׁוֹן *in the former manner.* Comp. Arab. دِينٌ and Gr. δίκη. Hence d) *manner*, i. e. *fashion, sort, kind.* 2 K. 1, 7 מָה מִשְׁפַּט הָאִישׁ *what was the fashion of the man?* what sort of a man was he? Judg. 13, 12 מַה־יִּהְיֶה מִשְׁפַּט הַנַּעַר וּמַעֲשֵׂהוּ *what will be the manner of the child* (i. e. what sort of a child will he be) *and what will he do?* Ex. 26, 30. Jer. 30, 18; also *manner, way*, Ecc. 8, 5. 6.

מִשְׁפְּתַיִם dual, Gen. 49, 14. Judg. 5, 16, i. q. מִשְׁתָּיִם Ps. 68, 14, *folds, enclosures*, open above, often made of hurdles, in which during the summer months the flocks are kept by night; from the root שָׁפָה to place, as *stabula* from *stare* (comp. Virg. Georg. 3. 228, with the note of Voss), i. q. גְּדֵרוֹת, מִכְלָאוֹת. The Hebrews seem to have used the dual form on account of the folds of this kind being divided into two parts for the different kinds of flocks; comp. גְּדֵרוֹתַיִם Josh. 15, 36. *To lie down among the folds*, ll. cc. seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet.—The signification adopted by many interpreters, after J. D. Michaelis, viz. *drinking-troughs*, watering-troughs, from سفت to drink, has been refuted by N. G. Schroeder (Muntinghe ad Ps. l. c.) who shows that this root is not used of every kind of drink, but only of such as is hurtful, which does not quench thirst but augments it. The true view was long since given by Ludolf in his Lex. Æthiop. p. 76.

* מָשַׁשׁ obsol. root, prob. i. q. מָשַׁךְ *to hold*, and then *to possess*, כ and ק being interchanged; comp. מָשָׁךְ. — Hence מִמְשָׁשׁ possession, and

מָשָׁשׁ *ἅπ. λεγόμ. possession*, Gen. 15, 2, i. q. מָשָׁךְ. The interpretation of this vexed passage may then be thus presented: וּבֶן־מָשָׁשׁ בֵּיתִי הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר *and the son of possession* (i. e. the possessor) *of my house* or of my domestic property *will be Eliezer of Damascus.* The sacred writer seems to have chosen this less frequent form מָשָׁשׁ, in order to form an assonance with the word דַּמֶּשֶׂק; a kind of play upon words not unknown even to the prose writers of the O. T. see in מְקוָה no. 2. For a like reason he puts simply דַּמֶּשֶׂק for בֶּן־דַּמֶּשֶׂק a Damascene; comp. גְּנַנְיָן no. 3.—Others derive מָשָׁשׁ from the root מָשַׁשׁ to run, (as מָטָר from מָרַר,) and translate: *filius discursitationis*, i. q. house-steward. But in this connection there would be little force in the words: *I am childless and the steward of my house* (or my head-servant) *is Eliezer of Damascus.* See more in Thesaur. p. 829.

מַשָּׁק m. constr. מִשַּׁק, *a running about*, from r. מָשַׁק formed in the Chaldee manner, Is. 33, 4.

מַשְׁקֶה m. (r. שָׁקָה) constr. מַשְׁקֵה, c. suff. מִשְׁקִי sing. 1 K. 10, 5. see Heb. Gr. § 91, 9; plur. מַשְׁקִים.

1. Part. Hiph. *a cup-bearer*, see the root.

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2. *drink*, espec. wine, Gen. 40, 21. Lev. 11, 34. 1 K. 10, 5. 21 כְּלֵי מַשְׁקֶה *drinking-vessels.*

3. *a well-watered region*, Gen. 13, 10. Ez. 45, 15.

מִשְׁקוֹל m. (r. שָׁקַל) *weight*, Ez. 4, 10.

מַשְׁקוֹף m. (r. שָׁקַף) *a lintel*, the upper part of a door-way, Ex. 12, 7. 22. 23.

מִשְׁקָל m. (r. שָׁקַל) constr. מִשְׁקַל.

1. *a weighing*, act of weighing; 2 K. 25, 16 לֹא הָיָה מִשְׁקָל לִנְחֹשֶׁת *there was no weighing of the brass*, i. e. it could not be weighed for abundance. 1 Chr. 22, 3 אֵין מִשְׁקָל *so that there was no weighing it.* v. 14.

2. *weight*, Lev. 19, 35. 26, 26.

מִשְׁקֶלֶת Is. 28, 17, and מִשְׁקֹלֶת 2 K. 21, 13, f. *a plumb-line, plummet*, used in levelling; so called from its poising. R. שָׁקַל.

מִשְׁקָע m. (r. שָׁקַע) constr. מִשְׁקַע, 'place into which waters have settled,' *a settling-place*, Ez. 34, 18.

מִשָּׁר, see מִישָׁר.

מִשְׁרָה f. (r. שָׁרָה I) *maceration, steeping.* Num. 6, 3 מִשְׁרַת־עֲנָבִים *the steeping of grapes*, i. e. a drink prepared from macerated grapes.

מַשְׁרוֹקִיתָא Chald. m. (r. שָׁרַק) *a pipe, syrinx*, Dan. 3, 5. 7. 10. 15.

מִשְׁרְעִי *Mishraite*, gentile n. from מִשְׁרָע *Mishra*, a town or district elsewhere unknown; collect. 1 Chr. 2, 53. The latter name might signify, 'slippery place,' i. q. Chald. מַשְׁרוֹעַ.

* מָשַׁשׁ fut. יְמֻשׁ *to touch, to feel*, c. acc. Gen. 27, 12. 22; prob. also אֲמֻשְׁךָ v. 21 (Dagesh being dropped), which is commonly referred to r. מוּשׁ. — Chald. מְשַׁשׁ, מֻשַּׁשׁ, Zab. مَسَّ, Arab. مَسَّ, Ethiop. with ר inserted, ምርመር id. Gr. *μάσσω*. Kindr. are מוּשׁ II, נָשַׁשׁ, q. v.

Piel מִשֵּׁשׁ, *to feel* in the dark, *to grope*, Deut. 28, 29. Job 5, 14; c. acc. *to feel out*, to explore with the hand. Gen. 31, 34. 37. Job 12, 25 יְמַשֵּׁשׁוּ חֹשֶׁךְ *they feel out the darkness.*

Hiph. id. c. acc. Ex. 10, 21.

מִשְׁתֶּה m. (r. שָׁתָה) constr. מִשְׁתֵּה, c. suff. מִשְׁתֵּהוּ Dan. 1, 5. 8, and מִשְׁתֵּיהֶם v. 16 (both in sing. Heb. Gr. § 91. 9), plur. c. suff. מִשְׁתֵּיכֶם v. 10.

1. *a drinking*, Esth. 5, 4. 7, 2. So בֵּית מִשְׁתֵּה חַיָּיִן *the chamber of drinking wine*, the banqueting-hall, Esth. 7, 8; יֵין מִשְׁתֵּהוּ *the wine of his drinking*, i. e. which the king drank, Dan. 1, 5. 8. 16.

2. *drink*, Dan. 1, 10. Ezra 3, 7.

3. *a banquet, feast, συμπόσιον*, Esth. 1. 3. 2, 18. 8, 17. Is. 5, 12.

מִשְׁתְּיָא Chald. m. emphat. מִשְׁתְּיָא, id. Dan. 5, 10 בֵּית מ׳ *the banqueting-hall*; see in Heb. מִשְׁתֶּה no. 1.

מַת in sing. not used, *a man*, Lat. *mas*, commonly referred to the root מָתָה, pr. extended, grown up, *adult*, see Ewald's Gram. § 382; comp. אִישׁ גְּבָרָה. Eth. ሞት vir, spec. maritus; comp. Lat. *mas*. In the Hebrew itself there are traces of the singular number in the pr. names מְתוּשָׁאֵל, מְתוּשֶׁלַח, (מְתוּ being a construct form, like אָב Chald. constr. אֲבוּ; שֵׁם, שְׁמוּ, whence שְׁמוּאֵל; פָּנִים in sing. constr. פְּנוּ, whence פְּנוּאֵל,) as also in Punic words e. g. *Metuastartus* מתו עשתרת i. e. a man or worshipper of Astarte, *Methymatnus* מְתוּ מַתָּן i. e. a gift-man, comp. Theodorus, Diodorus. See Thesaur. p. 830.

Plur. מְתִים m. twice defective מֵתִם Deut. 2, 34. 3, 6, *men*, i. e. *males*, opp. to women and children, Deut. 2, 34 מֵתִם וְהַנָּשִׁים וְהַטָּף *the men and women and children.* 3, 6. Job 11, 3. Is. 3, 25. Often c. genit. מְתֵי מִסְפָּר *a few men* Gen. 34, 30; מְתֵי שָׁוְא *men of falsehood* Ps. 26, 4; מְתֵי אָהֳלִי *my tent-companions* Job 31, 31. etc.—In Is. 41, 14 the words מְתֵי יִשְׂרָאֵל are well rendered by Sept. ὀλιγοστὸς Ἰσραήλ, Luther *du armer Haufe Israel*; though this notion of fewness and misery lies not in the word מְתֵי, but comes from the preceding תּוֹלַעַת. —For Judg. 20, 48 see in art. מֵתִם; and for the phrase עִיר מְתִים see in עִיר I. 1. b.

מֵת *dead*, part. of r. מוּת, where see.

מַתְבֵּן m. (from subst. תֶּבֶן) collect. *straw, heap of straw*, Is. 25, 10.

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* **מָתַג** obsol. root, perh. either *to stretch, to extend*, comp. kindr. מָתַח, מָתָה; or else i. q. מָשַׁךְ, *to draw, to drag*.—Hence

מֶתֶג m. c. suff. מִתְגִּי, *a bit, curb*, 2 K. 19, 28. Is. 37, 29. Ps. 32, 9. Prov. 26, 3. Metaph. 2 Sam. 8, 1; see in אַמָּה no. 3.

* **מָתָה** obsol. root, prob. i. q. متى, متأ, and متّ, *to stretch, to extend*, e. g. a cord. Kindred is מָתַח, also מָדַד, מָדָה.

Deriv. מַת (מְתִים), מָתַי, pr. n. מְתוּשָׁאֵל, מְתוּשֶׁלַח.

מָתוֹק m. adj. (r. מָתַק) fem. מְתוּקָה, plur. מְתוּקִים, see Heb. Gr. § 27. n. 1; *sweet*, Judg. 14, 18. Ps. 19, 11. Prov. 24, 13. 27, 7. Cant. 2, 13. Neut. *sweet, sweetness*, Ez. 3, 3. Judg. 14, 14.—Metaph. *pleasant*, Ecc. 5, 11. 11, 7.

מְתוּשָׁאֵל (man of God, comp. from מְתוּ man, see in מַת, שֵׁ· i. q. אֲשֶׁר, and אֵל) *Methushael*, pr. n. of one of the patriarchs, descended from Cain, Gen. 4, 18.

מְתוּשֶׁלַח (man of the dart, see preceding art.) *Methuselah*, pr. n. of a patriarch before the flood, the son of Enoch and grandfather of Noah, who died at the age of 969 years, Gen. 5, 21 sq.

* **מָתַח** fut. יִמְתַּח, *to stretch, to extend*, as a tent, the heavens, Is. 40, 22.—Syr. Chald. id. Eth. ጥጥሐ for ምዉጥሐ induit, velavit; whence derivatives signifying *pallium*. Kindred roots are לָתַח, Sam. נתח, to expand; also מָתָה, متع provectus fuit dies.

Deriv. אַמְתַּחַת a sack.

מָתַי pr. subst. *extension, space of time*; then as an interrogative adverb, *when?* Arab. مَتَى, Syr. ܐܡܬܝ, Chald. אֵימָתַי.—Gen. 30, 30. Ps. 42, 3. 94, 8. 119, 82. 84. Am. 8, 5. al. Without interrogation (Syr. ܐܡܬܝ ?) Prov. 23, 35 מָתַי אָקִיץ *when I awake*. Ps. 101, 2.

With prefixes: a) לְמָתַי i. q. מָתַי (see לְ B. 2. a), *at what time, when*, without interrog. Ex. 8, 5 [9]. Sept. πότε.

b) עַד־מָתַי *until when?* i. e. *how long?* 1 Sam. 16, 1. Ex. 10, 3. 7. Ps. 80, 5. Jer. 4, 14. 21. al. Poet. in aposiopesis: Ps. 6, 4 *and thou Jehovah*, עַד־מָתַי *how long?* sc. wilt thou delay to help. 90, 13; comp. Is. 6, 11.

c) אַחֲרֵי מָתַי *after how long?* i. e. *when?* Jer. 13, 27.

מְתִים plur. of מַת q. v.

מַתְכֹּנֶת f. (r. תָּכַן) c. suff. מַתְכֻּנְתּוֹ, *measure*, Ez. 45, 11; a daily *task, tale*, Ex. 5, 8, comp. תֹּכֶן v. 18. Ex. 30, 32 בְּמַתְכֻּנְתּוֹ *according to its measure*, i. e. the proportion of the parts of which it is composed. 2 Chr. 24, 13 *and they rebuilt the house of God* עַל מַתְכֻּנְתּוֹ *according to its* former *measure*.

מַתְּלָאָה Mal. 1, 13 for מַה־תְּלָאָה; see מָה note, lett. c. p. 541.

מְתַלְּעוֹת f. plur. by transposition for מַלְתָּעוֹת, *biters, teeth*, only constr. Job 29, 17. Joel 1, 6. See מַלְתָּעוֹת.

מְתֹם m. (r. תָּמַם) *wholeness, soundness*, e. g. of body, Ps. 38, 4. 8. Is. 1, 6.—In Judg. 20, 48 instead of מְתֹם is to be read מְתִם *men*, as found in several Mss. See in מַת.

* **מָתַן** obsol. root, Arab. مَتُنَ, *to be strong, firm*; comp. kindr. פָּתַן.—Hence מָתְנַיִם, אֶמְתָּנִי.

מַתָּן m. (r. נָתַן) constr. מַתָּן, Kamets impure, Prov. 18, 16.

1. *a gift*, Gen. 34, 12. Num. 18, 11. Prov. 18, 16. אִישׁ מַתָּן *a liberal man* Prov. 19, 6.

2. *Mattan*, pr. n. a) A priest of Baal 2 K. 11, 18. 2 Chr. 23, 17. b) Jer. 38, 1.

מַתְּנָא Chald. f. i. q. Hebr. מַתָּנָה, *a gift*, plur. מַתְּנָן Dan. 2, 6. 48. 5, 17.

מַתָּנָה f. (r. נָתַן) constr. מַתְּנַת; plur. מַתָּנוֹת, constr. מַתְּנוֹת.

1. *a gift, present*, Esth. 9, 22. 2 Chr. 21, 3. Gen. 25, 6; spec. *a bribe*, i. q. שֹׁחַד, Ecc. 7, 7. Also *a gift* offered to God Ex. 28, 38. Lev. 23, 38. Num. 18, 6. 7. 29. Ps. 68, 19; to idols Ez. 20, 31. 39.

2. *Mattanah*, pr. n. of a place between

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the desert and the borders of Moab, Num. 21, 18. 19.

מַתְּנַי (apoc. for מַתַּנְיָה) *Mattenai*, pr. n. m. a) Neh. 12, 19. b) Ezra 10, 33. c) Ezra 10, 37.

מִתְנִי *Mithnite*, a gentile name elsewhere unknown, 1 Chr. 11, 43.

מַתַּנְיָה and מַתַּנְיָהוּ (gift of Jehovah, r. נָתַן) *Mattaniah*, pr. n. of several men, 2 K. 24, 17. 1 Chr. 9, 15. 25, 4. 16. 2 Chr. 20, 14. 29, 13. Ezra 10, 26. 27. 30. 37. Neh. 11, 17. 12, 8. 25. 13, 13.

מָתְנַיִם m. dual, (r. מָתַן) *the loins*, the lower part of the back, so called as the seat of strength, Gr. ὀσφύς, to be distinguished from יָרֵךְ the thigh, see in יָרֵךְ no. 1.—1 K. 12, 10. מֵי מָתְנַיִם *waters to the loins*, reaching thus far, Ez. 47, 4. Spec. *the loins* are that part of the body around which the girdle is worn 2 K. 1, 8. 9, 1. Is. 11, 5. Jer. 1, 17. Gen. 37, 34; on which burdens are sustained Ps. 66, 11; in which is the seat of the pains of travail Is. 21, 3. Nah. 2, 11. Also the seat of strength, (see above and comp. Lat. *elumbis*, *delumbare* for *debilitare*,) whence מָתַץ מָתְנֵי פ׳ *to shatter the loins of any one*, i. e. to crush him wholly, Deut. 33, 11, comp. Ez. 21, 11; *to cause the loins to waver*, *shake*, of one verging to ruin, Ps. 69, 24. Ez. 29, 7. Arab. مَتْنَان and Syr. ܡܬܢܐ id. more rarely also sing. مَتْن one side of the loins or lower region of the back protuberant with flesh and muscles.

* מָתַק fut. יִמְתַּק 1. *to suck*, i. q. Syr. ܡܬܩ to suck as a child; hence *to feed upon with relish*, comp. מָצַץ. Job 24, 20 מְתָקוֹ רִמָּה when *the worm feeds sweetly on him*.

2. *to be* or *become sweet*, sweet things being wont to be sucked; Prov. 9, 17. Ex. 15, 25. Metaph. Job 21, 33 מָתְקוּ לוֹ רִגְבֵי־נָחַל *sweet to him are the clods of the valley*, the earth is light upon him.

Hiph. 1. *to make sweet* or *pleasant*. Metaph. Ps. 55, 15 אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד (we) *who made sweet together our familiar discourse*, i. e. who as familiar friends held sweet discourse together.

2. Intrans. *to be sweet*, (pr. to cause sweetness, see Heb. Gram. § 52. 2. n.) Job 20, 12.

Deriv. מָתוֹק, מַמְתַּקִּים, and the three here following.

מֶתֶק m. *sweetness*, trop. *pleasantness*, Prov. 16, 21. 27, 9.

מֹתֶק m. *sweetness* Judg. 9, 11.

מִתְקָה (sweetness, r. מָתַק; prob. sweet fountain, opp. מָרָה) *Mithkah*, pr. n. of a station of the Israelites in Arabia Petræa, Num. 33, 28. 29.

מִתְרְדָת Persian pr. n. *Mithredath*, Gr. *Μιτραδάτης*, *Μιθριδάτης*, *Mithridates*, i. e. *a Mithra datus*, Mithra being the genius of the sun. a) A treasurer of Cyrus the king, Ezra 1, 8. b) An officer of Artaxerxes in Samaria, Ezra 4, 7.—See more in Thesaur. p. 832.

מַתָּת f. (contr. for מַתָּנָה, r. נָתַן) *a gift*, *present*, 1 K. 13, 7. Prov. 25, 14. Ecc. 3, 13. 5, 18. מַתַּת יָדוֹ *the gift of his hand*, i. e. as much as he is able to give, Ez. 46, 5. 11. Only in the constr.

מַתַּתָּה (contr. for מַתַּתְיָה) *Mattathah*, pr. n. m. Ezra 10, 33. Gr. *Ματταθά* Luke 3, 31.

מַתִּתְיָה and מַתִּתְיָהוּ (gift of Jehovah, r. נָתַן) pr. n. *Mattithiah*, a frequent name after the exile: a) Ezra 10, 43. b) Neh. 8, 4. c) 1 Chr. 9, 31. 15, 18. 21. 16, 5.—Gr. *Ματταθίας* 1 Macc. 2, 1; *Ματθίας* Acts 1, 23. 26; also *Ματθαῖος* the evangelist.

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נ | (ן)

Nun, the fourteenth letter of the Hebrew alphabet, as a numeral denoting 50. The name נון signifies in Syriac, Chaldee. and Arabic, *a fish*, which seems to have been represented by the primitive form of this letter; see Monumm. Phœn. p. 37 sq.

It is interchanged: a) With other liquids, as *Lamed*, see lett. ל; *Mem*, see lett. מ; more rarely *Resh*, as נְבוּכַדְנֶאצַּר and נְבוּכַדְרֶאצַּר; זָרַח, Chald. דְּנַח, the sun is risen; שְׁנַיִם, Aram. תְּרֵין two; Arab. فرفير and فرفين purple. b) As the weakest of the liquids it is often softened into *Yod*, so that very many verbs פ״ן and פ״י exist side by side with the same signification, as נָאָה and יָאָה to be beautiful, נָצַב and יָצַב to set, נָקַשׁ and יָקַשׁ to lay snares, comp. Lehrg. § 112. 2. a; and for the affinity of verbs פ״ן with other biliterals, as ע״ו, ע״ע, ל״ה, see ibid. no. 2. 3. The primary monosyllabic root of verbs פ״ן, and also of verbs פ״י, is often the last syllable, whence נָהַם i. q. הָמָה to roar; נָדַח i. q. דּוּחַ, דָּחָה; נָסַג and סוּג to depart; נָפַח and פּוּחַ to blow; נָקַב and קָבַב to curse; נָשַׁל and שָׁלַל, etc.

Nun is very often dropped at the beginning and in the middle of words; also sometimes at the end. On the other hand, in Chaldee, Arabic, and Ethiopic, instead of doubling a letter, Nun is frequently inserted before the letter which would otherwise be doubled, e. g. אִנְבֵּהּ for אִבֵּהּ, see אַב; מַנְדַּע for מַדַּע; also שִׁבֹּלֶת, Arab. سُنْبُلَةٌ, ear of grain; שַׁבָּת. Eth. ሰንበት, etc. see Thesaur. p. 833.

I. נָא a particle of incitement and also of request, entreaty, Engl. *now*, often rendered *I pray thee*, Lat. *quæso*, Gr. δή, Germ. *doch*.—Syr. ܢܳܐ, ܢܶܐ, id. although rarely used and sometimes misunderstood by the Syrians themselves; Sam. ܢܐ, ܢܐ. In Ethiopic the corresponding word is ነሀ go to, come, usually declined like an imperative, f. ነዒ, plur. ነሁ, ነዒ; comp. ናሁ, ነዋ, ነየ, lo! Amhar. ናኣ. The whole verb is prob. preserved in the Egyptian ⲛⲁ to come. See Thesaur. p. 833.—The particle נָא is joined

1. With the Imperative, both simple, as קַח־נָא Gen. 22, 2; and paragogic or intensive, as לְכָה־נָּא Judg. 19, 11. Num. 22, 6. It thus expresses: a) Incitement, as שְׁלַח־נָא יָדְךָ *put forth now thy hand* Job 1, 11. 2, 5. b) Command, but gently and mildly, as we say: 'do now,' 'do now this or that.' Gen. 24, 2 *put now* (שִׂים־נָא) *thy hand under my thigh*. 13, 14. Num. 22, 6. Job 4, 7 זְכָר־נָא *remember now*. 12, 7 שְׁאַל־נָא *ask now*. 33, 1. So in the language of God; Gen. 22, 2 קַח־נָא אֶת־בִּנְךָ *take now thy son*. Is. 7, 3. Ex. 11, 2. c) Admonition, and even rebuke and threat; Num. 16. 26 *depart now* (סוּרוּ־נָא) *from the tents of these wicked men*. 20, 10 *hear now* (שִׁמְעוּ־נָא), *ye rebels*. Ps. 50, 22. d) Entreaty, very often; Gen. 27, 19 קוּם־נָא שְׁבָה *arise now, sit and eat*. 24, 45 *let me drink, I pray thee*. 12, 13. 13, 9. 32, 30. 37, 16. 50, 17. Judg. 19, 9. al. sæp. With a certain degree of asperity, Is. 47, 12 עִמְדִי־נָא בַחֲבָרַיִךְ *persist now in thine enchantments*.

2. With the Future. a) In the *first* person often together with ה paragog. which has a like power; here it serves chiefly for incitement. Jer. 5, 24 נִירָא נָא אֶת־יְיָ *let us now fear Jehovah*. So sing. also of oneself. Gen. 18, 21 אֵרְדָה־נָּא *I will go down now*, i. q. come, I will go down. Ex. 3, 3. 2 Sam. 14, 15. Cant. 3, 2. 1 Chr. 22, 5. The same form is used by those who speak with others and ask their leave; 1 Sam. 20, 29 אִמָּלְטָה נָּא *let me hasten away, I pray thee*. Num. 20, 17. 1 K. 1, 12. Ex. 4, 18. Is. 5, 1. 5. Ruth 2, 2. Once נָא is found separated from its verb, or rather the verb is to be repeated before it, אֲשַׁלֵּם.... נָא Ps. 116, 14. b) In the *third* person. and here

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it expresses: *α*) Incitement, provocation; Jer. 17, 15 *where is the word of the Lord?* יָבוֹא נָא *let it come now*, at last; comp. Is. 5, 19. *β*) Wish and entreaty; Gen. 47, 4 *let thy servants dwell now* (נֵשְׁבָה־נָּא), i. e. suffer us to dwell. Ps. 124, 1. 129, 1. Cant. 7, 9. 2 K. 2, 9. *γ*) Asking leave; Gen. 18. 4 יֻקַּח־נָא *let there be brought now*, permit me to bring. 44, 18.

3. Once with the Præter; Gen. 40, 14 וְעָשִׂיתָ־נָּא עִמָּדִי חָסֶד *and show kindness, I pray thee, unto me*, deal now kindly with me, where נָא gives to the Præter the force of the Optative; comp. in עִי אִם B. 3. p. 462.

4. With Interjections: a) חַנָּה־נָא *behold now! lo now!* Gen. 12, 11. 16, 2. Job 40, 15. 16. al. b) אוֹי־נָא *wo now!* Jer. 4, 31. 45, 3. Lam. 5, 16. c) From אָנָּא comes contr. אָנָּה and אָנָּה־נָא *ah now!* see p. 70.

5. With an interrog. Adverb, אַיֵּה־נָא *where now?* Ps. 115, 2.

6. With Conjunctions: a) אַל־נָא *nay now; not, I pray thee;* with fut. and implying a wish or asking leave that something may not take place. So with the *first* pers. Job 32, 21 אַל־נָא אֶשָּׂא פְנֵי אִישׁ *let me not. I pray, accept any man's person*, i. e. let me now remain impartial. With the *second* pers. Gen. 18, 3 אַל־נָא תַעֲבֹר *pass not away, I pray thee.* 19, 7. Num. 10, 31. Also with the *third* pers. Gen. 18, 32 אַל־נָא יִחַר לַאדֹנָי. Absol. אַל־נָא *not* so *now*, Oh not so! Gen. 19, 18.

b) אִם־נָא *if now, if indeed*, Gr. εἴ ποτε, ἐάν ποτε, used by those who modestly and timidly presuppose any thing. So in the phrase אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ *if now I have found favour in thine eyes*, which I hope rather than venture to assume, Gen. 18. 3 (Sept. εἰ ἄρα). 33, 10. 47. 29. 50. 4. Ex. 33, 13. 34, 9. In Gen. 30, 27 the apodosis is wanting after this phrase, q. d. 'tarry, I will do all that thou requirest.'—Once נָא is separated from the conjunct. Gen. 24, 42 אִם־יֶשְׁךָ נָא מַצְלִיחַ דַּרְכִּי *if now thou do prosper my way.*

Note. In the language of courtesy and submission this particle is often used repeatedly; e. g. Gen. 18, 3. 19, 7. 8. 18. 19. 50, 17. 2 K. 20, 3. Is. 38, 3.

II. נָא m. adj. (r. נִיא) *raw, half-cooked, rare*, as flesh, Ex. 12, 9. Arab. نِيّ id.

נֹא Ez. 30, 14. 15. 16. Jer. 46, 25, fully נֹא־אָמוֹן Nah. 3, 8. *No, No-Ammon*, pr. n. for the Egyptian *Thebes* or *Diospolis*, the ancient and splendid metropolis of Upper Egypt, called by Homer ἑκατόμπυλος Il. 9. 383, one hundred and forty stadia in circuit, situated on both sides of the Nile, and celebrated for the multitude and splendour of its temples, obelisks, statues, etc. see Diod. Sic. 1. 45–50. Strabo 17. 1. 45. p. 816 Casaub. In the time of the prophet Nahum (l. c.) it was already destroyed, before Nineveh, probably by the Assyrians, Is. 20, 4; it was afterwards in part restored by the Ptolemies and the Romans. Its splendid ruins, which are named after the modern villages *Medinet Abu, Luksor, Karnak*, are depicted in the great work: Descr. de l'Egypte T. II. III. Wilkinson's Topography of Thebes, etc. Lond. 1843. Comp. Bibl. Res. in Palest. I. p. 28 sq.—Sept. in Ez. l. c. Διόσπολις, in Nahum l. c. μερὶς Ἀμμών, which last is a literal interpretation of the supposed Egyptian form *No-Ammon*, viz. נֹא, Egypt. ⲛⲟ or ⲛⲟⲩ, i. e. σχοῖνος, a measuring line, then part, portion measured, and אָמוֹן ⲁⲙⲙⲟⲩⲛ (Jupiter) Ammon, see אָמוֹן III; whence נֹא אָמוֹן *the portion of Ammon*, i. e. the possession of the god Ammon, as the chief seat of his worship; see Jablonski Opuscula ed. te Water. T. I. p. 163–168. But the ancient Egyptian form was more probably ⲛⲓ-ⲁⲙⲙⲟⲩⲛ *quod Ammonis est*, or better ⲙⲁ-ⲁⲙⲙⲟⲩⲛ *the place of Ammon*, since *m* and *n* were often interchanged, as in *Moph* and *Noph*.

* נָאַד obsol. root; either i. q. Arab. نَأَضَ *to give forth water*, i. e. the earth, whence نَأْضٌ a land yielding water; or, better i. q. נוּד, *to be shaken, agitated.*—Hence

נֹאד m. also נָאוֹד for נָאוּד Judg. 4, 19; plur. נאדות. *a bottle*, i. e. a skin or leathern sack, for milk Judg. 4, 19; for wine

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1 Sam. 16 20. Josh. 9, 4. 13. The skins for preserving wine were suspended in the smoke, Ps. 119, 83.—So called either as being used for liquids; or better, from being *shaken* in order to make butter from milk; see Bibl. Res. in Palest. II. p. 180, 440.

* נָאָה in Kal not used, i. q. נָוָה, *to sit, to dwell*. comp. Gr. *ναίω, νάω*. The primary notion seems to be that of *rest, quiet*, see Hab. 2, 5, comp. Eth. ጎዐዩ respiravit, requievit; and it therefore has affinity with נוּחַ.—Hence נָאוֶה, plur. constr. נְאוֹת.

Pil. נִאוָּה Ps. 93, 5 (comp. שִׁחָה Hithpal. הִשְׁתַּחֲוָה), plur. contr. נְאוּ for נְאִוּוּ.

1. With לְ, *to be proper, suitable, becoming to* any one; pr. 'to sit well' on any one, comp. Plin. Panegyr. 10 *quam bene humeris tuis sederet imperium*, the metaphor being drawn from a garment. So in Engl. and also Germ. *jemandem gut sitzen*, formerly taken in the widest sense, whence the word *Sitte*. (Others take נְאִוָּה as Niph. of the verb אָוָה, pr. *to be desired*, and hence *to be agreeable, decorous*, etc.) Ps. 93, 5 לְבֵיתְךָ נָאֲוָה קֹדֶשׁ *holiness becometh thine house*. Comp. adj. נָאוֶה.

2. Absol. *to be decorous, becoming*, i. e. *to be comely, beautiful*, Cant. 1, 10. Is. 52, 7.—Hence נָאוֶה.

נָאָה f. (r. נאה) i. q. נָוָה, נָוֶה, only in plur. constr. נְאוֹת, a poetic word. *seats, dwellings, habitations*, viz. a) Of men or of God, as נְאוֹת יַעֲקֹב Lam. 2, 2; נְאוֹת חֶמֶס Vulg. *domus iniquitatis* Ps. 74, 20. נְאוֹת אֱלֹהִים 83, 13. b) Of flocks and herds, *pastures*, in which they remain, lie down, rest; see the root נָאָה. Jer. 25, 37. Am. 1, 2. נְאוֹת מִדְבָּר *pastures of the desert* Ps. 65, 13. Jer. 9, 9. al. נְאוֹת דֶּשֶׁא *green pastures* Ps. 23, 2.

נָאוֶה adj. (for נַאֲוֶה, r. נאה) fem. נְאוָה.

1. *becoming, suitable, proper*, c. לְ Ps. 33, 1 לַיְשָׁרִים נָאוָה תְהִלָּה *praise becometh the upright*, i. e. praise to God. 147, 1. Prov. 17, 7. 19, 10. 26, 1.

2. *comely, beautiful*, Cant. 1, 5. 2, 14. 4, 3. 6, 4.

* נָאַם i. q. נָהַם, הָמָה, Gr. *μύω, to murmur, to mutter, to whisper*, to speak in a low voice; Arab. نَأَمَ id. Spec. of the supernatural voice which was supposed to whisper oracles in the ear of a prophet; see נְאֻם. and comp. גְּלָה אֹזֶן p. 192.—Once of false prophets, Jer. 23, 31 וְיִנְאֲמוּ נְאֻם *they mutter* (false) *oracles*.—Hence

נְאֻם m. (r. נָאַם, after the form גְּבוּל) *effatum, a declaration, revelation, oracle*. a) Of God; once in st. absol. Jer. 23, 31. Very freq. in the phrases: נְאֻם יְהוָה, נְאֻם רַי צְבָאוֹת, (so is) *the oracle of Jehovah*, so is it revealed from Jehovah; usually inserted in the words of the prophets themselves, as in Engl. *saith Jehovah, saith the Lord*, Am. 6, 8. 14. 9, 12. 13. al. or else added at the end of a sentence Am. 2, 11. 4, 3. 5. 8–11. Is. 3, 15. 14, 23. So very often in Ezekiel, e. g. 5, 11. 12, 25. 13, 16. 14, 11. 14. 16. 18. 20. 15, 8. 16, 8; constantly in Jeremiah, e. g. 2, 9. 12. 22. 29. al. in Isaiah less frequently, e. g. 3, 15. 14, 22. 23. More rarely found at the beginning of a sentence, 1 Sam. 2, 30 bis. Is. 1, 24. Ps. 110, 1. On this and similar phrases see Kleinert üb. die Echtheit der Jes. Weissagungen T. I. p. 246. b) Rarely spoken of men, e. g. Num. 24, 3 נְאֻם בִּלְעָם *the saying* (oracle) *of Balaam*. v. 4. 15. 16. So of poets, *a saying, song, poem*, 2 Sam. 23, 1. Prov. 30, 1. Ps. 36, 2 נְאֻם פֶּשַׁע *a song of wickedness*, i. e. concerning the wicked. Or perh. in such instances this genit. may be taken passively, e. g. *a revelation to Balaam*, which he received by inspiration.

* נָאַף fut. יִנְאַף, and PIEL נִאֵף, part. מְנָאֵף, *to commit adultery*, spoken both of man and woman, absol. Ex. 20, 14. Deut. 5, 17. Hos. 4, 2. 13. 14. Part. נֹאֵף Job 24, 15 and מְנָאֵף *an adulterer* Is. 57, 3. Ps. 50, 18; fem. נֹאֶפֶת Ez. 16, 38 and מְנָאֶפֶת *an adulteress* Prov. 30, 20. With acc. to commit adultery *with* a woman, Prov. 6, 32. Lev. 20, 10. Jer. 29, 23. Contra, with accus. of the adulterer, trop. Jer. 3, 9 see below.—Like זָנָה it is often transferred to the apostasy of Israel from the true God to idolatry: Jer. 3, 8 אֲשֶׁר נָאֲפָה מְשֻׁבָה יִשְׂרָאֵל *because rebellious Israel commits adultery*. 5, 7. 9, 11. 23, 14. With acc. Jer. 3, 9 וַתְּנָאֵף

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אֶת־הָאֶבֶן וְאֶת־הֶחָצִץ *and commits adultery with stone and wood.* Ez. 23, 37.

Deriv. the two following.

נְאָפִים m. plur. *adulteries* Jer. 13, 27. Ez. 23, 43. R. נָאַף.

נַאֲפוּפִים m. plur. (r. נָאַף) *adulteries;* Hos. 2, 4 תָּסַר ... נַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ *let her put away her adulteries from between her breasts.* Here the open bosom of an immodest woman stands for the seat of lust and unchaste solicitation; as elsewhere the *collum resupinum* is the seat of pride Ps. 73, 6, and the neck the seat of strength Job 41, 14.

* נָאַץ fut. יִנְאַץ, *to deride, to despise, to reject* with derision and contempt, as instruction, admonition, c. acc. Jer. 33, 24. Prov. 1, 30. 5, 12. 15, 5; the divine counsel Ps. 107, 11. Often of God as rejecting men Deut. 32, 19. Lam. 2, 6; absol. Jer. 14, 21 *reject not for thy name's sake!* Comp. לוּץ and סָמַס.

Piel נִאֵץ, fut. יְנַאֵץ 1. i. q. Kal *to despise, to contemn,* Is. 60, 14; chiefly God Ps. 10, 3. 13. 74, 18. Is. 1, 4. 5, 24. Num. 14. 23. 16, 30. al.

2. Causat. *to cause contempt,* to give occasion for calumny or blasphemy, 2 Sam. 12, 14.

Hiph. fut. יְנִאֵץ (by Syriasm for יִנְאַץ) intrans. *to excite disgust, to be spurned;* Ecc. 12, 5 יְנַאֵץ הַשָּׁקֵד *the almond* is *spurned,* rejected, by an old and toothless man; comp. שָׁקֵד no. 2.—Sept. Vulg. Syr. *to flourish,* as if from נוּץ, but against the context.

Hithpo. part. מִתְנָאֵץ for מִתְנַאֵץ Is. 52, 5, *despised, contemned,* pr. exposed to contempt, one who must put up with contempt.

Deriv. the two following:

נְאָצָה f. *reproach, reviling,* Is. 37, 3. 2 K. 19, 3. R. נָאַץ.

נְאָצָה f. (verbal of Pi. r. נָאַץ) plur. נְאָצוֹת, *reproach, reviling,* Neh. 9, 18. 26; c. suff. נְאָצוֹתֶיךָ Ez. 35, 12.

* נָאַק onomatopoet. i. q. kindr. אָנַק q. v. *to groan, to cry out* from pain and anguish, Ez. 30, 24. Job 24, 12.—Hence

נְאָקָה f. constr. נַאֲקַת, *a groaning, outcry* of the oppressed, Ex. 2, 24. 6, 5. Judg. 2, 18. Plur. constr. נַאֲקוֹת Ez. 30, 24.

* נָאַר in Kal not used; kindr. with אָרַר to curse. Arab. نَاَرَ mid. Waw abhorruit ab aliqua re, refugit, نعر adversatus est, restitit, noluit.

Piel נִאֵר, *to abhor, to reject,* Lam. 2, 7. Ps. 89, 40.

נֹב (perh. for נֹבָה a height, hill, r. נָבַהּ) *Nob,* pr. n. of a city belonging to the priests in the vicinity of Jerusalem, 1 Sam. 22, 11. 19. Neh. 11, 32. Is. 10, 32. With He parag. נֹבָה (for נֹבָהּ) *towards Nob,* 1 Sam. 21, 2. 22, 9. See Bibl. Res. in Palest. II. p. 149, 150.

* נָבָא in Kal not used, pr. i. q. נָבַע, the ע being softened into א, *to boil up, to boil forth,* as a fountain; hence *to pour forth words,* like those who speak with fervour of mind or under divine inspiration, as prophets and poets. Arab. نَبَأَ I, II, indicavit, nunciavit, i. q. اخبر Conj. II, spec. of a prophet who announces, reveals, to men the words of God. It is a wrong etymology to make the primary notion that of extolling, celebrating.

Niph. נִבָּא, 2 pers. נִבֵּאתָ and once נִבֵּיתָ (like verbs לוּז) Jer. 26, 9; part. נִבָּא, plur. נִבָּאִים. also נְבָאִים Jer. 14, 14. 16, as if from sing. נָבָא after the analogy of verbs לוּז; which is also followed by the infin. c. suff. הִנָּבְאוֹ Zech. 13, 4.

1. *to speak under a divine influence,* as a prophet, *to prophesy,* Gr. προφητεύω. The Hebrews used the passive forms Niph. and Hithp. in this verb, because they regarded the prophets as moved and affected by a higher influence, rather than by their own powers. The same class of notions the Romans also expressed by deponent verbs; see Ramshorn De verbis deponentibus Latinor. p. 24; comp. also the Lat. verbs of *speaking* passively expressed, as *loqui,* fari, vociferari, concionari, *vaticinari,* etc. Ramshorn l. c. p. 26.—This is the usual word for the utterance of the prophets, whether as reproving the wicked, or as predicting future events, or as announcing the commands of God. Construed: a) Absol. Jer. 23, 21 לֹא דִבַּרְתִּי וְהֵם נִבָּאוּ *I have not spoken to* (commanded) *them, yet do they prophesy.*

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Am. 3, 8 if *the lion roars, who doth not fear?* if *Jehovah speaks,* מִי לֹא יִנָּבֵא *who shall not prophesy?* Joel 3, 1. Ez. 11, 13. 37, 7. 1 K. 22, 12. Jer. 19, 14. b) With the name of the people or country to which the prophecy refers, c. לְ Jer. 14, 16. 20, 6. 23. 16. 27, 16. 37. 19. With עַל often in a hostile sense, of threats, Jer. 25, 13. 26, 20. Ez. 4. 7. 11, 4. 13, 17. 25, 2. 29, 2. 34, 2. 35, 2. 39, 1; also in a good sense where the prophecy holds out consolation and hope of future good, Ez. 37, 4. With אֶל in a bad sense Jer. 26, 11. 12. 28, 8. Ez. 6, 2. 13, 2. 16. 21, 2; in a good sense Ez. 36, 1. 37, 9. c) With acc. of that which the prophet utters, Jer. 20, 1. 25, 13. 28, 6; e. g. נִבָּא כָזָב *to prophesy lies* Jer. 14, 14. 23. 25. 26. 27, 10. 14; נ׳ חֲלוֹם שָׁקֶר Jer. 23, 32; and with בְּ, as בַּשָּׁקֶר pr. *to prophesy with a lie,* as a false prophet, Jer. 5. 31. 29, 9. The words of the prophet are often given after לֵאמֹר Jer. 32, 3, or וְאָמַר Ez. 21, 33. 30, 2. d) With בְּ of the source whence the prophet is inspired; hence the prophets of God are said to prophesy בְּשֵׁם יְ Jer. 11, 21. 14, 15. 23, 25. 26, 9. 27, 15. 29, 21; and the prophets of Baal, בַּבַּעַל Jer. 2, 8. e) With לְ referring to the object of the prophecy (as in lett. c) Jer. 28, 9; also to the time to which the prophecy relates Ez. 12, 27.

2. *to chant, to sing sacred songs, to praise God,* sc. while under a divine influence, 1 Sam. 10, 11. 19, 20. 1 Chr. 25, 2. 3; comp. Luke 1, 67.

Hithpa. הִתְנַבֵּא, also הִנָּבֵא Jer. 23, 13. Ez. 27, 10; 2 pers. once תִּתְנַבֵּיתָ 1 Sam. 10, 6, also infin. הִתְנַבּוֹת 1 Sam. 10, 13, both imitating verba לֹ״ה. Syr. ܐܬܢܒܐ, Eth. ተነበየ.

1. i. q. Niph. no. 1, *to prophesy.* absol. Num. 11, 25–27. 1 K. 22, 10. Ez. 37, 10; with acc. of thing and עַל of pers. 1 K. 22, 8. 18; עַל of pers. Jer. 14, 14. 2 Chr. 20, 37 הִתְנַבֵּא בְּבַעַל *to prophesy by* authority of *Baal* Jer. 23, 13; ח׳ מִלִּבּוֹ *to prophesy out of one's own heart,* without inspiration, Ez. 13, 17.

2. *to chant, to sing, to praise God,* while under a divine influence; spoken of the sons of the prophets and of Saul 1 Sam. 10, 6. 10. 13, comp. 1 Sam. 19, 20–24. Of the frantic ravings of the prophets of Baal, 1 K. 18, 29; comp. v. 28.—Hence

3. *to rave,* Gr. *μαίνεσθαι, to be* or *become mad,* 1 Sam. 18, 10. The prophets, when under the power of inspiration, appear to have been greatly agitated and to have exhibited writhings and spasmodic affections of the body like delirious persons; hence the true prophet in 2 K. 9, 11 is called in scorn *insane,* a madman; and in Jer. 29, 26 the two ideas are conjoined, מְשֻׁגָּע וּמִתְנַבֵּא *raving and prophesying,* spoken of a pretended prophet. For a like reason the Greeks and Latins apply words connected with raving, as *μάντις* from *μαίνομαι, furor, furere,* to the frenzied manner of soothsayers, poetic oracles, etc.

Deriv. נָבִיא, נְבִיאָה, נְבוּאָה, also נְבוֹ no. 1, and its compounds.

נִבָּא Chald. Ithpa. הִתְנַבִּי *to prophesy* Ezra 5, 1.

* נָבַב *to bore through, to make hollow,* i. q. חָלַל. Only Part. pass. נָבוּב *hollow* Ex. 27, 8. 38, 7. Jer. 52, 21. Metaph. *hollow, empty, foolish,* Job 11, 12 where see under לָבַב Niph.

Deriv. נֶבֶה for נְבֵבָה gate, pupil of the eye. Others refer both forms to r. בּוּב.

* נָבָה obsol. root, prob. i. q. Arab. نَبَأَ *to be prominent, high.* Hence pr. n. נֹב for נֹבָח, נְבָיוֹת, perh. נְבוֹ no. 2.

נִבְהָלָה f. see in r. בָּהַל Niph. no. 4.

נְבוֹ *Nebo,* pr. n. 1. The planet *Mercury.* (Syr. and Zab. ܢܒܘ,) which the Chaldeans (Is. 46, 1) and ancient Arabs worshipped as the celestial scribe or writer; see Comm. on Isa. II. p. 344, 366. The etymology of the name accords well with the office of Mercury, viz. נְבוֹ for נְבִיא i. q. נָבִיא *interpreter* of the gods, from the root נָבָא. The divine worship paid to Mercury by the Chaldeans and Assyrians is attested by the many compound proper names of which this name forms part, as *Nebuchadnezzar, Nebuzaradan, Nebushazban,* see below; and others mentioned in classic writers, *Nabonedus, Nabonassar, Naburianus, Nabonabus, Nabopolassar,* etc.

2. Of places, e. g. a) A mountain

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in the confines of Moab, Deut. 32, 49. 34, 1; and of a town near it, Num. 32, 3. 38. Is. 15, 2. al. Prob. not the *Jebel 'Attârûs* of Burckhardt and others; see Bibl. Res. in Palest. II. p. 306. b) A town in the tribe of Judah, Ezra 2, 29. 10, 43; more fully, in order to distinguish it from the preceding, נְבוֹ אַחֵר Neh. 7, 33.—Both this and the preceding place may have been so called from the worship of Mercury; or better, the name may here come from r. נָבַח to be high.

נְבוּאָה f. (r. נָבָא) *a prophecy* Neh. 6, 12. 2 Chr. 15, 8. Also of a prophetic writing or book, 2 Chr. 9, 29.

נְבוּאָה Chald. id. Ezra 6, 14.

נְבוּזַרְאֲדָן Chald. pr. n. *Nebuzaradan*, (Mercurii dux dominus, i. e. chief whom Mercury favours; from נְבוֹ, זַר i. q. שַׂר prince, and אֲדָן i. q. אָדוֹן lord; comp. *Sardanapalus*, i. e. princeps dominus magnus), a general of Nebuchadnezzar's army 2 K. 25, 8. Jer. 39, 9 sq. 40, 1. 41, 10. al.

נְבוּכַדְנֶאצַּר *Nebuchadnezzar* 2 K. 25, 22. 2 Chr. 36, 6. 7. 10. Ezra 2, 1; rarely **נְבוּכַדְרֶאצַּר** *Nebuchadrezzar* Jer. 39, 1. 11. 43, 10. Ez. 29, 18, pr. n. of the king of Babylon who destroyed Jerusalem and carried the Jews into exile. Other less usual forms are: defect. נְבֻכַדְנֶאצַּר 2 K. 24, 1. 10; with א dropped נְבוּכַדְנֶצַּר Esth. 2, 6. Dan. 1, 18; also twice נְבוּכַדְרֶאצּוֹר Cheth. Jer. 49, 28. Ezra 2, 1. Sept. *Ναβουχοδονόσορ*, but *Ναβουχοδονόσορος* in Beros. ap. Jos. c. Ap. 1. 20, 21, *Ναβοκοδρόσορος* Strabo XV. 1. 6; Vulgate *Nabuchodonosor;* Arab. contr. بُخْتُنَصَّرُ.—The signification of the name seems to be: *Mercurii rex princeps*, compounded of נְבוֹ; *khodna* or *khodân* gods, in plur. majest. like Pers. خداوند; and *zar* prince; comp. the other names beginning with *Nebu*. Lorsbach explains it: نبو خدان سر *Nebo deorum princeps*, Archiv. für morgenländ. Litteratur II. p. 247; Bohlen نبو خدا اذر *Nebo deus ignis*. See Thesaur. p. 840. [In the cuneiform inscription at Behistun this name is written *Nabukhadrachara;* Rawlinson in Journ. of Asiat. Soc. Vol. X. P. I. pp. v. xxxix.—R.

נְבוּשַׁזְבָּן *Nebushazban* (comp. of נְבוֹ and Pers. چسپان *chespân* adherent of Mercury.) pr. n. of a chief of Nebuchadnezzar's eunuchs, Jer. 39, 13.

נָבוֹת (fruit, produce, r. נוּב) *Naboth*, pr. n. of a Jezreelite put to death by the arts of Ahab, 1 K. 21, 1 sq. 2 K. 9, 21. 25. 26.

נְבִזְבָּה Chald. f. *a gift, present, largess;* Dan. 2, 6 מַתְּנָן וּנְבִזְבָּה *gifts and largess*, Theod. *δόματα καὶ δωρεάν*, Vulg. *præmia et dona*, Syr. and Heb. intpp. 'gifts and riches.' Plur. c. suff. Dan. 5, 17 מַתְּנָתָךְ . . . וּנְבִזְבָּיָתָךְ *thy gifts . . . . and thy largesses.*—There can be little doubt, but that the ancient intpp. have rightly referred this word to the root בָּזַז, Chald. Pilp. בִּזְבֵּז to make great expense, to squander, see in בָּזַז p. 121; hence pr. *expense, largess*, in honour of any one. For the Nun formative, comp. נִדְבָּךְ i. q. מדבך; נַחְשׁוֹל and ܡܚܫܘܠܐ; and for the omission of the second ז in the last syllable, comp. שַׁרְשָׁה chain for שַׁרְשְׁרָה; גֻּלְגֹּלֵת, *Γολγοθᾶ*, Arab. جلجة, Syr. ܓܘܓܠܬܐ; עִוְעִים for עִוְעֵיִם, etc.—There is then no need of appealing to the Persian; much less to the Greek *νόμισμα*.

נָבַח* *to bark*, as a dog, onomatopoetic, once Is. 56, 10. Arab. نبح, Syr. ܢܒܚ, id. The primary syllable is בח, which (like בך, בק) expresses the idea of *striking, pulsation;* comp. כָּלַב, כֶּלֶב. So Sanscr. *bukh*, Engl. *to bark*.—Hence

נֹבַח (a barking, r. נָבַח) *Nobah*, pr. n. of a man Num. 32, 42; from whom the city Kenath (קְנָת) also received the same name. Judg. 8, 11. See נֹפַח.

נִבְחַז *Nibhaz*. pr. n. of an idol of the Avites 2 K. 17, 31, to which the Hebrew interpreters have chosen to assign the figure of a dog, prob. deriving it by conjecture from r. נָבַח to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas, in

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his Dissertations, Bremen 1743, p. 143 sq.—In the Zabian books נִסְרֹךְ (i. e. נִבְזוּ) is the name of an evil demon, who sits on a throne upon the earth, while his feet rest on the bottom of Tartarus; but it is doubtful whether this is the same name with נִבְחַז; see Norberg Onomast. Cod. Nasar. p. 100.

*נָבַט in Kal not used, and not known in its Heb. signif. in the kindred dialects.

Piel נִבֵּט *to look*, once c. לְ *to look upon*, Is. 5, 30.

Hiph. הִבִּיט *to look, to behold, to look at.* It differs from רָאָה *to see*, as דִּבֵּר to speak from אָמַר to say. 1 Sam. 17, 42 *and the Philistine looked* (וַיַּבֵּט), *and saw* (וַיַּרְא) *David.* Lam. 5, 1 הַבִּיטָה וּרְאֵה אֶת־חֶרְפָּתֵנוּ *look now, and see our reproach.* 1, 12. Ps. 22, 18. Is. 42, 18; contrn, Lam. 1, 11 רְאֵה יְיָ וְהַבִּיטָה. Rarely it is so used as not to differ from רָאָה; as Num. 23, 21 לֹא הִבִּיט אָוֶן, לֹא רָאָה, בְּיַעֲקֹב, parall. לֹא רָאָה. 1 Sam. 2, 32.—Construed: α) Absol. Is. 42, 18 הַבִּיטוּ לִרְאוֹת *look, that ye may see.* 63, 5 אַבִּיט וְאֵין עֹזֵר *I looked* (about), *but there was no helper.* Is. 18, 4. β) With acc. sometimes with ה local appended, *to look at, to look towards;* Job 35, 5 הַבֵּט שָׁחַקִים *look unto the heavens and see!* Ps. 142, 5. Gen. 15, 5 הַבֶּט־נָא הַשָּׁמַיְמָה *look now towards the heavens.* γ) With בְּ, *to look upon with pleasure* Ps. 92, 12, comp. בְּ B. 4. a. δ) With אֶל Ex. 3, 6. Num. 21, 9; לְ Ps. 104, 32; עַל of the place towards or *on* which one looks Hab. 2, 15. ε) With מִן of the place whence one looks Ps. 33, 13. 80, 15. Is. 63, 15. ζ) With אַחֲרֵי *to look after* any one departing, to follow with the eyes, Ex. 33, 8; but אַחֲרָיו *to look behind oneself*, i. e. *to look back*, 1 Sam. 24, 9. Gen. 19, 17. With בַּאֲחֹרֵי, Gen. 19, 26 וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו *and his* (Lot's) *wife looked from behind him;* Vulg. well, *post se.* She was directed to follow her husband and not to look back, and ought therefore to have looked ever forwards and kept her eyes upon her husband; so that מֵאַחֲרָיו is here equivalent to אֲחֹרֵיהָ.

Trop. a) *to look upon*, i. e. *to regard, to have respect to, to care for* a person or thing, c. acc. e. g. God for men Ps. 84, 10. Lam. 4, 16; for a people Is. 64, 8; sacrifices Am. 5, 22; a man for laws Ps. 119, 15. With אֶל id. 1 Sam. 16, 7, 2 K. 3, 14. Is. 66, 2. Ps. 119, 6; לְ Ps. 74, 20; absol. Ps. 13, 4. b) *to look to* any one sc. with hope, *to hope in*, c. אֶל Ps. 34, 6. Is. 22, 11. 51, 1. 2; absol. Job 6, 19. c) *to look upon* with indifference, q. d. *to suffer patiently*, e. g. wickedness, c. acc. Hab. 1, 3. 13 bis. Absol. Is. 18, 4.—But, contra, in Ps. 10, 14 *to look upon iniquity* is to not overlook it, i. e. to punish it.

Deriv. מַבָּט, also

נְבָט *Nebat*, pr. n. of the father of Jeroboam, 1 K. 11, 26. 12, 2. 15. al.

נָבִיא m. (r. נָבָא) c. suff. נְבִיאֶךָ; plur. נְבִיאִים, constr. נְבִיאֵי; *a prophet, vates*, one who impelled by a divine influence or by the divine Spirit rebukes kings and nations, and predicts future events. Arab. نَبِيٌّ for نَبِيٌ, Syr. ܢܒܝܐ, Eth. ነቢይ, id.—Deut. 13, 2. Judg. 6, 8. 1 Sam. 9, 9. 1 K. 22, 7. 2 K. 3, 11. 2 Chr. 28, 9. al. sæp. Found often with a genitive: α) Of the divinity in whose name the prophet speaks, as נְבִיאֵי יְיָ 1 K. 18, 4. 13. al. sæp. נְבִיאֵי הַבָּעַל 1 K. 18, 19. 40. 2 K. 10, 19; נְבִיאֵי הָאֲשֵׁרָה 1 K. 18, 19. In Sing. often c. dat. as נְבִיא לַיהוָה 1 K. 18, 22. 22, 7. 2 K. 3, 11. al. sæp. β) Of the people and country where the prophet belongs, e. g. *a prophet of Jerusalem, of Samaria*, Jer. 23, 13. 14; *of Israel* Ez. 13, 2; *your prophets* Jer. 27, 9. 16. 29, 8. al. γ) Of the king under whom a (false) prophet lived, 2 K. 3, 13.—Num. 12, 6 אִם יִהְיֶה נְבִיאֲכֶם יְהוָה *if your prophet* (i. e. a prophet among you) *be of Jehovah*, spoken to Aaron and Miriam; Vulg. *si quis vestrum fuerit propheta Domini.*—Sing. as collect. *prophets* Dan. 9, 24. So some understand also Deut. 18, 15. 18; which passage however is referred to the Messiah in Acts 3, 22. 7, 37.

With the idea of a prophet there was also primarily connected the idea that he spoke not his own thoughts, but what he received from God, (comp. Philo T. IV. p. 116 ed. Pfeiff. *προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάν-*

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τα ὑπηκοῦντος ἑτέρου. 2 Pet. 1, 20. 21,) and that he was the ambassador and interpreter of God; as is evident from the passage, in this respect classic, Ex. 7, 1, where God says to Moses: נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן אָחִיךָ יִהְיֶה נְבִיאֶךָ *I make thee as God to Pharaoh, and Aaron thy brother shall be thy prophet*, i. e. in your intercourse with Pharaoh, thou, as the wiser, shall act as it were the part of God, and suggest to thy brother what to say; while thy brother, as more fluent of speech, shall be to thee as a prophet, and utter what he receives from thee. In the same sense it is said Ex. 4, 16 חוּא יִהְיֶה לְךָ לְפֶה *he shall be to thee for a mouth*, comp. Jer. 15, 19. Those who were educated for the prophetic office were called בְּנֵי הַנְּבִיאִים *the sons of the prophets*, i. e. disciples, pupils, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 15. 4, 1. 38. 5, 22. 6, 1. 9, 1. Comp. Pers. 'the sons i.e. disciples of the Magi.'—There were also frequently among the Israelites *false prophets*, who pretending to have inspiration from God flattered the ears of the people with bland promises, and were therefore severely rebuked by the true prophets, e. g. Is. 28, 7–13. Jer. 14, 13 sq. 27, 9 sq. 28, 10. sq. For these too is often put נָבִיא simply Hos. 4, 5. 9, 7. 8. Zech. 13, 2 comp. v. 3. 4.—The idea of a prophet is also frequently taken in a wider sense, so as to include any friend of God to whom God makes known his will; so of Abraham Gen. 20, 7; of the patriarchs Ps. 105, 15.

נָבִיא Chald. *a prophet*, Ezra 5, 1. 6, 14.

נְבִיאָה f. (r. נָבָא) 1. *a prophetess*, Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22. Neh. 6, 14. So of *a poetess*, female minstrel, e. g. Miriam Ex. 15, 20; who was not in the strict sense a prophetess, see Num. 12, 1–6.

2. *a prophet's wife*, Is. 8, 3. So Lat. *episcopa*, *presbytera*, are used for the wife of a bishop or presbyter.

נְבָיוֹת (heights, r. נָבַהּ) *Nebaioth*, pr. n. a) The eldest son of Ishmael, the brother of Kedar; Gen. 25, 13. 28, 9. 36, 3. 1 Chr. 1, 29. b) A people, *Nabathæi*, *Nabathæans*, descended from Nebaioth the son of Ishmael, inhabiting northern Arabia and Arabia Petræa, abounding in flocks, Is. 60, 7; and living otherwise by traffic and plunder, Diod. Sic. 2. 48. ib. 3. 42. ib. 19. 94.—Arab. نَبَطٌ and نَبِيطٌ, where the ط comes from the ת servile of the Hebrew. See Reland Palæstina p. 90 sq. Bibl. Res. in Palest. II. p. 558, 573.

* נָבַהּ obsol. root, i. q. נָבַע and נבג Chald. נְבַג, *to spring, to gush forth*, as a fountain.—Hence

נְבָהוֹת, once in plur. Job 38, 16 נִבְכֵי־יָם *the springs of the sea*. Sept. πηγὴ θαλάσσης.

* נָבַל Is. 40, 7, fut. יִבֹּל, inf. constr. נְבֹל.

1. *to wilt, to wither, to fade and fall away*; kindr. with בָּלָה, אָבַל, also נָפַל. Spoken of leaves and flowers withering and falling, Ps. 1, 3. 37, 2. Is. 1, 30. 28, 1. 40, 7. 8. Ez. 47, 12. Poet. of the stars, Is. 34, 4 *and all their hosts shall fall, as the leaves fall from the vine*.

2. Trop. of men, *to wither, to faint, to fall away*, Ps. 37, 2. 18, 46. Ex. 18, 18. Of a land Is. 24, 4; of a mountain Job 14, 18 הַר־נוֹפֵל יִבּוֹל *the mountain which falleth, faileth*, comes to nought, cannot rise again, like one dead. Comp. the deriv. נְבֵלָה corpse, carcass.

3. *to be foolish, to act foolishly, wickedly*. Prov. 30, 32; see נָבָל. The idea of withering and decay is here transferred to folly and wickedness, as elsewhere that of strength and vigour to virtue and piety; comp. Arab. لَغِبَ, هَزِجَ, نَاجِدٌ, all which have the signification of flaccidity and imbecility, transferred also to dulness, stupidity.

PIEL נִבֵּל, *to lightly esteem, to despise*, Deut. 32, 15. Mic. 7, 6. Comp. Arab. حمق stultus fuit; VII; vilis, abjectus fuit.

2. *to disgrace, to treat with contumely*, Nah. 3, 6. Jer. 14, 21 אַל־תְּנַבֵּל כִּסֵּא כְבוֹדֶךָ *do not disgrace the throne of thy glory*. Comp. נִבְלוּת.

HIPH. see in בָּלַל Hiph. p. 136.

Derive the six here following.

נָבָל adj. fem. נְבָלָה. 1. *stupid, foolish*, Prov. 17, 7. 21. Jer. 17, 11. al.

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2. As among the Hebrews the idea of *wisdom* included also *virtue* and *piety* (see in חָכָם, חָכְמָה), so a *foolish* person is often put to express the idea of one *wicked, abandoned, impious,* (comp. אָוִיל.) 1 Sam. 25, 25. 2 Sam. 3, 33. 13, 13. Job 30, 8. Is. 32, 5. 6. al. Spec. *impious, ungodly,* Job 2, 10. Ps. 14, 1. 53, 2 אָמַר נָבָל בִּלְבּוֹ אֵין אֱלֹהִים *the ungodly hath said in his heart, There is no God.* 39, 9. 74, 18. 22.

3. *Nabal,* pr. n. m. 1 Sam. 25, 3 sq.

נֵבֶל and נֶבֶל m. (r. נָבַל) plur. נְבָלִים, constr. נִבְלֵי, c. suff. נִבְלֵיהֶם Jer. 48, 12.

1. *a bottle,* i. e. a skin, leathern sack, so called perh. from its flaccidity, see the root נָבַל; Sept. twice ἀσκός 1 Sam. 10, 3. Jer. 13, 12. Used for wine 1 Sam. 1, 24. 10, 3. 25, 18. 2 Sam. 16, 1. Poet. Job 38, 37 *the bottles of heaven,* for the clouds, a metaphor common among the Arabs.

2. As bottles of skin were used for water, milk, wine, hence נֵבֶל is trop. put for any vessel for liquids, of whatever material, e. g. genr. *a vessel, pitcher, flask, water-pot,* etc. Is. 30, 14 נֵבֶל יוֹצְרִים *a potter's vessel.* Lam. 4, 2 נִבְלֵי חֶרֶשׂ *earthen vessels,* comp. Jer. 13, 12. 48, 12. More fully כְּלֵי הַנְּבָלִים *utensils of bottles* Is. 22, 24. opp. כְּלֵי הָאֲגָנוֹת basins.

3. An instrument of music, Greek νάβλα (נֵבְלָא), *ναύλα,* Lat. *nablium,* a species of *harp,* or *lyre;* see Strabo X. p. 471 Casaub. Athen. IV. p. 175 Casaub. Ovid. A. A. 3. 327. Often joined with the כִּנּוֹר, Ps. 57, 9. 81, 3. 92, 4. 108, 3. Is. 5, 12. Am. 5, 23. 6, 5; pleon. כְּלֵי נֵבֶל Ps. 71, 22, plur. כְּלֵי נְבָלִים 1 Chr. 16, 5.—Josephus describes this instrument, Ant. 7. 12. 3, as having *twelve* strings, and as played with the fingers and not with a plectrum; but the Hebrew words עֲשׂוֹר נֵבֶל Ps. 33, 2. 144, 9, would seem to indicate an instrument with *ten* strings. Jerome says its figure was triangular, resembling an inverted Delta, Δ, which also was the form of the *sambuca* or harp, Vitruv. 6. 1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the anc. Egyptians II. pp. 280, 282, 287.

נְבָלָה f. (r. נָבַל) 1. Adj. fem. *foolish,* Job 2, 10.

2. Subst. *folly,* with the notion of *improbity, wickedness,* see in נָבָל no. 2; Is. 32, 6. 1 Sam. 25, 25. Hence a) *a shameful deed, crime,* as rape, incest, Judg. 19, 23. 24. 2 Sam. 13, 12. The usual formula is עָשָׂה נְבָלָה בְּיִשְׂרָאֵל Gen. 34, 7. Deut. 22, 21. Judg. 20, 10. Jer. 29, 23; more fully נְבָלָה זֹאת בְּיִשְׂרָאֵל, Judg. 20, 6. b) Meton. *punishment* of folly and wickedness, comp. עָוֹן; hence עָשָׂה נְבָלָה עִם pr. *to do punishment with* any one, i. e. to inflict upon him the punishment of his folly, Job 42, 8; comp. עָשָׂה חֶסֶד עִם in art. חֶסֶד.

נְבֵלָה f. (r. נָבַל) constr. נִבְלַת, c. suff. נִבְלָתִי Is. 26, 19, elsewhere נִבְלָתָם, נִבְלָתוֹ; *a corpse, carcass,* (see r. נָבַל no. 2. comp. מַפֶּלֶת from r. נָפַל) e. g. of men Deut. 21, 23. 1 K. 13, 24 sq. Ps. 79, 2; of beasts, Lev. 5, 2. 7, 24. Deut. 14, 21. al. Trop. of idols as broken, Jer. 16, 18; comp. פֶּגֶר Lev. 26, 30. Collect. for *carcasses, corpses,* Jer. 7, 33. 16, 4. 19, 7. Is. 26, 19; of beasts, Lev. 11, 11. 24.—Arab. نَبِيلَةٌ id.

נַבְלוּת f. *disgrace, shame;* hence *parts of shame,* Hos. 2, 12 [9]. See the root נָבַל Pi. no. 2, and Chald. נִבּוּל obsceneness.

נְבַלַּט (perh. for נְבַל לָט) *Neballat,* pr. n. of a town in the tribe of Benjamin, Neh. 11, 34.

* נָבַע *to boil forth, to gush out, to flow,* as a fountain. Part. Prov. 18, 4 נַחַל נֹבֵעַ *a gushing stream.*—Syr. ܢܒܥ, Arab. نَبَعَ and نَبَغَ id. The primitive syllable is נב, נע, imitating like בק the sound or murmur of boiling, bubbling; comp. בָּעָה, בּוּעַ.

Hiph. הִבְּיעַ, fut. יַבִּיעַ 1. *to gush out with, to pour forth copiously,* e. g. praise to God Ps. 119, 171. Prov. 1, 23 אַבִּיעָה לָכֶם רוּחִי *I will pour out upon you my spirit.* Espec. words, 15, 2. 28 פִּי רְשָׁעִים יַבִּיעַ רָעוֹת *the mouth of the wicked belcheth out wickedness.* Hence absol. *to belch out wicked words,* Ps. 59, 8. 94, 4.

2. *to give out, to exhale;* Ecc. 10, 1 *dead flies* יַבְאִישׁ יַבִּיעַ *cause the ointment to stink.* to give out a bad smell.

3. *to utter, to publish, to declare,* Ps.

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19, 3. 78. 2. 145, 7. Comp. נְבָא which has sprung from this root. ע being softened into א; also נָהַם.—Syr. נסא Aph. vulgavit, Arab. نبغ id.

Deriv. מַבּוּעַ.

נְבְרַשְׁתָּא Chald. f. emph. *a candlestick, candelabra*, Dan. 5, 5. Arab. نِبْرَاسٌ, Syr. ܢܒܪܫܬܐ, Rabb. נִבְרָשֶׁת, id. It is a quadrilit. formed apparently from נבר i. q. נוּר to shine, and אֵשׁ fire.

נִבְשָׁן (light soil, r. בָּשַׁן) *Nibshan*, pr. n. of a town in the desert of the tribe of Judah, Josh. 15, 62.

* נָגַב obsol. root, Syr. Chald. and Sam. *to be dry, to be dried up*. Hence

נֶגֶב m. in pause also נֹגֶב, *the south*, the southern quarter, so called from its dryness; Ex. 27, 9. Is. 21, 1. Ps. 126, 4. al. גְּבוּל נֶגֶב *the southern border* Josh. 15, 4. 18, 19; שַׁעַר נֶגֶב *the southern gate* Ez. 46, 9. etc. With genit. נֶגֶב יְהוּדָה *the south of Judah*, southern part, 2 Sam. 24, 7. 1 Sam. 27, 10. 30. 14; in accus. *south of*, as נֶגְבּ יְרוּשָׁלַיִם *south of Jerusalem* Zech. 14, 10. Josh. 11, 2. So אֶרֶץ הַנֶּגֶב *a south land* Josh. 15, 19; spec. the south of Palestine Gen. 20, 1. 24, 62. Num. 13, 29. Also הַנֶּגֶב id. Gen. 13, 1. Num. 21, 1. Deut. 34, 3; and נֶגֶב 1 Sam. 30, 1. עָרֵי הַנֶּגֶב *the cities of the south* of Palestine, Jer. 32, 44. 33, 13. Obad. 20. Poet. נֶגֶב and הַנֶּגֶב *the south* put for *Egypt* Is. 30, 6. Dan. 11, 5–40. With ה parag. נֶגְבָּה *southward* Gen. 13, 14. 28, 14. Ex. 40, 24. al. and so with מִן, as נֶגְבָּה מִן הָהָר *southward from the hill* Josh. 18, 14. With prefixes: בַּנֶּגְבָּה *in the southward* region Josh 15, 21; לַנֶּגְבָּה 1 Chr. 26, 17.

* נָגַד in Kal not used. pr. *to be in front* (נֶגֶד, נָגִיד), *to be in sight*; hence *to be clear, manifest*. Arab. نَجَدَ to be clear, manifest, pr. to be in sight; نَجْدٌ high land, conspicuous; Syr. ܢܓܕ to go in front, to be a leader. Comp. in נָגִיד.

Hiph. הִגִּיד pr. *to bring to light*; so Job 21, 31 מִי יַגִּיד עַל פָּנָיו דַּרְכּוֹ *who shall bring to light his way to his face?* i. e. the life and ways of the prosperous wicked man, so as to reprove them.—Hence

1. *to show*, to exhibit before any one, with two acc. Ez. 43, 10 הַגֶּד אֶת־הַבַּיִת יִשְׂרָאֵל אֶת־הַבַּיִת *show this house to the house of Israel*. Also *to show openly, præ se ferre*, Is. 3, 9.

2. Freq. *to show, to declare, to tell, to announce*. Sept. ἀναγγέλλω, ἀπαγγέλλω. That which is made known is put: a) In the acc. Gen. 32, 30 הַגִּידָה־נָּא שְׁמֶךָ *tell, I pray thee, thy name*. Esth. 2, 10. 20. Job 26, 4. b) With לְ, *to tell of* any thing, 1 Sam. 27, 11. Esth. 6, 2. Job 36, 33 יַגִּיד עָלָיו רֵעֵהוּ *his noise* (thunder) *showeth concerning him* sc. God, and then follows: מִקְנֶה אַף עַל עוֹלֶה *yea to the herds concerning him who goeth up on high*, i. e. the thunder proclaims God even to the herds as he ascends in the tempest. c) With לֵאמֹר and its clause; 1 Sam. 25, 14 הִגִּיד נַעַר אֶחָד לֵאמֹר *a young man told, saying*. 2 Sam. 15, 31. Lev. 14, 35; also with אֲשֶׁר *that* Esth. 3, 4; כִּי *that* Gen. 3, 11. 31, 20. 1 Sam. 10, 16. 2 Sam. 7, 11; הֲ *whether* Gen. 24, 23. 43, 6; מָה *what* Judg. 16, 6. Mic. 6, 8; אֵיפֹה *where* Gen. 37, 16. d) Where a thing before spoken of is implied and would be expressed by the pron. *it*, or the like, this is omitted; comp. in אָמַר no. 1, and so after Engl. *he told*. Gen. 9, 22 וַיַּגֶּד לִשְׁנֵי אֶחָיו *and he told his two brethren*. 14, 13. 24, 49. 1 Sam. 14, 1. 2 Sam. 17, 17. 2 K. 4, 27. Job 1, 15 sq. Different are: Job 38, 4 הַגֵּד אִם יָדַעְתָּ בִינָה, where בִּינָה is pr. the object of the first verb, q. d. הַגֵּד בִּינָה אִם יָדַעְתָּ; and Job 42, 3 הִגַּדְתִּי וְלֹא אָבִין, i. q. הִגַּדְתִּי אֲשֶׁר לֹא אָבִין *I have uttered what I understood not*.—The person *to whom* any thing is told, is put often with לְ, and then the verb is mostly construed with the acc. of thing and dat. of pers. Judg. 13, 6 אֶת־שְׁמוֹ לֹא הִגִּיד לִי *he told me not his name*. 14, 6. Gen. 41, 25. 1 Sam. 9, 8. Is. 21, 10. Mic. 3, 8. Job 33, 23. al. More rarely with double acc. of pers. and thing, as in no. 1; Job 31, 37 מִסְפַּר צְעָדַי אַגִּידֶנּוּ *the number of my steps will I declare unto him* sc. God, i. e. tell him all my steps. Job 36, 33 see above in lett. b. So acc. of pers. 2 Sam. 15, 31 וְדָוִד הֻגַּד לֵאמֹר *and one told David, saying*. But in Job 26, 4 אֶת־מִי is not

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to whom, but *with* or *by whom?* by whose spirit, etc.—Sometimes בְּ of place *where* is added Jer. 5, 20. 1 Sam. 4, 13. 2 Sam. 1, 10. Mic. 1, 10.—PART. מַגִּיד *a messenger* 2 Sam. 15, 13. Jer. 4, 15. 51, 31.

Spec. aa) *to denounce, to inform against, to betray;* with acc. of pers. Jer. 20, 10 וְנַגִּידֻהוּ *denounce and we will denounce him*, i. e. we will accuse him, inform against him. With acc. of thing and dat. of pers. Job 17, 5 לְחֵלֶק רֵעִים יַגִּיד *who betrayeth friends to the spoil*, i. e. spoilers, see in חֵלֶק no. 2. With acc. of thing *to betray* a matter, Josh. 2. 14. 20. Ecc. 10, 20; acc. impl. Prov. 29, 24. bb) Of a prophet, *to show*, i. e. *to foretell* future events, found chiefly in the latter part of Isaiah, Is. 41, 22. 23. 26. 42. 9. 43, 9. 44. 7. 8. al. comp. Is. 19, 12. Hos. 4, 12. Dan. 11. 2. cc) *to tell* a riddle, i. q. *to solve*, Judg. 14, 12. 13. 14. 19. 1 K. 10, 3. Also of a dream, i. q. *to interpret*, Gen. 41, 24. Dan. 2, 2. dd) *to declare* one's sins, i. q. *to confess*, Ps. 38, 19; comp. Ps. 142, 3. Is. 3, 9 in no. 1. ee) Emphat. *to declare*, i. q. *to proclaim, to praise;* with acc. of thing, Ps. 9, 12. 19, 2. 22, 32. 51, 17. Is. 42, 12. 57, 12. al. sæp. Acc. impl. Ps. 40, 6. 75, 10.

HOPH. הֻגַּד, fut. יֻגַּד, inf. absol. הֻגֵּד Josh. 9, 24. Ruth 2, 11, pass. of Hiph. no. 2. *to be shown, to be told*, c. dat. Gen. 22. 20. 27. 42. Is. 7, 2. 21, 2. al. sæp.

Deriv. נָגִיד, נֶגֶד.

נָגַד Chald. *to flow* Dan. 7, 10.

נֶגֶד m. (r. נָגַד) in pause also נֵגֶד, c. suff. נֶגְדִּי, נֶגְדְּךָ, נֶגְדּוֹ; with ה parag. נֶגְדָּה Ps. 116, 14; pr. subst. *the front*, the front part, next to the spectator. Used in the accus as a Preposition.

A) Simply. 1. *before, in the presence of, in the sight of*, i. q. לִפְנֵי, as נֶגֶד כָּל־עַמְּךָ *before all thy people* Ex. 34, 10; נֶגֶד יְהוָה *before Jehovah* 1 Sam. 12, 3; נֶגֶד הַשֶּׁמֶשׁ *before the sun*, i. e. so long as the sun is above the horizon, Num. 25. 4 (comp. לִפְנֵי שֶׁמֶשׁ Ps. 72, 17). Am. 4, 3 *and ye shall go forth* אִשָּׁה נֶגְדָּהּ *each one before herself*, each her own way, comp. Josh. 6, 5. 20. and אִישׁ לְפָנָיו Jer. 49, 5. And as things which are before us and afford us delight become the objects of our regard and care, hence Is. 49, 16 *thy walls* are *continually* נֶגְדִּי *before me*, are objects of my constant regard and care. Ps. 38, 10; comp. לְפָנַי יְיָ Ps. 19, 15. Gen. 10, 9.

2. *in front of, over against;* Ex. 19, 2 נֶגֶד הָהָר *over against the mountain*. Josh. 3, 16. 6. 5. 20. And as things to be compared are set *over against* each other, hence Is. 40, 17 *all nations* are *as nothing* נֶגְדּוֹ *over against him*, in comparison with him; comp. כְּנֶגֶד.

B) With Prepositions: 1. כְּנֶגֶד pr. *as over against;* and as things to be compared are set over against each other (Is. 40, 17), i. e. things corresponding to or like each other, counterparts, hence Gen. 2, 18 *I will make for him* (man) *a helper* כְּנֶגְדּוֹ *corresponding to him*, his counterpart. v. 20. Sept. well in v. 18 κατ' αὐτόν, v. 20 ὅμοιος αὐτῷ, comp. לְנֶגֶד Neh. 12. 9 By the Rabbins כנגד is often used of things corresponding to one another; see Lud. de Dieu ad. h. l. Comp. Pers. برابر e regione, similis, conveniens.

2. לְנֶגֶד, c. suff. לְנֶגְדִּי, לְנֶגְדְּךָ, etc. a) *before, in the presence of*, i. q. נֶגֶד no. 1. 2 K. 1, 13. Hab. 1, 3; לְנֶגֶד עֵינֵי ס 2 Sam. 22, 25. Job 4, 16. b) *over against* Josh. 5, 13. 1 Chr. 5, 11. Hence *against, contra*, in a hostile sense, Dan. 10, 13. Prægn. Neh. 3. 37 [4, 5] *for they have provoked* God *to anger* לְנֶגֶד הַבּוֹנִים setting themselves *against the builders*. c) *like, instar*, (comp. כְּנֶגֶד,) Neh. 12, 9 אַחֵיהֶם לְנֶגְדָּם *their brethren like themselves*. d) *for, over*, i. e. *before;* Neh. 11, 22 *the prefect of the Levites.... for* or *over* (לְנֶגֶד) *the service of the house of God*.

3. מִנֶּגֶד a) pr. *from before*, i. e. away from before, e. g. after verbs of removing. Is. 1, 16 *put away your evil doings* מִנֶּגֶד עֵינָי *from before mine eyes*. Jon. 2, 5; (also with a noun of remoteness Ps. 10, 5;) of averting Cant. 6, 5; of casting away Judg. 9, 17; of hiding Jer. 16, 17. Am. 9. 3; of departing Prov. 14. 7 (מִנֶּגֶד לְ), etc. So מִנֶּגֶד לְ Judg. 20, 34. —The construction in Judg. 9, 17 is unusual: *he cast his life away* (מִנֶּגֶד for the fuller מִנֶּגְדּוֹ) *from him*, or as we might say, he cast it *off* instead of *from him;* comp. below 2 Sam. 18, 13.

b) *from over against, ἐκ τοῦ ἐναντίου,*

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Adv. 2 K. 2, 15 *and the sons of the prophets at Jericho saw him* מִנֶּגֶד *from over against*, i. e. from the opposite side. Deut. 32, 52. Then also *over against*, opposite, since a place at some distance may be regarded as likewise looking towards us *from* that distance; see מֵרָחוֹק in מִן no. 3. i. k. Lat. *e regione, ex adverso*, Gr. ἐξ ἐναντίας. 2 K. 3, 22 *and the Moabites saw* מִנֶּגֶד *over against* them *water red like blood*.—And as whatever is *over against*, is necessarily at a certain distance, hence מִנֶּגֶד takes also the sense, *at a distance, afar off*; so Gen. 21, 16 *and she went and sat down* מִנֶּגֶד חַרְחַק *far over against* (afar off), *about a bow-shot*; Sept. μακρόθεν. 2 K. 2, 7. 4, 25 *and when the man of God saw her* מִנֶּגֶד *afar off*. Num. 2, 2.—With genit. as Prep. *over against* any place or thing; Neh. 3, 19. 25. 27. 1 Sam. 26, 20 מִנֶּגֶד פְּנֵי יְחוָֹה *over against the face of Jehovah*, i. e. *before* his face. Ps. 38, 12 *my friends stand* מִנֶּגֶד נִגְעִי *over against my plague*, i. e. *aloof* from me, as above; parall. מֵרָחוֹק. Deut. 28, 66 *and thy life shall hang in doubt* מִנֶּגֶד לָךְ *before thee*, pr. to thee over against.

c) In a hostile sense, *over against*, opposite, on the enemy's side, Ob. 11. 2 Sam. 18, 13. Comp. ὁ ἐξ ἐναντίας, Tit. 2, 8.

נֶגֶד Chald. prep. *over against*, opposite; Dan. 6, 11 *over against Jerusalem*, i. e. in a direction *towards* Jerusalem, so that Jerusalem was over against him.

* נָגַהּ fut. יִגַּהּ, *to shine, to give light*, Job 18, 5. 22, 28. Is. 9, 1.—Syr. id.

Hiph. 1. *to cause to shine*, e. g. one's light, Is. 13, 10.

2. *to enlighten, to illuminate*, Ps. 18, 29. 2 Sam. 22, 29.

Deriv. the three following.

נֹגַהּ f. Hab. 3, 4. c. suff. נָגְהָם 1. *a shining, brightness*, e. g. of fire Is. 4, 5. Ez. 1, 4; of the light Is. 50, 10. Am. 5, 20; of the sun 2 Sam. 23, 4, and of the rising sun Prov. 4, 18; of the moon Is. 60, 19; of the stars Joel 2, 10; of a sword Hab. 3, 11; also the light and glory by which God is surrounded (כָּבוֹד יְחוָֹה) Ez. 10, 4. Hab. 3, 4. Ps. 18, 13.

2. *Nogah*, pr. n. of a son of David, 1 Chr. 3, 7. 14, 6.

נְהָרָא Chald. emphat. נְהָרָה, *the morning light, dawn, day-break*, Dan. 6, 20. So Targ. Esth. 10, 3. Is. 14, 12. Syr. ܢܗܪܐ, ܢܗܪܐ, the earliest dawn.

נִגְהָה f. *brightness, splendour*, plur. Is. 59, 9. R. נָגַהּ.

* נָגַח fut. יִגַּח *to thrust* or *push* with the horns, spoken of horned animals, Ex. 21, 28. 31. 32.—This is one of the onomatopoetic roots. The idea of striking, pushing, thrusting, lies both in the syllable נג, נכ, comp. נָגַךְ, נָגַהּ, נָגַן, נָגַל, נָגַח, and also in the other which ends in ח, comp. נָבַח to bark, pr. to strike, (see נָבַח and כָּלַב,) נָדַח and نطح to push with the horns.

Piel id. Ez. 34, 21. Dan. 8, 4.—Trop. of a conqueror prostrating nations before him Deut. 33, 17. 1 K. 22, 11. Ps. 44, 6. Comp. Dan. 8, 7 sq.

Hithpa. *to push at*, i. e. *to wage war* with any one, Dan. 11, 40. Comp. Chald. אִתְגְּחַת קְרָבָא c. עִם to wage war with. Arab. نطح Conj. III, id.—Hence

נַגָּח m. adj. *apt to push* with the horns, Ex. 21, 29. 36.

נָגִיד m. (r. נָגַד) constr. נְגִיד, נְגִד 1 Chr. 9, 11. Neh. 11, 11; plur. נְגִידִים, constr. נְגִידֵי; pr. the foremost; hence *a leader, prefect, prince*, etc. See the root, and comp. Syr. ܢܓܺܝܕ præivit Ephr. I. 114, also Germ. *Fürst* i. q. Engl. *first*. Chald. נְגִיד, נָגוֹד, id. Arab. نَجِيد prince, also brave, valiant, whence نَجَدَ to be brave, magnanimous, noble. Spoken

1. Of any *prefect, overseer*, e. g. of the treasury 1 Chr. 26, 24. 2 Chr. 31, 12; of the temple 1 Chr. 9, 11. 2 Chr. 31, 13; of the priests 1 Chr. 12, 27; of the palace 2 Chr. 28, 7; of military affairs, *a leader, chief*, 1 Chr. 13, 1. 27, 4. 2 Chr. 32, 21.

2. Absol. *prince* of a people, a general word comprehending also the royal dignity, 1 Sam. 9, 16. 10. 1. 13. 14. 2 Sam. 6, 21. 7, 8. 1 K. 1, 35. 14, 7. al. נְגִיד מְשִׁיחַ *the anointed prince* i. e. Messiah Dan. 9, 25. נְגִיד בְּרִית *the prince of the covenant*, i. e. confederate, Dan. 11, 22. Plur. *princes*, Job 29, 10. Ps. 76, 13 —Hence

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3. *noble, honourable*, in general; Plur. neutr. *nobilia, noble things*, Prov. 8, 6. Comp. the Arabic usage above.

נְגִינָה f. (r. נָגַן) constr. נִגִינַת; plur. נְגִינוֹת.

1. *music of stringed instruments*, Lam. 5, 14. Is. 38, 20.

2. *a stringed instrument*, in the titles of the Psalms, Pss. 4. 6. 54. 55. 61. 67. 76. Hab. 3, 19.

3. *a song, psalm*, to be sung with the accompaniment of stringed instruments, Ps. 77, 7. Spec. *a song of derision, satire*, epigram, Lam. 3, 14. Job 30, 9. Ps. 69, 13.

* נָגַל obsol. root, Arab. نجل, pr. *to cut, to pierce* with a spear.—Hence מַגָּל sickle.

* נָגַן prob. pr. *to strike* in pulses, *to beat*, kindr. with נָגַד, נָגַע, נָגַהּ, see in נָגַח.—Hence

1. *to strike* the strings, *to play* on a stringed instrument; Part. נֹגְנִים *players on instruments* Ps. 68, 26.

2. i. q. Arab. وجن with *n* softened, *to beat, to pound*, as a fuller beats or treads cloth; in Heb. *to tread* grapes, *to press*; whence גַּת for גָּנַת.

Piel נִגֵּן *to strike* the strings, *to play* on a stringed instrument. 1 Sam. 16, 16. 17. 18. 23. 2 K. 3, 15. Ps. 33, 3. Is. 23, 16. 38, 20. al. Chald. id. Sept. *ψάλλω, κιθαρίζω*.

Deriv. נְגִינָה, מְנַגְּנִים, גַּת, גִּתִּית, גִּתַּיִם.

* נָגַע fut. יִגַּע; inf. נָגְעַ, c. suff. נָגְעִי, נָגְעֵךְ; also גַּעַת 2 Sam. 14, 10. Ez. 17, 10; imper. גַּע.

1. *to strike, to smite*; kindr. are נָכָא, נָכַח, also נָגַח, נָגַן, נָגַהּ. The primary syllable is נג, נכ, which seems to have had the signif. of *striking, beating* in pulses, *smiting*, see in נָכָה; comp. Piel, Niph. and נָגַע. So Lat. *tango*, r. *tag*, comes from Gr. *τάγ-ω, θίγ-ω*, pr. *pulsare*.—With בְּ, q. d. *to smite upon*; Gen. 32, 6 וַיִּגַּע בְּכַף יְרֵכוֹ *and he smote the hollow of Jacob's thigh*, which in consequence was dislocated. v. 33. Job 1, 19 *a great wind from the desert smote upon the four corners of the house*; Syr. concussit. Hence of God, *to smite* with plagues, etc. 1 Sam. 6, 9. Job 19, 21. So Part. pass. נָגוּעַ *smitten* sc. with a plague from God, Is. 53, 4. Ps. 73, 14.—Trop. of the wind, *to smite, to blast*, e. g. a plant Ez. 17, 10. Arab. ضرب.

2. *to touch*. Sept. *ἅπτεσθαι*, construed very often with בְּ, q. d. *to touch upon*; Gen. 3, 3. Lev. 5, 3. 6, 11. 11, 24 sq. Dan. 8, 5. al. With עַל Is. 6, 7; אֶל Num. 4, 15. Hag. 2, 12; עַד, Job 4, 5 *it toucheth thee*, pr. *unto* thee. Also c. acc. Is. 52, 11. Job 6, 7. Lam. 4, 15.—Spec. a) *to touch* any one, i. e. to do him harm or violence, Gen. 26, 11 הַנֹּגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ *whoever toucheth* (injures) *this man or his wife*. v. 29. Josh. 9, 19. al. b) *to touch* a woman, to lie with her, c. בְּ Prov. 6, 29; אֶל Gen. 20, 6. So *ἅπτεσθαι γυναικός* 1 Cor. 7, 1. c) *to touch* the heart, i. e. to move, to affect the mind of any one, 1 Sam. 10, 26.

3. In a local sense, *to touch upon*, to come in contact with, *to reach to* any thing, c. בְּ 1 K. 6, 27. Hos. 4, 2; עַד Mic. 1, 9. Is. 16, 8. Jer. 4, 10; אֶל 51, 9; עַל Judg. 20, 34. 41.—Hence

4. *to reach to, to come to* any person or thing. c. בְּ 2 Sam. 5, 8; אֶל Jon. 3, 6. Dan. 9. 21. Absol. *to have come*, of time, Ezra 3, 1. Neh. 7, 73 [8, 1]. Comp. תִּגְעַת no. 5.

Niph. fut. יִנָּגַע, Pass. of Kal no. 1, *to be smitten, to be beaten*, of an army, or rather *to feign oneself beaten* Josh. 8, 15; comp. תִּתְחַלָּה, תִּתְחַשַּׁר.

Piel i. q. Kal no. 1, *to smite*, spoken chiefly of divine judgments, Gen. 12, 17. 2 K. 15, 5. 2 Chr. 26, 20.

Pual pass. of Pi. Ps. 73, 5.

Hiph. הִגִּיעַ, fut. יַגִּיעַ, apoc. וַיַּגַּע Is. 6, 7.

1. Causat. of Kal no. 2. *to cause to touch*; Is. 6, 7 וַיַּגַּע עַל פִּי *and he let* (the coal) *touch my mouth*. 5, 8 הוֹי מַגִּיעֵי בַיִת בְּבַיִת *wo to those who join house to house*, i. e. acquire longs rows of houses unjustly. Often in the phrases: הִגִּיעַ אֶל־הָאָרֶץ Ez. 13, 14, הִ לָאָרֶץ Lam. 2, 3, also הִ עַד־עָפָר Is. 26, 5, ib. 25, 12, *to cause to touch the ground, the dust*, i. e. to raze to the foundations, as buildings, a city, etc.

2. *to touch*, i. q. Kal no. 2; c. לְ Ex. 4, 25. 2 Chr. 3, 11. 12; אֶל Ex. 12, 22; עַל Jer. 1, 9.

3. i. q. Kal no. 3, *to reach to* any place

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or thing, *to touch*; with עַד. Is. 8, 8 עַד־צַוָּאר יַגִּיעַ (the water) *shall reach even unto the neck*. With לְ 2 Chr. 28, 9; לְ Job 20, 6; accus. c. ה loc. Gen. 28, 12.—Trop. of prosperity or calamity, *to happen to, to come upon*, Ecc. 8, 14; with אֶל Esth. 9, 26.

4. *to reach* or *come to* a place, q. d. *to draw near to, to arrive at* a place; with עַד, Ps. 107, 18 וַיַּגִּיעוּ עַד־שַׁעֲרֵי־מָוֶת *and they draw near to the gates of death*, are exposed to death. With אֶל 1 Sam. 14, 9; לְ Ps. 88, 4; acc. Is. 30, 4. Esth. 4, 3. 8, 17. Hence i. q. *to attain unto, to obtain*, c. לְ Esth. 4, 14; inf. c. לְ Esth. 9, 1. Also in the phrase תַּגִּיעַ יָדִי *my hand attains to* any thing, i. e. I am able to get it, Lev. 5, 7; comp. in מָצָא no. 2. c.

5. Absol. *to come, to be present*, e. g. men, Esth. 6, 14; oftener of time, Ez. 7, 12 בָּא הָעֵת הִגִּיעַ הַיּוֹם *the time is come, the day is present*. Ecc. 12, 1. Cant. 2, 12. Esth. 2, 12. 15.

Deriv. the following.

נֶגַע m. in pause נָגַע, c. suff. נִגְעוֹ, plur. נְגָעִים, נִגְעֵי.

1. *a stroke, blow*, Deut. 17, 8. 21, 5. 2 Sam. 7, 14; collect. Prov. 6, 33. Spec. of *strokes*, i. e. judgments, calamities, which God sends upon men, Gen. 12, 17. Ex. 11, 1. Ps. 38, 12. 39, 11. 91, 10. al.

2. *a spot, mark, blemish*, in the skin, whether eruption, scab, or leprosy, Lev. 13, 3 (comp. v. 2). 5. 6. 29. 30. 42; hence נֶגַע הַנֶּתֶק *a spot of scurf, scab*, v. 31. נֶגַע הַצָּרַעַת *the spot of leprosy* v. 3. 9. 20. 25, and without צָרַעַת v. 22 id. Also of the leprosy of garments Lev. 13, 47; and of walls 14, 34 sq.—Meton. for a person affected with such spots, Lev. 13, 4. 12. 13. 17; hence נֶגַע הַנֶּתֶק *one affected with spots, scall*, v. 31; comp. v. 33. Also of a leprous garment, v. 50.

* נָגַף fut. יִגֹּף 1. *to smite*, usually of Jehovah as inflicting judgments upon men, *to plague*. Ex. 7, 27 [8, 2], mostly with some fatal disease or death Ex. 12, 23 sq. Josh. 24, 5. 1 Sam. 25, 38. 2 Sam. 12, 15. Ps. 89, 24. 2 Chr. 21, 18. In another sense God is said *to smite a people* before their enemies, i. e. to give them up to defeat and slaughter; 1 Sam. 4, 3 *wherefore hath Jehovah smitten us to-day before the Philistines?* Judg. 20, 35. 2 Chr. 13, 15. 20. 14, 11. Comp. Niph.

2. *to thrust, to push*, e. g. as a horned animal Ex. 21, 35; of a man 21, 22. Comp. נָגַח.

3. *to strike against* with the foot, *to stumble*, Prov. 3, 23. Ps. 91, 12.

Niph. נִגַּף, *to be smitten, defeated*, of an army Judg. 20, 36. 1 Sam. 4, 10. Often with לִפְנֵי, *to be smitten* (and flee) *before* the enemy Lev. 26, 17. Deut. 28, 25. Num. 14, 42. Judg. 20, 32. 2 Sam. 2, 17. 1 Chr. 19, 16. 19. al.

Hithp. i. q. Kal no. 3, *to strike against, to stumble*, with the foot, Jer. 13, 16.

Deriv. מַגֵּפָה, and

נֶגֶף m. in pause נֵגֶף. 1. *a plague*, a divine judgment, mostly of a fatal disease sent from God, Ex. 12, 13. 30, 12. Num. 8, 19. 17, 11. 12.

2. *a striking* of the foot, *stumbling*, Is. 8, 14 אֶבֶן נֶגֶף; comp. Rom. 9, 33. 1 Pet. 2, 7.

* נָגַר in Kal not used, pr. *to flow*, i. q. Heb. מָגַר and Chald. נְגַר; comp. Arab. جرى to flow, also Heb. נָהַר.

Niph. נִגַּר 1. *to be poured out, to flow out*; of water 2 Sam. 14, 14; of the eye Lam. 3, 49.

2. *to be stretched out*, e. g. the hand in supplication. Ps. 77, 3. For נִגְרוֹת Job 20, 28 see נָגַר Niph.

Hiph. הִגִּיר 1. *to pour out*, Ps. 75, 9. Hence also *to pour down, to thrust down*, as stones from a mountain, Mic. 1, 6.

2. Trop. *to deliver up, to give over*; comp. הֶחֱרִים to pour out, deliver, Is. 53, 12. So in the phrase: הִגִּיר מ׳ עַל־יְדֵי חֶרֶב *to deliver one into the hands* (power) *of the sword*. Ez. 35, 5. Jer. 18, 21. Ps. 63, 11. See in יָד no. 1. ee.—The common rendering is wrong: 'to shed by the hands of the sword.'

Hoph. הָגַר *to be poured down*, to be precipitated, spoken of water, Mic. 1, 4.

* נָגַשׁ fut. יִגַּשׁ, once תִּנָּגְשׁוּ Is. 58, 3. 1. *to urge, to impel, to drive*; kindr. perh. with נָחַץ, לָחַץ. Arab. نجش to drive up sc. animals for hunting; to urge on camels; intrans. to be driven, hurried. —So of labourers urged to their work Is. 58, 3; but see in no. 2. Hence Part.

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נֹגֵשׂ *a task-master*, ἐργοδιώκτης, Ex. 3, 7. 5, 6. 10. 13. 14. Job 3, 18; also with בְּ as נֹגֵשׂ בּוֹ Is. 9, 3. Of *a driver* of animals, *an ass-driver*. Job 39, 7.

2. *to urge* a debtor, *to exact* a debt, with acc. of pers. Deut. 15, 2. 3; *to exact* tribute, with two acc. 2 K. 23, 35; here too best, Is. 58, 3 *ye exact all your labours*; see in no. 1. Part. נוֹגֵשׂ *an exactor* of tribute, Dan. 11, 20. Zech. 9, 8.

3. *to rule*, *to have dominion*, and Part. נוֹגֵשׂ *a king*, *tyrant*, Is. 3, 12. 14, 2. 60, 17. Zech. 10, 4. Ethiop. ነገሠ id. whence ንጉሥ or ነጋሢ king, ንጉሠ ነገሥት king of kings, the title of the king of Ethiopia.

Niph. נִגַּשׂ 1. *to be pressed*, *harassed*, 1 Sam. 13. 6. Is. 53, 7. Recipr. *to vex*, *harass*, *one another*, Is. 3, 5.

2. *to be harassed* with toil, *to be wearied*, *distressed*, spoken of an army, 1 Sam. 14, 24.

* נָגַשׂ præt. Kal not used, but instead of it præt. Niph. נִגַּשׁ Gen. 33, 7. Ex. 22, 21. al. Fut. Kal יִגַּשׁ; imp. גַּשׁ, also גְּשׁ Gen. 19, 9, fem. גְּשִׁי Ruth 2, 14, plur. גְּשׁוּ Josh. 3, 9, c. ה parag. גְּשָׁה Gen. 27, 21; inf. גֶּשֶׁת, c. suff. גִּשְׁתּוֹ.

1. *to touch*, *to join*; with בְּ, Job 41, 8 [17] *they join one upon another*, sc. the scales of the crocodile. Am. 9, 13.—The primary idea seems to be that of *impinging*, *rubbing upon*; comp. kindr. Chald. נְגַשׁ, also גָּשַׁשׁ. The signif. of *joining* is found also by transp. in נָשַׁק.

2. *to near*, i. e. *to come* or *draw near*, *to approach*, with אֶל *to* any person or thing Gen. 27, 22. 44, 18. Num. 8, 19. Josh. 14, 6. Jer. 30, 21; בְּ Is. 65, 5; לְ Judg. 20, 23; עַד Gen. 33, 3; עַל Ez. 44, 13; acc. Num. 4, 19 בְּגַשְׁתָּם אֶת־קֹדֶשׁ הַקָּדָשִׁים *when they approach unto the holy of holies*. 1 Sam. 9, 18; absol. Gen. 27, 21. 26. 29, 10. 2 K. 5, 13.—Spec. a) *to approach* one's wife, in conjugal intercourse (comp. קָרַב), c. אֶל Ex. 19, 15. b) *to come near*, *to draw near* to Jehovah, spoken of the priests who approach his altar Ex. 30, 20. Ez. 44, 13; of the pious who approach him with prayer and obedience, Is. 29, 13. Jer. 30, 21. c) *to draw near* to an enemy for attack, 1 Sam. 17, 40. 2 Sam. 10, 13.

3. *to near away*, i. e. to approach some other place or object and so recede from us; hence *to recede*, *to stand back*; Gen. 19, 9 גְּשׁ־הָלְאָה *stand back*; Sept. well ἀπόστα ἐκεῖ, Vulg. *recede illuc*. Is. 49, 20 גְּשָׁה־לִּי *give place to me*, Sept. *ποίησόν μοι τόπον*, Jerome *fac mihi spatium*. In many languages, ancient as well as modern, there is a want of accuracy in the use of words signifying approach and departure, so that they are often used of the contrary motion, e. g. קָרַב for receding, סוּר and Arab. مضى of approaching; comp. also Germ. *herab*, *herum*, used by the best writers for *hinab*, *hinum*, which last indeed is hardly admissible.

Hiph. הִגִּישׁ, fut. יַגִּישׁ, apoc. יַגֵּשׁ.

1. Causat. *to cause to come near*, *to bring near*, Am. 6, 3. So of persons, c. אֶל Gen. 48, 10. 13. Ex. 21, 6. Lev. 2, 8. al. Of things, with לְ of pers. 1 Sam. 30, 7. 2 Sam. 17, 29; אֶל of pers. 2 Sam. 13, 11. 2 K. 4, 6; לִפְנֵי 1 Sam. 28, 25; acc. impl. Gen. 27, 25; c. dat. impl. 1 Sam. 23, 9. Also *to bring forth*, *to produce*, as arguments Is. 41, 21; persons impl. 45, 21. Hence *to offer*, *to present*, Job 40, 19; espec. sacrifices to God, c. לְ Am. 5, 25. Mal. 2, 12; עַל 1, 7.

2. i. q. Kal no. 2, *to approach*, Am. 9, 10.

Hoph. הָגַּשׁ pass. of Hiph. *to be brought near*, i. e. to be put into, 2 Sam. 3, 34; *to be offered*, c. לְ Mal. 1, 11.

Hithpa. i. q. Kal no. 2, *to draw near*, Is. 45, 20.

נֵד m. (r. נוד) *a heap*, *mound*; so called perhaps from the waving and trembling motion of a heap of clay, mud, etc. Arab. نَدٌّ a high mound, hill.—Only poetically of the waves of the sea heaped up like mounds, Ps. 33, 7 נֹצֵר כַּנֵּד מֵי הַיָּם *who heaped together as a mound the waters of the sea*; and so Josh. 3, 13. 16 *the waters rose* (flowing backwards) נֵד אֶחָד in *one heap*. Ps. 78, 13. Ex. 15, 8; comp. Ex. 14, 22 where in the same connection is חוֹמָה a wall. Perh. Is. 17, 11, but see in נוּד no. 2. Comp. Virg. Geor. 4. 316.

נָדָא, see in נָדָה I.

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נָדַב * fut. יִדֹּב 1. i. q. Arab. نَدَبَ *to impel, to incite* to any thing, kindr. with נָדַח. A. Schultens finds the primary idea of this root in *humidity, flowing moisture;* which is often transferred by the Orientals to express *liberality, munificence;* comp. נדא to be humid, moist, also to be liberal; ندى الكفين having moist hands, i. e. liberal, opp. to dry, avaricious; Schult. ad Hamas. p. 309–11, et ad Menken. Ep. I. p. 31 sq. Comp. Lette ad Cant. Deb. p. 19–23. But all this is doubtful.—Found only in the phrase כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ *whomsoever his heart impels*, i. e. who acts willingly, of his own accord, Ex. 25, 2. 35, 21. 29.

2. Intrans. like Arab. نَدُبَ *to impel oneself;* and hence *to be willing, liberal, generous;* see נָדִיב and Hithpa.

Hithpa. 1. *to impel oneself, to show oneself willing, to offer voluntarily*, with inf. c. לְ Neh. 11, 2. 1 Chr. 29, 5. 6. Spec. of soldiers *to volunteer*, Judg. 5, 2. 9, comp. Ps. 110, 3; so of those who volunteered for the sacred military service 2 Chr. 17, 16. Comp. for the same usage in Arabic A. Schult. ad Ham. p. 308.

2. *to give willingly, to offer spontaneously*, e. g. gifts to Jehovah, c. acc. 1 Chr. 29, 9. 14. 17. Ezra 1, 6. 2, 68. 3, 5.

Deriv. נְדָבָה, נָדִיב, נְדִיבָה, and the pr. n. נָדָב, נוֹדָב, נַדְבָּה.

נְדַב Chald. Ithp. i. q. Heb. 1. *to be willing, ready, for* any thing, c. לְ Ezra 7, 13.

2. *to give willingly, to offer spontaneously*, Ezra 7, 15. Inf. by Syriasm חִתְנַדָּבוּת subst. *free-will offering*, v. 16.

נָדָב (spontaneous, liberal) *Nadab*, pr. n. a) A son of Jeroboam I, king of the ten tribes 954–952 B. C. 1 K. 14, 20. 15, 25. 31. b) The eldest son of Aaron, Ex. 6, 23. 24, 1. 9. 28, 1. Num. 3, 2. 4. 26, 60. 61. c) 1 Chr. 2, 28. d) 1 Chr. 8, 30. 9, 36.

נְדָבָה f. (r. נָדַב) constr. נִדְבַת; plur. נְדָבוֹת, constr. נִדְבוֹת.

1. *willingness, voluntariness, spontaneousness;* whence בִּנְדָבָה Num. 15, 3. Ps. 54, 8, and acc. נְדָבָה Deut. 23, 24. Hos. 14, 5, *spontaneously, voluntarily, with a willing mind.*

2. *a voluntary gift*, Ex. 35, 29. Ezra 1, 4, comp. v. 7; chiefly *a free-will offering, voluntary sacrifice*, opp. to a sacrifice in consequence of a vow (נֶדֶר), Lev. 22, 23 נְדָבָה תַּעֲשֶׂה אֹתוֹ *as a free-will offering thou mayest offer it.* Ezra 3, 5. 8, 28. Ez. 46, 12. Plur. 2 Chr. 31, 14. Lev. 23, 38. Am. 4, 5. Metaph. Ps. 119, 108. [Ps. 110, 3 עַמְּךָ נְדָבוֹת *thy people* are *free-will offerings*, i. e. they present themselves a voluntary offering to God for the war.—R.

3. By impl. *liberality, abundance*, Ps. 68, 10 גֶּשֶׁם נְדָבוֹת *plentiful rain*, abundant showers.

נְדַבְיָה (whom Jehovah impels, r. נָדַב) *Nebadiah*, pr. n. m. 1 Chr. 3, 8.

נִדְבָּךְ Chald. m. (verbal Niph. r. דָּבַךְ) *a layer of stones*, from the idea of joining; or *a wall*, i. e. the side of a room or house, once Ezra 6, 4. It has both of these significations in the Targums, as Ez. 46, 23. Zech. 4, 10.

נָדַד * præt. not contr. נָדְדָה Is. 10, 31, נָדְדוּ 22, 2. 33, 3; inf. נְדֹד; fut. Aram. יְהוֹד Nah. 3, 7. and יִדַּד Gen. 31, 40.

1. Trans. *to move up and down, to and fro*, e. g. *to flap*, as a bird its wings, Is. 10, 14.—Kindr. are נוּד, נָדַח, נוּס; comp. also Sanscr. *nat* to move, to be moved.

2. Intrans. *to move oneself;* hence *to wander about*, of a bird Prov. 27, 8. Is. 16, 2; of men Hos. 9, 17. Job 15, 23. Part. נוֹדֵד *a wanderer, fugitive*, Is. 16, 3. 21, 14. Jer. 49, 5.

3. *to flee, to flee away*, Ps. 55, 8. 68, 13. Is. 10, 31. 22, 3; c. מִן, *to flee from* any one Nah. 3, 7. Ps. 31, 12. Hos. 7, 13; מִמְּעֹנִי Is. 21, 15. Of a bird. *to fly away*, Jer. 4, 25. 9, 9. Trop. of sleep Gen. 31, 40. Esth. 6, 1.—Arab. نَدَّ fugit, nufugit.

4. Causat. *to make flee* (see Hiph.) i. e. *to remove, to put away;* and hence by Syriasm *to abominate, to abhor*, see נִדָּה. Syr. ܢܕܐ Pe. et Aph. abominatus est.

Poal נוֹדַד, *to flee away, to fly away* Nah. 3, 17.

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Hiph. הֵנֵד *to cause to flee, to chase away*, Job 18, 18.

Hoph. pass. of Hiph. *to be put to flight, to be chased away*, fut. יֻדַּד (יֻנְדַּד) Job 20, 8. Also *to be thrust away*, part. מֻנָּד by Chaldaism for מוּנָד, 2 Sam. 23, 6; but others read מֻנָּד from r. נוּד.

Hithpo. *to flee*, Ps. 64, 9. See also in r. נוּד.

Deriv. נְדֻדִים, נִדָּה (נִידָה), perh. מִדַּד.

נְדַד Chald. *to flee*, præt. נַדַּת Dan. 6, 19. So in the Targums, but rarely.

נְדֻדִים m. plur. *uneasy motions, tossings*, of a sleepless person on his bed, Job 7, 4. R. נָדַד.

* I. נָדָה in Kal not used, i. q. נָדַד, *to flee, to recede*. Syr. et Sam. id.

Piel נִדָּה, *to remove, to put away*, c. לְ Am. 6, 3; *to thrust out, to cast out*, Is. 66, 5.—With the Rabbins נִדּוּי signifies excommunication.

Hiph. *to drive away, to seduce*, 2 K. 17, 21 Cheth. וַיַּדֵּא for וַיַּדֶּה; in Keri וַיַּדַּח.

* II. נָדָה obsol. root, i. q. Arab. ندا mid. Kesri, *to be humid, moist;* then *to be liberal;* see in r. נָדַב.—Hence נָדָן II, also

נֵדֶה m. *a liberal gift*, as the wages of prostitution, Ez. 16, 33.

נִדָּה f. (r. נָדַד no. 4) pr. *abomination*, i. e. *uncleanness, impurity*, Zech. 13, 1. מֵי־הַנִּדָּה Num. 19, 9. 13. 20. 21, *the water of uncleanness*, i. e. water by which the unclean were purified, 31, 23.—Spec. a) *filth, uncleanness*, of the female menses Lev. 12, 2. 15, 19. 20; and hence of the menstrual discharge Lev. 15, 24. 25. 33. Ez. 22, 10. 36, 17. Concr. אִשָּׁה נִדָּה a menstrous woman, Ez. 18, 6. b) *any unclean thing, an abomination*, e. g. of idols or things pertaining to them, Ez. 7, 19. 20. 2 Chr. 29, 5. Ezra 9, 11. Lam. 1, 17. c) *an abomination, abominable crime*, e. g. incest Lev. 20, 21.

* נָדַח, fut. יִדַּח, pr. *to thrust, to impel*, sc. forwards, from oneself; comp. kindr. דָּחָה and what is there said.

1. *to thrust out, to expel*, c. מִן 2 Sam. 14, 14. See Hiph.

2. *to thrust forth, to impel*, sc. an axe into a tree, *to strike* an axe into a tree, c. עַל Deut. 20, 19.

Hiph. הִדִּיחַ, fut. apoc. וַיִּדַּח 1. *to to thrust down, to cast down*, Ps. 5, 11; c. מִן 62, 5.

2. *to thrust out, to drive out, to expel*, i. q. Kal no. 1, 2 Chr. 13, 9. So God the Israelites into other lands, Deut. 30, 1. Jer. 8, 3. 23, 3. 8. 29, 14. 18. 32, 37. 46, 28. Ez. 4, 13. Also *to disperse* a flock Jer. 23, 2. 50, 17.

3. *to impel* any one *away, to seduce*, absol. Deut. 13, 14. Prov. 7, 21; with מִן *to seduce* or *draw away from* any thing, Deut. 13, 6; מֵעַל יְהוָֹה v. 11.

4. *to thrust* evil upon any one, *to bring upon*, c. עַל 2 Sam. 15, 14; comp. Kal no. 2.

Niph. נִדַּח; part. נִדָּח, c. suff. נִדְּחוֹ, נִדַּחֲכֶם, נִדַּחֲךָ.

1. Pass. of Kal no. 2, *to be thrust forth* or *out;* Deut. 19, 5 *if a man go with his neighbour into the forest to cut wood*, וְנִדְּחָה יָדוֹ בַּגַּרְזֶן לִכְרֹת הָעֵץ *and his hand be thrust out with the axe* (i. e. make a stroke with the axe) *to cut down the tree.*

2. Pass. of Hiph. no. 2, *to be expelled, driven out*, Jer. 40, 12. 43, 5. 49, 5; of a beast gone astray and wandering, Deut. 22, 1. Part. נִדָּח *one expelled, an outcast*, Is. 16, 3. 4. 27, 13. Jer. 49, 36; fem. 30, 17. Collect. masc. Deut. 30, 4. Neh. 1, 9, and fem. נִדָּחָה Mic. 4, 6. Zeph. 3, 19, *outcasts, fugitives*. With suff. נִדְּחוֹ *his fugitive*, banished by him, 2 Sam. 14, 13. Also fem. נִדַּחַת of a flock dispersed and driven away, Ez. 34, 4. 16.—Trop. Job 6, 13 תּוּשִׁיָּה נִדְּחָה מִמֶּנִּי *deliverance is driven from me.* Arab. ندح V, id.

3. Pass. of Hiph. no. 3, *to be impelled, seduced*, Deut. 4, 19. 30, 17.

Pual, *to be driven forth, to be thrust out;* Is. 8, 22 אֲפֵלָה מְנֻדָּח *thrust forth to darkness;* comp. Jer. 23, 12.

Hoph. part. מֻדָּח *driven up and down, chased*, Is. 13, 14.

Deriv. מַדּוּחִים.

נָדִיב m. (r. נָדַב) 1. *willing, voluntary, ready, prompt*, 1 Chr. 28, 21; more fully נְדִיב לִבּוֹ *of a willing mind* Ex. 35, 5. 22. 2 Chr. 29, 31. Ps. 51, 14 רוּחַ נְדִיבָה *a willing spirit.* See נָדַב Kal and Hithp

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2. *giving willingly*, of one's own accord, i. e. *liberal*, Prov. 19. 6. Hence

3. *generous, noble-minded, noble*, which in the mind of an Oriental is closely connected with liberality in giving; spoken of character and conduct, Is. 32. . 8. Prov. 17, 7. 26. Cant. 7, 2 בַּת נָדִיב *daughter of the noble*, i. e. herself *noble, generous*, comp. in בֵּן no. 8. Plur. נְדִיבוֹת *generous, noble things*, Is. 32, 8. Arab. نَدُبَ to be generous, beautiful.

4. Trop. *of noble birth*; and as Subst. *a noble, a prince*, Ps. 107, 40. 113, 8. 118, 9. Prov. 25, 7. 1 Sam. 2, 8. Plur. Job 12, 21. 34, 18. Num. 21, 18. Ps. 47, 18. Also in a bad sense, *a tyrant*, Job 21, 28. Is. 13, 2. Comp. מֹשְׁלִים.

Note. In most of its significations this word accords with the synonymous נָגִיד, but the order is different. The one, נָדִיב, sets out from the idea of a willing and liberal mind, and is tropically used for nobility of birth; the other, נָגִיד, is primarily spoken of a leader and prince, and tropically of those good qualities which belong to his station.

נְדִיבָה f. (r. נָדַב) *nobility*; trop. *elevated* and happy *state, excellency*, Job 30, 15.

I. נָדָן m. *sheath* of a sword, 1 Chr. 21, 27. The etymology is uncertain; see in נִדְנֶה note.

II. נָדָן m. (r. נָדַן) i. q. נֵדֶה, *liberal gift*, as the wages of prostitution, plur. c. suff. נְדָנַיִךְ Ez. 16, 33.—Cod. Ross. 409 has נְדָיִךְ for נְדָנַיִךְ.

נִדְנֶה Chald. m. *a sheath*; trop. of the body, as the *sheath* or envelope of the mind. Dan. 7, 15 *my spirit was grieved* בְּגוֹ נִדְנֶה *in the sheath* i. e. in my body. The same metaphor is used by Pliny, H. N. 7. 52 or 53: "donec cremato eo inimici remeanti animæ velut vaginam ademerint." So too a certain philosopher, who was slighted by Alexander the Great on account of his ugly face, is said to have replied: "corpus hominis nil est nisi vagina gladii, in qua anima reconditur;" see d'Herbelot Biblioth. Orientale p. 642. The word σκεῦος is used in the same way, Ælian H. An. 17. 11.

Note. The etymology both of נִדְנֶה and נָדָן I, is doubtful. I have formerly referred them to a root נָדַן as if i. q. Arab. لدن to be soft, flexible, as leather; but this is hardly tenable. With Fürst, we might assume a root נָדַן, לָדַן, to be hollow, deep, if this could but have a better foundation than Talm. דָּנָא cask, Pers. دان vase, Fr. *tonneau*.

* נָדַף fut. יִנְדֹּף Ps. 68, 3, and יִדֹּף Ps. 1, 4, *to drive away, to disperse, to scatter*, as the wind scatters chaff, straw, smoke, Ps. 1, 4. 68, 3; *to put to flight* an enemy, i. e. to vanquish, metaph. Job 32, 13.—The primary idea is *to thrust, to push*; kindr. with הָדַף, דָּפָה, q. v. Arab. ندف to urge on an animal. Eth. ነደፈ to strike, to push.

Niph. נִדַּף pass. *to be driven away, scattered*, Is. 41, 2. Ps. 68, 3. עָלָה נִדָּף *a leaf driven* by the wind Lev. 26. 36. Job 13, 25. Inf. constr. הִנְדֹּף Ps. 68, 3.

* I. נָדַר fut. יִדֹּר, conv. וַיִּדַּר Gen. 28, 20. al. once וַתִּדֹּר 1 Sam. 1, 11; *to vow*, i. e. to promise voluntarily to give or do something; opp. אָסַר to bind oneself not to do, etc. In Phenician is found the frequent formula: אש נדר i. e. אִישׁ נֹדֵר *one vowing*, i. e. devoting or consecrating a cippus, see Monumm. Phœn. Melit. 1, 1. Carth. 1, 2. 2, 3. al. Syr. ܢܕܪ id. Chald. Sam. id. Arab. نَذَرَ id. The primary idea is that of *setting apart, consecrating*, which is expressed in Heb. by the kindr. נָזַר. Arab. نذر includes both. Sept. εὔχομαι.—Constr. with acc. of thing, Num. 6. 21. נָדַר נֶדֶר *to vow a vow* Deut. 12, 11. Judg. 11, 39. 2 Chr. 15, 8. Jon. 1, 16; acc. impl. Num. 30, 11. Ecc. 5, 4. With dat. added, Gen. 31, 13. Deut. 23, 24; לַיהוָה Num. 21, 2. 30, 4. Judg. 11, 30. Sometimes the words of the vow are subjoined, with לֵאמֹר Gen. 28, 20. 2 Sam. 15, 8; with וַיֹּאמֶר Num. 21, 2.

* II. נָדַר i. q. Arab. نذر, *to fall out, to drop down*, as the grain from the winnowing-fork upon the threshing-floor. Hence Chald. אִדַּר threshing-floor.

נֵדֶר and נֶדֶר m. in pause also נֶדֶר, c. suff. נִדְרִי; plur. נְדָרִים, constr נדרי. R. נָדַר I.

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1. *a vow*, Gen. 28. 20. 31, 13. Num. 6, 21. 30. 10. 14. al. נֶדֶר נְדָרִים *to vow vows*, see in r. נָדַר I. שִׁלַּם נְדָרִים Ps. 22, 26, and עָשָׂה נְדָרִים Judg. 11. 39, *to pay* or *perform vows*.

2. *a thing vowed*, *votive offering* or *sacrifice*, Lev. 7, 16. 22, 18. 21. Deut. 12, 6.—Opp. נְדָבָה free-will offering.

נֹהַּ m. (r. נוּהַּ) *something eminent, ornamental, splendid*; once Ez. 7, 11 וְלֹא נֹהַּ בָּהֶם *nor shall aught splendid* remain *among them*, i. e. all will be spoiled and plundered by the enemy. Sept. Cod. Alex. οὐδὲ ὡραϊσμὸς ἐν αὐτοῖς.—According to the Jewish intpp. *lamentation, wailing*, for נְהִי from r. נָהָה (form like קֹדֶשׁ); but not suitably to the context.

* נָהַג fut. יִנְהַג 1. *to lead, to drive, to conduct*, Lat. *ago*; Sept. ἄγω, ἀπάγω, ἐπάγω, εἰσάγω, ἀνάγω. Arab. نهج to go, مَنْهَج way; Rabb. נהג to lead, to conduct, מִנְהָג way, habit. Corresponding in the Indo-European tongues are Gr. ἄγω, ἠγέομαι, Lat. *ago*, Pers. آختن. —Spec. a) *to lead out* or *drive* a flock, c. acc. Gen. 31, 18. Ex. 3, 1. 1 Sam. 23, 5. 30, 20; c. בְּ Is. 11, 6. Comp. Ps. 80, 2 *who leadest Joseph like a flock*. b) *to drive, to urge on*, e. g. horses or other animals in their course; absol. 2 K. 4, 24 נְהַג וְלֵךְ *drive on, and go forward*. 9, 20 כִּי בְשִׁגָּעוֹן יִנְהָג *for he driveth like a madman*, furiously. Also נָהַג עֲגָלָה *to drive a wagon* or *cart* 2 Sam. 6, 3, c. בְּ 1 Chr. 13, 7; comp. Is. 11, 6. c) *to drive off, to carry away*, as beasts by violence Job 24, 3; *to lead away* captives 1 Sam. 30, 2. Is. 20, 4; and so Is. 60, 11. d) *to lead forth* an army 1 Chr. 20, 1. 2 Chr. 25, 11. e) *to lead* one to a person or place Cant. 8, 2. Lam. 3, 2; acc. impl. 1 Sam. 30, 22.

2. Intrans. *to lead on*, i. q. *to act, to conduct oneself*; comp. Arab. نهج to go, Germ. *sich aufführen*. So of a way of life, conduct; Ecc. 2, 3 וְלִבִּי נֹהֵג בַּחָכְמָה *and my heart acted in wisdom*, wisely; the clause being parenthetic.

Pilp. נַהֵג, fut. יְנַהֵג 1. i. q. Kal: a) *to drive* a chariot Ex. 14, 25. b) *to lead* a person, as God his people, Is. 49, 10. 63, 14. Ps. 78, 52; men Ps. 48. 15; with an adjunct of place whither Deut. 4, 27. 28, 37. c) *to bring*, to cause to come, e. g. a wind Ex. 10, 13. Ps. 78, 26. d) *to lead off, to carry away*, Gen. 31, 26.

2. *to pant, to breathe hard, to moan*; Arab. نهج to pant from exhaustion by running. Syr. ܢܗܰܓ id.—Nah. 2, 8 *and her maidens moan as the voice of doves*; comp. Is. 38, 14. 59, 11. Ez. 7, 16.

Note. Some refer the significations *to lead* or *drive*, and *to pant*, to different roots. But they stand nearly related, since *driving* and *panting* go together. Comp. הָגָה; also נָהַם, Syr. ܢܗܡ, Eth. ንሀመ, to sigh; further נָחַק, נָאַק, Eth. ንሀሠ, to be anxious, solicitous.

Deriv. מְנֻהָג.

* נָהַד a root not in use; Arab. نهد *to swell*, e. g. the female breasts; mid. Damm. *to be fleshy, large, beautiful*, as a horse, comp. Zech. 10, 3; نَهْد swelling breasts, a fleshy horse, something high.—Hence הוֹד q. v.

* נָהָה *to wail, to lament*, (pr. to cry אֲהָהּ, הָהּ,) Ez. 32, 18. Mic. 2, 4 נָהָה נָהִי *to wail a wailing*, i. e. to make lamentation. Syr. Ethiop. id.

2. *to cry, aloud, to proclaim*; whence Niph. pr. *to be convoked, to come together, to assemble*, like Chald. אִתְנְהִי. Comp. זָקַק Niph. to assemble. 1 Sam. 7, 2 *all the house of Israel assembled themselves after Jehovah*, prægn. for 'they all with one mind followed after Jehovah,' comp. חָלַךְ אַחֲרֵי יְיָ, also מְלֵא אַחֲרֵי יְיָ. So the Targ. h. l. comp. the same formula Targ. Jer. 3, 17. 30, 21. Hos. 2, 16. 3, 3. 5.

Deriv. נְהָיָה, הִי, נְהִי; comp. נִי, נְהָרָה

נְהוֹר Chald. m. *light*, emphat. נְהוֹרָא Dan. 2. 22 Keri, the usual form in Chaldee. The Chethibh has נְהִירָא, as in Syr. ܢܗܝܪܐ. R. נָהַר II.

נְהִי m. (r. נָהָה) in pause נֵהִי, *a lament, elegy*, song of wailing, Jer. 9, 17 sq. 31, 9. 15. Am. 5, 16. Mic. 2, 4.

נְהִיָּה f. part. Niph. from r. הָיָה, Mic. 2, 4. Prov. 13, 19. See הָיָה Niph. no

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2.—Others here make it fem. of preced. art. *lamentation;* but less well.

נְהִיר, see r. נָהַר.

נְהִירוּ Chald. f. (r. נְהַר II) *illumination, wisdom,* Dan. 5, 11. 14. Syr. ܢܗܝܪܘܬܐ id.

* נָהַל not used in Kal, prob. *to flow, to go,* like kindr. נָהַר I. Comp. נַחַל brook.—Hence

PIEL נִהַל, fut. יְנַהֵל 1. *to lead, to conduct,* Ex. 15, 13. 2 Chr. 28, 15 וַיְנַהֲלוּם בַּחֲמֹרִים *and conducted them upon asses.* Ps. 23, 2 עַל-מֵי מְנוּחוֹת יְנַהֲלֵנִי *he leadeth me by* or *to still waters.* 31, 4. Is. 49, 10.—With the notion of care and protection Is. 51, 18; and hence

2. *to protect,* 2 Chr. 32, 22 (comp. הֵנִיחַ 1 Chr. 22, 18); *to provide for, to sustain,* Gen. 47, 17, comp. כִּלְכֵּל in v. 12.

HITHP. *to lead on, to go on,* Gen. 33, 14.—Hence

נַהֲלֹל m. 1. *pasture,* whither flocks are *led forth,* Is. 7, 19. So מִדְבָּר from דָּבַר.

2. *Nahalol,* pr. n. of a city in Zebulun Judg. 1, 30; which in Josh. 19, 15 is called נַהֲלָל *Nahalal.*

* נָהַם fut. יִנְהֹם, *to growl, to snarl,* the usual word applied to the noise of the young lion (כְּפִיר) Prov. 19, 12. 20, 2; distinguished from roaring (שָׁאַג), although sometimes also attributed to the full-grown lion, Prov. 28, 15.—Trop. of the *roaring* of the sea Is. 5, 30; of the cry, *groaning,* of those who mourn (comp. הֲמָה), Ez. 24, 23. Prov. 5, 11. —The root is onomatopoetic. Arab. and Syr. id. See under הָמָה.

Deriv. the two following.

נַהַם m. *a growling, snarling,* of a young lion, Prov. 19, 12. 20, 2.

נַהֲמָה f. constr. נַהֲמַת, *roaring* of the sea, Is. 5, 30; *groaning* of the afflicted, Ps. 38, 9. R. נָהַם.

* נָהַק fut. יִנְהַק, *to bray,* spoken of the ass when hungry Job 6, 5; trop. *to cry out,* as wretched and famished persons, Job 30, 7.—Chald. and Arab. id. Kindred roots are נָאַק, אָנַק, אָנַח.

* I. נָהַר fut. יִנְהֲרוּ, *to flow, to flow together,* Arab. نَهَرَ id. hence נָהָר river. The verb is used in Heb. only trop. of a *confluence* of nations; Is. 2, 2 וְנָהֲרוּ אֵלָיו כָּל-הַגּוֹיִם *and all nations shall flow unto it.* Jer. 31, 12. 51, 44; c. עַל Mic. 4, 1.

Deriv. נָהָר, נַהַר, מִנְהָרָה.

* II. נָהַר *to shine, to be bright;* Chald. Syr. Samar. id. The same is נוּר, Arab. نَارَ, q. v. comp. in lett. ח p. 238.—In Heb. only trop. *to brighten up, to be cheered, to rejoice,* strictly of a bright and cheerful countenance (comp. אוֹר lett. g), Ps. 34, 6. Is. 60, 5.

Deriv. נְהָרָה, נְהוֹר, נַהֲרוּ.

נָהָר m. (r. נָהַר I) constr. נְהַר; plur. נְהָרִים. constr. נַהֲרֵי; also plur. נְהָרוֹת (m. Ps. 93, 3), constr. נַהֲרוֹת.

1. *a stream, current, flood;* Jon. 2, 4 וְנָהָר יְסֹבְבֵנִי *and the floods* (of the sea) *surrounded me;* comp. ὠκεανοῦ ῥέεθρα Il. ξ', 245. Ps. 24, 2. Job 20, 17 נַחֲרֵי נְחָלֵי דְבַשׁ וְחֶמְאָה *the streams of the milk-and-honey brooks.*

2. *a stream, river,* Gen. 2, 10. 14. Job 15, 11. 22, 16. 40, 23. al. Arab. نَهْرٌ, S نَهَرٌ, S نَهِرٌ, Syr. ܢܗܪܐ, id.—With gen. of region, as נְהַר מִצְרַיִם *the river of Egypt,* the Nile, Gen. 15, 18; נְהַר גּוֹזָן *the river of Gozan,* the Chaboras, 2 K. 17, 6; נַהֲרֵי כוּשׁ *the rivers of Ethiopia,* the Nile, Astaboras, Is. 18, 1. Zeph. 3, 10; נַהֲרוֹת בָּבֶל *the rivers of Babylon,* the Euphrates with its canals, Ps. 137, 1; נַהֲרוֹת דַּמֶּשֶׂק 2 K. 5, 12. Also with the pr. n. of the river in the genit. as נְהַר פְּרָת *the river Euphrates* Gen. 15, 18; נְהַר כְּבָר *the river Chebar* Ez. 1, 1. 3. With the art. הַנָּהָר *the river κατ' ἐξοχήν* so called, i. e. *the Euphrates,* Gen. 31, 21. Ex. 23, 31; more fully הַנָּהָר הַגָּדוֹל נְהַר פְּרָת Gen. 15, 18. Deut. 1, 7. Josh. 1, 4; comp. 1 Chr. 5, 9. Deut. 11, 24; also poet. without the art. Is. 7, 20. Jer. 2, 18. Mic. 7, 12. Zech. 9, 10. Ps. 72, 8. Once the context requires נָהָר to be taken as *the Nile,* Is. 19, 5. In Ps. 46, 5 many understand Siloam, and not unaptly, since נָהָר is also used of smaller streams, as of the waters of Damascus 2 K. 5, 12, espec. Job 28, 11. A *river* is put as the emblem of abundance and prosperity, Is. 48, 18. 66, 12.

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נָהָר m. (r. נָהַר I) *a river*, i. q. נָחַל, Arab. نَهْرٌ. Hence dual נְהָרִים *the two rivers*, Tigris and Euphrates, whence אֲרַם נַהֲרַיִם *Syria of the two rivers*, i. e. *Mesopotamia*; see אֲרָם.

נְהַר Chald. m. emph. נַהֲרָא, נַהֲרָה, *a river*, Dan. 7, 10; also *κατ' ἐξοχήν, the Euphrates*, Ezra 4, 10. 16. 17. 20. 5, 3. 6, 6 sq. 7, 21. 25.

נְהָרָה f. (r. נָהַר II) *light, day-light*, Job 3, 4. Arab. نهار.

* נוּא in Kal doubtful, Num. 32, 7 Cheth. see Hiph. no. 2; pr. *to say* NO, *to negative*, like many other roots whose primary syllable is נא, נג, נה, as also the kindred מא, מה, לא, and transp. אן; e. g. نَأَى and نَهْنَهَ to forbid, to hinder; نها id. نحى to repel; مَهْ, مَهْ beware; מָהָה to deny, etc. transp. אוֹן and אִין, whence אַיִן, אַיִן, etc. Hence too r. לוּא to negative, and part. לֹא *not*, by changing liq. נ into ל. If a Semitic etymology be sought, we may find it perh. in r. נוּעַ to nod, to shake the head, as a sign for *no*. But the syllables, *ne, na, an, in, un*, have the same force in the Indo-European tongues; see in אוֹן p. 23. Thesaur. p. 859.

Hiph. הֵנִיא 1. *to deny, to refuse*; fut. with א dropped יָנִי Ps. 141, 5; where 36 Mss. read in full יָנִיא.

2. *to disallow, to hinder*; Num. 30, 6 אִם־הָנִיא אָבִיהָ אֹתָהּ *if her father held her back*. v. 9. 12. With מִן *to hinder from, to avert, to dissuade from* any thing. Num. 32, 7; לְבִלְתִּי v. 9.

3. *to bring to nought*, to render vain, Ps. 33, 10.

Deriv. הְנוּאָה.

* נוּב fut. יָנוּב *to sprout, to germinate*. The primary idea is that of *gushing forth, boiling up*, a power contained in the syllable נב and in the roots springing from it, as נָבַע, נבע, נבغ, נבט, נבج; and trop. either in the notion of sprouting, as نبا, نبت; or in that of uttering, as נָבָא. Eth. נבב, Arab. نبس, نبص; or also in that of rising above, being higher, as נָבַהּ, نبك Conj. VIII emi-nuit. نبر extulit, accrevit —In Kal only trop. a) Of men as *flourishing* in a green old age, Ps. 92, 15. b) Of wealth, *to grow, to increase*, Ps. 62, 11. c) Of the mouth, as *sprouting with, putting forth* words, etc. Prov. 10, 31.

Pil. נוֹבֵב, *to cause to sprout, to produce*, Zech. 9, 17.

Deriv. נִיב, תְּנוּבָה, and pr. n. נִיבַז, נְבוֹת.

נוֹב Is. 57, 19 Cheth i. q. נִיב q. v.

* נוּד fut. יָנוּד 1. Engl. *to nod*, i. e. *to move up and down, to and fro, to be shaken*; comp. kindr. נָדַד. Arab. ناد mid. Waw id. Syr. ܢܘ to be moved, shaken, terrified. Sanscr. *nud* to agitate.—Of a reed shaken by the wind 1 K. 14, 15.

2. *to be driven about, to wander, to be a fugitive*, e. g. a bird Prov. 26, 2; a person, Jer. 4, 1. Gen. 4, 12. 14. Ps. 56, 9. Also *to flee* Ps. 11, 1. Jer. 49, 30.—Trop. Is. 17, 11 נֹד קָצִיר *the harvest fleeth*; here נֹד is 3 pers. præt. like נַס; but see נֹד subst.

2. With a dat. *to pity, to commiserate*, as signified by the motion of the head, comp. Job 16, 4. 5. Hence a) *to comfort, to console* the afflicted, Ps. 69, 21; with לְ of pers. Job 2. 11. 42, 11. Is. 51, 19. Jer. 16, 5. Nah. 3, 7. al. b) *to deplore, to bemoan* the dead, Jer. 22, 10. Syr. ܢܘܕܐ sorrow.

Hiph. הֵנִיד 1. Causat. *to cause to wander, to drive out*, 2 K. 21, 8. Ps. 36, 12.

2. i. q. Kal *to move, to shake, to nod* with the head (בְּרֹאשׁ) in scorn. Jer. 18, 16.

Hoph. part. מְנִיד 2 Sam. 23, 6 *shaken out, thrust out*. But R. Ben Asher has מְנֻדָּד, from r. נָדַד q. v.

Hithpal. הִתְנוֹדֵד 1. *to be moved to and fro, to reel*, of the earth Is. 24, 20; *to shake oneself*, i. e. one's head in scorn Jer. 48, 27.

2. *to bewail, to bemoan*, Jer. 31, 18.

Deriv. נֹד, נִיד, נוֹד, מָנוֹד.

נוּד Chald. *to flee*, Dan. 4, 11.

נוֹד m. (r. נוּד) 1. *flight, wandering*, Ps. 56, 9.

2. *Nod*, pr. n. of the region to which Cain fled, Gen. 4, 16.

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נוֹדָב (nobility) *Nodab*, pr. n. of a son of Ishmael, 1 Chr. 5, 19. R. נָדַב.

*נוּהַּ obsol. root, Arab. نَاهَ *to be high, lofty, tall*, as an edifice, the neck and head of a camel, a plant, or the like. Trop. of honour and dignity, *to be high-minded;* see examples from the Arab. in Thesaur. p. 860.—Hence נֹהַּ.

*נָוָה i. q. נָאָה 1. *to sit, to rest*, to remain tranquil; Hab. 2, 5 גֶּבֶר יָהִיר וְלֹא יִנְוֶה *the proud man*, he *resteth not*, he cannot live in peace and quiet, but seeks tumult and war. Also *to dwell*, see נָוֶה, נָוָה.

2. *to be decorous, becoming*, for the connection of which with the idea of sitting, see under נָאָה Pil.

Hiph. *to decorate* with praises, *to celebrate*. Ex. 15, 2 אַנְוֵהוּ, Sept. δοξάσω αὐτόν, Vulg. *glorificabo eum*.

Deriv. the two following and נְוָיֹת.

נָוֶה m. constr. נְוֵה, c. suff. נָוֶךָ, נָוֵהוּ, נְוֵהֶם. R. נָוָה.

A) Adj. 1. *inhabiting, dwelling*, fem. נָוָה, cstr. נְוַת. Ps. 68, 13 נְוַת בַּיִת *the dweller in the house*, i. e. a matron who remains at home, οἰκοῦρος Tit. 2, 5.

2. *becoming*, i. e. *comely*, f. נָוָה Jer. 6, 2.

B) Subst. *seat*, only poet. 1. *a dwelling, habitation, home*, e. g. of men Is. 27, 10. 33, 20. Job 5, 3. Jer. 10, 25. 50, 44; of God Ex. 15, 13. 2 Sam. 15, 25. Jer. 25, 30. Of animals, *den*, Is. 34, 13. 35, 7.

2. *a pasture*, where flocks and herds remain, *lie down*, and *rest;* once in prose, 1 Sam. 7, 8; elsewhere poet. Hos. 9, 13. Job 5, 24; with genit. נְוֵה צֹאן Is. 65, 10; נְוֵה גְמַלִּים Ez. 25, 5; נְוֵה רֹעִים Jer. 33, 12. Plur. Jer. 23, 3. For plur. constr. the form נְאוֹת is used, see in נָאָה.

נָוָה f. (r. נְוָה) A) Adj. f. *inhabiting, comely*, see נָוֶה A.

B) Subst. i. q. נָוֶה B, *seat, dwelling, home*, of men Job 8, 6; of flocks and herds, *pasture*, plur. Zeph. 2, 6.

*נוּחַ fut. יָנוּחַ, conv. וַיָּנַח Ex. 10, 14.

1. *to rest*, i. e. *to set oneself down, to settle down* in any place for rest. The primary idea is *to breathe, to take breath*, הָשִׁיב רוּחַ, comp. kindr. Arab. راح I, II, IV, X, requievit, quievit, pr. to draw breath. From the same primary idea comes Germ. *ruhen* (ruchen), and from the same root also *riechen* (Low Germ. *ruken, rüken*, comp. *ruahen* to desire). Arab. ناخ spec. to kneel down, of a camel, Conj. IV causat. مُنَاخٌ place for a camel to kneel down. Syr. and Chald. i. q. Heb. Eth. ፀሀየ to respire, to rest, comp. under נָוָה.—Spoken e. g. of the sole of one's foot Josh. 3, 13; of an army Is. 7, 2. 2 Sam. 21, 10 (Arab. ناخ IV to encamp); of a flight of locusts or flies Ex. 10, 14. Is. 7, 19. Also of things, as the ark of Noah Gen. 8, 4; of the ark of the covenant Num. 10, 36. Constr. absol. Num. l. c. with בְּ Ex. l. c. עַל of place Gen. 8, 4. Is. 7, 2. Metaph. of the divine Spirit descending and resting upon any one, c. עַל Num. 11, 25. 26; comp. no. 2. c.

2. *to rest, to be at rest;* absol. of men and beasts Ex. 23, 12. Deut. 5, 14. Job 3, 26. Is. 57, 2; of God Ex. 20, 11; the earth Is. 14, 7. So of the rest of death Prov. 21, 16. Job 3, 17. Dan. 12, 13. Impers. יָנוּחַ לִי *there is rest to me*, i. e. *I rest*, I have rest, Job 3, 13. Is. 23, 12. Neh. 9, 28.—Spec. a) *to rest* from labour, i. q. שָׁבַת, Ex. 20, 11. 23, 12. Deut. 5, 14. b) Also from vexation and calamities Is. 14, 7. Job 3, 26; c. מִן Esth. 9, 22. c) i. q. *to reside, to abide;* Ecc. 7, 9 *anger resteth* (dwells) *in the bosom of a fool*. Prov. 14, 33. Ps. 125, 3 *the sceptre of the wicked shall not abide upon the lot of the righteous*. So of the divine Spirit, which *rests* or *abides* on any one, c. עַל 2 K. 2, 15. Is. 11, 2; of God's hand Is. 25, 10. d) *to be quiet, silent*, i. e. *to rest* or cease from speaking. 1 Sam. 25, 9; with לְ q. d. *to bear in silence*, to look on, Hab. 3, 16.

Hiph. has a twofold form and signification.

A) הֵנִיחַ, fut. יָנִיחַ 1. *to set down, to put down* one in any place, with acc. and בְּ, אֶל. Ez. 37, 1. 40, 2; *to let down* the hand Ex. 17, 11; *to let fall upon, to lay upon* any one sc. blows, a scourge, Is. 30, 32; also הֵנִיחַ בְּרָכָה אֶל Ez. 44, 30. Metaph. הֵנִיחַ חֲמָתוֹ בְּ *to allay one's anger*, i. e. to satiate it, *on* any one Ez. 5, 13. 16, 42. 24, 13. Zech. 6, 8.

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2. *to cause to rest*, c. dat. *to give rest* to any one Is. 28, 12. 14, 3. Often of Jehovah, who is said *to give his people rest*, i. e. the quiet possession of the promised land, Ex. 33, 14. Josh. 1, 13. 15. Deut. 3, 20. 12, 10 וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב *and he shall give you rest from all your enemies round about.* 25, 19. Josh. 21, 44. al. Comp. in N. T. *καταπαύω, κατάπαυσις.*

Hoph. הוּנַח impers. *rest is given*, c. dat. Lam. 5, 5; pass. of Hiph. no. 2.

B) הָנִיחַ, fut. יַנִּיחַ, apoc. וַיַּנַּח; part. מַנִּיחַ; like חִשִּׁיחַ from סוּחַ, יְלִין from לִין, and the noun מְשׁוּחַ i. q. שׁוּחַ; see Heb. Gr. § 71, note 9.

1. *to set* or *put down, to lay down, to deposit* in any place, with אֶל or בְּ of place, e. g. stones Josh. 4, 3. 8; a corpse in the grave 1 K. 13, 29–31. Spec. *to lay up* for safe-keeping. Ex. 16, 34. Ez. 42, 14. 44, 19; before Jehovah Ex. 16, 33. 34. Num. 17, 22. Deut. 26, 4. 10. 1 K. 8, 9. Also *to place, to set*, as an image Is. 46, 7. 2 K. 17, 29; a table 2 Chr. 4, 8; a people or troops in another land, *to transfer*, Is. 14, 1. Ez. 37, 14. 2 Chr. 1, 14. חִנִּיחַ בְּמִשְׁמָר *to put in ward*, custody, Lev. 24, 12. Num. 15, 34. Also stronger, *to cast* or *throw down*, Num. 19, 9. Is. 28, 2 חִנִּיחַ לָאָרֶץ בְּיָד *he casteth* it *to the ground with might.* Am. 5, 7. Ez. 22, 20.

2. *to cause to rest, to quiet, to pacify.* Ecc. 10, 4 *gentleness* יַנִּיחַ חֲטָאִים גְּדוֹלִים *quieteth* (hinders) *great offences.* Hence a) *to give rest to* any one, i. e. *to let rest, to leave in quiet*, to let alone, c. acc. הַנִּיחָה אֹתִי *let me alone that*, i. e. suffer me, Judg. 16, 26. Esth. 3, 8. Often c. dat. הַנִּיחָה לִי 2 K. 23, 18. Hos. 4, 17; also with וְ c. fut. Ex. 32, 10. 2 Sam. 16, 11 הַנִּחוּ לוֹ וְיִקַלֵּל *let him alone that he may curse*, let him curse. b) With acc. of pers. and inf. c. לְ, *to permit* or *suffer* one to do any thing. pr. to let him alone that he may do it. Ps. 105, 14; with dat. of pers. Ecc. 5, 11 אֵינֶנּוּ מַנִּיחַ לוֹ לִישׁוֹן *doth not suffer him to sleep.* pr. does not leave him in quiet so as to sleep. 1 Chr. 16, 21. Comp. the verbs נָשַׁשׁ and נָתַן in the sense of conceding, permitting, construed in the same manner.

3. *to let, to leave*, Sept. *ἀφίημι, καταλείπω*, in various senses: a) i. q. *to let remain, to leave behind* in any place, Gen. 42, 33. Deut. 14, 28. Josh. 6, 23; e. g. a people in a land Judg. 3, 1. 2 Sam. 16, 21. 20, 3. Jer. 27, 11; of a thing Gen. 39, 16. b) *to leave remaining*, Ex. 16, 23. Lev. 7, 15. With acc. of thing and dat. of pers. *to leave behind* to any one, *to bequeath* to one's heirs, Ps. 17, 14. Ecc. 2, 18; so Is. 65, 15. c) *to leave* or *give over* to any one, Ps. 119, 121. d) *to let leave off;* as חִנִּיחַ יָד מִן *to let the hand rest*, i. e. to withdraw it from any thing. Ecc. 7, 18. 11, 6. e) i. q. *to forsake, to abandon*, Jer. 14, 9. Ecc. 10, 4.

Hoph. הֻנַּח *to be set down, placed*, Zech. 5, 11 (comp. the Chald. form הֲנִיחַ Dan. 7, 4). Part. מֻנָּח *something left vacant*, vacant place, Ez. 41, 9. 11.

Deriv. מְנוּחָה. הֲנָחָה, מָנוֹחַ, נַחַת, נִירוֹחַ, and the pr. names נַח, נָחוֹר, מְנוֹחַ, מָנַחַת. Also the two following:

נוֹחַ m. 1. *rest, quiet*, Esth. 9, 16. 17. 18; c. suff. נֹחָהּ 2 Chr. 6, 41.

2. *Noah*, pr. n. see נֹחַ.

נוֹחָה (rest, r. נוּחַ) *Nohah*, pr. n. of a son of Benjamin, 1 Chr. 8, 2.

* נוּם *to be moved, to quake*, i. q. מוּם, once Ps. 99, 1; Sept. *σαλευθήτω ἡ γῆ*, Vulg. *moveatur terra;* and so Syr. and Chald. Kindr. is Arab. نَاشَ vacillavit in incessu.

נְוָלַת (r. נָוָה) in Cheth. for pr. n. נָיוֹת *Naioth* in Keri, 1 Sam. 19, 18. 19. 22. 23. 20, 1.

* נָוַל Chald. Pa. נַוֵּל, i. q. נָבַל, *to soil to foul.* Hence

נְוָלוּ Chald. f. Ezra 6, 11, and

נְוָלֵי Dan. 2, 5. 3, 29; *a dunghill.* Dan. 2, 5 *and your houses shall become dunghills*, i. e. sinks. cloacæ; comp. 2 K. 10, 27.

* נוּם *to slumber, to fall asleep* from weariness and lassitude, and thus differing from יָשֵׁן to sleep. The primary idea seems to be that of *nodding*, like Gr. *νυστάζω*, which the LXX put for it. —Of watchmen, guards. Ps. 121, 3. 4. Is. 5, 27. Trop. of inactive and slothful leaders, prophets, Nah. 3, 18. Is. 56, 10. Ps. 76, 6 נָטוּ שְׁנָתָם *they sleep their sleep*, are fallen asleep, perish.—Syr. ܢܡ id.

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Contra Arab. نَامَ signifies to sleep, and وَسِنَ to slumber.

Deriv. תְּנוּמָה, pr. n. נָמוּם, and

נוּמָה f. *slumber, light sleep*, Prov. 23, 21.

* נוּן not found in Kal; Hiph. fut. יָנִין, *to sprout, to put forth, subolescere*. Ps. 72, 17 Cheth. לִפְנֵי־שֶׁמֶשׁ יִנִּין שְׁמוֹ *so long as the sun endures shall his name flourish*. In Keri, Niph. יִנּוֹן *shall be spread abroad*. Sept. διαμενεῖ. Hence יָנוֹן, נִין, also

נוּן pr. Syr. and Chald. *a fish*, so called from its prolificness, see the root. In Heb. *Nun*, pr. n. of the father of Joshua, Ex. 33, 11. Num. 11, 28, and so constantly in the book of Joshua. Sept. everywhere Ναυή, obviously from an error of the earliest copyists (ΝΑΥΙΙ for ΝΑΥΝ). From the forms Ναβή and Ναβῆ found in some Mss. (see Holmes.) we may gather that later transcribers supposed this Ναυή to be the pronunciation, according to *Itacism*, of the Hebrew נביא.—Once נוֹן id. 1 Chr. 7, 27.

נוּס fut. יָנוּס, conv. וַיָּנָס; inf. constr. לָנוּס, לָנֻס.

1. *to move swiftly, to haste, to fly;* the radical idea being that of *flying*, (comp. *to fly* and *to flee*,) although this again is itself secondary, coming from the idea of *radiating, glittering;* see under נוּץ, and comp. Schroeder Origg. Heb. p. 150.—Spoken of the rapid course, flight, of a horse and his rider; Is. 30, 16 וַתֹּאמְרוּ לֹא כִי עַל־סוּס נָנוּס עַל־כֵּן תְּנוּסוּן *but ye say, 'No, for we will fly on horses;' therefore shall ye flee;* parall. עַל־קַל נִרְכָּב. There is here a paronomasia arising from the double meaning of the verb נוּס.

2. *to flee*, similar to synon. בָּרַח with which it is often coupled; though sometimes put absol. *to flee away, to escape*, as Am. 9, 1 לֹא יָנוּס לָהֶם נָס. Jer. 46, 6. Spoken of single persons, and also of nations, armies, Judg. 7, 22; also of things which flee away, e. g. waves Ps. 104, 7. 114, 3; sorrow Is. 35, 10. 51, 11; vigour Deut. 34, 7. So Cant. 2, 17 and 4, 6 in describing the evening: נָסוּ הַצְּלָלִים *the shadows flee*, i. e. become lengthened, as it were flee from us and are lost. Once לוֹ נָס, Fr. *il s'enfuit*, Is. 31, 8; see in לְ A. 3. b.—The pers. or thing *from* which or *through fear of* which one flees, is put after מִפְּנֵי Ex. 4, 3. Num. 10, 35. Josh. 10, 11. al. מִן Is. 24, 18. Ps. 104, 7; לִפְנֵי Deut. 28, 25. Josh. 7, 4. 1 Sam. 4, 17; once לְ Num. 16, 34, comp. in לְ A. 3. e. The place *whither* one flees is put with אֶל Deut. 19, 5. 1 K. 2, 28; לְ 2 K. 8, 21. Jer. 15, 16; acc. with ה loc. Gen. 39, 12. 18. 2 K. 14, 19; acc. simpl. 2 K. 9, 27. With עַל of pers. *to flee to* any one for help, Is. 10, 3.

Pil. נוֹסֵס *to impel;* Is. 59, 19 *as a confined stream* רוּחַ יְהוָה נֹסֵסָה בּוֹ *which the wind of Jehovah drives onward.*

Hiph. הֵנִיס 1. Causat. of Kal no. 2, *to cause to flee*, Ex. 9, 20; *to put to flight*, Deut. 32, 30.

2. *to place in safety, to secure*, with acc. of thing. Judg. 6, 11.

Hithpal. הִתְנוֹסֵס *to betake oneself to flight, to flee*, Ps. 60, 6; so the ancient versions, but see in נָסַס II.

Deriv. נִיס, מָנוֹס, מְנוּסָה, pr. n. יָנוּס.

* נוּעַ, also נוֹעַ as inf. absol. Is. 24, 20. Ps. 109, 10, but also constr. Is. 7, 2.

1. *to nod, to waver, to reel*, to move to and fro unsteadily, Gr. νεύω, Germ. *nicken*. Chald. id. but rarely; Arab. ناع mid. Waw, to be moved; II. to move to and fro, to make wave, as the wind a bough, etc.—Spoken: a) Of drunken persons, *to reel, to stagger*, Is. 29, 9. Ps. 107, 27; and hence of the earth Is. 24, 20; of the blind, Lam. 4, 14; one's paths Prov. 5, 6. b) Of a tremulous motion, *to tremble*, e. g. as leaves agitated by the wind Is. 7, 2; also of persons or things moved with fear. *to quake*, Is. 6, 4. 19, 1. Ex. 20, 18. c) Of the tremulous motion of any thing suspended in the air, *to vibrate, to wave, to sway to and fro*, as of miners suspended in the pits, Job 28, 4 מִנְּדֶה נָעוּ דָלוּ *they hang down far from* the dwellings of *men, and swing to and fro.* So of a tree, *to wave* over other trees, metaph. for to rule over them. Judg. 9, 9. 11. 13. d) Of the lips of a person speaking softly, *to move, to vibrate*, 1 Sam. 1, 13.

2. *to wander about*, comp. נוּד and נָדַד; Am. 4, 8. 8, 12. Lam. 4, 14. 15. Jer. 14

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10. Ps. 109, 10. Gen. 4, 12 נָע וָנָד *a wanderer and a fugitive.*—Causat. *to cause to wander to and fro*, 2 Sam. 15, 20 Cheth.

Niph. pass. of Hiph. *to be shaken*, as a tree in order that its fruit may fall, Nah. 3, 12; in a sieve, *to be sifted*, Am. 9, 9.

Hiph. הֵנִיעַ 1. *to move to and fro, to shake*, e. g. in a sieve, *to sift*, Am. 9, 9; the hand, as a gesture of scorn, *to wave*, Zeph. 2, 15. More frequent in this sense is the phrase הֵנִיעַ רֹאשׁ *to move the head to and fro, to nod* or *wag the head*, Sept. *κινεῖν τὴν κεφαλήν*, Vulg. *movere caput*, a gesture of scorn, insult, contumely; prob. not the shaking of the head, the usual token of denial, refusal; but a continued nodding *to* or *at* any one, which. although a usual sign of assent and approval, may also imply assent and joy in one's adversity and calamity; just as the clapping of hands implies not only assent and approbation, but also scorn; comp. Lakemacher Observv. VII. p. 56 sq. Thesaur. p. 865. Ps. 22, 8 *all they that see me laugh me to scorn, they gape with the lips*, יָנִיעוּ רֹאשׁ *they nod the head*. 109, 25; with עַל of pers. Lam. 2, 15; אַחֲרֵי Is. 37, 22. 2 K. 19, 21. Here too some refer הֵנִיעַ בְּמוֹ רֹאשׁ *to nod with the head*, בְּ (בְּמוֹ) here marking the instrument, Job 16, 4; but it seems here rather to imply pity. Yet הֵנִיד בְּרֹאשׁ implies insult. Jer. 18. 16; comp. 48, 27. Ps. 44. 15. Ecclus. 13, 7. Matt. 27, 39.—Also *to move*, i. q. *to disturb*, to disquiet, e. g. one's bones, 2 K. 23, 18.

2. Causat. of Kal no. 1. a. b, *to cause to reel* or *stagger*; Dan. 10, 10 *lo! a hand touched me* וַתְּנִיעֵנִי עַל־בִּרְכַּי וְכַפּוֹת יָדַי *and made me reel* (stand reeling and trembling) *upon my knees and the palms of my hands.*

3. Causat. of Kal no. 2, *to cause to wander about*, *πλάζω*, Num. 32, 13. Ps. 59, 12. 2 Sam. 15, 20 Keri.

Deriv. מְנַעַנְעִים and pr. n. נֹעָה.

נוֹעַדְיָה (with whom Jehovah convenes, r. יָעַד) *Noadiah*, pr. n. a) m. Ezra 8, 33. b) f. Neh. 6, 14.

* נוּף 1. *to lift up, to elevate*, see נוֹף, נָפָה. Arab. ناف I, IV, intrans. to be high, lofty; نَوْفٌ the highest part of a camel's hump. Hence

2. *to lift up* the hand repeatedly, *to move* or *wave* the hand *up and down*, see Hiph. Spec. *to sprinkle*, which is done by such a motion, with two acc. Prov. 7, 17 נַפְתִּי מִשְׁכָּבִי מֹר *I have sprinkled my bed with myrrh.* Comp. Hiph. no. 3, and נֹפֶת.—More freq. is

Hiph. הֵנִיף, inf. הָנִיף, once by Chald. הֲנָפָה Is. 30, 28.

1. *to lift up* repeatedly, *to move* or *wave up and down*, Sept. *αἴρω, ἐπαίρω.* Spec. a) הֵנִיף יָד *to wave the hand*, as one beckoning Is. 13, 2; *to shake the hand* or fist, e. g. in threatening Is. 11, 15. 19, 16. Zech. 2, 13 (c. עַל); for punishment, c. עַל Job 31, 21. So of the hand as applied for soothing, healing, c. אֶל 2 K. 5, 11. Comp. *κατασείω τὴν χεῖρα*, Syr. ܐܢܝܦ ܐܝܕܐ Acts 13, 16. 19, 33; comp. 12, 17. b) *to lift up* and *shake*, or *wave*, e. g. an iron tool, a sickle, *upon* any thing, i. e. to apply an iron tool, sickle, *to* any thing, Sept. *ἐπιβάλλω*, c. עַל Ex. 20, 25. Deut. 23, 26. 27, 5. Josh. 8, 31.

2. *to move to and fro, to shake, to wave*, spoken of a motion not necessarily up and down, but also from side to side, e. g. of a saw Is. 10, 15; a sieve, *to sift*, Is. 30, 28. Chald. נוֹף and נפה, Eth. ፈፈየ, to sift.—Spec. of a certain ceremony in sacrifices, by which portions of the victims or offerings, before being placed upon the altar, were *waved* to and fro, as if to show and present them on every side. Lev. 7, 30 *the fat with the breast shall he bring*, and *the breast shall be* לְהָנִיף אֹתוֹ תְנוּפָה לִפְנֵי יְיָ *for waving it with a waving before Jehovah.* 8, 27. 29. 9, 21. 10, 15. 14, 12. 24. 23, 11. 12. 20. Ex. 29, 24. 26. Num. 5, 25. 6, 20. Joined also with the rite of *elevating*, or the *heave*-offering, הֵרִים תְּרוּמָה, Ex. 29, 27. Lev. 7, 34; between which rites the Rabbins justly distinguish thus, viz. that the *heave*-offering is presented with a motion up and down. and the *wave*-offering with a motion from side to side; see Carpzov. Apparat. p. 709 sq. In the case of living victims and in the consecration of the Levites, the *waving* would seem to have consisted in leading them about to and fro, Num. 8, 11–21. Saadias renders well, in re-

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spect to offerings, by حَرَّكَ تَحْرِيكًا *agitando agitavit;* and, of living victims and persons by زَفَّ زَفًّا *circumduxit circumducendo.* Among the Romans the *porrectio* was a similar rite; as also the *elevation* of the host (*monstratio*) in the Latin church.—Rarely of *offering* in general, Ex. 35, 22.

3. i. q. Kal no. 2, *to sprinkle, to scatter*, as God the rain, Ps. 68, 10.

Hoph. הוּנַף pass. of Hiph. no. 2, Ex. 29, 27.

Pil. נוֹפֵף i. q. Hiph. no. 1, *to shake* the hand or fist *at* any one, as a gesture of threatening, c. acc. Is. 10, 32.

Deriv. נָפָה, נֶפֶת, נֹפֶת, תְּנוּפָה, and

נוֹף m. *elevation, height*, see r. נוּף. Ps. 48, 3 *beautiful for elevation* is *mount Zion*, i. e. it rises gracefully.—But נֹף Memphis, is of Egyptian origin, q. v.

* נוּץ 1. Pr. *to send out rays, to sparkle, to glitter*, as Arab. نَاضَ mid. Waw; comp. נָצַץ and נִיצוּץ a spark. Hence

2. Trop. *to flourish*, see Hiph.

3. Trop. *to fly, to flee*, as in kindr. נוּס. The idea of *sparkling, radiating*, is often transferred to other kinds of swift tremulous motion; comp. בְּנֵי רֶשֶׁף sons of the lightning, i. e. swift birds of prey; also דָּרַר no. 2, 3; Lat. *micare, emicare;* see Schroeder Origg. Heb. p. 144.—So perh. Lam. 4, 15 נָצוּ גַם נָעוּ *they flee away and wander;* but see in נָצָה no. 1.

Hiph. הֵנֵץ *to flourish*, Cant. 6, 11. 7, 13. In Targg. אֲנִיץ id.

Note. The nouns נֵץ, נִצָּה, נִצָּן are derived from the kindred verb נָצַץ q. v.

נוֹצָה f. (r. נָצָה) *a wing-feather, pinion*, Ez. 17, 3. 7. Job 39, 13.—For the form נֹצָה Lev. 1, 16 see below in its order.

* נוּק a doubtful root, prob. i. q. יָנַק *to suck;* whence fut. Hiph. וַתְּנִיקֵהוּ *and she suckled him*, Ex. 2, 9. But a very slight change of the vowels gives וַתַּנִיקֵהוּ, from יָנַק.

* נוּר obsol. root, *to shine*, i. q. נָהַר II. Arab. نَارَ mid. Waw, id. نَارٌ fire, نُورٌ and نَيِّرٌ light. Syr. ܢܘܪܐ fire, Sam. נצף id.

Deriv. נִיר, נֵר, מָנוֹר, מְנוֹרָה, pr. n. נֵרִיָּה.

נוּר Chald. f. emphat. נוּרָא, *fire*, Dan. 3, 6. 11. 15. 17. 27. 7, 9. al.

* נוּשׁ i. q. אָנַשׁ, *to be sick, ill at ease*, once trop. of the mind Ps. 69, 21. Syr. ܢܫ id. Gr. *νόσος, νοῦσος.*

* נָזָה fut. יִזֶּה, apoc. יַז Is. 63, 3, conv וַיִּז 2 K. 9, 33.

1. *to leap* for joy, *to exult, to spring.* The primary idea is that of *sparkling, flying out*, so that נָזָה with the sibilant softened is kindr. with נָצָה, נָצַץ, נוּץ. Arab. نزا to leap, to spring, has a wide usage; see Thesaur. p. 868.

2. Of liquids, *to leap forth, to spout, to spirt, to be sprinkled*, with עַל, אֶל, *on, upon* any thing Lev. 6, 20 [27]. 2 K. 9, 33; also Is. 63, 3.

Hiph. הִזָּה, fut וַזֶּה, conv. וַיַּז. 1. *to cause to leap* for joy, *to cause to exult, to make rejoice*, with acc. and עַל *in* or *because of* any thing; Is. 52, 15 כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו *so shall he cause many nations to rejoice in himself;* comp. גִּיל בַּיהוָה. Sept. οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ.—Gr. Syr. Vulg. Luth. Engl. *so shall he sprinkle many nations*, see no. 2, i. e. my servant the Messiah shall make expiation for them; but this accords less well with the parallel verb שָׁמַם.

2. *to sprinkle*, e. g. water, blood, also oil Lev. 8, 11; c. עַל Ex. 29, 21. Lev. 5, 9. 8, 30. Num. 8, 7; אֶל *towards* Lev. 14, 51; עַל־פְּנֵי Lev. 16, 14; לִפְנֵי ib. et v. 15; אֶת־פְּנֵי Lev. 4, 6. 17. Acc. impl. Num. 19. 18. 19.

Deriv. יִזִּיָּה pr. n.

נָזִיד m. see in r. זוּד Niph. p. 274.

נָזִיר m. (r. נָזַר) constr. נְזִיר, *one consecrated, devoted*, spoken of persons.

1. *a Nazarite*, a species of ascetics among the Hebrews, who bound themselves by a vow to abstain from certain things (see the law Num. 6, 2 sq.) Am. 2, 11. 12; more fully נְזִיר אֱלֹהִים *consecrated to God*, Judg. 13, 5. 7. 16, 17. So נֶדֶר נָזִיר *the vow of a Nazarite* Num. 6

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2.—From the Nazarite, who left his locks unshorn, the word was transferred to the *vine*, which every seventh and also every fiftieth year was left *unpruned*, Lev. 25, 5. 11. Comp. Talmudic בתולת שקמה virginitas sycomori, a sycamore not yet pruned.

2. *a prince*, as consecrated to God, Gen. 49 26. Deut. 33, 16. Lam. 4, 7. Comp. מָשִׁיחַ.

* נָזַל fut. יִזַּל 1. *to flow, to run*, kindr. זוּל, זָלַל; e. g. liquids, Num. 24, 7. Ps. 147, 18. Part. plur. נוֹזְלִים *the flowing*, an epithet of waters Jer. 18, 14; hence poet. for *floods, streams*, Ex. 15, 18. Is. 44, 3. Ps. 78, 16. Prov. 5, 15. Metaph. of language, Deut. 32, 2 *my speech shall flow* (distil) *as the dew*. Of fragrant odours distilling and flowing through the air, Cant. 4, 16.—In poetry also *to flow with* any thing is put to express abundance, with acc. (see in הָלַךְ no. 3,) Jer. 9, 17 וְעַפְעַפֵּינוּ יִזְּלוּ־מַיִם *and our eyelids flow with waters*. Is. 45, 8. Job 36, 28.

Note. The form נָזְלוּ Judg. 5, 5 is for נִזְּלוּ Niph. of זָלַל q. v.

Hiph. הִזִּיל, causat. of no. 1, *to cause to flow* Is. 48, 21.—The same form is found in זָלַל.

Deriv. מַזָּלוֹת q. v.

* נָזַם obsol. root, either i. q. Arab. نظم to perforate, to string pearls, whence نَظْمٌ a string of pearls; or better, i. q. Chald. זמם to muzzle, whence Syr. ܙܡܡܐ nose-ring, and Ethiop. ዝማም a ring in the nose of animals to be tamed, i. q. חָה.—Hence

נֶזֶם m. c. suff. נִזְמָהּ, plur. נְזָמִים, cstr. נִזְמֵי, *a ring*, i. e. a) *a nose-ring*, a female ornament common in the East; Gen. 24, 47. Is. 3, 21. Prov. 11, 22. Ez. 16, 12. See Jerome on Ez. 16, 12. Hartmann's Hebräerinn II. 166. III. 205 sq. b) *an ear-ring*, Gen. 35, 4. Ex. 32, 2.—Genr. and without specification, Judg. 8, 24. 25. Job 42, 11. Prov. 25, 12. Hos. 2, 15.

* נְזַק Chald. *to suffer loss* or *detriment*. Part. נָזִק Dan. 6, 3. Freq. in Targg.

Aph. הַנְזִק *to bring loss upon, to endamage*, Ez. 4, 13. 15. 22. Hence

נֵזֶק m. *loss, damage*, Esth. 7, 4.

* נָזַר in Kal not used, Arab. نذر *to consecrate, to vow*. The Arabs thus embrace in this one word what the Hebrews express by the two kindred verbs נָדַר and נָזַר. The primary idea is that of *separating*.

Niph. 1. *to separate oneself* from any one, e. g. מֵאַחֲרֵי יְהוָֹה i. e. *to fall away from* the worship of *Jehovah*, Ez. 14, 7.

2. *to abstain* from any thing, with מִן Lev. 22, 2; absol. spoken of abstinence from food and drink Zech. 7, 3, comp. v. 5.—Syr. Ethpe. id.

3. *to consecrate* or *devote oneself* to any thing, e. g. לַיהוָֹה Hos. 9, 10.

Hiph. הִזִּיר 1. *to separate* one from any thing, i. e. *to restrain from, to admonish against*. Lev. 15, 31 וְהִזַּרְתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטֻּמְאָתָם *cause ye the children of Israel to separate themselves from their uncleanness*, i. e. admonish them not to make themselves unclean. Comp. Arab. نذر IV to premonish, to admonish.

2. Trans. *to consecrate*, c. לְ Num. 6, 12.

3. Intrans. i. q. Niph. no. 2, *to abstain*, c. מִן Num. 6, 3.

4. i. q. Niph. no. 3. *to consecrate* or *devote oneself*, לַיהוָֹה Num. 6, 2. 5. 6.

Deriv. נָזִיר, מִנְזָרִים, and

נֵזֶר m. c. suff. נִזְרוֹ 1. *consecration* of a priest Lev. 21, 12; spec. of a Nazarite (see נָזִיר) Num. 6, 4. 5. 9 רֹאשׁ נִזְרוֹ *his consecrated head*. v. 12. Hence meton. *consecrated head* sc. of a Nazarite, Num. 6, 19. Also, the primary idea being dropped, *unshorn hair, long hair*, e. g. of a woman, Jer. 7. 29.

2. *a diadem*, worn as the mark of consecration, e. g. by the high priest, whose diadem was called נֵזֶר הַקֹּדֶשׁ, Ex. 29, 6. 39. 30. Lev. 8. 9; a king 2 Sam. 1, 10. 2 K. 11, 12. 2 Chr. 23, 11. al. אַבְנֵי נֵזֶר *the gems of a diadem*, put for any thing precious, Zech. 9, 16.

נֹחַ *Noah* pr. n. Gr. Νῶε, Νωέ, (i. q. נוֹחַ rest. r. נוּחַ,) the son of Lamech, preserved from the deluge for his righteousness, Gen. 5, 29. 32. c. 6–9. 10, 1. 32. 1 Chr. 1, 4. 9, 2. Ez. 14, 14. 20. So מַי

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נֹחַ *the waters of Noah*, the deluge, Is. 54, 9.—On the etymology see Thesaur. p. 862.

נַחְבִּי (hidden, verbal of Niph. r. חָבָה) *Nahbi*, pr. n. m. Num. 13, 14.

* נָחָה in Kal præt. נָחָה, imper. נְחֵה, and in Hiph. הִנְחָה, fut. יַנְחֶה, inf. הַנְחוֹת.

1. *to lead, to conduct, to guide;* kindr. are נָהַג, נָחַל. Sept. often, ὁδηγέω, καθηγέω, sometimes ἄγω, ἐπάγω.—Constr. c. אֶל *to* any one, Ex. 32, 34; עַד Ps. 60, 11; אַחֲרֵי 1 Sam. 22, 4; לִפְנֵי Prov. 18, 16; also with מִן of place *whence* Num. 23, 7; absol. Job 38, 32.—Often of God as leading or guiding a people or persons; Gen. 24, 27 בַּדֶּרֶךְ נָחַנִי יְיָ בֵּית אֲחֵי אֲדֹנִי *the Lord hath led me in the way to the house of my master's brethren.* v. 48. Ex. 13, 17. 21. Neh. 9, 12. Ps. 78, 14; with אֶל Ps. 107, 30; בְּ Ex. 15, 13. Deut. 32, 12. Ps. 31, 4. 139, 10. Is. 57, 18. al. Trop. God is said *to lead* any one in a way of righteousness Ps. 23, 3; in the old way, the religion of the forefathers, Ps. 139, 24; in his counsel 73, 24; comp. also Ps. 5, 9. 27, 11.

2. *to lead out* or *away, to carry away* to any place. 1 K. 10, 26 וַיְנַחֵם בְּעָרֵי הָרֶכֶב *and brought them out into the cities for chariots.* So *to lead* or *carry away* a people into exile, coupled with הָגְלָה, 2 K. 18, 11. Job 12, 23 *he enlargeth the nations and* (again) *leadeth them away* into captivity.

נְחוּם Neh. 7, 7, see רְחוּם lett. c

נַחוּם (consolation, r. נָחַם) *Nahum*, pr. n. of a prophet, Nah. 1, 1.

נְחוּמִים m. plur. (r. נָחַם) 1. *consolations* Is. 57, 18. Zech. 1, 13 where many Mss. and editions have נִחוּמִים, but against analogy.

2. *compassion*, Hos. 11, 8.

נָחוֹר (snorting, snoring,) *Nahor*, pr. n. a) A postdiluvian patriarch Gen. 11, 22. b) A brother of Abraham Gen. 26, 27.

נְחוּשׁ m. adj. (denom. from נְחֹשֶׁת) *brazen*, trop. Job 6, 12. Also

נְחוּשָׁה pr. fem. of the preced. a) *brazen*, as נֶשֶׁת נ *a bow of brass*, brazen, Ps. 18, 35. Job 20, 24. b) Neut. any thing *made of brass, a brazen thing* Lev. 26, 19. Job 41, 19. Is. 48, 4. Mic. 4, 13. Hence poet. for *brass*, i. q. נְחֹשֶׁת, Job 28, 2. Is. 45, 2 דַּלְתוֹת נְחוּשָׁה *doors of brass*, brazen doors. Job 40, 18 אֲצִילֵי נְחוּשָׁה *tubes of brass.*

נְחִילוֹת f. plur. Ps. 5, 1, an instrument of music, prob. *tibiæ, pipes, flutes*, i. q. חֲלִיל. It is for נְחֻלוֹת *the perforated*, pt. part. Niph. of r. חָלַל.

נְחִירַיִם dual (r. נָחַר) *the nostrils*, from snoring, Job 41, 12 [20]. Syr. sing. נַשְׁרָא nose, Arab. نَخِرٌ nostril.

* נָחַל fut. יִנְחַל 1. *to take, to get as a possession, to possess*, nearly i. q. יָרַשׁ. The primary idea seems to be that of *leading, drawing;* so that נָחַל is of like signif. with נָהַל. From the idea of *leading*, comes, on the one hand, that of *flowing*, whence נַחַל stream; and, on the other, that of *taking, receiving*, as we also say, 'to draw money, to draw profit,' etc. for 'to get, take, receive.'—Spoken: a) Often of the Israelites as acquiring and enjoying possession of Canaan, c. acc. Ex. 23, 30. Josh. 14, 1. Is. 57, 13. Ps. 69, 37. al. Without acc. *to take possession, to have possession, to possess*, Josh. 16, 4. Num. 32, 19; with בְּ of place Num. 18, 20. Deut. 19, 14. Num. 18, 23. 24. Josh. 17, 6. 19, 9. b) Of God who takes Israel as his own possession, and therefore protects and defends them; Ex. 34, 9. Zech. 2, 16 [12]; with בְּ of place Ps. 82, 8. c) Genr. *to get, to gain, to acquire*, as a possession, e. g. glory Prov. 3, 35; wealth 28, 10; also folly 14, 18; the wind 11, 29. So Jer. 16, 19 *our fathers* שֶׁקֶר נָחֲלוּ *have possessed lies*, i. e. idols for worship. Ps. 119, 111 *thy precepts have I taken as a possession for ever.* d) With acc. of pers. *to take possession of* any one, i. e. to seize upon his possession, *to drive out, to dispossess him*, Zeph. 2, 9. Comp. יָרַשׁ no. 1. b.

2. *to get by inheritance, to inherit*, with בְּ of place, Judg. 11, 2 לֹא תִנָּחֵל בְּבֵית אָבִינוּ *thou shalt not inherit in our father's house.*—The LXX render by κληρονομέω also many passages cited under no. 1; but the specific idea of *inheritance* in this verb is rare.

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3. Causat. i. q. Pi. *to give to be possessed, to distribute* any thing, with acc. of thing and לְ of pers. Num. 34, 17 אֲשֶׁר־יִנְחֲלוּ לָכֶם אֶת־הָאָרֶץ *who shall distribute the land unto you.* v. 18. Josh. 19, 49.

Piel נִחֵל *to give to be possessed, to distribute.* Josh. 13, 32; with two acc. of pers. and thing Josh. 14, 1. Num. 34, 29; לְ of pers. Josh. 19, 51.

Hiph. הִנְחִיל, fut. יַנְחִיל 1. *to give as a possession, to cause to possess,* often with two acc. of pers. and thing, 1 Sam. 2, 8. Zech. 8, 12; often spoken of the distribution of the land of Canaan, Deut. 1, 38. 3, 28. 19. 3. 31, 7. Jer. 3, 18. 12, 14. Josh. 1, 6. With acc. of thing impl. Deut. 32, 8 בְּהַנְחֵל עֶלְיוֹן גּוֹיִם *when the Most High gave* (divided out) *to the nations their possession.* Prov. 8, 21. Acc. of pers. impl. Is. 49, 8.

2. *to cause to inherit,* i. e. a) *to leave as heir* Prov. 13, 22. b) *to leave as an inheritance,* with dat. of pers. 1 Chr. 28, 8. c) *to distribute an inheritance,* with two acc. Deut. 21, 16.

Hoph. *to be made to possess,* i. e. *to have allotted* or *appointed* as one's portion, although by compulsion and unwillingly; hence with acc. (Heb. Gr. § 140. 1. a,) Job 7, 3 חֲנַחֲלְתִּי לִי יַרְחֵי־שָׁוְא *I have been allotted months of misery,* such are appointed as my portion.

Hithp. i. q. Kal, *to receive as one's own, to possess oneself of,* c. acc. Num. 32, 18. Is. 14, 2. With dat. of pers. *to possess for oneself and for* one's heirs, i. e. so as to transmit to one's heirs; Lev. 25, 46 וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם *and ye shall possess them for yourselves and for your sons after you;* so all the ancient versions. In the same manner are to be explained Num. 33, 54. 34, 13. Ez. 47, 13. Comp. Ewald's Krit. Gramm. p. 204.

Deriv. נַחֲלָה and the four following.

נַחַל m. with He local Num. 34, 5, and poet. נַחֲלָה Ps. 124, 4; dual נַחֲלַיִם Ez. 47, 9; plur. נְחָלִים, constr. נַחֲלֵי, c. suff. נַחֲלֵיהֶם.

1. *a stream, brook, torrent,* so called from its flowing, see r. נחל Kal no. 1. Lev. 11, 9. 10. Deut. 8, 7. 10, 7. 1 Sam. 17, 40. 2 Sam. 17, 13. Is. 11, 15. Ps. 78, 20. al. saep. נַחַל אֵיתָן *a perennial brook,* see in אֵיתָן no. 1. נַחַל שֹׁטֵף *an overflowing stream* Is. 30, 28. 66, 12. Jer. 47, 2. צוּר נְחָלִים *stones of the brooks* Job 22, 24, comp. 1 Sam. 17, 40. Is. 57, 6. So עַרְבֵי נַחַל *willows of the brook* Lev. 23, 40. Job 40, 22; and hence נַחַל הָעֲרָבִים *the brook of willows* Is. 15, 7, as pr. n. of a stream on the east of the Dead Sea, perh. the present *Wady el-Ahsy.* وادى الاحسى, which descends from the eastern mountains and enters the south end of the Dead Sea; see Bibl. Res. in Palest. II. p. 488, 555. Most of the streams in Palestine are *torrents* flowing only in winter, *χειμάῤῥοι,* and such an one is meant in Job 6, 15: *my brethren are deceitful like the torrent,* which dries up unexpectedly and so disappoints the traveller. The torrents (נְחָלִים) of Palestine named in the O. T. are: נ׳ אַרְנוֹן, נ׳ הַבְּשׂוֹר, נ׳ יַבֹּק, called also נ׳ הַגֵּד 2 Sam. 24, 5, נ׳ קָנָה, נ׳ קִישׁוֹן, נ׳ קְדְרוֹן, נ׳ כְּרִית, see under these words.—Further, נ׳ הָעֲרָבָה *the brook of the desert* i. e. of the Arabah, put perh. for the Kidron, which falls into the northern part of the Dead Sea, comp. 2 K. 14, 25. נַחַל מִצְרַיִם *the brook* or *torrent of Egypt,* on the confines of Egypt and Palestine, later Πυχοκόρουρα, now *Wady el-Arish,* العريش, Num. 34, 5. Josh. 15, 4. 47; comp. 1 K. 8, 65. 2 K. 24, 7. Is. 27, 12; called also κατ' ἐξοχήν simply נַחַל Ez. 47, 19. 48, 28. But the *river* of Egypt, נְהַר מִצְרַיִם, is *the Nile,* Gen. 15, 18.—Poet. נַחַל גָּפְרִית *a torrent of sulphur* Is. 30, 33; *streams of honey* Job 20, 17; *streams of oil* Mic. 6, 7; נַחֲלֵי בְלִיָּעַל *torrents of destruction* Ps. 18, 5.

2. *a valley, ravine,* watered by a brook or torrent, Arab. وادى *Wâdy,* Syr. ܢܚܠܐ for Gr. φάραγξ Luke 3, 5.—Gen. 26, 19. Num. 24, 6. 2 K. 3, 16. Ps. 104, 10. Cant. 6, 11. al. The vallies enumerated of this kind are: נ׳ אֶשְׁכֹּל, נ׳ שׂוֹרֵק, נ׳ חַשְׁמוֹנִים, נ׳ זֶרֶד, נ׳ גֶּרֶר, see under these words.—Since נַחַל signifies both a *brook* and the *valley* in which it flows, the same expression may be understood of either; as נ׳ זֶרֶד of the brook Deut. 2, 13. 14, and of the valley Num. 21, 12; and in some examples it may be doubtful which is meant, as Josh. 15, 7. 19, 14, comp 11. See Thesaur. p. 873.

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3. Prob. *shaft* or *adit* of a mine; Job 28, 4 פָּרַץ נַחַל *they break* (pierce) *a shaft.*

נַחֲלָה Milêl Ps. 124, 4; see in נָחַל init.

נַחֲלָה f. (r. נָחַל) constr. נַחֲלַת, c. suff. נַחֲלָתִי; plur. נְחָלוֹת Is. 49, 8.

1. *a taking possession, occupation;* Is. 17, 11 בְּיוֹם נַחֲלָה *in the day of occupation*, i. e. of gathering the harvest. But on account of the following כְּאֵב אָנוּשׁ, it is better to read נַחֲלָה *a deadly wound;* see in r. חָלָה Niph.

2. *a possession, estate, property*, that which is possessed. Ps. 2, 8 *I will give thee the heathen as thy possession*, נַחֲלָתֶךָ. So of *wealth* Prov. 20, 21. Ecc. 7, 21; oftener of a possession of *land, real estate*, Num. 16. 14. 36, 7. 8. 9. Ruth 4, 5. 6. 10. Josh. 19, 49.—Spec. a) Of the *territory* assigned by lot to each tribe, Josh. 23, 23. 28; comp. 18, 20. 28. 19, 1. 8. 9. 16. 23. 31. 39. 48. Hence of the Levites it is said, Num. 18, 23 *among the children of Israel they shall have no possession.* v. 24. 26. 62. Josh. 13, 14. 33. 14, 3. b) Of the whole land of Palestine, given as *a possession* to the Israelites, Deut. 4, 38. 15, 4. 19, 10. 20, 16. 21, 23. 24, 4. 26, 1. נַחֲלַת יַעֲקֹב Is. 58, 14. al. c) נַחֲלַת יְהוָה *the possession of Jehovah*, his property, i. e. the children of Israel, whom Jehovah cares for and protects as his own cherished people, Deut. 4, 20. 9, 26. 29. 1 Sam. 26, 19. 2 Sam. 14, 16. Is. 19, 25. Joel 2, 17. Jer. 12, 7–9. Ps. 28, 9. 106, 40. al. But in Ps. 127, 3 נַחֲלַת יְיָ is *a possession from the Lord*, bestowed by him. d) For the phrase יֵשׁ לִי חֵלֶק וְנַחֲלָה עִם, see in חֵלֶק no. 2. a.

3. Spec. *an inheritance, patrimony*, Num. 27, 7. Job 42. 15. 1 K. 21, 4. Prov. 19, 14; also Prov. 17, 2.

4. *a portion, lot*, assigned of God, i. q. חֵלֶק no. 2. d. Job 27, 13. Is. 54, 17. Job 20, 29 נַחֲלַת אִמְרוֹ מֵאֵל *the lot appointed unto him from God.* With genit. id. Job 31, 2; comp. Ps. 127, 3 in no. 1. c.

נַחֲלִיאֵל (valley of God) *Nahaliel*, pr. n. of a station of the Israelites in the desert, Num. 21, 19.

נֶחֱלָמִי *Nehelamite*, patronym. otherwise unknown, Jer. 29, 24. 31. 32.

נַחֲלָת f. i. q. נַחֲלָה, *a possession, portion, lot*, with the less frequent feminine termination תַ־, Ps. 16, 6. R. נָחַל.

* נָחַם in Kal not used, pr. onomatopoet. to draw the breath forcibly, *to pant, to sigh, to groan*, like Arab. نَحَمَ. Kindred roots are נָהַם, הָמָה, נָעַם. q. v.

Niph. נִחַם, fut. יִנָּחֵם, conv. וַיִּנָּחֶם.

1. *to lament, to grieve;* for the use of the passive and middle in verbs of emotion, comp. נֶאֱנַח, ὀδύρομαι, *contristari*, also נָגָא Niph. Spoken: a) In regard to others, hence i. q. *to pity, to have compassion*, absol. Jer. 15, 6 נִלְאֵיתִי הִנָּחֵם *I am weary of having compassion;* c. עַל Ps. 90, 13; אֶל Judg. 21, 6; לְ v. 15; עַד Judg. 2, 18. b) In regard to one's own doings, *to grieve;* hence *to repent*, (comp. Germ. *reuen* which in Switzerland means to grieve, Engl. *to rue*,) Ex. 13, 17. Job 42, 6. Ps. 110, 4; with כִּי Gen. 6, 6. 7. 1 Sam. 15, 11. Often of one who *repents, grieves*, for the evil he has brought upon another, Ps. 106, 45. Jer. 20, 16. Jon. 3, 9. Joel 2. 14; c. עַל Ex. 32, 12. 14. Jer. 8, 6. 18, 8. 10; אֶל 2 Sam. 24, 16. Jer. 26, 3.

2. Reflex. of Piel, *to console oneself, to be comforted* Gen. 38, 12; with עַל *concerning* any thing 2 Sam. 13, 39; with אַחֲרֵי i. e. for the loss of any one Gen. 24, 67.—Hence

3. *to avenge oneself, to take vengeance*, since, to use the words of Aristotle, Rhet. II. 2. τῇ ὀργῇ ἕπεται ἡδονή τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι. With מִן Is. 1, 24; comp. Ez. 5, 13. 31, 16. 32, 31. See Hithp. no. 3.

Piel נִחַם, fut. יְנַחֵם, *to console, to comfort*, pr. to express grief, compassion; Job 16, 2. Ecc. 4, 1 אֵין לָהֶם מְנַחֵם *they had no comforter.* Lam. 1, 2. 9. 16. 17. With acc. of pers. Gen. 37, 35. 50, 21. Ruth 2, 13. al. With עַל of things *concerning* which, 1 Chr. 19, 2. Is. 16. 7. 22, 4. Ez. 14, 22. Job 42, 11. So God is said *to comfort* any one by restoring to him his favour, Is. 12, 1. 49, 13. Jer. 31, 13. Zech. 1. 17. Ps. 23, 4. al.

Pual נֻחַם, *to be consoled, comforted*, Part. מְנֻחָמֶת for מְנֻחָמֶת Is. 54. 11.

Hithp. הִתְנַחֵם, once חִנָּחֵם Ez. 5, 13, i. q. Niph. but less frequent.

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1. *to lament, to grieve:* a) For another, i. e. *to pity, to have compassion*, c. עַל Deut. 32, 36. Ps. 135, 14. b) *to repent*, Num. 23, 19.

2. *to console oneself, to be comforted*, Gen. 27, 35. Ps. 119, 52.

3. *to avenge oneself, to take vengeance;* Gen. 27, 42 הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם לְךָ לְהָרְגְךָ *lo, Esau thy brother will avenge himself by slaying thee.*

Deriv. נִחוּמִים, תַּנְחוּמִים, תַּנְחוּמוֹת, the pr. names נַחוּם, מְנַחֵם, תַּנְחֻמֶת, and the five here following.

נַחַם (consolation) *Naham*, pr. n. m. 1 Chr. 4, 19.

נִחֹם, plur. נִחֻמִּים, see in נִחוּמִים.

נֹחַם m. *repentance*, Hos. 13, 14.

נֶחָמָה f. (r. נָחַם) Kamets impure, *consolation*, Job 6, 10. Ps. 119, 50.

נְחֶמְיָה (whom Jehovah comforts) *Nehemiah*, pr. n. a) The son of Hachaliah, governor of Judea under Artaxerxes Longimanus, Neh. 1, 1. 8, 9. 10, 2. 12, 26. Sept. Νεεμίας. Comp. תִּרְשָׁתָא.—Different are b) Neh. 3, 16. c) Ezra 2, 2. Neh. 7, 7.

נַחֲמָנִי (compassionate, r. נָחַם) *Nahamani*, pr. n. m. Neh. 7, 7.

נַחְנוּ i. q. אֲנַחְנוּ, *we*, found only Gen. 42, 11. Ex. 16, 7. 8. Num. 32, 32. 2 Sam. 17, 12. Lam. 3, 42.

נְחָס i. q. Chald. נְחָשׁ *brass*, see in פִּינְחָס.

* נָחַץ i. q. לָחַץ, *to urge, to press*, see under the letter ל. Part. pass. נָחוּץ *urged*, i. e. *urgent, pressing*, 1 Sam. 21, 9.—Arab. نحض id.

* נָחַר onomatopoetic root, Arab. نخر, Syr. ܢܚܪ. *to breathe hard through the nose, to snort, to snore*, comp. Eth. ንሕረ to snore. Gr. ῥέγχω, ῥόγχος. — Hence נְחִירַיִם, pr. n. נָחוֹר, also the two following.

נַחַר m. Job 39, 20, and נַחֲרָה f. Jer. 8, 16, *a snorting*, e. g. of a horse.

נַחֲרַי 2 Sam. 23, 37, and נַחְרַי 1 Chr. 11, 37 (snorer, r. נָחַר) *Naharai*, pr. n. m.

* I. נָחַשׁ in Kal not used, an onomatopoetic root, i. q. לָחַשׁ, expressing a low hissing sound, *to hiss, to whisper*, espec. of the whispering or muttering of sorcerers, see לָחַשׁ Pi. Ps. 58, 6. Comp. Zab. ܢܚܫ to whisper, see Cod. Nas. III. p. 88, line 16. 18. Syr. ܢܚܫ to practise enchantments.

Piel נִחֵשׁ, fut. יְנַחֵשׁ, *to take auguries, to practise divination, to divine*, Lev. 19, 26. Deut. 18, 10. 2 K. 17, 17. 21. 6. —Some here understand ὀφιμαντεία or divination by serpents, as if denom. from נָחָשׁ; see Bochart Hieroz. T. I. p. 21.—Hence

2. In a wider sense, *to divine, to prognosticate, to augur*, i. e. to feel a presage; Gen. 30, 27 נִחַשְׁתִּי וַיְבָרְכֵנִי יְהוָה בִּגְלָלֶךָ *I augur that Jehovah blesseth me for thy sake.* 44, 15 *know ye not* כִּי נַחֵשׁ יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמוֹנִי *that such an one as I could certainly divine* such things? v. 5 *whereby indeed he divineth?* i. e. the cup, κυλικομαντεία. 1 K. 20, 33 וְהָאֲנָשִׁים יְנַחֲשׁוּ *and the men took as a good omen* sc. the words of Ahab in v. 32. See more in Thesaur. p. 875.

Deriv. נַחַשׁ, נָחָשׁ, pr. n. נַחְשׁוֹן.

* II. נָחַשׁ a root assumed to furnish an etymology for נְחֹשֶׁת brass; perh. *to be bright*, corresponding to חָשַׁן. But the Semitic languages afford no trace of such a usage.

נַחַשׁ m. (r. נָחַשׁ I) 1. *incantation, enchantment*, Num. 23, 23.

2. *augury, omen*, which one takes. Num. 24, 1; comp. 23, 3. 15.

נָחָשׁ m. (r. נָחַשׁ I) 1. *a serpent*, so called from its hissing, Gen. 49, 17. Ex. 4, 3. 7, 15. Deut. 8, 15. Ps. 58, 5. al. Frequent mention is made of its deadly bite, Num. 21, 17 sq. Am. 5, 19. 9, 3. Ecc. 10, 11. Prov. 23, 22; also of its cunning. Gen. 3, 1 sq. comp. Matt. 10, 16, and Bochart Hieroz. III. p. 246 Lips.—Put for the constellation of the serpent or dragon in the northern quarter of the heavens, Job 26, 13. Arab. حَيَّة.

2. *Nahash*, pr. n. a) A place otherwise unknown 1 Chr. 4, 12. b) A king of the Ammonites 1 Sam. 11, 1. 2 Sam. 10, 2. c) 2 Sam. 17, 27. d) 2 Sam. 17, 25.

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נְחָשׁ Chald. m. *brass, copper*, Dan. 2, 32. 45. 4, 20. al. Syr. ܢܚܫܐ, Heb. נְחֹשֶׁת.

נַחְשׁוֹן (enchanter, r. נָחַשׁ I) *Nahshon*, pr. n. of a son of Amminadab, Ex. 6, 23. Num. 1, 7. Ruth 4, 20.

נְחֹשֶׁת (r. נָחַשׁ II) comm. gend. m. Ez. 1, 7. Dan. 10, 6, f. 1 Chr. 18, 8; c. suff. נְחֻשְׁתֵּךְ Ez. 16, 36, נְחֻשְׁתִּי Lam. 3, 7; dual נְחֹשְׁתַּיִם.

1. *brass*, χαλκός, pr. *copper*, mostly as hardened and tempered, and so used for arms and other implements, Gen. 4, 22. Ex. 26, 11. 37. al. sæpe. Metaph. Jer. 6, 28 *brass and iron* are *they all*, i. e. base, vile, of less precious metal.—Syr. and Chald. id.

2. Any thing *made of brass* or *copper*, e. g. a) *money*, brass or copper coin, Ez. 16, 36 רַצֵּן חֻשְׁפֵּךְ נְחֻשְׁתֵּךְ, Vulg. *quia effusum est æs tuum*. b) *a chain, fetter*, of brass or copper, Lam. 3, 7. So dual נְחֻשְׁתַּיִם *fetters* Judg. 16, 21. 2 Sam. 3, 34. 2 K. 25, 7. Jer. 39, 7. 52, 11.

נְחֻשְׁתָּא (brass) *Nehushta*, pr. n. f. of the mother of king Jehoiachin, 2 K. 24, 8.

נְחֻשְׁתָּן m. (from נְחֹשֶׁת and the ending ־ָן) *Nehushtan*, i. e. *the brazen* serpent, erected by Moses, and broken in pieces by Hezekiah because the Israelites made of it an idol and worshipped it under this name, 2 K. 18, 4.

נָחַת * fut. יִנְחַת Ps. 38, 3, and יַחַת Prov. 17, 10, *to go* or *come down, to descend*, a root common in Aramæan, i. q. Heb. יָרַד; so Chald. נְחַת fut. יִחוּת, Syr. ܢܚܬ fut. ܢܸܚܬ. In O. T. only poetic; perhaps denom. from the noun נַחַת (r. נוּחַ), the ת passing over into a radical.—Jer. 21, 13 מִי־יֵרֵד עָלֵינוּ *who will come down against us?* sc. to attack us. Ps. 38, 3 וַתִּנְחַת עָלַי יָדֶךָ *and thy hand cometh down upon me* in chastisement. Plur. יַחַתּוּ Job 21, 13, for יֵחֵתּוּ, Dag. euphon. comp. Lehrg. p. 85. Trop. Prov. 17, 10 תַּחַת גְּעָרָה *reproof goeth down* (sinketh deep) *into* the mind *of the wise*, comp. 18, 8. 26, 22. The form תַּחַת is penacute, comp. Lehrg. § 51. 1. n. 1.

Nipu. נְחַת i. q. Kal, Ps. 38, 3 כִּי־חִצֶּיךָ נִחֲתוּ בִי *for thine arrows come down upon me*, pierce me.

Piel חִנַּח *to press down*, e. g. a bow, i. e. *to bend*, Ps. 18, 35; furrows, i. e. *to level*, spoken of rain Ps. 65, 11.

Hiph. *to lead down*, i. q. הוֹרִיד. Imper. Joel 4, 11 גִּבּוֹרֶיךָ הַנְחַת יְיָ *thither lead down, Jehovah, thy warriors*; comp. v. 2. Others: *prostrate*, but contrary to the parallelism.

Deriv. נְחִתִים.

נְחַת Chald. *to come down, to descend*, part. נָחֵת Dan. 4, 10. 20.

Aph. fut. יַנְחֵת, imp. אַנְחֵת, part. מַנְחֵת. 1. *to bring down* or *away*, Ezra 5, 15. 2. *to lay down, to deposit*, for safe-keeping, Engl. *to lay up*, Ezra 6, 1. 5.

Hoph. חְנַחַת after the Heb. *to be brought down, to be deposed*, Dan. 5, 20.

נַחַת f. (r. נוּחַ) as שַׁחַת from שׁוּחַ. 1. *a letting down*, e. g. of the arm for punishment, Is. 30, 30, comp. v. 32. Concr. *that which is let down, set on* upon a table; Job 36, 16 נַחַת שֻׁלְחָנְךָ *the food of thy table*.

2. *rest, quiet*, Is. 30, 15. Job 17, 16. Prov. 29, 9. Ecc. 6, 5. Acc. as adv. Ecc. 4, 6 מָלֵא כַף נַחַת *a handful with quietness*.

3. *Nahath*, pr. n. see תּוֹחַ.

נְחִתִים adj. plur. (r. נָחַת) *coming down, descending*, Dag. euphon. 2 K. 6, 9.

נָטָה * fut. יִטֶּה, apoc. יֵט, תֵּט, conv. וַיֵּט, c. Mak. וַיֵּט־.

1. *to stretch out, to extend*, Arab. نطا extendit fila. Kindred roots are נָחַת, מָתַח, לָתַח, q. v.—Spec. a) *to stretch out, to extend*, e. g. the hand Ex. 8, 2. 13. 10, 12. 21; the hand with a spear Josh. 8, 26, and ellipt. v. 18; often of the hand of God in threat Jer. 51, 25. Ez. 6, 14. 14, 9. 13. Is. 5, 25; or of man as if to assail God, Job 15, 25. So a measuring line, c. עַל, to stretch the line *upon* any thing Job 38, 5. Is. 44. 13. Lam. 2, 8. Also *to stretch out* in length, *to elongate*; Is. 3, 16 נְטוּיוֹת גָּרוֹן see in גָּרוֹן. Ps. 102, 12 צֵל נָטוּי *a lengthened shadow*, i. e. lengthened in the declining sun, at the approach of evening; comp. 109, 23. b) *to stretch, to spread out, to expand*, e. g. a tent Gen. 12. 8. 26, 25; the heavens Is. 40, 22 מֵט כַּדֹּק שָׁמַיִם *who spreadeth out the heavens as a cur-*

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tain, awning. 45, 12. Jer. 10, 12. 51, 15. Job 9, 8. Metaph. נָטָה רָעָה עַל *to spread out evil against* any one, a metaphor drawn from nets. Ps. 21, 12.—1 Chr. 21, 10 שָׁלוֹשׁ אֲנִי נֹטֶה עָלֶיךָ *I spread out three things before thee* (i. e. I propose to thee), *choose one*; comp. 2 Sam. 24, 12, where for נוֹטֶה is נוֹטֵל.—Intrans. *to spread oneself out*, e. g. as flocks in the land, Job 15, 29.

2. *to incline, to bow*, i. e. to make tend downwards; e. g. the shoulder for bearing Gen. 49, 15; the feet for a fall Ps. 17, 11 (comp. 73, 2); the mind Ps. 119, 112; the heavens, spoken of God, Ps. 18, 10. Part. pass. Ps. 62, 4 קִיר נָטוּי *a wall inclining*, leaning ready to fall.—Intrans. of feet inclining to a fall Ps. 73, 2; the declining day Judg. 19, 8; the shadow on a dial moving downwards 2 K. 20, 10.

3. *to turn, to turn away, to deflect*, i. e. to make tend to one side; Is. 66, 12 *lo, I will turn peace upon her like a river*, i. e. as a stream is turned in its course. Gen. 39, 21 וַיֵּט אֵלָיו חֶסֶד and *turned upon him favour*, i. e. conciliated favour towards him.—Oftener intrans. *to turn away, to decline*, Num. 20, 17. 22, 23. 26. 33; with אֶל *to* any one Gen. 38, 16; with מִן and מֵעִם *from* any one, from a way, Ps. 44, 19. 119, 51. 157. Job 31, 7. 1 K. 11, 9; with אַחֲרֵי to turn away *after* i. e. to the party of any one Ex. 23, 2. Judg. 9, 3. 1 K. 2, 28; comp. 1 Sam. 8, 3.—Hence

4. *to go away, to go*, 1 Sam. 14, 7.

Niph. pass. of Kal no. 1, *to be stretched, extended*, as a measuring line Zech. 1, 16; of a stream, *to spread itself out* Num. 24, 6; of evening shadows, *to be lengthened*. Jer. 6, 4; comp. Virg. Ecl. 1. 84.

Hiph. הִטָּה, fut. יַטֶּה, apoc. 1 pers. אַט Hos. 11, 4, in pause אָט Job 23, 11, וָאַט Jer. 15, 6; 2 pers. תַּט Ps. 27, 9. 141, 4; 3d pers. וַיַּט 2 Sam. 19, 15; imp. apoc. הַט Ps. 17, 6.

1. i. q. Kal no. 1, but less usual, *to stretch out, to extend*: a) E. g. the hand Is. 31, 3. Jer. 6, 12. 15, 6; the limbs upon a couch or bed Am. 2, 8. b) As a tent 2 Sam. 16, 22. Is. 54, 2; sackcloth 2 Sam. 21, 10.

2. *to incline* downwards, *to bow, to depress*, Gen. 24, 14; the heavens, spoken of God, Ps. 144, 5. Spec. the ear in order to listen, Jer. 7, 24. 26. 11, 8; with לְ *to* any one Ps. 17, 6. 116, 2. Prov. 4, 20. 5, 1. al.

3. *to turn, to turn away, to deflect*, sc. towards one side, i. q. Kal no. 3. Num. 22, 23. 2 Sam. 3, 27. Metaph. Job 36, 18 *a great ransom cannot turn thee away*, sc. from the divine punishment, so as to avoid it.—Spec.

a) הִטָּה לֵב פ׳ *to turn the heart of* any one, 2 Sam. 19, 15; with עַל *to* any thing Prov. 21, 1; אֶל Ps. 119, 37; לְ 141, 4; אַחֲרֵי 1 K. 11, 2. 3. 4. In a bad sense, *to turn away, to seduce* any one. Prov. 7, 21. Is. 44, 20.—Also הִטָּה לִבּוֹ אֶל *to incline one's heart to*. Josh. 24, 23. 1 K. 8, 58; to wisdom Prov. 2, 2.

b) הִטָּה חֶסֶד עַל פ׳ *to turn favour upon* any one, to procure favour for him. Ezra 7, 28. 9, 9. Comp. Kal Gen. 39, 21.

c) הִטָּה מִשְׁפָּט 1 Sam. 8, 3. *to turn aside right, to pervert justice*, right being compared to a straight path from which it is wrong to turn away on either side. Hence, *to pervert the ways of justice* Prov. 17, 23. With genit. הִטָּה מִשְׁפַּט פ׳ *to pervert* or *wrest the right of* any one, spoken of a judge, Ex. 23, 6. Deut. 27, 19. Lam. 3, 35; and, in the same sense, *to pervert the way* i. e. the right of any one, Am. 2, 7. Acc. impl. Ex. 23, 2.

d) *to turn away, to thrust out* sc. from a way, Job 24, 4 *they turn the needy out of the way*. Hence metaph. of the way of right and justice (comp. in lett. c.) Is. 10, 2; and so without mention of a way, Is. 29, 21. Am. 5, 12. Prov. 18, 5.

e) *to turn away* any thing *from* a person, *to avert*, e. g. good Jer. 5, 25.

f) *to turn away* a suppliant, *to repulse*, Ps. 27, 9.

g) Intrans. *to turn aside, to decline* from a way, *to swerve*, c. מִן Is. 30, 11. Job 23, 11. With acc. of place whither, Ps. 125, 5.

Deriv. נֵט (נְטֵה), מִטֶּה, מַטֶּה, מַטֶּה, מָטֶה or מֵטֶה, and pr. n. יִטְרָה.

נָטִיל m. verbal adj. (r. נָטַל) *laden*, Zeph. 1, 11.

נְטִיעַ. see נְטָעִים.

נְטִיפוֹת f. plur. (r. נָטַף) *drops, pendants* for the ears, *ear-drops*, especially of pearls, Judg. 8, 26. Is. 3, 19. Arab. نَطَفَةٌ id. Comp. Gr. *σταλάγμιον* a kind

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of ear-pendant, from σταλάζω to drop, distil.

נְטִישׁוֹת f. plur. *tendrils, twigs*, Is. 18, 5. Jer. 5, 10. 48, 32. R. נָטַשׁ, see Niph. Is. 16, 8.

* **נָטַל** fut. יִטּוֹל 1. *to take up, to lift up.* Chald. id. Syr. ܢܛܠ to be heavy, from the idea of *lifting*. Kindred roots are תָּלַל, תָּלָה; comp. Sanscr. *tul*, i. q. Lat. *tollere*.—Is. 40, 15 אִיִּים כַּדַּק יִטּוֹל *he taketh up the isles as dust*, as an atom.

2. *to lay upon, to impose upon* any one, c. עַל, 2 Sam. 24. 12 שָׁלֹשׁ אָנֹכִי נוֹטֵל עָלֶיךָ *three things I lay upon thee*, i. e. propose to thee; comp. the parallel passage in 1 Chr. 21, 10 where it is נוֹטֶה, and in the same sense נָתַן לִפְנֵי Jer. 21, 8.—Lam. 3, 28 כִּי נָטַל עָלָיו *for* God *hath laid upon him* sc. calamity.

Piel i. q. Kal no. 1. Is. 63, 9.

Deriv. נָטִיל, נֵטֶל.

נְטַל Chald. *to lift up*, Dan. 4, 31. Præt. pass. Dan. 7, 4.

נֵטֶל m. (r. נָטַל) *a burden, load*, Prov. 27, 3.

* **נָטַע** fut. יִטַּע, inf. נְטֹעַ and טַעַת, pr. *to set upright, to fix in* the ground. Kindr. are وضع יָצַע to set, יָצַג Hiph. הִצִּיג id. also נָצַב, יָצַב. Comp. Sanscr. *dhâ*, Gr. τίθημι.—Spec.

1. *to plant*, as a tree, garden, vineyard, Gen. 2, 8. 9, 20. Lev. 19, 23. Num. 24, 6. al. So God is said *to plant* the forest-trees Num. 24, 6. Ps. 104, 16. The place *where* is put with בְּ Jer. 32, 41; עַל Am. 9, 15; in acc. *to plant a field*, etc. Ez. 36, 36. Hence with two acc. to plant a garden, etc. *with* any thing, Is. 5, 2. Jer. 2, 21.—Trop. a) *to plant a people*, i. e. to assign them a fixed and permanent residence; comp. in Engl. 'to plant a colony;' Am. 9, 15. Jer. 24, 6 *I will plant them, I will not pluck them up.* 32, 41. Ps. 44, 3. Ex. 15, 17. 2 Sam. 7, 10. al. Comp. opp. נָתַשׁ, also מַטָּע and יָתֵד Ezra 9, 8. b) Ps. 94, 9 God *who planted the ear*, i. e. created, formed it.

2. *to fix, to fasten*, as a nail, Ecc. 12, 11. Comp. in Engl. 'to plant a nail.'

3. *to plant*, i. e. *to pitch a tent*, Dan. 11, 45, and so of the tent of the heavens Is. 51, 16; *to set up* an image Deut. 16, 21.

Niph. *to be planted*, metaph. Is. 40, 24.

Deriv. מַטָּע and the two following.

נֶטַע m. in pause נָטַע, constr. נְטַע Is. 5, 7, c. suff. נִטְעִי; plur. נְטָעִים, נִטְעֵי.

1. *a planting*, i. e. what is planted, Is. 17, 11.

2. *a plant*, sc. recently planted. Job 19, 9. Sept. well νεόφυτον.

3. *a plantation*, place planted, Is. 5, 7. 17, 10. 1 Chr. 4, 23.

נְטִעִים m. plur. (r. נָטַע) *plants*, Ps. 144, 12.

* **נָטַף** fut. יִטֹּף, *to drop, to fall in drops, to distil.* Aram. and Arab. نطف id. Eth. ነጠበ stillavit, and ነጠፈ percolavit, which comes from the idea *stillare*. The primary syllable טף is onomatopoetic, as in Engl. and Germ. with *r* inserted, *to drop, tropfen*. Metaph. of discourse; Job 29, 22 *my speech distilled upon them*, was grateful to them as the rain.—Often trans. like Engl. *to drop*, with acc. *to drop* or *distil* any thing, *to let fall in drops*, comp. נָזַל no. 1, הָלַךְ no. 3. Joel 4, 18 יִטְּפוּ הֶהָרִים עָסִיס *the mountains drop down new wine.* Cant. 5, 5. 13. Judg. 5, 4; acc. impl. Ps. 68, 9. Trop. Cant. 4, 11 נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ *thy lips distil honey.* Prov. 5, 3.—In a similar manner the Arabs transfer the idea of watering, irrigating, to flowing and pleasing discourse; comp. روى and other synonymous verbs.

Hiph. *to let fall in drops, to drop*, c. acc. Am. 9, 13. Spec. of discourse, and the accus. being omitted, simply *to speak, to prophesy*, Mic. 2, 6. 11. Ez. 21, 2. 7 [20, 46. 21, 2]. Am. 7, 16. Comp. נָבַע, נָבָא.

Deriv. נְטִיפוֹת, pr. n. טָפַת, and the two following.

נָטָף m. 1. *a drop*, Job 36, 27.

2. An aromatic *gum* or *resin*, used for incense, so called from its flowing out in *drops*, distilling. Ex. 30, 34. Sept. στακτή (from στάζω), i. e. either myrrh flowing spontaneously, Dioscor. 1. 74; or the resin of *styrax* (לִבְנֶה) used for incense, Salmas. Exerc. 1. 540. The latter is here to be understood. Engl. Vers. *stacte*.

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נְטֹפָה (distillation, r. נָטַף) *Netophah*, pr. n. of a place not far from Bethlehem in Judea, Ezra 2 22. Neh. 7, 26.—Hence the gentile n. נְטוֹפָתִי *Netophathite* 2 Sam. 23, 28. 29. 2 K. 25, 23. al.

* נָטַר. fut. יִטֹּר, יִטֹּר, and יִנְטֹר Jer. 3, 5, *to guard, to keep*, i. q. נָצַר and also שָׁמַר, but usually poetic. Syr. Chald. and Arab. نطر id.—E. g. *to keep* a vineyard, Cant. 1, 6. 8, 11. 12.

2. Spec. *to keep* anger, to continue one's anger, the acc. being implied. Ps. 103, 9 לֹא לְעוֹלָם יִטֹּר *he will not keep* his anger *forever*. Jer. 3, 5. 12; with לְ of pers. Nah. 1. 2; אֵת Lev. 19, 18. Comp. נָטַר Jer. 3, 5. Job 10, 14.

3. i. q. Arab. نظر, *to keep watch*, drawn from the notion of guarding; whence מַטָּרָה no. 2.

נְטַר Chald. *to keep, to preserve*, בְּלִבָּא *in one's mind* Dan. 7, 28; comp. Luke 2, 19.

* נָטַשׁ fut. יִטֹּשׁ, יִטּוֹשׁ. 1. Pr. *to pound, to beat, to smite*; espec. *to beat small, to break in pieces*; whence also *to thrust out, to cast off, to reject*. This primary force of the syllable נט is found in the monosyllable טוּשׁ to pound, comp. Engl. *to dash*; and in the dissyllables وطس to break, to break in pieces, לָטַשׁ to hammer, Chald. to scatter, لطس to pound, to break in pieces, رطس to smite, רָטַשׁ Heb. and Chald. to break in pieces, in Chald. also to thrust out, to leave, to abandon, and Heb. נָבַשׁ. Sept. *φάσσω, ἀποτινάσσω, ῥήγνυμι*, etc. Most lexicographers take the sense *to leave* as primitive; but against the analogy. Hence

a) *to smite*, in battle, comp. נָגַח. 1 Sam. 4, 2 וַתִּטֹּשׁ הַמִּלְחָמָה *and the battle smote*, i. e. the warriors on each side smote or thrust each other. Chald. well אִתְרַטִּישׁוּ אֲנָשֵׁי קְרָבָא 'the men of war smote each other;' Vulg. more freely, but rightly as to the sense, *inito certamine*.

b) *to cast out*, and then *to disperse, to scatter*. Part. pass. 1 Sam. 30, 16 חֲגִנָּה וְנָטְשִׁים עַל־פְּנֵי כָל־הָאָרֶץ *lo, they were scattered upon the ground*. Sept. *διακεχυμένοι*, Theodot. *ἐσκορπισμένοι*. See Niph.

c) *to cast* or *thrust down, to let fall*. Num. 11, 31 *a wind from the Lord brought quails from the sea and let them fall* (cast them down) *by the camp*; Sept. *ἐπέβαλεν*. Ez. 31, 12 of a tree: *strangers .... have cut it off and cast it down*; Sept. *κατέβαλον*. Ez. 29, 5. 32, 4. Hos. 12, 14 דָּמָיו עָלָיו יִטּוֹשׁ God *will cast his* (Ephraim's) *blood upon him*.

d) *to thrust out, to cast off, to reject*. *α*) As God his people, Judg. 6, 13 *but now Jehovah hath rejected us* (נְטָשָׁנוּ) *and delivered us into the hands of the Midianites*; Sept. *ἐξέῤῥιψεν*, Theod. *ἀπώσατο*. 1 Sam. 12, 22. 1 K. 8, 57. 2 K. 21, 14. Ps. 27, 9. 94, 14. Is. 2, 6. Jer. 7, 29. 12, 7. 23, 33. Once a sanctuary Ps. 78, 60; Sept. *ἀπώσατο*. *β*) Man is said *to reject* God; Deut. 32, 15 *he rejected God his Creator*. Jer. 15, 6. Also *to reject* the precepts of a parent; Prov. 1, 8 *reject not the law of thy mother*; Sept. *μὴ ἀπώσῃ*. 6, 20. *γ*) *to cast off* care, business; 1 Sam. 10, 2 *thy father hath cast off the matter of the asses*, etc. Sept. well, *ὁ πατήρ σου ἀποτετίναχται τὸ ῥῆμα τῶν ὄνων*.—In former editions I have given in the examples here cited in lett. d. the sense *to forsake, to abandon*; which is adopted by most modern interpreters, and is indeed in itself appropriate, and is sometimes admitted by the Vulg. Syr. and more rarely the Sept. But the stronger sense *to cast off, to reject*, is here admitted if not demanded, not only by the primary force of the root, and by the authority of the ancient versions; but also by passages like Jer. 7, 29. where נָטַשׁ corresponds to חָשַׁלְתָּ; and Jer. 23, 39, where the words נָטַשׁ מֵעַל פָּנַי do not admit the sense *to forsake*.

e) *to thrust out, to draw out* a sword; part. pass. נְטוּשָׁה; Is. 21, 15 *from the drawn sword and from the bent bow*. So Targ. חַרְבָּא טְלִיפָא.

f) With עַל, *to cast upon* any one, i. e. *to commit to* any one; 1 Sam. 17, 20 *and committed* (רִשֵּׁשׁ) *the flock to a keeper*; Sept. *ἐφῆκε τὰ πρόβατα φύλακι*. 1 Sam. 17, 22. 28.

2. *to let, to leave*, from the sense of *casting off*; e. g. a) *to leave, to let lie*, as a field untilled Ex. 23, 11. Neh. 10, 32 [31]; strife Prov. 17, 14. So of debt,

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to remit, Neh. l. c. b) With acc. of pers. and inf. c. לְ, *to leave to do* any thing, i. e. *to permit, to suffer;* Gen. 31, 28 *and hast not suffered me to kiss* (לֹא נְטַשְׁתָּנִי לְנַשֵּׁק) *my sons and my daughters.*

Niph. 1. Pass. of Kal no. 1, *to be broken in pieces;* Is. 33, 22 *thy tacklings are broken in pieces* (נִטְּשׁוּ), *they strengthen not the mast;* Sept. ἐῤῥάγησαν, Symm. ἐξεῤῥίφη.

2. Pass. of Kal no. 1. b, *to be dispersed, scattered;* hence of a multitude, *to spread themselves;* so the branches of a vine Is. 16, 8; an army Judg. 15, 9 where Sept. ἐξεῤῥίφησαν. 2 Sam. 5, 18. 22.

3. Pass. of Kal no. 1. c, *to be cast down to be prostrated;* Am. 5, 2 *the virgin of Israel . . . is cast down prostrate upon her land;* Vulg. *projecta est in terram suam.*

Pual pass. of Kal no. 1. c, *to be cast down*, destroyed, Is. 32, 14.—Others, *to be forsaken;* see in Kal 1. d.

Deriv. נְטִישׁוּת.

נִי a word of doubtful authority, which the Heb. intpp. regard as for נְהִי (r. נָהָה), Ez. 27, 32 בְּנִיהֶם *in their wailing*, according to the Masora. But 11 Mss. and several printed editions, Sept. (and Arab.) Theodot. and Syr. exhibit the reading בְּנֵיהֶם *their sons*, which is better; comp. Ez. 32, 16. 2 Sam. 1, 18.

* **נִיא** obsol. root, Arab. نَاءَ mid. Ye, *to be raw, uncooked*, as flesh; II, IV, to be not well cooked; نِيٌّ raw, half-cooked. Hence נָא II.

נִיב m. (r. נוּב) *produce, fruit*, Mal. 1, 12. Metaph. נִיב שְׂפָתַיִם *the fruit of the lips* Is. 57, 19 Keri, i. e. offerings presented to God with the lips, thanksgivings; comp. Hos. 14, 3, and καρπὸς χειλέων Heb. 13, 15. Chethibh in Is. l. c. has נוֹב, comp. Chald. נוֹב fruit.

נֵיבַי (perh. fruit-bearer, r. נוּב) *Nebai*, pr. n. m. Neh. 10, 20.

נִיד m. (r. נוּד) *consolation, comfort;* once Job 16, 5 נִיד שְׂפָתַי *my lip-condolence*, i. e. empty, insincere; see שָׂפָה.

נִידָה f. (r. נָדַד, for נִדָּה, see Lehrg. p. 145) *abomination, uncleanness*, Lam. 1, 8, i. q. נִדָּה v. 17.—Others *a wandering*, from the root נוּד.

נָיוֹת, also Cheth. נְוָיוֹת (habitations) *Naioth*, pr. n. of a place near Ramah, 1 Sam. 19, 18. 19. 22. 23. 20, 1. R. נָוָה.

נִיחֹחַ m. (r. נוּחַ) pr. *rest, acquiescence*, as Arab. دَيْمُومَةٌ from r. دَامَ, بَيْنُونَةٌ from r. بَانَ, De Sacy Gram. Arabe, I. p. 561. Then, *sweetness, pleasantness, delight*, like the Lat. *acquiescere in aliqua re* for *delectari*, Syr. ܐܬܬܢܝܚ ܒ delectatus est aliqua re, Barhebr. p. 221, ܢܝܚܐ deliciæ, ibid. p. 38, Talmud. ניחא לך placetne tibi?—Found only in the phrase רֵיחַ נִיחֹחַ *an odour of delight*, i. e. *pleasant odour, sweet savour;* Gen. 8, 21 וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ *and God smelled the pleasant odour.* Lev. 2, 12. 26, 31. Ez. 6, 13. 20, 41. To the Mosaic precepts concerning sacrifices is very often added the phrase רֵיחַ־נִיחֹחַ לַיהוָה *a sweet odour to Jehovah* Lev. 1, 9. 13. 17. 2, 2. 9. 3, 5. 6, 14. Num. 15, 7 sq. 28, 8; also לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה Num. 28, 6. 13. 29, 6. al. Plur. Ez. 20, 28.—Hence

נִיחֹחִין Chald. m. plur. from the Heb. usage in the preceding article, omitting רֵיחַ, *sweet odours, incense*, Dan. 2, 46. Ezra 6, 10.

נִין m. (r. נוּן) *progeny, offspring*, always coupled with נֶכֶד, Gen. 21, 23. Job 18, 19. Is. 14, 22.

נִינְוֵה pr. n. *Nineveh*, the ancient capital of Assyria, situated on the eastern bank of the Tigris opposite to where Mosul now stands upon the western bank, Gen. 10, 11. 12. Is. 37, 37. Nah. 2, 9. Jon. 1, 2. 3, 3. al. By the Greeks and Romans it was usually called Νῖνος, *Ninus*, after the name of its founder, Hdot. 1. 193. ib. 2. 101. Diod. Sic. 2. 3. In Ammianus however, *Nineve*, 23. 6. In respect to its site, see the discussion of Bochart, Phaleg lib. 4. cap. 20; also Niebuhr Reisebeschr. II. p. 353, 368, and Tab. 46. C. J. Rich Residence in Koordistan, and on the site of ancient Nineveh, II. p. 29 sq.

נִיס Jer. 48, 44 Cheth. i. q. נָס in Keri *fleeing*, i. e. pass. made to flee, *fugitive.*

נִיסָן m. *Nisan*, the first month of the Hebrews, Neh. 2, 1. Esth. 3, 7; called

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in the Pentateuch חֹדֶשׁ הָאָבִיב q. v. Syr. Chald. and Arab. id.—The name נִיסָן, if Semitic, would seem to be for נִיצָן, נִצָּן, i. e. *month of flowers*, from נֵץ a flower. But Benfey with probability refers it to a Persian origin, from Zend. *naraçan* new day; made up of *nav* new, and *açan* i. q. Sanscr. *ahan* day; die Monathsnamen p. 131 sq.

נִיצוֹץ m. *a spark*, once Is. 1, 31. Talmud. id. R. נָצַץ, after the form קִרכּוֹר.

נַיִר, see נֵר.

* נִיר *to break up* with the plough, *to till*, Hos. 10, 12. Jer. 4, 3. This root has prob. sprung from Hiph. of the verb נוּר, comp. Ewald's Gramm. § 235; and signifies pr. *to make glisten*.

Deriv. נִיר II, מָנוֹר.

I. נִיר m. once נֵר Prov. 21, 4 (r. נוּר) i. q. נֵר, *a light, lamp*, only metaph. e. g. of offspring; 1 K. 11, 36 לְמַעַן חִיּוֹת־נִיר לְדָוִיד־עַבְדִּי כָּל־הַיָּמִים *that there may be a light to David my servant forever*, i. e. that his posterity may continue forever. 1 K. 15, 4. 2 K. 8, 19. 2 Chr. 21, 7. Once *the light* of the wicked, that in which they glory, Prov. 21. 4; comp. in נֵר no. 1. b.

II. נִיר m. (r. נִיר) *fallow ground*, a field recently broken up, Prov. 13, 23. Jer. 4, 3. Hos. 10, 12.

* נָכָא *to beat, to smite*, i. q. נָכָה. Arab. نكع id.

Niph. *to be beaten;* Job 30, 8 נְכְאוּ מִן הָאָרֶץ *they are beaten from the land*, driven out with blows.

Deriv. the three following.

נָכֵא m. plur. נְכֵאִים *smitten*, trop. *afflicted*, Is. 16, 7.

נָכֵא adj. (r. נָכָא) *afflicted;* fem. רוּחַ נְכֵאָה *a smitten spirit*, afflicted mind, Prov. 15, 13. 17, 22. 18, 14. Comp. נָכָה.

נְכֹאת f. (for נִכְאַת, r. נָכָא) Gen. 37. 25. 43. 11, strictly infin. after the form מְלֹאת, קְרֹאת, שְׁנֹאת; pr. contusion, a breaking in pieces. Hence *aromatic powder*, and then this general name seems to have been transferred to some certain *kind of spice* or aromatic substance. Sept. θυμίαμα, Aqu. στίμμι, Vulg. *styrax*. Arab. نَكَاءٌ is i. q. نَكَعَةٌ gum, gum tragacanth.—Here seems also to belong the phrase בֵּית נְכֹתוֹ 2 K. 20, 13. Is. 39, 2, which literally perhaps may be rendered *his spicery-house*, as Aqu. Symm. Vulg. but more correctly as to the sense, *treasury, store-house*, as Chald. Syr. Saad. and Arabs Polygl. (also Is. l. c. for Gr. νεχωθᾶ.) In this house there seems to have been laid up, as is said immediately after, "silver, and gold, and spices, and precious ointments;" so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorsbach, that נְכֹת is a Persian word from نگاهیدن deponere, نگاه custodia; Jenaische Lit. Zeit. 1815, no. 59.

* נָכַד obsol. root, whence

נֶכֶד m. *progenies*, as the Vulg. correctly renders it, i. e. *progeny*, always coupled with the synon. נִין q. v. Similar is Ethiop. ነገድ genus, cognatio, tribus, כ and ג being interchanged; comp. נגד for נכד Gen. 21, 23 Cod. Sam.—In Job 31, 3 in some Mss. and editions נֵכֶד is read for the common נֵכָר, and might then be i. q. Arab. نَكْدٌ *calamity;* but the common reading is preferable.

* נָכָה in Kal not used, *to strike, to smite*. Arab. and Ethiop. نكى, نكع, ነኀፐ, id. but rarely used and chiefly with the idea of harm. Syr. ܢܟܐ Pe. and Aph. to harm. Kindred are verbs beginning with נג, as נָגַח, נָגַן, נָגַם; comp. Lat. *nec-o, noc-eo*, Engl. *to knock*.

Niph. pass. of Hiph. *to be smitten*, slain, once 2 Sam. 11, 15.

Piel does not occur, since what some have regarded as the infin. of Piel, viz. the form נָכָּה Num. 22, 6, is there as elsewhere (Josh. 10, 4) 1 plur. fut. Hiph. thus: אוּלַי אוּכַל נַכֶּה־בּוֹ וְאֲגָרְשֶׁנּוּ *perhaps I may be able* that *we smite him* (Israel) *and I drive him out;* see Hiph. no. 3. The verb יָכֹל is here construed with a finite verb, ἀσυνδέτως, comp. in Esth. 8. 6.

Pual pass. *to be smitten*, e. g. grain Ex. 9, 31. 32. But Hoph. is far more usual, q. v.

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Hiph. הִכָּה, 2 pers. הִכִּיתָ, but 1 pers. הִכִּיתִי and with suff. הִכִּיתִיךָ 1 Sam. 17, 46, הִכִּיתִיךָ Is. 60, 10; infin. הַכּוֹת, absol. הַכֵּה Deut. 13, 16; imp. הַכֵּה Ez. 6, 11, apoc. הַךְ; fut. conv. וַיַּךְ. oftener וַיַּכֶּה.

1. *to strike, to smite*, Gr. πλήσσω, e. g. a) With blows, as with a rod, with acc. of pers. and בְּ of instrum. Num. 22, 23. 27; with the fist or a stone in the hand Ex. 21, 18; instrum. impl. Ex. 2, 11. 13. 1 K. 20, 35. 37. Deut. 25, 3 *forty times he may strike him*, i. e. give him forty blows or stripes; hence *to chastise* Jer. 2, 30. Neh. 13, 25. Also *to smite* the cheek, *to buffet*, Job 16, 10, comp. Mic. 4, 14. 1 K. 22, 24; a rock, acc. Ps. 78, 20; with בְּ to smite *upon* the rock Ex. 17, 6; *to smite* the water with a cloak 2 K. 2, 8. With מִן, מִיַּד, *to smite out of one's hand* Ez. 39, 3; c. acc. *to smite out* an eye Ex. 21, 26.

b) With any thing sharp or pointed, *to smite, to thrust*, e. g. with the horn Dan. 8, 7; a flesh-hook 1 Sam. 2, 14; a spear 2 Sam. 2, 23. 4, 6. 20, 10, c. acc. 2 Sam. 3, 27. In a weaker sense, *to smite* as a worm a plant, *to puncture* Jon. 4, 7; the rays of the sun, comp. Engl. *stroke of the sun*, with acc. of pers. Is. 49, 10; also of the moon Ps. 121, 6, i. e. to the moon is ascribed the effect of the nocturnal cold, comp. Gen. 31, 40. Hos. 9, 16. So Arab. ضرب to smite, to sting as a scorpion; also mid. Kesri to be cold, chilled.

c) With any thing thrown, *to smite, to hit;* as with a stone from a sling 1 Sam. 17, 49. 50. comp. 2 K. 3, 25; or an arrow 1 K. 22, 34. 2 K. 9, 24.

The following phrases are to be noted:

aa) הִכָּה כַּף *to strike the hand* 2 K. 11. 12. Ez. 22, 13, and הִכָּה בְכַף *to strike with the hand* Ez. 6, 11. fully הִכָּה כַּף אֶל־ *to smite hand upon hand* Ez. 21, 19. 22, i. e. *to smite the hands together*, e. g. either in exultation, *to clap the hands*, 2 K. l. c. or in indignation Ez. 22, 13, or in lamentation Ez. 6, 11. 21, 19.

bb) 1 Sam. 24, 6 וַיַּךְ לְבָבוֹ אֹתוֹ *and David's heart smote him*, i. e. as in common Engl. 'beat against his ribs.' 2 Sam. 24, 10. Comp. Æsch. Prom. 887 κραδία φόβῳ φρένα λακτίζει.

cc) Often of Jehovah or his messengers, who are said *to smite* a person or people or land with disease or plagues, i. e. to inflict a plague upon them, comp. נָגַף, נָגַע. E. g. הִכָּה בְּסַנְוֵרִים *to smite with blindness* Gen. 19, 11. 2 K. 6, 18; pestilence Num. 14, 12; hæmorrhoids 1 Sam. 5, 6; comp. Zech. 12, 4. Am. 4, 9. Hagg. 2, 17. Also *to smite* a land with destruction, with two acc. Mal. 3, 24; and impl. Is. 5, 25. Ex. 7, 25 *after Jehovah had smitten the river*, i. e. had turned it into blood, comp. v. 20. So Ex. 8, 13. Zech. 10, 11. Is. 11, 15.

dd) הִכָּה שָׁרָשִׁים *to strike roots* into the ground, to shoot forth roots, Hos. 14, 6. Comp. שִׁלַּח שׁ Jer. 17, 8.

2. In a stronger sense: a) *to smite in pieces, to destroy.* Ex. 9, 25 *and the hail smote all that was in the field.* Ps. 3, 8 *thou hast smitten all my enemies* as to *the jaw-bone*, a figure drawn from wild beasts. So houses, Am. 3, 15; two acc. Am. 6, 11.

b) *to smite* or *thrust through*, comp. no. 1. b; e. g. with a spear 1 Sam. 19, 10. 18, 11. 26, 8.

c) *to smite down, to overturn, to overthrow*, as a tent Judg. 7, 13. 1 Chr. 4, 41. 2 Chr. 14, 14. Prægn. Zech. 9, 4 הִכָּה בַיָּם חֵילָהּ *he doth overturn her rampart into the sea.*

d) *to smite* fatally, *to kill, to slay*, c. acc. Gen. 4, 15. Ex. 2, 12. Josh. 20, 5. 1 Sam. 17, 36. al. sæp. With בַּחֶרֶב Josh. 11, 10. Jer. 26, 23; oftener לְפִי חָרֶב Josh. 8, 24. 10, 39. Judg. 1, 25. 2 K. 10, 25. al. Coupled with הֲמִית, and then הִכָּה refers to the deadly blow, and the former to the actual death, 1 K. 16, 10. 2 Sam. 18, 15. 2 K. 15, 10. 30. Josh. 10, 26; also 2 K. 25, 25. With נֶפֶשׁ added, הִכָּה מַ׳ נֶפֶשׁ *to smite* one *as to his life*, i. e. so as to touch his life, fatally, Gen. 37, 21. Deut. 19, 6. 11. 27, 25. Jer. 40, 14. 15; comp. Lev. 24, 18. So of God as smiting men. 2 Sam. 6, 7. Ps. 78, 51. 105, 36; of the angel of God 2 K. 19, 35.—Where only *a part* of a whole number are slain, this is marked by מִן. Judg. 14, 19. 20, 45. Josh. 7, 5; or by בְּ partitive. 1 Sam. 18, 27. 6, 19. 2 Sam. 8, 5. Judg. 15, 15. So without an acc. of number, הִכָּה בְּאוֹיְבִים *to smite of the enemies* 2 Sam. 23, 10. 24, 17. 2 Chr. 28, 5. 17. Num. 22, 6; and so 1 Sam. 18, 7 הִכָּה

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שָׁאוּל בַּאֲלָפָיו. 21, 12. 29, 5.—Spoken also of wild beasts, *to slay*, by tearing in pieces, 1 K. 20, 36. Jer. 5, 6.—Trop. *to smite with the tongue*, to bring into reproach and punishment by slanders, Jer. 18, 18.

3. In a weaker sense, *to smite* enemies is often simply *to overcome* them in battle, *to vanquish*, *to put to flight*, fully תִּכָּה אָחוֹר Ps. 78, 66. So Gen. 14, 15 *he smote them and pursued them unto Hobah*. v. 5. 7. Num. 22, 6, see in Piel. Josh. 13, 12. Judg. 1, 5. 1 Sam. 13, 4. 2 Sam. 8, 1. 2. 3. 10. al. With an adjunct of distance, Gen. 14, 15. 2 Sam. 5, 25. Josh. 10, 10. 41; of time how long 1 Sam. 30, 17. 2 Sam. 23, 10; of numbers Judg. 1, 4. 3, 31. 1 Sam. 4, 2. Ps. 60, 2. Also *to smite* a city, to take it by storm, Josh. 7, 3. 10, 4. 1 Sam. 30, 1. 1 K. 15, 20. 2 K. 3, 19. al. But תִּכָּה עִיר לְפִי חָרֶב is *to slay the inhabitants of a city* Judg. 20, 37; comp. no. 2. d.

Hoph. הֻכָּה and הוּכָּה Ps. 102, 5.

1. Pass. of Hiph. no. 1, *to be smitten*, i. e. a) *to be beaten* Ex. 5, 14. 16. Num. 25, 14. b) *to be smitten* of God, with a plague, etc. 1 Sam. 5, 12. Is. 1, 5. 53, 4. Hos. 9, 16.—Ps. 102, 5 הוּכָּה כָּעֵשֶׂב וַיִּבַשׁ לִבִּי *my heart* (vital strength) *is smitten and drieth up like the herbage*.

2. Pass. of Hiph. no. 2. a) *to be smitten*, *slain*, Num. 25, 14. 15. 18. Jer. 18, 21. b) Of a city, *to be smitten*, to be taken by storm, Ez. 33, 21. 40, 1.

Deriv. מַכָּה, and the two following.

נָכֶּה adj. *smitten*, only in constr. נְכֵה רַגְלַיִם *smitten in the feet*, lame, 2 Sam. 4, 4. 9, 3; נְכֵה רוּחַ *smitten in spirit*, afflicted, *contrite*, Is. 66, 2.

נֹכֶה m. (r. נָכָה) only plur. נֹכִים Ps. 35, 15. *smiting* sc. with the tongue, i. e. railers, slanderers; comp. Jer. 18, 18.

נְכֹה and נְכוֹ pr. n. *Necho*, king of Egypt, son of Psammetichus, 2 K. 23, 29. 33. 2 Chr. 35, 20. 36, 4. Jer. 46, 2. According to Manetho in his book of dynasties, he was the sixth of the second Saitic dynasty, and was called Necho II. to distinguish him from his grandfather of the like name; see Jul. Afric. in Routh's Reliq. Sacr. II. p. 147. Herodotus calls him *Νεκώς*, 2. 158, 159. ib. 4. 42. Sept. *Νεχαώ*. The etymology is unknown, but is doubtless to be sought in the ancient Egyptian; see Thesaur. p. 885.

נָכוֹן (prepared, r. כּוּן) *Nachon*, pr. n. of a threshing-floor 2 Sam. 6, 6. In the parall. passage 1 Chr. 13, 9 it is כִּידוֹן.

* נָכַח obsol. root, pr. i. q. נָגַח *to be in front, before the eyes, over against*, (see נֹכַח,) *to go straight forward*.—Hence נֹכַח, נֹכַח, נָכֹחַ.

נָכֹחַ m. adj. *in front, straight, right*; pr. of one who goes straight ahead. Is. 57, 2 הֹלֵךְ נְכֹחוֹ *who walketh straight before him*, goes straight ahead; i. e. an upright man. With לְ, *right, just to* any one, Prov. 8, 9.—Fem. נְכֹחָה as subst. *right, justice*, Am. 3, 10. Is. 59, 14; plur. נְכֹחוֹת id. Is. 26, 10. 30, 10.

נֹכַח pr. subst. (r. נָכַח) 'the front, what is before the eyes;' but used only as a Preposition.

1. *opposite to, over against*, Ex. 26, 35. 40, 24. Josh. 18, 17. 1 K. 20, 29. al. נֹכַח לְ id. Josh. 15, 7.

2. *before, in presence of*; נֹכַח יְהוָה i. q. לִפְנֵי יְהוָה, *before Jehovah*, i. e. acceptable to him Judg. 18, 6. נֹכַח פְּנֵי יְהוָה *before Jehovah* Lam. 2, 19; metaph. known to him Jer. 17, 16, and so Prov. 5, 21. שׂוּם נֹכַח פָּנָיו *to set before one's own face*, i. e. to regard with favour, to delight in. Ez. 14, 7; comp. v. 3 where for שׂוּם is נָתַן.

3. With Prefixes: a) אֶל-נֹכַח pr. 'towards the front' of any thing, i. e. *towards* Num. 19, 4.

b) לִנְכֹחַ α) Adv. 'to the front,' i. e. *straight forwards*. Prov. 4, 25. β) *in front of, before* Gen. 30, 38; whence γ) *on account of, for*, after a verb of interceding, Gen. 25, 21; Sept. *περί*. Comp. Germ. *vor* and *für*, the last of which has also a local sense.

c) עַד נֹכַח *unto the front of*, i. e. to the place over against, Judg. 19, 10. 20, 43. Ez. 47, 20.

נֶכַח c. suff. נֶכְחוֹ *the front*; adv. *in front of, over against*, Ex. 14, 2. Ez. 46, 9. R. נָכַח.

* נָכַל *to deceive, to deal fraudulently*, part. נוֹכֵל Mal. 1, 14. Syr. Chald. Sam. id.

Piel id. with לְ of pers. Num. 25, 18.

Hithp. id. c. בְּ Ps. 105, 25; and so

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with acc. to act deceitfully *with* any one Gen. 37, 18.

Deriv. כִּילַי, כֵּלַי, also

נֵכֶל m. plur. c. suff. נִכְלֵיהֶם, *deceit, wiles*, Num. 25, 18.

* נָכַס obsol. root, i q. כָּנַס, גָּנַז, q. v. *to collect, to accumulate.* Hence

נֶכֶס m. plur. נְכָסִים *goods, riches, wealth*, a word of the later Hebrew, 2 Chr. 1, 11. 12. Ecc. 5, 18. 6, 2. Josh. 22, 8. Syr. ܢܟܣܐ id.

נְכַס Chald. m. plur. נִכְסִין id. *goods, wealth;* Ezra 6, 8. 7, 26 עֲנָשׁ נִכְסִין *mulct of goods.*

* נָכַר in Kal not used. Arab. نَكِرَ a) to be of acute intellect; contra b) not to know, not to understand, and hence to disallow, to reprobate; Conj. IV, not to know, to deny, to reject. See Thesaur. p. 886.

Hiph. הִכִּיר is most in use, and is of like signif. with יָדַע.

1. Pr. *to look upon, to behold;* Gen. 31, 32 הַכֶּר־לְךָ מָה עִמָּדִי *behold for thyself what is with me.* 37, 32. 38, 25. 26. Neh. 6, 12. Jer. 24, 5.—Spec. a) הִכִּיר פָּנִים *to look upon the person* of any one, to have respect of persons, to show partiality, i. q. נָשָׂא פָנִים in נָשָׂא no. 3. b. β; spoken of a judge, Deut. 1. 17. 16, 19. Prov. 24, 23. 28, 21; comp. Is. 3, 9. b) *to look upon* with kindness and favour, i. e. *to care for*, Ruth. 2, 10. 19. Ps. 142, 5; also *to reverence* as a god, *to worship*, Dan. 11, 39.

2. *to know* by sight, *to recognise* a person or thing, Gen. 27, 23. 37, 33. 42, 7. 8. Ruth 3, 14. Judg. 18, 3. 1 Sam. 26, 17. Job. 2, 12. al. Also *to acknowledge;* Deut. 21, 17 *he shall acknowledge the son of the hated* as *the first-born.* 33, 19; with כִּי Is. 61, 9; absol. 2 Sam. 3, 36.

3. *to know*, i. e. *to be acquainted with*, i. q. יָדַע no. 4. Job 4, 16 *but I knew not its form*, i. e. was unacquainted with it. 7, 10. 24, 13. 17. 34, 25. Ps. 103, 16. Is. 63, 16.

4. *to know*, i. e. *to have a knowledge of*, i. q. יָדַע no. 5, but rare and only in the later books; inf. c. לְ, Neh. 13, 24 *they knew not* how *to speak the Jews' language.* Ezra 3, 13.

Piel 1. i. q. Hiph. no. 1. a, *to look upon, to regard* with partiality; Job 34, 19 *nor regardeth the rich more than the poor.*—But contra

2. *not to know, to be ignorant* of. Arab. نكر Conj. I, comp. above in Kal, and see note below. Job 21, 29 *ask them that pass by the way,* וְאֹתֹתָם לֹא תְנַכֵּרוּ *and their signs thou shalt not fail to know*, i. e. the signs, tokens, which they give. —Hence

3. *to feign not to know, to deny;* Arab. Conj. IV, see above in Kal. Deut. 32, 27 פֶּן־יְנַכְּרוּ צָרֵימוֹ וגו׳ *lest their enemies should deny, and say*, etc.

4. *not to know*, i. e. *to reject;* Arab. Conj. IV. Jer. 19, 4 *they have forsaken me* (עֲזָבֻנִי) *and have rejected* (וַיְנַכְּרוּ) *this place.* Prægn. 1 Sam. 23, 7 *God hath rejected* (and delivered) *him unto my hand.*

Niph. 1. Pass. of Hiph. no. 2, *to be known, recognised*, Lam. 4, 8.

2. i. q. Hithp. no. 2, *to feign, to dissemble*, Prov. 26. 24.

Hithp. 1. Pass. of Hiph. no. 2, *to be known, recognised*, Prov. 20, 11.

2. *not to let oneself be known, to feign, to dissemble*, Gen. 42, 7. 1 K. 14, 5. 6.

Note. Many attempts have been made to find some point or idea common to the two significations apparently so contrary as *to know* and *not to know.* Perh. the following order may afford light, viz. נָכַר a) *to look upon intently* Hiph. no. 1, whence *to recognise, to know*, Hiph. no. 2–4. But as things unknown, new, unheard of, cause us to look intently upon them, to wonder, and admire, hence b) *not to know, to be ignorant*, Pi. no. 2, Arab. I, IV. Eth. እንከረ to admire, to wonder. Hence נֵכָר strangeness, נָכְרִי strange.—Again, as things known and familiar are pleasing, while those unknown and strange are displeasing and irksome, hence c) *to be disagreeable, irksome;* whence נֶכֶר, נֹכֶר, calamity, Arab. نَكِرَةٌ id.

Deriv. הַכָּרָה, מַכָּר, and the three here following.

נֵכָר m. constr. נֵכַר Deut. 31, 16, *strangeness, foreignness*, e. g. strange worship Neh. 13, 30. אַדְמַת נֵכָר *a strange*

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land, foreign country, Ps. 137, 4. אֵל נֵכָר *a strange god*, foreign, Deut. 32, 12. Ps. 81, 10 plur. אֱלֹהֵי נֵכָר id. Gen. 35, 2. Josh. 24, 20. 23; *strange altars*, dedicated to foreign gods, 2 Chr. 14, 2.—Also בֶּן־נֵכָר *a stranger, foreigner*, Gen. 17, 12. 27. Ex. 12, 43. Lev. 22, 25; plur. בְּנֵי נֵכָר Ps. 18, 45. 46. Is. 60, 10. Neh. 9, 2.

נֶכֶר Job 31, 3, also נֹכֶר Ob. 12, *a strange fate, calamity;* see in r. נָכַר note lett. c. Arab. نُكْرٌ, نَكِرَةٌ, id.

נָכְרִי adj. (from נֹכֶר with the ending ־ִי) f. נָכְרִיָּה, plur. נָכְרִים; *unknown, strange, foreign;* Chald. נָכְרַי, נוּכְרַי, Syr. ܢܘܟܪܝܐ. Spoken: a) Of one from another land and people, אִישׁ נָכְרִי *a stranger, foreigner*, Deut. 17, 15. Ezra 10, 2 sq. Deut. 14, 21. 1 K. 8, 41, 43; of a people Ex. 21, 8; a land Ex. 2, 22; a city Judg. 19, 12; a vine Jer. 2, 21; a garment Zeph. 1, 8. b) Of one from another family, *a stranger*, not of one's own household, Gen. 31, 15. Prov. 20, 16; אִישׁ נָכְרִי opp. to a son and legal heir Ecc. 6, 2. Fem. נָכְרִיָּה *a strange woman*, opp. to a wife, spoken usually in respect to illicit intercourse, and hence i. q. *an adulteress, harlot*, comp. זָרָה, Prov. 5, 20. 7, 5. 23, 27; hence לָשׁוֹן נָכְרִיָּה *a strange tongue*, i. e. the tongue of a strange woman, Prov. 6, 24. Of another's house Prov. 5, 10. With dat. Ps. 69, 9, comp. Job 19, 15. c) *another*, not oneself, Prov. 27, 2. d) *strange*, unheard of, exciting wonder, Is. 28, 21.

נְכֹת, see נְכֹאת.

* נָלָה a root found once in the Masoretic text, but doubtful, viz.

Hiph. Is. 33, 1 כַּהֲתִימְךָ שׁוֹדֵד תּוּשַׁד כַּנְּלֹתְךָ לִבְגֹּד יִבְגְּדוּ בָךְ *in thy ceasing to spoil, thou shalt be spoiled; in thy perfecting* (finishing) *to plunder, thou shalt be plundered;* so the Heb. intpp. by conjecture from the parallelism; taking כַּנְּלֹת as inf. Hiph. for כְּהַנְלֹת, Dag. euphon. comp. Lehrg. p. 87.—A. Schultens compares Arab. نال mid. Ye, *to get, to acquire*, Opp. min. p. 276. Comm. ad Job 15, 29; see examples in Thesaur. p. 888. But this idea does not suit the parallelism, which obviously demands the sense of *perfecting, finishing*. It is better, therefore, with L. Cappell, Lowth, Doederlein, and others, to read כְּכַלֹּתְךָ, from r. כָּלָה; which verb elsewhere also corresponds to הֵתַם, Dan. 9, 24. Is. 16, 4. —Another trace of this root is supposed to exist in the noun מִנְלֶה q. v. Job 15, 29; but the reading is there equally doubtful.

נְמִבְזָה 1 Sam. 15, 9, *the vile, the bad*, spoken of flocks, i. q. נִבְזֶה. Sept. ἠτιμωμένον, Vulg. *vile*. The form is wholly anomalous; and arose perhaps out of the two readings מִבְזָה abstr. for concr. and נִבְזֶה which savours of a gloss; see Lehrg. p. 462, 463.

נְמוּאֵל (perh. for יְמוּאֵל day of God) *Nemuel*, pr. n. m. Num. 26, 9. Patronym. in ־ִי ib. v. 12. See also יְמוּאֵל.

נָמַךְ a spurious root, whence some derive the forms יִמַּךְ, הֻמְּכוּ, which belong to the root מָכַךְ.

* נָמַל a root doubtful in the verb itself, since all the forms assigned to it may be, not to say ought to be, referred to מָלַל and מוּל. From r. מָלַל II, *to cut off, to be cut off*, comes the fut. יִמַּל, יִמָּלוּ, see this root; and to Niph. of the same may be referred נְמַלְתֶּם (for נְמַלֹּתֶם) *ye shall be cut off* i. e. circumcised Gen. 17, 11. which is commonly taken as præt. Kal of this root נָמַל to be circumcised.—To the root מוּל undoubtedly belong præt. Niph. נִמּוֹל i. q. נָמוֹל *to be circumcised* Gen. 17, 26. 27, part. נִמֹּלִים 34, 22. Comp. מִשּׁוֹט and מָשׁוֹט, מַשֻּׁאוֹת for מְשֻׁאוֹת, and see the remarks under מַשּׁוּאוֹת.—Still from a root of this form comes the noun

נְמָלָה f. *an ant*, Prov. 6, 6, plur. נְמָלִים *ants* Prov. 30, 25. Arab. نَمْلَةٌ. Perhaps so called from its cropping off i. e. consuming; or also from *creeping*, since Arab. نمل seems to have had this sense.

* נָמֵר obsol. root. I. i. q. Arab. نَمِرَ *to be spotted, speckled;* Syr. ܢܡܪ to variegate. Hence נָמֵר leopard.

II. i. q. Arab. نمر *to be limpid, pure*, as water; IV to find limpid and sweet water; see נִמְרָה.

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נָמֵר m. (r. נָמַר) *a panther, leopard*, so called from his spots, Is. 11, 6. Jer. 5, 6. 13, 23. Hos. 13, 7; plur. נְמֵרִים Hab. 1, 8. Cant. 4, 8. Not improbably *the tiger* was also comprised under this name; as the Hebrews had no specific name for that animal. Syr. ܢܡܪܐ, Arab. نَمِر, نِمِر, Eth. ነምር, Amhar. ነብር, id.

נְמַר Chald. id. Dan. 7, 6.

נִמְרֹד pr. n. *Nimrod*, son of Cush, founder of the kingdom of Babylon and of the city Nineveh, Gen. 10, 8–12. Perh. identical with that ancient king whom the Greeks call Ninus, and make the founder of Nineveh. אֶרֶץ נִמְרֹד i. e. Babylonia, Mic. 5, 5.—If the etymology be Semitic, this name may come from מָרַד to rebel, pr. 'a rebel.'

נִמְרָה and נִמְרִים (r. נָמַר II) *Nimrah, Nimrim*, pr. n. see בֵּית נִמְרָה in art. בַּיִת no. 12. cc.

נִמְשִׁי (drawn out, saved, i. q. נִמְשֶׁה) *Nimshi*, pr. n. of the grandfather of Jehu 2 K. 9, 2; comp. 1 K. 19, 16.

נֵס m. (r. נָסַס II) c. suff. נִסִּי, pr. *something lifted up, a lofty signal*. Syr. ܢܣܐ a sign, standard. Spec.

1. *a column* or *high pole*, Num. 21, 8. 9.

2. *standard* or *flag* of a ship, Ez. 27, 7. Is. 33, 23.

3. *a standard, signal*, planted on a high mountain, chiefly on the irruption of an enemy, in order to point out to the people a place of rendezvous. Is. 5, 26. 11, 12. 18, 3. 62, 10. Jer. 4, 6. 21. Ps. 60, 6. Comp. מַשְׂאֵת no. 1. c. Curt. V. 2.

4. Metaph. *a sign, token*, sc. of admonition, Num. 26, 10.

נְסִבָּה f. (r. סָבַב) pr. part. Niph. *a turn, course* of things, from God, 2 Chr. 10, 15.

* נָסַג see סוג, note.

* נָסָה in Kal not used, pr. i.q. Arab. نَسَّ *to smell*, then *to try by the smell, to try*. It differs therefore in its primary idea from בָּחַן to examine by the touch, to try by the touch-stone.

Piel נִסָּה, fut. יְנַסֶּה, imp. נַסֵּה Dan. 1, 12.

1. *to try, to prove* any one, to put him to the test; 1 K. 10, 1 *the queen of Sheba came* לְנַסֹּתוֹ בְחִידוֹת *to prove him with hard questions*, i. e. to try the wisdom of Solomon. 2 Chr. 9, 1. Ecc. 2, 1. Dan. 1, 12. 14. Spec. a) God is said *to try* or *prove* men, i. e. their virtue Ps. 26, 2; piety Deut. 13, 4; their faith and obedience Ex. 15, 25. 20, 17 [20]. 2 Chr. 32, 31. This is done by wonderful works Ex. 20, 17; by commands difficult to be executed Gen. 22, 1, comp. Ex. 16, 4; and by the infliction of calamities Deut. 8, 2. 16. 33, 8. Judg. 2, 22. 3, 1. 4. Comp. πειράζειν in N. T. Vice versa b) Men are said *to prove* or *tempt* God, by doubting, not confiding in his power and aid, Ex. 17, 2. Deut. 6, 16. Ps. 78, 18. 41. 56. Is. 7, 12 *I will not ask, neither will I tempt Jehovah*. Comp. Acts 5, 9. 15, 10. Chald. Syr. Sam. id.

2. *to try*, i. e. *to make trial, to attempt, to prove*; with acc. of thing, Job 4, 2 הֲיִנָּסֶה דָבָר אֵלֶיךָ תִּלְאֶה *can* one *try a word with thee? wilt thou take it ill?* Ecc. 7, 23. With inf. Deut. 4, 34. 28, 56. Absol. 1 Sam. 17, 39 כִּי־לֹא נִסִּיתִי *for I have not yet tried* them. Judg. 6, 39.

Deriv. מַסָּה.

* נָסַח fut. יִסַּח, *to pluck out, to tear away*. Kindr. נָסַס. E. g. a person from his dwelling Ps. 52, 7; from his country i. e. to drive into exile Prov. 2, 22. Also a house, i. e. to destroy Prov. 15, 25. Like plants, men and houses are said to be planted and plucked up; comp. נָטַע and נָתַשׁ.

Niph. *to be plucked up*, i. e. driven out from a land, Deut. 28, 63.

Deriv. מַסָּח.

נְסַח Chald. i. q. Heb. Ithpe. *to be plucked out*, Ezra 6, 11.

נֶסֶךְ m. (r. נָסַךְ I) 1. *a libation, drink-offering*, Deut. 32, 38.

2. *a molten image*, i. q. מַסֵּכָה, Dan. 11, 8.

3. *one anointed*, i. e. *a prince* consecrated by anointing, i. q. מָשִׁיחַ, but more usual in poetry, Josh. 13, 21. Ps. 83, 12. Ez. 32, 30. Mic. 5, 4.

* I. נָסַךְ fut. plur. יִסְכּוּ, יִסְכוּ, *to pour, to pour out*, Is. 29, 10. Kindr. is סוּךְ.—Spec.

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1. In honour of the deity. *to make libation*. σπένδειν, Ex. 30, 9. Hos. 9, 4. Hence Is. 30, 1 נְסֹךְ מַסֵּכָה. σπένδεσθαι σπονδήν, *to pour out a libation*, i. e. to make a league, which the ancients accompanied with libations. Comp. Gr. σπονδή libation and league, Lat. *spondeo*.

2. Of metal, *to cast, to found*, Is. 40, 19. 44, 10.

3. *to anoint* a king Ps. 2, 6. Comp. נָסִיךְ no. 3.

Niph. pass. of Kal no. 3, *to be anointed* Prov. 8, 23.

Piel i. q. Kal no. 1, *to make libation* 1 Chr. 11, 18. Syr. Pa. id. In the parallel passage 2 Sam. 23, 16 is Hiph.

Hiph. id. *to pour out* libations, *to make libation*. Gen. 35, 14. Num. 28, 7. Jer. 7, 18. Ps. 16, 4. al.

Hoph. pass. *to be poured out*; impers. *libation is made*. Ex. 25, 29. 37, 16.

Deriv. מַסֵּכָה I. נָסִיךְ, נֶסֶךְ.

* II. נָסַךְ i. q. kindr. סָכַךְ 1. *to intertwine, to weave, to hedge* sc. with woven work, i. q. Arab. نسج. Hence מַסֶּכֶת the warp.

2. *to cover, to protect*, from the idea of surrounding with a hedge, Is. 25, 7; comp. מַסֵּכָה II.

נְסַךְ Chald. *to pour out, to make libation*, chiefly in Pa. as Dan. 2, 46, where by zeugma it refers also to מִנְחָה. Comp. Arab. نسك to sacrifice.

נְסַךְ Chald. plur. c. suff. נִסְכִּיהוֹן, *libations, drink-offerings*, Ezra 7, 17.

נֶסֶךְ and נֵסֶךְ m. (r. נִסַּךְ I) in pause נָסֵךְ, c. suff. נִסְכִּי; plur. נְסָכִים, constr. נִסְכֵּי.

1. *a libation, drink-offering*, Gen. 35, 14. Jer. 7, 18. al. מִנְחָה וָנֶסֶךְ *the meat-offering and the drink-offering* Joel 1, 9. 13. 2. 14. Num. 15, 24.

2. *a molten image*, i. q. מַסֵּכָה, Is. 41, 29. 48, 5. Jer. 10, 14. 51, 17.

נִסְמָךְ, see r. סָמַן Niph.

* I. נָסַס i. q. מָסַס, *to pine away, to be sick*. Syr. ܢܣ Ethpa. id. ܢܣܝܣܐ sick. Comp. Heb. נוּשׁ, אָנַשׁ.—Is. 10, 18 כִּמְסֹס נֹסֵס *as the sick man pineth away*.

* II. נָסַס in Kal not used, prob. i. q. Arab. نَصَّ *to lift up* on high, so as to make conspicuous; VIII to be high, erect; نَصٌّ a lofty throne.—Hence נֵס.

Hithpo. Zech. 9, 16 *they shall be* as אַבְנֵי נֵזֶר מִתְנוֹסְסוֹת עַל־אַדְמָתוֹ *the stones of a diadem lifting themselves up in his land*. [Ps. 60, 6 לְהִתְנוֹסֵס *for lifting up, to be lifted up*; others from r. נוּס q. v.—R.

* נָסַע fut. יִסַּע, inf. נְסֹעַ, c. suff. נָסְעָם Gen. 11, 2; imp. plur. סְעוּ.

1. Pr. i. q. Arab. نزع *to pull up, to pluck* or *tear up* or *out*, (kindr. נָסַח,) e. g. a peg or pin from the wall Judg. 16, 14; the posts of a gate v. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. 33, 20. Hence

2. *to break up* a camp, or as in vulgar Engl. *to pull up stakes*, i. e. *to remove*, espec. of a nomadic encampment Gen. 33, 12. 35, 21. 46, 1. Often with an adjunct of place *whence*, c. מִן Gen. 20, 1. 35, 16. Ex. 13, 20. Num. 10, 12; also of place *whither*, acc. and ה local, Num. 11, 35. Deut. 2, 1. 10, 7. Said also of an army Ex. 14, 10. 2 K. 19, 8. 36. Jer. 4, 7; and trop. of the angel of God and pillar of smoke Ex. 14, 19; the sacred tabernacle Num. 1, 51. 2, 17; the ark 10, 35; the wind 11, 31.—Hence also

3. Genr. *to remove, to journey, to migrate*. Gen. 12, 9. Num. 10, 33. With dat. pleon. סְעוּ לָכֶם Num. 14, 25. Deut. 1, 7. Of nomadic wanderings Jer. 31, 24. Zech. 10, 2.

4. *to bend* a bow, Arab. نزع; see מַסָּע no. 2.

Niph. *to be torn away*, e. g. the cords of a tent Job 4, 21, see under יֶתֶר. Of a tent itself, Is. 38, 12.

Hiph. הִסִּיעַ, fut. יַסִּיעַ. 1. Causat. of Kal no. 2, *to cause to break up, to make remove*, Ex. 15, 22.

2. Causat. of Kal no. 3, *to cause to depart, to cause to go forth, to lead out*, Ps. 78, 52; poet. of a wind v. 26. Also of things, *to put away, to set aside*, 2 K. 4, 4.

3. *to pluck up, to tear up*, as a tree Job 19, 10; a vine Ps. 80, 9. So *to get out* stones, to quarry, Ecc. 10, 9. 1 K. 5, 31 [17].

Deriv. מַסַּע, מַסָּע.

* נָסַק fut. יִסַּק once Ps. 139, 8, *to go up, to ascend*. This root, so far as it can

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be called one, is very common in Syriac and Chaldee, but only in fut. imp. inf. Kal, ܢܣܩ, ܣܩ, ܡܣܩ, and Aph. ܐܣܩ; in the other forms, præt. and part. Pe. and conj. Ethp. the verb ܣܠܩ is used, so that in fact the first radical Nun nowhere appears. Indeed such a root פן would seem never to have existed; and Castell was probably correct in his remark, (though censured for it by J. D. Michaelis, Lex. Syr. p. 600,) that יִסַּק, ܢܣܩ, and אַסֵּק, ܐܣܩ, are contracted from יִסְלַק, אַסְלַק. See too Roediger in Zeitschr. für d. Kunde des Morgenl. II. p. 91. Other examples of words contracted, so that of two consonants the first is doubled, are מַתַּתְיָה, מַתַּתָּה; قدر, vulg. قدّ, see Caussin de Perc. Gramm. Arabe vulg. p. 12. al. In strictness, therefore, this root נָסַק should be banished from the Lexicons.

נְסַק Chald. id. (see Heb. נָסַק,) Aph. הַסִּיק, inf. הַנְסָקָה, *to cause to ascend, to take up out of* a place, Dan. 3, 22. 6, 24.

Hoph. after the Heb. form הֻסַּק, *to be taken up*, Dan. 6, 24.

נִסְרֹךְ *Nisroch*, pr. n. of an idol of the Ninevites, 2 K. 19, 37. Is. 37, 38, perh. pr. *eagle*, from the Semit. نِسْرٌ נֶשֶׁר, and the syllable *ôch*, *âch*, which in Persian is intensive; whence *Nisr-och* great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. نسر. Jurieu Hist. des Dogmes IV. 4. c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see Thesaur. p. 892.

*נָסַת a spurious root; the forms יַסִּית, מַסִּית, which might seem to belong here, see under סות.

נֵעָה (motion, perh. earthquake, r. נוּעַ) *Neah*, pr. n. of a place in Zebulun Josh. 19, 13.

נֹעָה (motion, r. נוּעַ) *Noah*, pr. n. f. Num. 26, 33.

נְעוּרִים m. plur. (denom. fr. נַעַר) *childhood, youth*, spoken of both sexes. a) Of early childhood Ez. 16, 22. מִנְּעוּרַי *from my childhood* 1 Sam. 12, 2. 1 K. 18, 12; מִנְּעוּרֵינוּ Gen. 46, 34. מִנְּעוּרָיו 8, 21. b) Of youth: בַּעַל נְעוּרֶיהָ *the husband of her youth* Joel 1, 8; אֵשֶׁת נְעוּרֶיךָ *the wife of thy youth*, Prov. 5, 18. Is. 54, 6. Mal. 2, 14. 15; בְּנֵי הַנְּעוּרִים *the children of* one's *youth*, born to one in youth, Ps. 127, 4.—Metaph. of the youth of the Israelitish people Jer. 2, 2. 3, 4. Ez. 16, 22. 60. Comp. זְקֻנִים.

נְעוּרוֹת f. plur. (fr. n. נַעַר) id. *youth*, Jer. 32, 30.

נְעִיאֵל (perh. i. q. יְעִיאֵל, יְעוּאֵל) *Neiel*, pr. n. of a place in Naphtali Josh. 19, 27.

נָעִים m. adj. (r. נָעַם) *sweet, pleasant*, Ps. 133, 1; of song 147, 1; a singer, נְעִים זִמְרוֹת *sweet in songs* 2 Sam. 23, 1; a lyre Ps. 81, 3; one beloved Cant. 1, 16. Plur. נְעִימִים *delights, pleasures*, Job 36, 11, and נְעִימוֹת id. Ps. 16, 11. So of place, *pleasant, delightful*; plur. נְעִימִים *pleasant regions* Ps. 16, 6. Also of a person, *pleasant*, and so of God, *benign, gracious*, Ps. 135, 3.

*נָעַל 1. *to bolt* a door, *to fasten with a bolt* or *bar*, c. acc. 2 Sam. 13, 17. 18. Judg. 3, 23. 24. גַּן נָעוּל *a garden barred*, shut up, also גַּל נָעוּל *a fountain shut up*, Cant. 4, 12.

2. *to shoe, to put on sandals*, Arab. نعل, which is done by confining, shutting in the foot with thongs. With two acc. Ez. 16, 10 וָאֶנְעָלֵךְ תַּחַשׁ *I shod thee with seal-skin*, i. e. gave thee shoes of seal-skin.

Hiph. *to shoe*, 2 Chr. 28, 15.

Deriv. מַנְעוּל, מִנְעָל, and

נַעַל f. Deut. 29, 4, c. suff. נַעֲלוֹ; plur. נְעָלִים, נְעָלוֹת; dual נַעֲלַיִם; *a shoe, sandal*, Josh. 5, 15. 1 K. 2, 15. al. *To put on one's shoe* is שׂוּם נַעֲלוֹ בְרַגְלוֹ Ez. 24, 17; *to put off one's shoe* is חָלַץ נַעֲלוֹ מֵעַל ר׳ Deut. 25, 9. Is. 20, 2; שָׁלַף Ruth 4, 7. 8; נָשַׁל Josh. 5, 15. Ex. 3, 5. Arab. نَعْلٌ shoe or sandal, Syr. ܢܥܠܐ id.—In transferring a possession or domain, it was customary *to deliver one's shoe* (Ruth 4, 7), as in the middle ages a glove; hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. Ps. 60, 10 *upon the land of Edom do I cast my shoe*, i. e. I take possession, occupy it as my own; see Rosenm. Altes und neues Morgenland no. 483. Ps. 108

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10.—According to Deut. 25, 9. 10, a husband's brother who refused to fulfil his duty by marrying the widow, was to have his shoe plucked off by the latter, implying that he gave up a sacred obligation; hence he was to be called חֲלוּץ נַעַל.—Elsewhere *a shoe-latchet, thong*, שְׂרוֹךְ־נַעַל Gen. 14, 23. or *a pair of shoes*, dual נְעָלַיִם Am. 2, 6. 8, 6, is put for any thing of little value, worthless.—Plur. נְעָלִים Is. 11, 15; once נְעָלוֹת Josh. 9, 5.

* נָעַם fut. יִנְעַם 1. *to be sweet;* Prov. 9, 17 לֶחֶם סְתָרִים יִנְעָם. Comp. מַנְעַמִּים. Kindred are לָחַם, לָהַם, לָגַם, to taste; pr. to lick, to suck, whence the notion of sweet taste; see מָצַץ.

2. Trop. *to be sweet, pleasant, lovely*, of one beloved Cant. 7, 7; a friend 2 Sam. 1, 26; wisdom, c. dat. Prov. 2, 10; spoken of a place Gen. 49, 15. Impers. Prov. 24, 25 לַמּוֹכִיחִים יִנְעָם *to those who punish* (to judges) *shall be delight*, i. e. it shall be well with them; comp. יִיטַב לִי, טוֹב לִי, it is well with me.—Arab. نَعِمَ, نَعُمَ, id. نَعَمَ vitæ bonis abundavit.

Deriv. the seven here following; also נְעִים, מַנְעַמִּים.

נַעַם (pleasantness) *Naam*, pr. n. m. 1 Chr. 4, 15.

נֹעַם m. 1. *sweetness, pleasantness*, Prov. 3, 17. אִמְרֵי נֹעַם *pleasant words*, i. e. suitable, becoming, 15, 26. 16, 24.

2. *beauty, splendour;* נֹעַם יְהוָה *the beauty* (glory) *of Jehovah* Ps. 27, 4; comp. טוּב יְהוָה v. 13. Ex. 33, 19.

3. *grace, favour*, Ps. 90, 17. Zech. 11, 7. Comp. *χάρις*, Germ. *Huld* from *hold*, and Engl. *grace*.

נַעֲמָה (pleasant, r. נעם) *Naamah*, pr. n. 1. Of two females; a) The daughter of Lamech Gen. 4, 22. b) The mother of Rehoboam 1 K. 14, 21. 31. 2 Chr. 12, 13.

2. A place in the tribe of Judah Josh. 15, 41; comp. נַעֲמָתִי.

נַעֲמִי *Naamite*, patronym. from pr. n. נַעֲמָן no. 2, Num. 26, 40; pr. for נַעֲמָנִי which is read in the Cod. Sam.

נָעֳמִי (my pleasantness, fr. נֹעַם) *Naomi*, pr. n. of the mother-in-law of Ruth, Ruth 1, 2 sq.

נַעֲמָן 1. *pleasantness, amenity*, of place. Is. 17, 10 נִטְעֵי נַעֲמָנִים *pleasant plantations*. R. נָעַם.

2. *Naaman*, pr. n. a) A son of Benjamin Gen. 46, 21. b) Num. 26, 40. c) A Syrian warrior and captain, 2 K. 5, 1.

נַעֲמָתִי *Naamathite*, gentile n. from נַעֲמָה, a place elsewhere unknown, but different from that above mentioned in נַעֲמָה no. 2. Job 2, 11. 11, 1.

* נָעַץ obsol. root, Chald. נְעַץ *to puncture, to prick, to stick;* whence נַעֲצוּץ (נַעַץ) a species of thorn, perhaps *lotus spinosa*, see Celsii Hierob. II. p. 191, and Comm. on Is. 7, 19.—Hence

נַעֲצוּץ m. *a thorn-hedge, thicket of thorns, vepretum*, Is. 7, 19. 55, 13.

* I. נָעַר *to roar*, e. g. the young lion, Jer. 51, 38. Syr. ܢܥܰ id. This root would seem to be onomatopoetic, like the kindred נָהַר.

* II. נָעַר *to shake;* spec. 1. *to shake out*, Neh. 5, 13; the hand so as not to hold a bribe, Is. 33, 15.

2. *to shake off;* Is. 33, 9 נֹעַר בָּשָׁן וְכַרְמֶל *Bashan and Carmel shake off* i. e. cast off their foliage.

Niph. 1. Pass. of Pi. *to be shaken out*, i. e. cast out from a land, Job 38, 13. Ps. 109, 23. Comp. Arab. نفض quassit, excussit, VIII expulsus est, نفض expulsio.

2. *to shake oneself out* from bonds, i. e. to cast them off, Judg. 16, 20.

Piel *to shake out*, Neh. 5, 13. Prægn. Ex. 14, 27 וַיְנַעֵר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם *and Jehovah shook out the Egyptians into the midst of the sea*, i. e. he drove them from the shore and cast them into the sea. Ps. 136, 15.

Hithp. *to shake oneself from* any thing, c. מִן Is. 52, 2.

Deriv. נַעַר II, נְעָרָה.

* I. נַעַר m. 1. *a boy;* prob. primitive, and found in the Indo-European tongues for *man*, e. g. Sanscr. *nri* and *nara* man, f. *nari* and *nâri* woman. Zend. *naere* Pers. نر, نار, Gr. *ἀνήρ*.—Spoken

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both of an infant just born Ex. 2. 6. Judg. 13, 5. 7. 1 Sam. 4, 21; of a boy not yet full grown Gen. 21, 16 sq. 22. 12. Is. 7, 16. 8, 4; and of a youth nearly twenty years old Gen. 34, 19. 41, 12 (comp. 37, 2. 41, 2). 1 K. 3, 7. 2 Sam. 18. 5. 29. Spec. a) Often emphat. to express a tender age, like Lat. *puer*, Engl. *boy, child, youth*, e. g. in various ways: 1 Sam. 1, 24 וְהַנַּעַר נָעַר, Vulg. *et puer erat adhuc infantulus*. 30, 17 אַרְבַּע מְאוֹת אִישׁ־נַעַר *four hundred young men*, youths. Jer. 1. 6 *I cannot speak, for I am a child*. v. 7. Judg. 8. 20. 2 K. 9, 4. Ecc. 10, 16. Is. 65, 20. More fully נַעַר רָךְ *young and tender* 1 Chr. 22, 4. Is. 3, 5. Ps. 37, 25. Lam. 2, 21. Sept. *νέος, νεανίας, νεανίσκος*. b) In other passages נַעַר seems rather a name of condition and denotes *servant*, like the Greek *παῖς*, Germ. *Bursche, Junge*, Engl. *boy*; Gen. 37, 2 הוּא נַעַר *he was servant with the sons of Bilhah*, i. e. he was herdsman's boy, shepherd's boy. 2 K. 4, 12. 5, 20. 8, 4. Ex. 33, 11. al. Also of common soldiers, Germ. *die Burschen*, Engl. *boys, lads*; 1 K. 20, 15. 17. 19. 2 K. 19, 6. With genit. or suff. *the servant of* any one, Judg. 7, 11. 9, 54. 19, 13. Esth. 2, 2. al. But in Job 29, 5 נְעָרַי *my sons*. Spoken of the people of Israel in its youth, Hos. 11, 1. Comp. נְעוּרִים.

2. By a peculiar idiom in some of the books, or rather by archaism, the form נַעַר as in Greek ἡ *παῖς*, is used as if of the comm. gend. for נַעֲרָה *girl, maiden*, and construed with a fem. verb, Gen. 24, 14. 16. 28. 55. 34, 3. 12. Deut. 22, 15 sq. although נַעֲרָה is everywhere read in the margin; comp. in הוּא no. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. נְעָרִים used of *maidens* in Ruth 2, 21, comp. v. 8. 22. 23, (Sept. *κοράσια*,) and of youths and maidens Job 1, 19. In a similar manner, the Arabs in the more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the vulgar language; as عَرُوس bridegroom and bride, which latter is vulg. عَرُوسَة; عجوز an old woman, vulg. عجوزة; comp. بَعْل for vulg. بَعْلَة mistress, زَوْج for زَوْجَة wife, like Germ. *Gemahl* for *Gemahlin*, *Gatte* for *Gattin*.

Deriv. נֹעַר, נַעֲרָה, נְעָרִים, נְעוּרוֹת, pr. n. נַעֲרָן. נַעֲרָה.

II. נַעַר m. (r. נָעַר II) *a casting out, expulsion*, concr. *cast out, driven out*, of a flock or herd Zech. 11, 16. Sept. *ἐσκορπισμένον*, Vulg. *dispersum*.

נֹעַר m. (denom. from נַעַר I) *boyhood, youth*, i. q. נְעוּרִים, poet. Job 33, 25. 36, 14. Ps. 88, 16. Prov. 29, 21.—In Job 36, 14 and Ps. l. c. some have adopted the sense of *expulsion*, from r. נָעַר II. but without necessity.

נַעֲרָה f. (denom. fr. נַעַר I) plur. נְעָרוֹת.

1. *a girl*, e. g. a) a female child, Job 40, 29 [41, 5]. b) *a maiden, damsel*, grown up and marriageable, Judg. 19, 3 sq. Am. 2, 7. נַעֲרָה יָפָה *a fair maiden* 1 K. 1, 3. 4. בְּתוּלָה נ *a young virgin* 1 K. 1, 2. Esth. 2. 3. Also of one not long married, *νεόγαμος*, Ruth 2, 6. 4, 12; comp. בְּתוּלָה no. 2.

2. *a handmaid, servant*, Prov. 9, 3. 31, 15. Ruth 2, 8. 22. 3, 2. al.

3. *Naarah*, pr. n. a) A town on the borders of Ephraim, Josh. 16, 7; called 1 Chr. 7, 28 נַעֲרָן. b) f. 1 Chr. 4, 5.

נַעֲרַי, see סַנַּעֲרַי.

נַעֲרִיָּה (servant of Jehovah) *Neariah*, pr. n. a) 1 Chr. 3, 22. 23. b) 1 Chr. 4, 42.

נַעֲרָן (boyish, juvenile) *Naaran*, pr. n. see נַעֲרָה no. 3. a.

נְעֹרֶת f. (r. נָעַר II) *tow*, as being *shaken* or beaten off from flax, Judg. 16, 9. Is. 1, 31.

* נָעַשׁ obsol. root, Arab. نعش *to take up, to lift*; whence نَعْش barrow, bier, also constellation of the bear, Ursa major and minor.—Hence עָשׁ II, for נָעַשׁ.

נֹף pr. n. *Memphis*, see מֹף.

* נָפַג obsol. root, Arab. نفج *to go or come forth*; kindred are Chald. נְפַק to go out, נְבַג to sprout. Hence

נֹפֶג (sprout) *Nepheg*, pr. n. m. a) Ex. 6, 21. b) 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

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נָפָה f. (r. נוּף) 1. *high place, height*, comp. נוֹף; hence נָפַת דּוֹר, נָפוֹת דּוֹר, *the Height* or *Heights of Dor*, Josh. 11, 2. 12, 23. 1 K. 4, 11; see דּוֹר no. 3.

2. *a sieve, fan*, for winnowing, Is. 30, 28; comp. נוּף Hiph. no. 2.

נְפוּסִים (expansions, r. נָפַס) *Nephusim*, pr. n. m. Ezra 2, 50 Keri. But Cheth. has נְפִיסִים, and Neh. 7, 52 has נְפִישְׁסִים, which last is doubtless a false orthography made up from נפישים and נפיסים.

* **נָפַח** fut. יִפַּח, inf. פַּחַת Ez. 22, 20, i. q. פּוּחַ, *to puff, to blow, to breathe*, an onomatopoetic root. Comp. Engl. *to puff*, Arab. نفح and نفخ to blow; while فَحَّ and فَخَّ express the harsher sound of snoring, snorting. Syr. ܢܦܚ, Eth. ፈፍሐ, to blow, to breathe, to fill the cheeks.—Gen. 2, 7 *and breathed* (וַיִּפַּח) *into his nostrils the breath of life.* —Spec.

1. *to blow upon* any one, as the wind, c. בְּ Ez. 37, 9.

2. נָפַח בְּאֵשׁ *to blow up* a fire, to kindle up, Is. 54, 16. Ex. 22, 21; and without בְּ v. 20. דּוּד נָפוּחַ *a blown pot*, i. e. a pot under which one blows the fire, Job 41, 12. Jer. 1, 13.

3. *to blow away*, sc. by blowing upon, c. בְּ Hagg. 1, 9.

4. With נֶפֶשׁ, *to breathe out*, to give up the ghost, Jer. 15, 9.

Pual *to be blown up*, as a fire, Job 20, 26.

Hiph. 1. With נֶפֶשׁ, *to cause to breathe out*, to cause to expire, Job 31, 39; hyperbolically for to extort sighs, to torment.

2. *to blow upon* or *away*, metaph. i. q. *to esteem lightly, to contemn*, Mal. 1, 13.

Deriv. מַפָּח, מַפֻּחַ, תַּפּוּחַ, and

נֹפַח (blast, perh. windy place) *Nophah*, pr. n. of a town of the Moabites Num. 21, 30, supposed to be the same with נֹבַח q. v.

נָפִיל m. only in plur. נְפִ־לִים *giants*, Gen. 6, 4. Num. 13, 33. So all the ancient Versions. Chald. נִפְלָא the celestial giant, i. e. the constellation Orion; plur. Orions, the larger constellations. The etymology is uncertain. Some have compared نَبِيلٌ, نَبِيلَةٌ, which Giggeius and Castell render *magnus, corpore magno;* but wrongly, for it means *excellens, generosus, sollers.* Better to rest in r. נָפַל; yet not so that נְפִילִים may be those *causing men to fall* from fear (Kimchi); but so that נָפִיל may be i. q. מִתְנַפֵּל one *falling upon* the enemy, *violent, grassans*, comp. Gen. 43, 18, and see r. נָפַל Kal no. 2. d. So Aquil. ἐπιπίπτοντες, Symm. βιαῖοι.

נְפִיסִים *Nephisim*, see נְפוּסִים.

נָפִישׁ (recreated, r. נִפֵּשׁ) *Naphish*, pr. n. of a son of Ishmael Gen. 25, 15; also of his posterity 1 Chr. 5, 19.

נְפִישְׁסִים, see נְפוּסִים.

* **נָפַךְ** obsol. root, of uncertain signification, comp. פּוּךְ; whence

נֹפֶךְ m. *a gem, precious stone*, of an uncertain kind, Ex. 28, 18. 39, 11. Ez. 27, 16. 28, 13. Sept. thrice ἄνθραξ i. e. carbuncle. Doubtful.

* **נָפַל** fut. יִפֹּל, inf. נְפֹל, c. suff. נִפְלוֹ 2 Sam. 1, 10 and נָפְלוֹ 1 Sam. 29, 3; imp. plur. נִפְלוּ.

1. *to fall*, Syr. Chald. ܢܦܠ, נְפַל, id. The primary syllable פל *fal* occurs also in this sense in Germ. *fallen*, Engl. *to fall.* The Gr. and Lat. *fallo*, σφάλλω is pr. to cause to fall, to supplant.—Spoken of a person falling to the earth Ps. 37, 24; or from a horse or seat Gen. 49, 17. 1 Sam. 4, 18; into a pit, בַּשַּׁחַת Ps. 7, 16; into a snare Am. 3, 5. Is. 24, 18. Also of things, as of buildings falling down Judg. 7, 13. Is. 9, 9. Am. 9, 11; of a mountain Job 14, 18; the lightning from heaven, c. מִן Job 1, 16; the dew 2 Sam. 17, 12. The place *into* or *upon* which one falls is put mostly with ה loc. as אַרְצָה; or with עַל Lev. 11, 32, בְּ, לְ, also תַּחַת Ps. 45, 6; the place *whence* with מִן, מֵעַל.—Part. נֹפֵל *falling*, Job 12, 3. 14, 18; as præt. *fallen*, lying prostrate; Judg. 3, 25. 1 Sam. 5, 3. 31, 8. Deut. 21, 1; as fut. *ready to fall*, Is. 30, 13 So of a prophet who sees visions sent from God in his sleep; Num. 24, 4 *who seeth the vision of the Almighty* נֹפֵל וּגְלוּי עֵינַיִם *lying* in sleep *with open eyes* sc. of his mind.

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Spec. נָפַל *to fall* is also further said of persons and things, as follows:

a) Of those who *fall* in battle or elsewhere, i. q. *to be slain*, like *πίπτω, cadere, to fall;* Judg. 20, 44. 46. 1 Sam. 4, 10. 2 Sam. 1, 4. 2, 23. 3, 38. Is. 10, 4. Ps. 82, 7. al. Often with an adjunct, as בַּחֶרֶב נ׳ *by the sword* Num. 14, 43. 2 Sam. 1, 12. Is. 3, 25. al. sæp. בְּיַד נ׳ *by the hand of* any one Judg. 15, 18. 2 Sam. 21, 22. 1 Chr. 5, 10. Lam. 1, 7; נָפַל לִפְנֵי *to fall before* any one, espec. in great numbers, 1 Sam. 14, 13. 2 Sam. 3, 34.

b) Of those who *fall sick*, Fr. *tomber malade*. Ex. 21, 18 נָפַל לְמִשְׁכָּב *to fall* sick *upon one's bed*, to take to one's bed. So Syr. ܢܦܠ ܠܡܫܟܒܐ 1 Macc. 1, 5; Gr. *πίπτειν ἐπὶ τὴν κλίνην* Judith 8, 3.

c) Of a fœtus, *to fall*, *to be dropped* or cast, i. e. *to be born*, Is. 26, 18. Comp. Il. 19. 110 *ὃς κεν ἐπ' ἤματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός*, where Schol. *πέσῃ, γενν ηθῇ*. So *καταπίπτω* Wisd. 7, 3; *cadere de matre* Stat. Theb. 1, 60. Arab. سقط, not وقع. In Chaldee נָפַל spec. of abortion, whence Heb. נֵפֶל q. v.

d) Of the limbs, which are said *to fall away*, to become emaciated, Num. 5, 21. 27.

e) Of the countenance of one in sorrow, anger, *to fall*, Gen. 4, 5. 6. Opp. is נָשָׂא פָנִים. Comp. Hiph. no. 1. d.

f) Of the heart, courage, *to fall*, *to fail*, 1 Sam. 17, 32. So Gr. *πίπτει θυμός*, Lat. *cadere animis* Cic. Fam. 6. 1. 4.

g) Of those who *fall into* calamity, adversity, Prov. 28, 14. 2 Sam. 1, 10. 2 K. 14. 10. Prov. 24, 16.

h) Of kingdoms, states, which *fall*, are overthrown, Is. 21, 9. Jer. 51, 8. Am. 5, 2. 2 K. 14, 10.

i) Of the lot, as *cast upon* or *concerning* any pers. or thing, c. עַל Ez. 24, 6. Jon. 1, 7. 1 Chr. 26, 14. Hence c. לְ, *to fall to* any one by lot, Gr. *πίπτειν τινί*, Num. 34, 2. Judg. 18, 1. Ez. 47, 14. 22. Genr. Ps. 16, 6, comp. Josh. 17, 5. Hiph. no. 1. c. So Lat. *cadere* of the lot, Ter. Ad. 4. 7. 22. Sil. Ital. 7. 368.

k) Also *to descend* from heaven, spoken of divine revelations, Is. 9, 7; comp. Chald. Dan. 4, 28. and Arab. نزل to descend, spoken of revelations. Hence *the Spirit*, or *the hand* of God, is said *to fall*, *to descend upon* any one, Ez. 8, 1. 11, 5.

l) נָפַל עַל *to fall upon* any one, e. g. deep sleep Gen. 15, 12. Job 4, 13; terror Ex. 15, 16. Josh. 2, 9. Ps. 55, 5. Job 13, 11; calamity Is. 47, 11. Ecc. 9, 12; reproaches Ps. 69, 10.

m) Of events, *to fall out*, *to happen;* Ruth 3, 18 אֵיךְ יִפֹּל דָּבָר *how the thing will fall out*, will end. Comp. Chald. Ezra 7, 20. Cic. Brut. 40.

n) *to fall to the ground*, to fail, espec. empty promises Josh. 21, 43. 23, 14. Fully נָפַל אַרְצָה 2 K. 10, 10; Gr. *πίπτειν εἰς γῆν, ἐρᾶξε*. Comp. *χαμαιπετὴς ἔπος* Pind. Pyth. 6, 37. Nem. 4, 65. Plato Eutyphr. 17. Also *to fall away*, not be counted, to be lost, Num. 6, 12.

o) *to fall from* one's counsel, purpose, i. e. to fail in, c. מִן, Ps. 5, 11 *let them fall from* (fail in) *their counsels*. Comp. Ovid Metam. 2. 308.

p) With מִן compar. *to fall more than*, i. e. *below* another, *to be inferior*, *to yield to* any one Job 12, 3. 13, 2. Also with לִפְנֵי id. Esth. 6, 13.

2. *to fall*, with the idea of will, purpose, i. e. *to throw* or *cast oneself down*, *to rush on;* comp. Syr. ܢܦܠ, which is put in N. T. for *πίπτειν* and *βάλλεσθαι*. Spec.

a) *to fall down*, *to prostrate oneself*. 2 Sam. 1; 2 וַיִּפֹּל אַרְצָה *he fell prostrate to the earth*. Job 1, 20. Often with עַל פָּנָיו Gen. 17. 3. 17. Num. 16. 4. Josh. 7, 6; לְאַפָּיו אַרְצָה 2 Sam. 14, 4; עַל אַפָּיו 1 Sam. 20. 41; also לִפְנֵי מ׳ Gen. 44, 14; לִפְנֵי רַגְלֵי מ׳ Esth. 8, 3.

b) נָפַל עַל צַוְּארֵי מ׳ *to fall upon one's neck*, to rush into his embrace, Gen. 33, 4. 45, 14. 46, 29.

c) נָפַל עַל־חַרְבּוֹ *to fall upon one's sword*, 1 Sam. 31, 4. 5. 1 Chr. 10. 4. Of the locusts Joel 2, 8; see in בֶּטֶן no. 1. b.

d) *to fall upon* as an enemy, *to attack*, Job 1, 15; c. בְּ Josh. 11, 7.

e) *to descend* from a beast, chariot, *to alight*, c. מֵעַל Gen. 24, 64. 2 K. 5. 21.

f) *to settle down*, i. e. *to encamp*, of an army, Judg. 7, 12; of a nomadic people Gen. 25, 18, comp. 16, 12. Sept. *κατῴκησε*.

g) נֶפְלָה תְחִנָּתִי לִפְנֵי מ׳ *my supplication*

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falls (is laid down) *before* any one, viz. in a twofold sense: α) *is presented*, I make supplication, Jer. 36, 7. β) *is accepted*, my prayer is heard and answered, Jer. 37, 20. 42, 2; pr. the person supplicated permits my petition to be laid down before him, receives it, implying a disposition to give a favourable answer.

h) *to fall away, to desert*, to go over to another party, Gr. *πίπτειν, διαπίπτειν*, 1 Sam. 29, 3; c. עַל 1 Chr. 12, 19. 20. 2 Chr. 15, 9. Jer. 21, 9. 37, 14. 39, 9. Is. 54, 15; אֶל *to* any one Jer. 37, 13. 38, 19. 52, 15.

Hiph. הִפִּיל, fut. יַפִּיל, apoc. וַיַּפֵּל; rarely without contraction, as inf. לַהֲפִיל Num. 5, 22.

1. *to cause to fall, to make fall*, Gen. 2, 21. Jer. 15, 8. Ez. 30, 22. Ps. 73, 18. 78, 28; by the sword Is. 37, 7. Jer. 19, 7, ellipt. Dan. 11, 12. Ez. 6, 4; by the hand of any one 1 Sam. 18, 25. etc.—Spec.

a) *to throw, to cast*, e. g. wood upon the fire Jer. 22, 7; *to throw down, to prostrate* any one Deut. 25, 2; *to throw down* a wall 2 Sam. 20, 15; *to cast down* stars from heaven Dan. 8, 10; *to fell* trees 2 K. 3, 19. 25. 6, 5.

b) *to drop* or *cast* as a birth, *to bear, to bring forth*, see Kal no. 1. c. Is. 26, 19 *the earth shall bring forth the dead*, i. e. cast from her.

c) *to cause to fall away*, e. g. a limb, to make wither, to emaciate, Num. 5, 22; see Kal no. 1. d.

d) *to cause to fall, to let fall, to cast down*, sc. the countenance in sorrow or in anger, with בְּ of pers. 'to be angry *at* any one' Jer. 3. 12. Also הִפִּיל פְּנֵי מ *to cause the countenance* of any one *to fall*, i. e. to make sad, Job 29, 24. See Kal no. 1. e.

e) *to cast* lots Ps. 22, 19. Prov. 1, 14. 1 Chr. 24, 31. Esth. 3, 7. Jon. 1, 7; also without גּוֹרָל 1 Sam. 14, 42. Job 6, 27. Hence *to divide out by lot*, to assign to any one, with acc. of thing and לְ of pers. Josh. 13, 6. 23, 4. Ez. 45, 1. 47, 22; without dat. Ps. 78, 55. See Kal no. 1. i.

f) *to lay down* a petition, supplication, *before* any one, i. e. to ask as a suppliant, to supplicate, Jer. 38, 26. 42, 9. Dan. 9, 18. 20. See Kal no. 2. g.

2. *to let fall*, e. g. a stone Num. 35, 23. Hence a) הִפִּיל אַרְצָה *to let fall to the ground*, e. g. a word, promise, not to fulfil, 1 Sam. 3, 19; without אַרְצָה Esth. 6, 10. See Kal no. 1. n. b) *to let fall, to desist from* any thing, c. מִן Judg. 2, 19.

Hithp. 1. *to let oneself fall, to fall down prostrate*, Deut. 9, 18. 25. Ezra 10, 1.

2. With עַל *to fall upon, to attack*, Gen. 43, 18.

Pil. נִפֵּל *to fall*, once in Ezekiel, who abounds in unusual forms, c. 28, 23; i. q. נָפַל which stands in the same connection 30, 4. 32, 20.

Deriv. נֵפֶל, נֵפִיל, מַפָּל, מַפָּלָה, מַפֻּלָה.

נְפַל Chald. fut. יִפַּל (comp. Syr. ܢܦܠ, in Targg. freq. יִפֵּל), i. q. Hebr.

1. *to fall*, i. e. a) *to fall down*, Dan. 7, 20. 4, 28 קָל מִן־שְׁמַיָּא נְפַל *a voice fell from heaven* i. e. came from heaven, comp. Is. 9, 7. b) *to fall out, to happen*, Ezra 7, 20.

2. *to fall down*, i. e. *to be cast down*, Dan. 3, 23. Syr. ܢܦܠ to be cast into prison. Also *to fall prostrate* Dan. 3, 6. 7. 10. 11; עַל־אַנְפּוֹהִי Dan. 2, 46.

נֵפֶל m. (r. נָפַל) in pause נָפֶל Ecc. 6, 3; *an abortion*, which *falls* from the womb, Job 3, 16. Ps. 58, 9. Ecc. 6, 3. Comp. r. נָפַל as spoken of birth in Kal. no. 1. c. Hiph. no. 1. b. So נפל is used of premature birth in the Talmud; also Arab. سَقَطَ to fall, IV to miscarry, Arab. سِقْطٌ abortion.

נִפַּל, see נָפַל Pil.

* נָפַס obsol. root, Syr. and Chald. נְפַס *to expand*. Hence נְפוּסִים.

* נָפַץ only in præt. and inf. absol. נָפוֹץ Judg. 7, 19, part. pass. נָפוּץ Jer. 22, 28. Imper. and fut. are from the kindr. פּוּץ.

1. *to break, to dash in pieces*, e. g. an earthen vessel Judg. 7, 19. Jer. 22, 28. Hence

2. *to disperse, to scatter*, as a flock, a people, Is. 11, 12.

3. Reflex. of a people, *to disperse themselves*, i. q. to be dispersed, scattered, 1 Sam. 13. 11. Is. 33, 3. Gen. 9, 19 מֵאֵלֶּה נָפְצָה כָל־הָאָרֶץ *from these the whole earth dispersed itself*, i. e. all the

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nations of the earth, comp. 10, 5.—Eth. ናፀፀ to be scattered as chaff. Aram. נְפַץ excursit, dispersit, effudit.

PIEL 1. i. q. Kal no. 1, *to break* or *dash in pieces*, e. g. an earthen vessel Ps. 2, 9; infants upon stones, Ps. 137, 9; *to break up* rafts of timber 1 K. 5, 23 [9].

2. *to disperse, to scatter* a people Jer. 13, 14. 51, 23. Inf. נְפֹץ subst. *dispersion* of a people, Dan. 12, 7.

PUAL part. *broken in pieces*, e. g. stones Is. 27, 9.

Deriv. נֵפֶץ, נְפֹץ, and

נֶפֶץ m. *violent rain, inundation, storm*, Is. 30, 30; from Aram. נְפַץ to pour out, kindred to which is Arab. فاض mid. Ye redundavit; see in r. נְפַץ no. 3.—Others, *dispersion, scattering*, but not so well.

*נְפַק Chald. fem. נְפָקָה by Syriasm for נְפָקַת Dan. 2, 13, *to go out, to go forth*, Dan. 2, 14. 3, 26. 5, 5; of an edict, Dan. 2, 13 וְדָתָא נְפָקַת, comp. Luke 2, 1 ἐξῆλθε δόγμα. Imp. plur. פּוּקוּ Dan. 3, 26.—In Targg. often for יָצָא. Syr. ܢܦܩ, Sam. ⱡⱁⱍⱏ, id.

HAPH. הַנְפִּיק, plur. הַנְפִּיקוּ, *to bring out* or *forth* Dan. 5, 2. 3. Ezra 5, 14. 6, 5. Hence

נְפָקָא Chald. f. emphat. נְפָקְתָא, *expenses*, pr. an outgo, outfit, what is laid out, Ezra 6, 4. 8. Syr. ܢܦܩܬܐ id. Comp. יְצָא p. 415, lett. m.

*נָפַשׁ in Kal not used, *to breathe, to respire*. Arab. نَفَسَ V, to breathe, to take breath, to be refreshed.

NIPH. *to take breath, to be refreshed*, after fatigue, Ex. 23, 12. 31, 17. 2 Sam. 16, 14. Arab. conj. II recreavit aliquem.

Deriv. pr. n. נְפִישׁ, and

נֶפֶשׁ in pause נֶפֶשׁ, c. suff. נַפְשִׁי plur. נְפָשׁוֹת, once נְפָשִׁים Ez. 13, 20, c. suff. נַפְשֹׁתֵינוּ; comm. gend. but more usually fem.—Arab. نَفْسٌ, Syr. ܢܦܫܐ, Ethiop. ናፍስ.

1. *breath*, Job 41, 13. נֶפֶשׁ חַיָּה *breath of life* Gen. 1, 20. 30. Hence also *odour, perfume*, which any thing *breathes*, exhales, Prov. 27, 9; בָּתֵּי נֶפֶשׁ *perfume-boxes*, smelling-bottles, Is. 3, 20

2. The vital *spirit*, ψυχή, *anima*, through which the body lives, i. e. the principle of life manifested in the breath, comp. רוּחַ, Lat. *anima*, also Gr. ἄνεμος. Hence *life*, vital principle, *animal spirit*; Gen. 35, 18 בְּצֵאת נַפְשָׁהּ *as her spirit was departing*, as she gave up the ghost. 1 K. 17, 21 תָּשָׁב־נָא נֶפֶשׁ־הַיֶּלֶד הַזֶּה עַל־ קִרְבּוֹ *let now the spirit of this child return into him again*. Ex. 21, 23. נֶפֶשׁ תַּחַת נָפֶשׁ *life for life*. Deut. 19, 21. Ps. 69, 2; comp. 124, 4 and Jer. 4, 10. This *life, spirit, anima*, itself is also said to live Gen. 12, 13. Ps. 119, 175; and to die Judg. 16, 30; to be poured out, as if along with the blood, Lam. 2, 12. Is. 53, 12; to be breathed out, see in נָפַח. So also in phrases, as בִּקֵּשׁ נֶפֶשׁ מ׳ *to seek the life* of any one, see in בִּקֵּשׁ no 2; לָקַח נ׳ *to take life*, see לָקַח no. 1. b.; *to put one's life in his hand*, see in כַּף no 1. c.; הִתָּה מ׳ נַפְשׁוֹ see in נָתַן Hiph. no. 2. d. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) אֶל־נַפְשׁוֹ *for one's life*, i. e. in order to save one's life, 1 K. 19, 3. 2 K. 7. 7. Comp. Gr. τῴχειν περὶ ψυχῆς Od. 9. 423. Valk. ad Hdot. 7, 56. 9, 36; and so (of a hare) περὶ κυτῶν. But in Jer. 44, 7, it is *against* one's life, in detriment of life. b) בְּנֶפֶשׁ *with danger of life, in jeopardy of life*, 2 Sam. 23. 17. 18, 13 Keri. 1 K. 2. 23 בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת־הַדָּבָר הַזֶּה *with jeopardy of his life hath Adonijah said this*. Jer. 42, 20. Lam. 5, 9. Prov. 7. 23; comp. בְּרֹאשֵׁינוּ 1 Chr. 12, 19. Also *for life* taken away, i. e. on account of the death of any one, Jon. 1, 14. 2 Sam. 14, 7. c) לְנֶפֶשׁ מ׳ *for one's life*, i. e. for the good of one's life, its support, preservation, etc. Gen. 9, 5. Deut. 4, 15. Josh. 23, 11.

Further also, to *the vital spirit, anima*, is ascribed whatever has respect to the sustenance of life by food and drink, and the contrary. [Here the Engl. version often renders it by *soul*, but improperly.] Thus the *spirit, anima*, is said to be *satiated* with food and drink, Prov. 27. 7. Is. 55, 2; to be made *fat* Prov. 11, 25. 13, 4; also *to fill* i. e. to satisfy one's spirit Prov. 6, 30. So the opposite; *my spirit hungers* Prov. 10, 3. 27, 7; *thirsts* Prov. 25, 25; *pines* Ps. 31, 10; *fasts* Ps. 69, 11; *abstains* from certain kinds of

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food, Lev. 30, 3; *is polluted* by them Ez. 4, 14. Also *the spirit* is *weary, loathes*, Num. 21, 5. Job 6, 7. 10, 1. Zech. 11, 8; is *empty* i. e. hungry Is. 29, 8; is *dried up* i. e. thirsty Num. 11, 6. Hence too trop. for the jaws, throat, as hungry and wide open, Is. 5, 14. Hab. 2, 5.—Trop. נֶפֶשׁ is also put for that which supports life, *aliment*, Is. 58, 10, comp. Deut. 24, 6.

Sometimes נֶפֶשׁ and רוּחַ are opposed, so that נֶפֶשׁ is ascribed to brutes, and רוּחַ to men, Job 12, 10; but רוּחַ is also ascribed to beasts Ecc. 3, 21. Once נֶפֶשׁ is put for the *anima*, as separate from the body, *umbra, manes*, Job 14, 22. As the Hebrews held the seat of life to be in the blood (Lev. 17, 11; for which cause the eating of blood was forbidden Gen. 9, 4. 5. Deut. 12, 23), it was natural when the blood was shed, to say also that *the life was shed, poured out*, as above in Lam. 2, 12. Is. 53, 12. Such too was the notion of the Greek poets, philosophers, and physicians; see Sprengel Beiträge zur Gesch. d. Arzneikunde I. fasc. 3. p. 202 sq. So too in Engl. *to pour out one's life*, i. e. his life-blood; and also in Arabic, see Thesaur. p. 901.

3. The rational *soul, mind, animus*, as the seat of the feelings, affections, emotions of various kinds, comp. לֵב no. 1, b. with which it is often coupled. e. g. Deut. 4, 29. 30, 10. To it are ascribed love Is. 42, 1. Cant. 1, 7. 3, 1–4. Gen. 34, 3; joy Ps. 86, 4; fear Is. 15, 4. Ps. 6, 4; piety towards God Ps. 86, 4. 104, 1. 143, 8; confidence Ps. 57, 2; desire Ps. 42, 3. 63, 2; longing or appetite, e. g. for food Prov. 6, 30. 10, 3. Mic. 7, 1. Deut. 12, 20. 21; (hence בַּצַּע נֶפֶשׁ *a greedy man* Prov. 23, 2;) or for venery Jer. 2, 24. Ex. 23, 18; or also for revenge and slaughter Ps. 27, 12. 41, 3. 105, 22. Ex. 15, 9, comp. Prov. 21, 10. So too hatred Is. 1, 14. Ps. 17, 9; contempt Ez. 36, 5. Is. 49, 7; vengeance Jer. 5, 9; sorrow Job 27, 2. 30, 25. As the seat of warlike valour, in poetic exclamation, Judg. 5, 21 תִּרְדְּכִי נַפְשִׁי עֹז *tread down, my soul, the strong*. Jer. 4, 19 כִּי קוֹל שֹׁפָר *because thou hast heard, O my soul, the voice of the trumpet*. Spoken of the feelings in general, Ex. 23, 9 יְדַעְתֶּם אֶת־נֶפֶשׁ הַגֵּר *ye know the feelings of a stranger*, how a stranger and foreigner feels. Job 16, 4. 1 Sam. 1, 15 *I have poured out my soul before Jehovah*, i. e. have laid open to him my inmost feelings. Prov. 12, 10.

Words also which themselves express feelings of the mind or soul, are often thus used in connection with נֶפֶשׁ; thus the soul is said to weep Ps. 119, 28; to be poured out in tears Job 30, 16; to cry for vengeance 24, 12; and also to invoke blessings Gen. 27, 4. 25. More rarely things are attributed to the *soul, mind*, which belong: a) To the *mode of feeling and acting*, as pride, רְחַב נֶפֶשׁ Prov. 28, 25; patience and impatience, חָאֳרַךְ נֶפֶשׁ Job 6, 11. קְצַר נֶפֶשׁ, see in קָצַר, אָרַךְ. b) To the *will* or *purpose*, Gen. 23, 8 אִם־יֵשׁ אֶת־נַפְשְׁכֶם *if it be in your mind*, i. e. if ye purpose, have determined in your minds. 2 K. 9, 15. 1 Chr. 28, 9 בְּנֶפֶשׁ חֲפֵצָה *with a willing mind*. c) To the *understanding* or *faculty of thinking*; Ps. 139, 14 *my soul knoweth right well*. Prov. 19, 2. 1 Sam. 20, 4 *whatever thy soul thinketh*. Deut. 4, 9 *keep thy soul well, lest thou forget*. Lam. 3, 20.—In all these constructions the use of לֵב is more common, see לֵב no. 1. c, d, e.

4. Concr. *living thing, animal*, in which is the נֶפֶשׁ, anima, life. Josh. 10, 28 כָּל־הַנֶּפֶשׁ *every living creature*. v. 30. 32. 35. 37. Often more fully נֶפֶשׁ חַיָּה Gen. 1, 24. 2, 7. 19, and with the article נֶפֶשׁ הַחַיָּה 1, 21. 9, 10, pr. *the animal of life* i. e. endued with life, *living animal*, or as more comm. in Engl. *living soul, living being*. Gen. 2, 7; and very often collect. for *living things, living creatures*, Gen. 1, 21. 24. 9, 10. 12. 15. Lev. 11, 10; man being not included, except Gen. 9, 16. In this formula it is to be noted that חַיָּה is genit. of the subst. חַיָּה *life*, and not fem. of the adj. חַי *living*; so that נֶפֶשׁ חַיָּה, like נֶפֶשׁ itself, may be of either gender, and can be construed with the masculine. This serves to illustrate the disputed passage Gen. 2, 19 וְכֹל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ *and whatsoever Adam called them, the living creatures, that was their name*, where לוֹ and שְׁמוֹ refer to נֶפֶשׁ חַיָּה, which is pleonastic after לוֹ.—

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Spec. put for *a man, person*, mostly in certain fixed phrases, where also in Engl. we may use *soul*, e. g. גֹּנֵב נֶפֶשׁ *to steal a man* Deut. 24, 7; comp. Germ. *Seelenverkäufer*. אֲבַל נֶפֶשׁ Ez. 22, 25. So also: a) In laws, Lev. 4, 2 נֶפֶשׁ כִּי־ תֶחֱטָא *if a soul* (any one) *shall sin*. Lev. 5, 1. 2. 4. 15. 17. Comp. the phrase נִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ, under כָּרַת Niph. no. 2. b) In a census of a people, as שִׁבְעִים נֶפֶשׁ *seventy souls, persons*, Ex. 1, 5. 16, 16. Gen. 46, 18. 27. Deut. 10, 22. al. (So in Greek ψυχαί Acts 2, 41. 1 Peter 3, 20.) Fully נֶפֶשׁ אָדָם Num. 31, 46. 1 Chr. 5, 21; comp. Gen. 14, 21. c) Of slaves, Gen. 12, 5 הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְּחָרָן *the slaves they had acquired in Haran*. Ez. 27, 13. Comp. ψυχαὶ ἀνθρώπων Apoc. 18, 13. 1 Macc. 10, 33. d) נֶפֶשׁ מֵת, where מֵת is genit. (comp. the phrase נֶפֶשׁ חַיָּה above,) *one dead, a dead body, corpse*. Num. 6, 6 עַל־נֶפֶשׁ מֵת לֹא יָבֹא *let him not come near to a dead body*. Lev. 21, 11. So too מֵת being omitted, as in the formulas טָמֵא לְנֶפֶשׁ Num. 5, 2. 9, 6. 7. 10, and טָמֵא נֶפֶשׁ Lev. 22, 4. Hagg. 2, 13, i. e. *one defiled by* touching *a dead body*. Comp. Num. 19, 13.

5. With suff. נַפְשִׁי, נַפְשְׁךָ, etc. it is put very frequently for: I *myself*, thou *thyself*, etc. Comp. Arab. نَفْس, Sanscr. *átman* soul, self; and Germ. *selb, selber*, Swed. *sjel*, Engl. *self*, all from the same root with Germ. *Seele*, Engl. *soul*, see Adelung Lex. IV. p. 47.—Hos. 9, 4 לַחְמָם לְנַפְשָׁם *their food is for themselves*, is consumed by themselves. Is. 46, 2. Also reflex. נַפְשִׁי *myself*, i. e. *me myself*, Job 9, 21.—Interpreters also note that נַפְשִׁי, נַפְשְׁךָ, are often put for the pers. pron. אֲנִי, אַתָּה; but most of the examples which they adduce are readily explained by what we have said above in nos. 2. 3. This idiom is most frequent in passages where *life* is said or implied to be in danger: e. g. Ps. 3, 3 *many say of me* (לְנַפְשִׁי), *there remains no help for him*. 11, 1 *why say ye to me* (לְנַפְשִׁי), *flee to the mountains*. Is. 3, 9 אוֹי לְנַפְשָׁם *wo to them!* pr. to their life. Ps. 7, 3. 35, 3. 7. 120, 6. Here too belongs Is. 51, 23, *who say to thee* (לְנַפְשֵׁךְ), *prostrate thyself that we may pass over*, and the like. Once נַפְשִׁי and רוּחִי approach so nearly to the nature of a pronoun, as even to be construed with a verb in the first person, Is. 26, 9. Comp. נַפְשְׁךָ with 1 pers. Gen. 44, 32.

נֶפֶת f. (r. נוּף) i. q. נָפָה. *a high place, height*, only Josh. 17, 11 סְלֹשֶׁת הַנָּפֶת. Targ. *tres regiones*. This appellation, q. d. *Tricollis, Tremont*, seems to refer to the three places just before mentioned, Endor, Taanach, and Megiddo, which all lay elevated above the plain; comp. *Decapolis*.

נֹפֶת f. (r. נוּף) *a sprinkling, dropping*; whence נֹפֶת צוּפִים *the dropping of the honey-combs*, i. e. honey dropping from the combs, i. q. יַעַר q. v. Ps. 19, 11. Also without צוּפִים id. Cant. 4, 11. Prov. 5, 3. 24, 13 נֹפֶת תָּטוּף עַל־חִכָּךְ *honey droppings* which are *sweet to thy palate*; where the predicate תָּטוּף is not inflected; comp. Gen. 49, 15.

נִפְתּוֹחַ (opening, r. פָּתַח), see מִי נִפְתּוֹחַ under art. מִי cc. p. 561.

נִפְתּוּלִים m. plur. (r. פָּתַל Niph.) *wrestlings, struggles*, once Gen. 30, 8.

נַפְתֻּחִים *Naphtuhim*, pr. n. of an Egyptian people Gen. 10, 13. 1 Chr. 1, 11. Bochart, in Phaleg IV. 29, compares the name of the Egyptian goddess *Νέφθυς*, the wife of Typhon, to whom with her husband were consecrated those parts of Egypt that border on the Red Sea; and the name *Νεφθυς* itself signified, according to Plutarch (de Isid. p. 355 extr.) *the extreme border of the land*, washed by the sea; comp. Egypt. ⲛⲉϥⲑⲱⲥ terminalis. The *Naphtuhim* then were *a border-people*, dwelling prob. on the Red Sea. See Michaelis Spicileg. Geogr. T. I. p. 269. Jablonski Opusc. ed te Water T. I. p. 161.

נַפְתָּלִי (my wrestling, r. פָּתַל, see Gen. 30, 8) pr. n. *Naphtali*, the sixth son of Jacob, born of Bilhah, and patriarch of the tribe of Naphtali, the limits of which are described Josh. 19, 32–39.—Gen. 49, 21. Num. 1, 42. 43. al. Sept. *Νεφθαλείμ*.

נֵץ m. (r. נָצַץ) 1. *a flower, blossom*, Gen. 40, 10; i. q. נְצָה. See the root no. 2.

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2. An unclean bird, prob. *a hawk*, see the root no. 3. Lev. 11, 16. Deut. 14, 15. Job 39, 26. Sept. ἱέραξ, Vulg. *accipiter*. Comp. Bochart. Hieroz. T. II. p. 266.

נָצָא, see in נָצָה no. 1.

* נָצַב not used in Kal, *to set, to put, to place*, i. q. יָצַב q. v. Arab. نصب id.

Niph. נִצַּב 1. *to be set*, c. עַל *to be set over* any one, 1 Sam. 22, 9. Ruth 2, 5. 6. Part. נִצָּב *a prefect, director*, 1 K. 4, 5. 7. 5, 30. 9, 23. al.

2. *to place* or *station oneself*, to take one's stand, Ex. 7, 15. 17, 9; c. לְ *to* or *before* any one, Ex. 34, 2 וְנִצַּבְתָּ לִי שָׁם *and present thyself to me there*. Also, *to take one's stand*, e. g. of God rising up for judgment, Is. 3, 13. Ps. 82, 1.

3. *to stand*, spoken of men Gen. 18, 2. 24, 13. Ex. 18, 14. 1 Sam. 1, 26. Ps. 45, 10; of sheaves Gen. 37, 7; of waters Ex. 15, 8. With עַל *to stand upon* any thing Is. 21, 8; *to stand with* or *by* a pers. or thing Gen. 45, 1. 1 Sam. 4, 20. 19, 20. 22, 7. 17. Spec. *to stand firmly*, Ps. 39, 6 הֶבֶל כָּל־אָדָם נִצָּב *a breath is every man* though *he stand firmly*. 119, 89. Zech. 11, 16 *a shepherd*.... הַנִּצָּבָה לֹא יְכַלְכֵּל *who doth not nourish that which standeth firm*, i. e. the healthy part of his flock; Sept. τὸ ὁλόκληρον, Vulg. *id quod stat*. But perhaps it would accord better with the context to render: *who relieveth not that which standeth still* in the way, i. e. which lags behind from weariness or disease, i. q. *to be weak, sick*, comp. Arab. نَصِبَ lassus fuit, laboravit, pr. to stand still, to stop, from inability to go further.

Hiph. הִצִּיב, fut. יַצִּיב, apoc. יַצֵּב.

1. *to cause to stand* Ps. 78, 13. Hence a) *to set up, to erect*, as a column Gen. 35, 20. 1 Sam. 15, 12. 2 K. 17, 10; an altar Gen. 33, 20; a heap of stones 2 Sam. 18, 17. Trop. 1 Chr. 18, 3 *to set up* (establish) *his dominion unto the river Euphrates*. Hence also 1 Sam. 13, 21 לְהַצִּיב הַדָּרְבָן *for setting the goads*, i. e. sharpening them when the point was bent, etc. Comp. in Engl. 'to set a saw,' 'to set an edge.' b) *to fix, to esblish*, e. g. bounds Ps. 74, 17. Deut. 32, 8. Prov. 15, 25. c) *to set, to place*, Gen. 21, 28. 29. Ps. 41, 13. Lam. 3, 12; so gates Josh. 6, 26. 1 K. 16, 34; a trap or snare Jer. 5, 26.

Hoph. הֻצַּב 1. *to be set, placed*, Gen. 28, 12. For Judg. 9, 6 see art. מֻצָּב.

2. *to be fixed, settled, determined*. So commonly in Nah. 2, 8 וְהֻצַּב גֻּלְתָּה הֹעֲלָתָה *it is fixed! she is led away captive!* i. e. Nineveh. But וְהֻצַּב may also be joined to the preceding verse and referred to the root צָבַב, where see.

Deriv. נִצָּב, נְצִיב, מַצָּב, מַצָּבָה, מַצֵּבָה, מַצֶּבֶת, מֻצָּב, and pr. n. צוֹבָה, צִיבָא.

נִצָּב m. (pr. part. Niph. r. נָצַב) *a handle, haft* of a dagger, Judg. 3, 22; so called from being *fixed in*, comp. the root Josh. 6, 26. 1 K. 16, 34. Sept. λαβή, Vulg. *capulus*. Arab. نِصَابٌ haft, handle of a sword, knife, etc.—But part. נִצָּב *a prefect*, see in נָצַב Niph. no. 1.

נִצְבָּא Chald. f. emphat. נִצְבְּתָא, *firmness, hardness*, sc. of iron Dan. 2, 41. Gr. Venet. κραταιότης. Aben Ezra נצבתא כמו כח.

נָצַג, see r. יָצַג.

* נָצָה fut. יִצֶּה 1. Pr. *to fly, to flee*, i. q. נוּץ no. 3, נָצַץ no. 3. Twice: Jer. 48, 9 *give wings to Moab, for* נָצֹא תֵּצֵא *flying she shall go forth*; here נָצֹא is for נָצֹה in order to correspond with תֵּצֵא; observe too the paronomasia צִיץ, נָצֹא, תֵּצֵא. Lam. 4, 15 כִּי נָצוּ גַם נָעוּ *when they flee away and wander*; so Kimchi and others, and this is better than to refer נָצוּ to r. נוּץ as on p. 660.—Hence נוֹצָה *pinion* of birds, and Arab. ناصية feathers, plume of birds, also locks of hair hanging over the forehead, q. d. flying locks. From this noun then comes

2. Arab. نَصَأَ and نَصَا *to seize by the locks*, and Conj. III, recipr. *to seize each other by the hair*. Hence in Hebrew *to strive, to quarrel*; comp. Syr. and Chald. ܢܨܐ, נְצָא, i. q. Heb. רִיב, also Arab. نطا Conj. VI, id. See Hiph. and Niph.—Hence

3. *to lay waste, to desolate* a city, pr. *to tear in pieces* houses, *to pull down*. In Kal intrans. or pass. *to be laid waste, to be desolate*; Jer. 4, 7 עָרַיִךְ תִּצֶּינָה *thy cities shall be laid waste*. Sept. καθαιρεθήσονται.

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Hiph. הִצָּה *to strive, to contend*, see Kal no. 2. Num. 26, 9 בְּהַצּוֹתָם עַל־יְיָ *when they strove against Jehovah*. Hence *to wage war;* Ps. 60, 2 בְּהַצּוֹתוֹ אֶת־אֲרַם נַהֲרַיִם *when he made war with Mesopotamia*.

Niph. 1. נִצָּה *to strive* one with another, *to quarrel*. Deut. 25, 11 כִּי יִנָּצוּ אֲנָשִׁים יַחְדָּו *if men strive one with another*. Ex. 2, 13. 21, 22. Lev. 24, 10. 2 Sam. 14, 6.

2. *to be laid waste, desolate;* Is. 37, 26 גַּלִּים נִצִּים *desolate ruins*. 2 K. 19, 25.

Deriv. נוֹצָה, מַצָּה, מַצּוּת.

נִצָּה f. (r. נָצַץ) i. q. נֵץ no. 1, *a flower, blossom*, Job 15, 33. Is. 18, 5.

נֹצָה f. I. i. q. נוֹצָה, *a wing-feather, pinion*, Job 39, 13. R. נָצָה.

II. i. q. נוֹצָה part. Niph. of יָצָא, something cast out, *excrement* in the crop of a bird, Lev. 1, 16. Comp. צֵאָה and צוֹאָה.

נְצוּרָה f. (r. נָצַר, after the form מְלוּכָה) *watch, ward, guard;* whence in the vexed passage Is. 1, 8 עִיר נְצוּרָה *a tower of watch*, i. e. a tower for a watch or guard in the desert, i. q. מִגְדַּל נֹצְרִים 2 K. 17, 9. For עִיר as pr. a watch-tower, or perh. the small hamlet springing up around it, see below in עִיר. See also Thesaur. p. 908.

* **I. נָצַח** in Kal not used. 1. Pr. prob. *to shine, to be bright*, which is the signif. of the syllable צח, as in צָחַח, perh. מָצַח, فصح; and also נץ, as in נָצַץ, נוּץ. Syr. ܢܨܚ to conquer, but pr. to shine; whence ܢܨܝܚܐ illustrious. Hence נֶצַח no. 1, pr. n. נְצִיחַ.

2. Trop. *to do splendid deeds, to act splendidly, gloriously;* hence *to excel, to overcome, to prevail*, as in Chald. and Syr. See also Piel.

3. Trop. *to be clear, pure, faithful, true;* Ethiop. ፀጸሐ, Arab. نصح, id. Hence נֶצַח no. 2.

4. Trop. *to be firm, enduring, perpetual;* whence נֶצַח no. 3. This may come from the idea of *prevailing* in no. 2, or of *fidelity* in no. 3.

Piel נִצַּח only inf. לְנַצֵּחַ and Part. מְנַצֵּחַ.

1. *to be over* any thing, *to be chief, to superintend*, e. g. the temple-service, with עַל and לְ 1 Chr. 23, 4. Ezra 3, 8. 9. Part. מְנַצֵּחַ *a prefect, overseer*, 2 Chr. 2, 1. 17. 34, 13; for which in the books of Kings is נִצָּב.

2. Spec. *to lead in music*. 1 Chr. 15, 21 *and Mattithiah...played on harps in the octave* (i. e. in the bass, *nel basso*), לְנַצֵּחַ *to lead the song*, i. e. to govern, regulate the singing. (Opp. are v. 19 לְהַשְׁמִיעַ to sing or sound on a clear (high) tone; and v. 20 עַל עֲלָמוֹת *on the virgin key*, treble; *nel soprano*.) Hence לַמְנַצֵּחַ, which is found in the titles of 53 Psalms and Hab. 3, 19, is to be rendered according to Kimchi, Rashi, Aben Ezra, and many others: *for the leader, precentor, chief musician;* i. e. the Psalm is to be performed under his direction, which also is the sense of the Targ. לְשַׁבָּחָה *ad canendum*. And this interpretation is to be preferred. Sometimes put absolutely, with only the name of the author, as לַמְנַצֵּחַ לְדָוִד Ps. 11, 13. 14. 18–21. 31. 36. 40. 41. 42. 44. 47. 49. 51. 52. 64–66. 68. 70. 85. 109. 139. 140; sometimes with the name of the instrument, as בִּנְגִינוֹת Ps. 4. 6. 54. 55. 67. 76, עַל הַגִּתִּית 8. 81. 84, עַל שׁוֹשַׁנִּים Ps. 54. 69. 80, אֶל־הַנְּחִילוֹת Ps. 5, עַל מַחֲלַת Ps. 53; or with the first words of the song or melody in which the Psalm is to be sung, see Ps. 22. 56–59. 75; or finally with a word marking the tone or key, whether lower or higher, עַל עֲלָמוֹת Ps. 46, עַל הַשְּׁמִינִית Ps. 12. Twice then follows עַל יְדוּתוּן Ps. 62, 1. 77, 1, once לִידוּתוּן 39, 1, where we may render: *to the chief musician of the Jeduthunites;* unless יְדוּתוּן in this connection is also to be taken as an instrument or as a musical key or mode. This inscription is wholly wanting in all the Psalms of a later age, composed after the destruction of the temple and its worship; and its signification was already lost in the time of the LXX.—Others make מְנַצֵּחַ not a participle, but an infinitive of the Syriac form, comp. Chald. Dan. 5, 12; but this is not admissible, on account of the article implied in לַמְנַצֵּחַ for לְהַמְנַצֵּחַ.

Niph. *to be perpetual;* Jer. 8, 5 מְשֻׁבָה נִצַּחַת *a perpetual backsliding, apostasy*.

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* II. נָצַח obsol. root, Arab. نضح and نضخ, *to sprinkle, to scatter*, e. g. water. Eth. ናሐሐ id. Hence נֵצַח II.

נָצַח Chald. Ithpa. *to overcome, to surpass, to excel*, c. עַל Dan. 6, 4. Syr. id. See in r. נֵצַח I. 2.

I. נֶצַח rarely נֵצַח m. (r. נָצַח I) c. suff. נִצְחִי, plur. נְצָחִים.

1. *splendour, glory*, 1 Chr. 29, 11.

2. *sincerity, truth*. Hab. 1, 4 לֹא יֵצֵא לָנֶצַח מִשְׁפָּט *judgment is not given according to truth*, not in sincerity; comp. Is. 42, 3. Hence *confidence*, sc. in one's truth and fidelity; Lam. 3, 18 אָבַד נִצְחִי *my confidence is perished*. Trop. *object of confidence*, as God 1 Sam. 15, 29.

3. *perpetuity, eternity, ever, everlasting*; see the root no. 4. So עַד נֵצַח Ps. 49, 20, and לָנֶצַח, adv. *for ever, to everlasting*, 2 Sam. 2, 26. Job 4, 20. Ps. 9, 7. 103, 9. Is. 13, 20. al. sæp. More rarely acc. נֶצַח id. Ps. 16, 11. Am. 1, 11. Jer. 15, 18 Sept. εἰς τέλος, Vulg. *in finem*.—Is. 34, 10 לָנֶצַח נְצָחִים *for ever and ever*. Sometimes the idea of perpetuity is modified, i. q. *long time, long*, Ps. 49, 10. Job 34, 36; comp. לְעוֹלָם.

4. Some assume also the signif. *perfection, completeness*; hence accus. נֶצַח, and לָנֶצַח, as adverbs. *wholly, entirely*; comp. Germ. *lauter*, Engl. *clear*, both of which mean *purely* and also *wholly*; so Ps. 13, 2 עַד אָנָה יְהוָה תִּשְׁכָּחֵנִי נֶצַח *how long, Jehovah, wilt thou wholly forget me?* Ps. 74, 10. 79, 5. 89, 47. Job 34, 36; genit. Ps. 74, 3 מַשֻּׁאוֹת נֶצַח *total desolations*, i. e. places wholly desolate and destroyed.—But in all these and like passages the idea of *perpetuity* may better be retained, as in no. 3.

II. נֶצַח m. (r. נָצַח II) c. suff. נִצְחָם, *juice, liquor*, which is scattered or *spirted* from grapes when trodden, Is. 63, 3. 6.

נְצִיב m. (r. נָצַב) pr. *set, placed*; hence

1. *one set over*, i. e. *a prefect, overseer, officer*, i. q. נָצָב, 1 K. 4, 19. 2 Chr. 8, 10 Cheth.

2. *a military station, post, garrison*, i. q. נָצָב, מַצָּב, 1 Sam. 10, 5. 13, 3. 4. 2 Sam. 8, 6. 14. al.

3. *a statue, pillar, cippus*, i. q. מַצֵּבָה, Arab. نَصْبٌ, نُصُبٌ, statue, idol. Gen. 19, 26 נְצִיב מֶלַח *a statue of salt*, i. e. fossil salt, of which great quantities are found in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 482 sq. comp. in מֶלַח p. 573.

4. *Nezib*, p. n. of a place in the tribe of Judah, Josh. 15, 43. Now *Beit Nesib*, see Bibl. Res. in Palest. III. p. 12, 13. II. p. 399.

נְצִיחַ (illustrious, r. נָצַח I) *Neziah*, pr. n. m. Ezra 2, 54. Neh. 7, 56.

נָצִיר Is. 49, 6 Cheth. *preserved, delivered*, from r. נָצַר I.—Keri נְצוּר.

* נָצַל in Kal not used, pr. *to draw out, to take away, to snatch away*; kindred are שָׁלַל, שָׁלָל. Arab. نصل and نضل id. Eth. ናሐለ avellit.

Piel נִצֵּל, fut. יְנַצֵּל 1. *to take away, to strip off*, 2 Chr. 20, 25. With acc. of pers. *to spoil* any one, Ex. 3, 22. 12, 36.

2. *to snatch* from danger, *to deliver, to preserve*, Ez. 14, 14. See Hiph. no. 3.

Hiph. הִצִּיל, fut. יַצִּיל, apoc. וַיַּצֵּל.

1. *to pull away*, c. בֵּין *to pull apart*; 2 Sam. 14, 6 *the boys strove together in the field* וְאֵין מַצִּיל בֵּינֵיהֶם *and there was none to tear them apart*, i. e. no one parted them.

2. *to take away*, Hos. 2, 11 [9]; e. g. booty, spoil, i. q. *to spoil*, 1 Sam. 30, 22. With מִן Gen. 31, 9. 16. Ps. 119, 43. Also, *to turn away* any one from an evil way, intercourse, Prov. 2, 12. 16. Unusual is 2 Sam. 20, 6 וְהַצִּיל עֵינֵנוּ *and take* (turn) *away our eye*, i. e. elude our sight, escape us; like גָּנַב לֵב q. v. in גָּנַב. Sept. σκιάζειν τοὺς ὀφθαλμούς.

3. *to snatch* from danger, *to deliver, to preserve, to save*, acc. of pers. Ex. 12, 27. 1 Sam. 30, 18. Is. 19, 20. Ps. 72, 12. al. Once c. dat. Jon. 4, 6. Often in the phrase אֵין מַצִּיל (there is) *none delivering, no deliverer*, Deut. 32, 39. Ps. 7, 3. 50, 22. 71, 11. Is. 5, 29. Hos. 5, 14. הִצִּיל נַפְשׁוֹ *to preserve one's life, to save alive*, Josh. 2, 13. Is. 44, 20. 47, 14. Ez. 3, 19. 21. 33, 9. Often with מִן of the pers. from whose power one is delivered, Ps. 7, 2. 18, 18. 49. 35, 10. 59, 2. 3. Mic. 5, 5; also מִן of thing, as from waters Ps. 144, 7; the mire 69, 15; a snare 91, 3; straits 1 Sam. 26, 24. Ps. 34, 18; from death, etc. Ps. 22, 21. 51, 16. 56, 14. 86,

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13. al. Often מִיַּד Gen. 32, 12. Ex. 2, 19. 1 Sam. 17, 37; מִכַּף 2 Sam. 19, 10. Ps. 18, 1. Is. 38, 6.

Hoph. הָצַל *to be snatched* or *plucked out*, as a brand from the fire, Am. 4, 11. Zech. 3, 2.

Niph. *to be delivered, preserved, saved*, i. q. *to escape*. 2 K. 19, 11. Ps. 33, 16. Jer. 7, 10. With מִן, מִיַּד, מִכַּף, Ps. 69. 15. Hab. 2, 9. Prov. 6, 5; מִפָּנַי Is. 20, 6. With עִם and אֶל, prægn. *to be delivered from* any one *to* another, i. q. *to escape from* and flee *to*. Deut. 23, 16.

Hithp. *to strip oneself of* any thing, c. acc. Ex. 33, 6. Comp. Heb. Gramm. § 53. 3. c.

Deriv. חַצָּלָה.

נְצַל Chald. Haph. הַצֵּל *to deliver*, i. q. Heb. הִצִּיל no. 3, Dan. 6, 28. Inf. הַצָּלָה, c. suff. הַצָּלְתֹּה Dan. 3, 29. 6, 15.

נֵצֶן m. *a flower, blossom*, Cant. 2, 12. R. נָצַץ.

נָצַע, see r. רָצַע.

* נָצַץ i. q. נוּץ, נָצָה 1. *to glitter, to sparkle*, only part. plur. נֹצְצִים Ez. 1, 7. Sam. id.—Hence נִיצוֹץ spark.

2. *to flower, to blossom, to flourish*, as in Chald. whence נֵץ, נְצָן, a flower, blossom. Verbs signifying splendour are often transferred to express the ideas of verdure and bloom; see in אוֹרָה p. 27, זוּר, זָהַר.—The notion of blossoming was also transferred to the shooting feathers and pinions of birds (comp. פָּרַח); hence

3. *to fly*, whence נֵץ a hawk. So kindr. נָצָה and Arab. نَصَّ. Comp. פָּרַח to sprout, Syr. to fly.

נָצַק, see r. יָצַק.

* I. נָצַר, fut. יִצֹּר (but אֶצְרָה Is. 42, 6. 49. 8 is from יָצַר), rarely יִנְצֹר Deut. 33, 9. al. Imper. נְצֹר, c. ה parag. נִצְרָה Ps. 141. 3. c. suff. נְצָרָהּ Prov. 4, 13, both with Dag. euphon.

1. *to watch, to guard, to keep*, i. q. נָטַר. Arab. نطر to guard e. g. a vineyard; comp. kindr. نظر adspexit, intuitus est, like the Lat. *tueri* and *intueri*, also نصر tuitus est, defendit, liberavit.—E. g. a vineyard Job 27, 18. Is. 27, 3; a tree Prov. 27, 18. Part. plur. נֹצְרִים *watchmen, keepers, guards*, Jer. 31, 6. מְנֻצָּל נֹצְרִים *the tower of the watch* or *guard, watch-tower*. 2 K. 17, 9. 18, 8. With עַל Ps. 141, 3 נְצָרָה. עַל דֶּל מִסְתַּחַי q. d. *keep thou watch over the door of my lips*, i. e. my mouth, lest I utter rash words; the form נְצָרָה with Dag. euphon. Prov. 20, 28. 13. 6. Is. 49, 6 נְצוּרֵי יִשְׂרָאֵל *the kept* (preserved) *of Israel*. With מִן Ps. 34, 14.—Spec.

a) *to guard* from dangers, *to keep, to defend, to preserve*, as God does men, Deut. 32, 10. Ps. 31, 24. Prov. 22, 12. With מִן, Ps. 32. 7 מִצַּר תִּצְּרֵנִי *from trouble thou wilt defend me*. 12, 8. 64, 2. 140, 2.

b) *to keep*, i. q. *to watch closely, to observe diligently*, Prov. 4. 23. 13. 3 נֹצֵר פִּיו *he who keepeth his mouth*. 16, 17. 24, 12. In a bad sense: α) *to watch closely* a city, i. q. *to besiege*; Part. נֹצְרִים *watchers, besiegers*, Jer. 4, 16 comp. 17; comp. also שָׂמַר 2 Sam. 11, 16. Is. 1, 8 כְּעִיר נְצוּרָה *like a city besieged*; so commonly, but see in art. נְצוּרָה. β) Jehovah is addressed as נֹצֵר הָאָדָם *the observer of men*, as if on the watch to detect them in wrong doing. Job 7, 20.—Hence

2. *to keep, to observe*, as a covenant Deut. 33, 9. Ps. 25, 10; a law Prov. 28, 7; the ways of righteousness Prov. 2, 8; a father's commands 6. 20; the commandments of God Ps. 78, 7. 105, 45. 119, 2. 22. 33. 34. 100. 129; good counsel Prov. 3, 21. Comp. Lat. *custodire modum, regulam, præcepta*, etc. With dat. Ex. 34. 7 *keeping mercy for thousands*. Is. 26. 3 יֵצֶר סָמוּךְ תִּצֹּר שָׁלוֹם שָׁלוֹם the man of *firm mind*, for him *thou wilt keep perfect peace*, supply לוֹ.

3. *to keep* from view, i. e. *to hide, to conceal*. Is. 48. 6 נְצוּרוֹת וְלֹא יְדַעְתָּם *hidden things which thou hast not known*. 65, 4 בַּנְּצוּרִים יָלִינוּ *they lodge in secret places*, perh. the recesses of heathen temples, or with the Sept. sepulchral caverns. parall. with sepulchres. Prov. 7, 10 *a woman* נְצוּרַת־לֵב *subtile of heart*.

Deriv. נְצוּרָה.

* II. נָצַר obsol. root, Arab. نضر *to shine, to be in full verdure*, whence נֵצֶר.

Note. The significations of *guarding* and of *being verdant*, which are also found conjoined in the root חָצַר, I have placed separately, although not impro-

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bably there is a common origin of both, viz. the idea of *shining, being splendid*, نضر; in which is implied also the notion of *beholding*, نظر, (comp. שָׁזַף, Gr. φάος δέδορκε, also Germ. *Blick* and Engl. *glance*, signifying both splendour and the act of looking.) and hence the signification of *observing, guarding*.

נֵצֶר m. (r. נָצַר II) 1. *a shoot, sprout*, Is. 60, 21. Metaph. of offspring Is. 11, 1. Dan. 11, 7.

2. *a branch*, Is. 14, 19.

נָצַת, see r. יָצַת.

נְקָא Chald. adj. *pure*, Dan. 7, 9. R. נְקָא i. q. נָקָה.

* נָקַב fut. יִקֹּב, once יִנְקֹב Job 40, 24, c. suff. יִקְּבֶנּוּ Is. 62, 2; imper. c. ה parag. נָקְבָה; pr. *to hollow out, to excavate*, like the kindr. קָבַב, יָקַב, also כָּוַי or כָּוָה, כָּפַף, where see more. Hence

1. *to bore* a hole 2 K. 12, 10; c. acc. *to bore through, to perforate*, Job 40, 24. 26 [40, 24. 41, 2]. 2 K. 18, 21. Is. 36. 6. Hagg. 1, 6 צְרוֹר נָקוּב *a purse with holes*. Also *to pierce, to strike through* with a spear; Hab. 3, 14 נָקַבְתָּ רֹאשׁ פְּרָזָו *thou didst strike through the heads of their leaders*. Arab. نقب, Syr. ܢܩܒ, Chald. Sam. נקב. id.

2. *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name*; comp. פָּרַשׁ no. 1, 2. Gen. 30, 28 נָקְבָה שְׂכָרְךָ עָלַי *name me thy wages*. Is. 62. 2. Part. pass. נְקֻבִים *the named* Am. 6, 1, i. e. *the renowned*, the noble, q. d. אַנְשֵׁי שֵׁמוֹת, opp. the ignoble populace, בְּלִי שֵׁם Job 30, 8. Comp. 1 Chr. 12, 31. Arab. نقيب leader, prince.

3. i. q. קָבַב no. 2, *to curse*, pr. *to pierce* with words, *to cut*, like Arab. سَبَّ to cut, to perforate, metaph. to curse. E. g. the name of God, *to blaspheme*, Lev. 24, 11. 16 נֹקֵב שֵׁם יְיָ מוֹת יוּמַת *he that blasphemeth the name of Jehovah shall surely be put to death*; from which passage the Jews derive the superstition which forbids them *to pronounce* (no. 2) the name of Jehovah; see יְהוָֹה. Also Num. 23, 8. 25. Job 3. 8. 5. 3. Prov. 11, 26. 24, 24.

Niph. pass. of Kal no. 2, *to be called by name*, comp. Arab. لَقَّبَ to name, נ and ל being interchanged. Num. 1, 17 *these men* אֲשֶׁר נִקְּבוּ בְשֵׁמוֹת *who are expressed by name*. 1 Chr. 12 31. 16, 41. 2 Chr. 28, 15. 31, 19.

Deriv. from the primary idea of *excavating*. נֶקֶב bezel, מַקֶּבֶת a stone-quarry; from that of *perforating*. נְקֵבָה, קֹבָה; from that of *piercing, striking through*, מַקֶּבֶת, מַקָּבָה, a pointed hammer.

נֶקֶב m. 1. *a bezel, the cavity* in which a gem is set; Jerome well. *pala gemmarum*, Ez. 28, 13. Comp. תֹּף. Others, *a pipe*, as if from נָקַב in the sense to bore, like הָלִיל from חָלַל; but this does not accord with the context.

2. *a cavern*; whence c. art. הַנֶּקֶב *Nekeb*. pr. n. of a place in Naphtali, Josh. 19, 33.

נְקֵבָה f. (r. נָקַב) *a female*, whether of man or beast, so called from the form of the genital organs; Gen. 1, 27. 5, 2. Lev. 12, 5. 27, 4. Num. 5, 3; of beasts Gen. 6, 19. Lev. 3, 1. 6. 4, 28. 32. 5, 6. Syr. ܢܩܒܐ, Chald. נוּקְבָא, id.

* נָקַד obsol. root. 1. *to prick, to point, to mark with points*. Chald. id. whence Rabb. נַקָּד one who points a manuscript, punctator. Arab. نَقَدَ pupugit serpens, but نقط punctis notavit.

2. *to mark*, i. e. *to select, to separate out* what is of a better quality than the rest, which is done by marking it with points, etc. Arab. نقد. Hence نَقَدٌ (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, نَقَّادٌ the shepherd of such a flock. See נֹקֵד below.

Deriv. מַקֵּדָה, pr. n. נְקֵדָא, and the four following.

נָקֹד m. plur. נְקֻדִּים, pr. 'marked with points,' *speckled, spotted*, of sheep and goats, Gen. 30, 32 sq. 31, 8 sq.

נֹקֵד pr. i. q. Arab. نَقَّادٌ a shepherd of flocks called نَقَدٌ from the excellence of their wool, see in r. נָקַד no. 2. Then in a wider sense of the keeper of any cattle, *a shepherd, herdsman* Am. 1, 1;

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a sheep-owner, cattle-breeder, 2 K. 3. 4, spoken of the king of the Moabites. See Bochart. Hieroz. Tom. I. p. 441. Thesaur. p. 909.

נְקֻדָּה f. *a point, stud*, e. g. of silver, with which any thing is ornamented, Cant. 1, 11. R. נָקַד.

נְקֻדִּים m. plur. (r. נָקַד) 1. *crumbs* of bread, Josh. 9, 5. 12.

2. A kind of cake, which prob. crumbled easily, 1 K. 14. 3. Sept. *κολλυρὶς*, Vulg. *crustula*, Engl. *cracknel, crumb-cake.*

נָקָה *, inf. absol. נָקֹה, *to be clean, pure*, Arab. نَقِيَ id. Syr. to sprinkle for purification (pr. to cleanse), to pour out a libation, to sacrifice; hence מִנְקִיּוֹת a sacrificial dish or cup. In Kal only Jer. 49, 12 נָקֹה inf. pleon. joined with a form of Niph.

Niph. נִקָּה, fut. יִנָּקֶה 1. *to be clean* in a moral sense, *to be pure, innocent*, Jer. 2, 35. With מִן *to be free from* a fault, blame, Ps. 19. 14. Num. 5, 31. With מִן of pers. Judg. 15, 3 נְקִיתִי מִפְּלִשְׁתִּים *I am blameless towards the Philistines*, i. e. it is not my fault, but their own, if I attack the Philistines.—Hence often: a) *to be free from punishment, to be quit*, to go unpunished, Ex. 21, 19. Prov. 6, 29 לֹא יִנָּקֶה כָּל־הַנֹּגֵעַ בָּהּ *whosoever toucheth her shall not go unpunished.* 11, 21. 16, 5. Jer. 29, 1. 49, 12; c. מִן Num. 5, 19. b) *to be clean, free, quit*, sc. of an oath, obligation, Gen. 24, 8. 41.

2. *to be cleaned out, to be made empty, desolate*, as a city, Is. 3, 26. So Arab. نقي X.—Also of men who are *destroyed*, extirpated, Zech. 5, 3.

Piel נִקָּה, fut. יְנַקֶּה 1. *to pronounce innocent, to acquit, to absolve*, Job 9, 28; c. מִן Ps. 19, 13. Job 10, 14. Joel 4, 21 see in no. 2.—Hence

2. *to let go unpunished, to forgive*, with acc. of pers. Ex. 20, 7. 1 K. 2, 9. Jer. 30, 11. 46, 28. Absol. Ex. 34, 7 *who forgiveth iniquity and transgression and sin*, וְנַקֵּה לֹא יְנַקֶּה *but will by no means always leave unpunished.* Num. 14, 18. Nah. 1, 3.—In Joel 4, 21 [3, 21] the words: וְנִקֵּיתִי דָמָם לֹא נִקֵּיתִי are usually rendered: *I will cleanse* (declare innocent) *their blood that I have not cleansed*, i. e. I will *avenge* the blood of Israel which I have long left unavenged. Better perh. to read: וְנָקַמְתִּי דָמָם לֹא נָקַמְתִּי, and render like Sept. and Syr. *καὶ ἐκζητήσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἀθῳώσω, I will avenge their blood, nor will I let it go unpunished*, unavenged; comp. Deut. 32, 43. 2 K. 9, 7. Thesaur. p. 910.

Deriv. נְקִי, נְקִיָּא, נְקִיּוֹן, מְנֻקִּים.

נְקֹדָא (distinguished, r. נָקַד) *Nekoda*, pr. n. m. Ezra 2, 48. 60. Neh. 7, 50. 62.

נָקָה, see r. לָקָה.

נָקַט * i. q. קוּט, קיץ, *to be weary of, to loathe*, once in præt. c. בְּ Job 10, 1. The future and other forms come from the root קוּט.

נָקִי adj. (r. נָקָה) plur. נְקִיִּים 1. *pure*, metaph. *innocent, free from blame*, Ex. 23, 7. Job 4, 7. 9, 23. 17, 8. Ps. 10, 8. Jer. 2, 34; c. מִן 2 Sam. 3, 28. נְקִי כַפַּיִם *of pure hands*, i. e. innocent, Ps. 24, 4. דָּם נָקִי and דַּם נָקִי *innocent blood*, see דָּם.

2. *clear, free, quit*, from an obligation, oath, c. מִן Gen. 24, 41. Num. 32, 22; exempt from military service Deut. 24, 5. 1 K. 15, 22; from a charge, Gen. 44, 10. Ex. 21, 28.

נְקִיָּא i. q. נָקִי with א added, Joel 4, 19. Jon. 1, 14 Cheth.

נְקִיּוֹן m. (r. נָקָה) constr. נְקִיוֹן, *cleanness*, e. g. of the teeth i. e. famine Am. 4, 6; of the hands i. e. innocence Gen. 20, 5. Ps. 26, 6. 72, 13; and so without כַּפַּיִם id. Hos. 8, 5.

נְקִיק m. (r. נָקַק) only in constr. Jer. 13, 4 נְקִיק הַסֶּלַע *the cleft of the rock.* Plur. נְקִיקֵי הַסְּלָעִים Is. 7, 19. Jer. 16, 16.

נָקַם *, fut. יִקֹּם, inf. נְקֹם, *to avenge, to take vengeance*; Arab. نقم Conj. VIII, vindicavit se ab aliquo, pœnam sumsit ab eo, punivit eum. Syr. ܢܩܡ id. Chald. id. Kindr. נָחַם.—Construed a) Absol. Lev. 19, 18. b) With acc. of pers. or thing whom one avenges, Deut. 32, 43; once c. עַל Ps. 99, 8. In the same sense is said, Lev. 26, 25 חֶרֶב נֹקֶמֶת נְקַם בְּרִית *a sword that shall avenge* my *covenant.* c) The pers. *of* or *from*

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whom vengeance is taken is put with מִן 1 Sam. 24, 13; מֵאֵת Num. 31, 2; לְ Nah. 1, 2. Ez. 25, 12; acc. Josh. 10, 13. Both constructions (b, c) are united in 1 Sam. l. c. נְקָמַנִי יְהוָה מִמֶּךָּ *let Jehovah avenge me of thee.* Num. 31, 2 נִקֹּם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים.

Niph. 1. *to be punished*, Ex. 21, 20. Comp. Lat. *ulcisci* for *punire*.

2. *to avenge oneself, to be avenged*, parall. נִחַם Is. 1, 24. Ez. 25, 15 יִנָּקְמוּ נָקָם. With בְּ of pers. on whom vengeance is taken Judg. 15, 7. 1 Sam. 18, 25; with מִן in the same sense 1 Sam. 14, 24. Esth. 8, 13. Is. 1, 24; with מִן of pers. *from* whom and also of thing *for* which vengeance is taken, Judg. 16, 28.

Piel i. q. Kal, 2 K. 9, 7 נִקַּמְתִּי דְמֵי עֲבָדַי הַנְּבִיאִים ... מִיַּד אִיזֶבֶל *that I may avenge the blood of my servants the prophets ... at the hand of Jezebel.* Jer. 51, 36.

Hoph. fut. יֻקַּם 1. *to be punished*, Ex. 21, 21. Gen. 4, 15 *if any one slayeth Cain, he shall be punished sevenfold;* others: *it shall be avenged*, as in no. 2. See in Niph. no. 1.

2. *to be avenged;* Gen. 4, 24.

Hithp. *to avenge oneself*, as in Niph. Jer. 5, 9. 29. 9, 8. Part. מִתְנַקֵּם *a self-avenger, a revengeful man*, Ps. 8, 3. 44, 17.

Deriv. נָקָם, נְקָמָה.

נָקָם m. *vengeance*, Deut. 32, 35. יוֹם נָקָם *the day of vengeance* Prov. 6, 34. Is. 34, 8. 61, 2. 63, 4. נָקַם נָקָם *to avenge vengeance, to take vengeance*, Ez. 25, 15; הֵשִׁיב נָקָם לְ *to render vengeance to* any one, i. e. to take vengeance upon him, Deut. 32, 41. 43; לָקַח נָקָם *to take vengeance* Is. 47, 3; עָשָׂה נָקָם אֵת id. Mic. 4, 14.

נְקָמָה f. (r. נָקַם) constr. נִקְמַת, c. suff. נִקְמָתִי, plur. נְקָמוֹת.

1. *vengeance*, i. q. נָקָם; so יוֹם נְקָמָה Jer. 46, 10; עֵת נ׳ 51, 6. אֵל נְקָמוֹת *the God of vengeance, the avenging God*. Ps. 94, 1. With genit. *the vengeance of Jehovah* is that which Jehovah takes, Jer. 50, 15. 28. 51, 11; *thy vengeance*, which thou takest, Jer. 11, 20. 20, 12. Also with genit. of that *for* which vengeance is taken, as נ׳ דָּם *vengeance for blood* Ps. 79, 10; נ׳ הֵיכָלוֹ Jer. 50, 28. 51, 11. Phrases are: a) עָשָׂה נְקָמָה בְּ *to take vengeance upon*, Ps. 149, 7. Ez. 25, 17. b) נָתַן נִקְמָתוֹ בְּ *to give* or *put one's vengeance upon*, Ez. 25, 14; comp. Num. 31, 3. c) נָתַן נְקָמוֹת לְ Ps. 18, 48, also עָשָׂה נְקָמוֹת לְ Judg. 11, 36, *to give* or *do vengeance for* any one, to satisfy his desire of vengeance.

2. *desire of vengeance, vindictiveness*, Lam. 3, 60. עָשָׂה בִנְקָמָה *to act vindictively*, revengefully, Ez. 25, 15.

* **נָקַע**, i. q. יָקַע. *to be rent away*, metaph. *to be alienated*, Ez. 23, 18. 22. 28. Found only in the præter.

* **נָקַף** fut. יִנְקֹף 1. *to strike, to cut* by blows with an instrument, see Piel and נֹקֶף. Chald. נְקַף to strike an ox for slaughter, to fell; Arab. نقف I, III, to smite, e. g. the head so as to break it, to strike through i. e. to percolate. Kindr. is נָגַף, Eth. ለከፈ to touch. The idea of *striking* lies in the syllables נג, נכ, נק, see נָכָה; also in קף, comp. κύπτω, תְּקוּפָה.

2. *to fasten together* by driving nails, *to join together*, comp. Germ. *zusammenschlagen*, Engl. vulg. *to knock together;* Syr. and Sam. ܐܩܦ, ܐܩܦ, to join on; Pe. ܢܩܦ to adhere, to cohere.—Hence prob. *to fold together*, e. g. a net (Job 19, 6); espec. so as to return upon itself and form a circle; comp. وقف band, arm-band. See Hiph. no. 3, and נִקְפָּה. Hence

3. *to move in a circle;* Is. 29, 1 חַגִּים יִנְקֹפוּ *let the festivals run their circle*, i. e. the circle of the annual festivals being completed.

Piel נִקַּף 1. *to cut down, to fell*, e. g. a wood, Is. 10, 34.

2. *to smite in pieces*, and so *to destroy*, like כָּרַת. Job 19, 26 *after* they *shall have destroyed my skin* (body), *this* sc. shall be or happen, viz. that which precedes in v. 25, the advent of God. See Lehrg. p. 798.

Hiph. 1. *to fold* or *cast around* any one, Germ. *umschlagen*, see in Kal no. 2. With acc. and עַל of pers. Job 19, 6 מְצוּדוֹ עָלַי הִקִּיף *he hath folded* (cast) *his net around me.* Metaph. Lam. 3, 5, where supply עָלַי.—Hence

2. *to lead around, to let go round* in a

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circle; Job 1, 5 כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה *when they* (the sons of Job) *had let the days of feasting go round*, after they had gone round with feasting. Lev. 19, 27 לֹא תַקִּיפוּ פְּאַת רֹאשְׁכֶם lit. *ye shall not round the extremity of your head* sc. in cutting the hair, i. e. ye shall not cut off the outer part of the hair in a circle around the head; Symm. οὐ περιξυρήσετε κύκλῳ τὴν πρόσοψιν τῆς κεφαλῆς ὑμῶν. This would seem to refer to a custom of the ancient Arabs, who cut off the hair round the outer part of the head, but left that in the middle untouched, Hdot. 3. 8. ib. 4. 175.—Inf. absol. הַקֵּיף Josh. 6, 3, and הַקֵּף v. 11, pr. going around, as adv. *round about*.

3. *to surround, to encircle*, c. acc. 1 K. 7, 24. Ps. 22, 17; עַל 2 K. 6, 14. Ps. 17, 9. 88, 18.

Deriv. the two following.

נֹקֶף m. *a beating* or *shaking off* of olives, Is. 17, 6. 24, 13. Chald. נִיקוּף id.

נִקְפָּה f. (r. נָקַף no. 2) *a rope, cord*, bound around a female slave or captive instead of a girdle or zone, Is. 3, 24. Sept. σχοινίον, Vulg. *funiculus*.

* נָקַק obsol. root prob. i. q. נָקַב and נָקַר, *to bore, to pierce*; whence נְקִיק *cleft* of a rock. A vestige of this root exists in the Samar. see Anecdot. Oriental. p. 88.

* נָקַר fut. יִקֹּר, *to bore, to pierce*; spoken of the eye, *to bore out*, to put out, 1 Sam. 11, 2. Prov. 30, 17 *the ravens of the valley shall pick it out* sc. the eye.—Chald. Syr. Arab. id. Ethiop. ፈቀረ to be blind of one eye, ፈቀለ evulsit. The radical syllable is קר, which like כר has the signif. of *boring, digging*; see קוּר, בָּקַר, דָּקַר, חָקַר, כָּקַר; also כּוּר, כָּרָה, אָבַר, etc.

Piel נִקֵּר, fut. יְנַקֵּר, *to bore* or *put out* the eye Num. 16, 14. Judg. 16, 21. Metaph. Job 30, 17 לַיְלָה עֲצָמַי נִקַּר *the night pierces my bones*, i. e. by night my bones are pierced with pain; comp. 3, 3.

Pual, *to be dug out*; Is. 51, 1 *the quarry whence* נֻקַּרְתֶּם *ye were digged*, metaph. of the ancestors or founders of a nation.—Hence

נְקָרָה or נִקְרָה, *a cavern, fissure*, only constr. נִקְרַת הַצּוּר *the cleft of the rock* Ex. 33, 22. Plur. נִקְרוֹת הַצֻּרִים Is. 2, 21.

* נָקַשׁ i. q. יָקֹשׁ and קוֹשׁ, but intrans. *to be snared, caught in a snare*; Ps. 9, 17 בְּפֹעַל כַּפָּיו נוֹקֵשׁ רָשָׁע *in the work of his own hands the wicked is snared*.

Niph. *to be snared, caught in a snare*, Deut. 12, 30.

Piel trans. *to lay snares*, absol. Ps. 38, 13; with לְ *to lay snares for, to cast a snare over* any one, Ps. 109, 11 יְנַקֵּשׁ נוֹשֶׁה לְכָל־אֲשֶׁר־לוֹ *let the extortioner cast a snare upon all that he hath*, i. e. let him seize upon all his property.

Hithp. *to lay a snare for* any one, trop. c. בְּ 1 Sam. 28, 9.

נְקַשׁ Chald. *to smite, to strike, to knock*; so in Targ. and Talmud. Syr. ܢܩܫ id. also to clap the hands, to strike a bell, etc. Arab. نقس to strike a bell or board.—Dan. 5. 6 *and his knees* דָּא לְדָא נָקְשָׁן *smote one against the other*.

נֵר m. (r. נוּר) once נֵיר 2 Sam. 22. 29, c. suff. נֵרִי; plur. נֵרוֹת, c. suff. נֵרֹתֶיהָ.

1. *a light, lamp*, Syr. ܢܘܪܐ ܫܪܓܐ id. Zeph. 1. 12. אוֹר נֵר *the light of the lamp*, Jer. 25, 10. Prov. 31, 18 *her lamp goeth not out by night*, she labours diligently all the night. Often of the lights of the sacred candelabra, Ex. 25, 37. 30. 8. 40, 4. 25. Lev. 24, 4. Num. 4, 9. 1 K. 7, 49. al. Once of the candelabra itself *the lamp of God* 1 Sam. 3, 3.—Trop. in various senses, e. g. a) Put for *welfare, prosperity, happiness*, comp. אוֹר lett. e; yet so that the image of a light is retained; Ps. 18, 29 אַתָּה תָאִיר נֵרִי *thou* (God) *wilt light my lamp*, make my way prosperous. 132, 17. Job 29, 3. Contra, Prov. 13, 9 *the light of the righteous rejoiceth, but the lamp of the wicked shall be put out*, comp. Job 21, 17; also Prov. 20, 20. Job 18, 5. b) Put for *glory*, as *the light of Israel*, spoken of David 2 Sam. 21, 17. So of Barhebræus. Asseman. II. p. 266. c) Of *divine instruction*, Prov. 6, 23. Ps. 119, 105; comp. Prov. 20, 27 *a lamp of the Lord* is *the spirit of man*, i. e. lighted of God. Comp. also φῶς John 1, 4. 5. 8. 9.

2. *Ner*, pr. n. of the grandfather of Saul, 1 Sam. 14, 50. 51. 26, 5. 1 Chr. 8, 33.

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נָר, see in נִיר.

* נָרַג obsol. root, i. q. מָרַג, *to roll, to revolve rapidly;* then, *to talk rapidly and much*, of babblers and tale-bearers, *to slander*. Arab. quadrilit. نَوْرَجَ to roll or revolve quickly, both of motion and speech, to slander; whence نَوْرَجٌ threshing-dray, Heb. מוֹרָג q. v. and نَيْرَجٌ one turning quickly, a slanderer, tale-bearer.—Hence נִרְגָּן.

נֵרְגַל *Nergal*, pr. n. of an idol of the Cuthites, 2 K. 17, 30. According to Norberg, נֵרְגַל is i. q. Zab. نَوْبَخ the planet Mars, corresponding to Arab. مِرِّيخ id. The ל is then the mark of a diminutive, for the use of which in the names of the gods see in דָּגוֹן. Better, according to Bohlen, נֵרְגַל i. q. Sanscr. *Nrigal*, man-devourer, spoken of a fierce warrior, and corresponding to תַּרְתָּק. See Thesaur. p. 913.—Hence

נֵרְגַל שַׂרְאֶצֶר *Nergal-Sharezer*, pr. n. a) A military chieftain under Nebuchadnezzar Jer. 39. 3. b) One of the chief Magi under the same king Jer. 39, 13.—See the name שַׂרְאֶצֶר *Sharezer* in its order. The same compound name is *Νηριγλισσάρ, Neriglissar*.

נִרְגָּן m. *talkative*, then *a tattler, tale-bearer, slanderer*, Prov. 16, 28. 18, 8. 26, 20. 22. R. נָרַג, after the form בִּכְיָן.

נֵרְד m. c. suff. נִרְדִּי, plur. נְרָדִים, *nard, Indian spikenard*, Sanscr. *narda*, very fragrant and precious, Cant. 1, 12. 4, 13. 14. See Celsii Hierobot. T. II. p. 1 sq. Sir W. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. IV. Comp. Thesaur. p. 914.

נְרִיָּה (lamp of Jehovah, r. נִיר) *Neriah*, pr. n. m. a) Jer. 32, 12. 36, 4. b) 51, 59.

* נָשָׂא fut. יִשָּׂא, inf. absol. נָשׂוֹא Jer. 10, 5. Hos. 1, 6; inf. constr. נְשׂא Is. 1, 14, שׂוֹא Ps. 89, 10, c. suff. נְשָׂאִי Ps. 28, 2; but far more freq. שְׂאֵת, c. pref. בְּשַׂאֵת Ex. 27, 7, לָשַׂאת often, c. suff. שְׂאֵתִי, שְׂאֵתוֹ; imp. נְשָׂא (once נְסָא Ps. 4, 7) and נָשָׂא Gen. 27, 3. Num. 3, 40; part. pass. נָשׂוּא, once נְשׂוּר like verbs לה Ps. 32, 1. But in Ps. 139, 20 נְשׂוּא is for נְשׂוּי, נְשָׂאִי by Arabism, like قتلوا.

1. *to take up, to lift up, to raise;* Sept. αἴρω, ἐξαίρω, ἐπαίρω. Kindred is Eth. ነሥአ sumsit, accepit, see no. 3; also Arab. نشأ elatus est, crevit, accrevit; but in the sense of taking up, bearing, taking to oneself, the Arabs use other roots, as رفع, حمل.—Gen. 7, 17 *the waters increased and lifted up the ark*. Ex. 10, 19. Judg. 9, 48. 2 Sam. 2, 32. al. נָשָׂא נֵס *to lift up* (erect) *a standard* Jer. 4, 6. 50, 2. 51, 12. 27. With עַל prægn. *to lift up upon, to place upon* any thing, Gen. 31, 17. Trop. נָשָׂא עָלָיו חֵטְא *to take up* (bring) *sin upon oneself*, Lev. 22, 9. Num. 18, 32; c. בְּ 2 Chr. 6, 22. Intrans. *to lift up oneself, to heave*, as waves in a storm, etc. Ps. 89, 10. Nah. 1, 5; trop. Hab. 1, 3.—Specially to be noted are the following phrases:

a) נָשָׂא יָד, also נָשָׂא כַּף, *to lift up the hand*, as in taking an oath Deut. 32, 40; comp. חֵרִים יָד Gen. 14, 22. Dan. 12, 7. Virg. Æn. 12. 195. Hence i. q. *to swear*, with dat. of pers. and inf. c. לְ, Ez. 20, 6 נָשָׂאתִי יָדִי לָהֶם לְהוֹצִיאָם. 47, 14. Ex. 6, 8. Num. 14, 30. Ps. 106, 26. Neh. 9, 15. Also in order to do violence, c. בְּ 2 Sam. 20, 21; to punish Ps. 10, 12; in prayer and adoration Ps. 28, 2. 63, 5. 134, 2 (comp. Lam. 3, 41); as beckoning Is. 13, 2. 49, 22 c. אֶל.

b) נָשָׂא רֹאשׁ *to lift up one's head*, spoken: α) Of one who is cheerful and happy Job 10, 15. Zech. 2, 4. β) Of one who increases in wealth, power, prosperity, Judg. 8, 28. Ps. 83, 3. Comp. Lat. 'caput extollere in civitate.' But γ) נָשָׂא רֹאשׁ מִבַּיִת לָאָסִיר *to lift up the head of any one out of prison*, is to bring him up out of prison, these being usually under ground, 2 K. 25, 27; and so without the words מִבַּיִת כ' Gen. 40, 13. 20. Another sense of this phrase see below in no. 2.

c) נָשָׂא פָּנִים *to lift up one's countenance*, spoken of one conscious of rectitude and therefore cheerful and full of confidence, Job 11, 15. Ellipt. Gen. 4, 7 *if thou doest well*, שְׂאֵת *lifting up* of the countenance

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will be to thee, i. e. thou wilt wear a cheerful countenance. Opp. נָבְלָה פָנָיו v. 5. 6. With אֶל *to look up* towards any thing 2 K. 9, 32; *to look* with confidence to or upon any one Job 22, 26. 2 Sam. 2, 22; also of God beholding men in kindness, Num. 6, 26. Pass. נְשׂוּא פָנִים see in no. 3. b. *α*.

d) נָשָׂא עֵינַיִם *to lift up the eyes*, often before verbs of looking, beholding, seeing, by a species of pleonasm common to the Hebrews in similar cases. (Comp. to lift up the feet Gen. 29, 1; to lift up the voice, in lett. e, below; and see under לָקַח no. 1.) So Gen. 13, 10 *he lifted up his eyes and beheld.* v. 14. 18, 2. 31, 10. 33, 1. 5. 43, 29. With אֶל and לְ *to lift up the eyes upon, to cast eyes upon* any person or thing, i. e. in love, desire, longing, Gen. 39, 7. Ps. 121, 1. Trop. of longing towards God and confidence in him Ps. 123, 1; towards idols Ez. 18, 12. 23, 27. Deut. 4, 19. Comp. in lett. g.

e) נָשָׂא קוֹל *to lift up the voice* (comp. in lett. d), before verbs of weeping, wailing, Gen. 27, 38. 29, 11. Judg. 2, 4. 1 Sam. 24, 17. 30, 4; of calling out Judg. 9, 7; of rejoicing aloud Is. 24, 14. Also with קוֹל implied (Germ. *anheben*), Is. 3, 7; hence absol. in the sense *to call aloud*, i. q. *to rejoice, to shout*, Job 21, 12 *they lift up* the voice (they shout) *to the timbrel and harp.* Is. 42, 11. Ibid. v. 2 לֹא יִשָּׂא *nor lift up* his voice, i. e. nor cry aloud, i. q. לֹא יְצַעֵק.—Hence

f) *to lift up* any thing *with the voice, to take up*, i. e. *to utter*, e. g. a song Num. 23, 7. Job 27, 1. Ps. 81, 3; prayer Is. 37, 4; reproaches Ps. 15, 3; the name of God Ez. 20, 7; a false report 23, 1; a wailing Jer. 9, 9 [10]. Here too belongs Ps. 139, 20 נְשׂוּא לְשָׁוְא, for נְשׂוּא שִׁמְךָ לְשָׁוְא, see above init.

g) נָשָׂא נֶפֶשׁ אֶל *to lift up the soul unto* any thing, like Engl. *to set the heart upon*, i. q. *to desire, to long for* any thing, (Arab. ellipt. حمل الى شى.) Deut. 24, 15. Hos. 4. 8. Prov. 19, 18; c. לְ Ps. 24, 4; often אֶל יְהוָה i. e. to long earnestly for help from God Ps. 25, 1. 86, 4. 143, 8.

h) נָשָׂא לֵב אֶל יְי *to lift up the heart unto Jehovah*, in adoration, invocation, Lam. 3, 14. But נָשְׂאוּ לִבּוֹ *his heart lifts him up*, viz. *α*) *it incites him* to any thing, stirs him up, i. e. makes him ready and willing to do any thing. Ex. 35, 21. 26. 36, 2. *β*) Also spoken of pride, 2 K. 14, 10 נְשָׂאֲךָ לִבֶּךָ *thy heart hath lifted thee up* i. e. thou art proud. Comp. 'tollere animos' Plaut. 'animi sublati' i. e. proud, Ter.

i) *to lift up, to raise*, sc. in the balance, i. e. to weigh, Job 6, 2. Comp. Lat. *pendo* and Heb. סָלָא.

2. *to take, to take away*, which is mostly done by *taking up*; so Lat. *tollere, e medio tollere*, freq. for *auferre*. 1 Sam. 17, 34 *and took a lamb from the flock.* Judg. 16, 31. 2 Sam. 5, 21 *and David and his men took them away*, sc. the idols. 1 K. 15, 22. 2 K. 7, 8. Cant. 5, 7 *they took away my veil from me.* Ecc. 5, 14. Jer. 52, 17. Mic. 2, 2. al. So נָשָׂא נֶפֶשׁ מ׳ *to take away one's life* 2 Sam. 14, 14. Gen. 40, 19 *yet within three days shall Pharaoh* יִשָּׂא אֶת־רֹאשְׁךָ מֵעָלֶיךָ *take away thy head from off thee*, i. e. take away thy life (comp. v. 22), there being here a play of words as compared with the contrary signif. of נָשָׂא רֹאשׁ מ׳ in no. 1. b. *γ*, above. So Cic. Ep. ad Div. 11, 20 init. "adolescentem (Octavianum) *tollendum*," which may mean either *to be exalted*, promoted, or *to be put out of the way*.—Hence in a stronger sense: *to take away* a person, as the wind, *to carry away*, 2 K. 2, 16. Job 27, 21; or as God, i. q. *to destroy* Job 32, 22. Hos. 1, 6, see below in b; spoken of a tree, *to pluck up* by the roots Ez. 17, 9, where מַסָּאתוֹ is inf. Aram. Kal for מַסָּאָה, ending in וֹת in the manner of verbs לה, comp. מַלְאוֹת.—Spec. *to take away the sin, guilt*, of any one, (נָשָׂא חַטָּאת, פֶּשַׁע, עָוֹן מ׳) i. e. a) *to expiate, to make atonement for*, as a priest, Lev. 10, 17. b) *to forgive sin, to pardon*, spoken of men Gen. 50, 17. Ex. 10, 17; of God Gen. 4, 13. Ex. 34, 7. Num. 14, 18. Job 7, 21. Ps. 32, 5. al. Also נָשָׂא לְחַטָּאת *to forgive sin* Ex. 23, 21. Josh. 24, 19. Ps. 25, 18. With dat. of pers. *to forgive* or *pardon* any one Gen. 18, 24. 26. Num. 14, 19. Is. 2, 9. Hos. 1, 6 *for I will no more have mercy upon the house of Israel* כִּי נָשׂא אֶשָּׂא לָהֶם *that I should altogether pardon them.* [Better: *but I will utterly take them away*, destroy them.—R.] Part. pass. נְשׂוּא עָוֹן *forgiven of iniquity*, whose

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sin is pardoned, Is. 33, 24; נְשׂוּי פֶּשַׁע id. Ps. 32, 1.—Comp. in N. T. αἴρω τὴν ἁμαρτίαν for *to expiate* as in lett. a, John 1, 29.—From the idea of *taking away* comes the sense

3. *to take* simply, i. q. לָקַח; Gen. 27. 3 *take now thy weapons ... and go out.* Josh. 6, 4. 6. 2 K. 9, 25. 26. Is. 38, 21. Am. 6, 10. Ps. 139, 9. Gen. 45, 19 *take your father and come.* In such passages נָשָׂא gives more fulness and vividness, see in לָקַח no. 1. Hence also i. q. *to get, to receive, to obtain*, Ecc. 5, 18 לָשֵׂאת אֶת־חֶלְקוֹ. Ps. 24, 5. 116, 13; so נ׳ חֶסֶד, נ׳ חֵן, *to obtain favour* Esth. 2, 9. 15. 17. 5, 2. So *to take* a thing offered, to *accept*, 1 Chr. 21, 24, comp. v. 23.—Spec.

a) נָשָׂא אִשָּׁה *to take a wife*, in the later writers instead of לָקַח אִשָּׁה Ruth 1, 4. 2 Chr. 11, 21. 13, 21. Ezra 10, 44. Ellipt. Ezra 9, 2 *they took* wives *of their daughters for themselves and for their sons.* v. 12. Neh. 13, 25. 2 Chr. 24, 3.

b) נָשָׂא פְּנֵי מ׳ *to take* i. e. *to accept the person of* any one, pr. spoken of a king or judge who *receives* or admits those who visit him with salutations and presents, and favours their cause; opp. הֵשִׁיב פְּנֵים to turn away i. e. not to receive the salutations of any one. Gen. 32, 21 [20] אוּלַי יִשָּׂא פָנַי *peradventure he will accept me*, will receive me kindly. Mal. 1, 8. Hence α) In a good sense, *to accept* any one, *to admit* him as a suppliant, *to hear* and *grant* his request. Gen. 19, 21 *lo, I have accepted thee* (heard thy prayer) *concerning this thing also.* 1 Sam. 25, 35. 2 K. 3, 14. Job 42, 8. Trop. of a ransom Prov. 6, 35. Also *to respect* the dignity of any one, *to revere*, Lam. 4, 16; once לְ נָשָׂא פָנִים id. Deut. 28, 50. Hence part. pass. נְשׂוּא פָנִים *one respected*, a man of influence, 2 K. 5, 1. Job 22, 8. Is. 3, 3. 9, 14. β) In a bad sense, *to be partial*, as a judge unjustly partial or corrupted by bribes. Lev. 19, 15 *thou shalt not respect the person of the poor, nor honour the person of the great.* Job 32, 21. 34, 19. Ps. 82, 2. Prov. 18, 5. Without genit. Deut. 10, 17 *who respecteth not persons, nor taketh reward*; comp. 2 Chr. 19, 7. Job 13, 10 אִם בַּסֵּתֶר פָּנִים תִּשָּׂאוּן *if ye secretly accept persons*, are unjustly partial. Mal. 2, 9 נְשֹׂאִים פָּנִים בַּתּוֹרָה *partial in the law.*

c) נָשָׂא רֹאשׁ *to take the sum* of any thing, *to number*, Ex. 30, 12. Num. 1, 2. 49. 4, 2. 22. 26, 2. 31, 26. 49. Also נָשָׂא מִסְפָּר Num. 3, 40. 1 Chr. 27, 23.

4. *to take upon oneself, to bear, to carry*, Ex. 12, 34. 25, 14. 27. 37, 14. Ps. 126, 6. Is. 52, 11. al. So of burdens on the back, as a beast Gen. 45, 23. Is. 30, 6; a child in the arms or bosom Deut. 1, 31. Is. 46, 3; garments, *to wear*, 1 Sam. 2, 28. 14, 3; a shield 2 Chr. 14, 7. So a tree *bears, brings forth* fruit Ez. 17, 8. Joel 2, 22. Hagg. 2, 19; the earth its products, whence trop. Ps. 72, 3 *let the mountains bring forth peace* (prosperity) *to the people.*—Spec.

a) *to take up and bring, to bring*; Ex. 10, 13 *and the east wind brought the locusts.* 1 K. 10, 11 *the ships of Hiram which brought gold from Ophir.* 1 Sam. 4, 4. 1 Chr. 16, 29. 18, 2. Ps. 96, 8.—Opp. *to take away*, see no. 2.

b) Trop. *to bear, to endure*, e. g. sorrow Is. 53, 4; reproach Ps. 69, 8. Ez. 16, 52; also Is. 1, 14. Jer. 44, 22. Mic. 7, 9. Ps. 55, 13. Prov. 30, 21. With בְּ partitive (see in בְּ A. 2. b), Job 7, 13 יִשָּׂא בְּמִשְׁכָּבִי *my couch shall bear* a portion *of my complaint*, i. e. will help me to bear it.—Hence, *to bear*, i. q. *to permit, to suffer*, c. inf. Gen. 13, 6. Job 21, 3 שָׂאוּנִי *suffer me that I may speak.*

c) *to bear up* under any thing, *to take charge of*, e. g. the burden of a public office; Num. 11, 14 *I am not able to bear all this people alone.* v. 17. Deut. 1, 9. 12.

d) נָשָׂא חֵטְא (עָוֹן) מ׳, *to bear the sin* or *guilt* of any one, i. e. take upon oneself and bear the punishment of sin, Is. 53, 12. Ez. 4, 5. 14, 10; בְּעֲוֹן מ׳ id. Ez. 18, 19. 20; חֶטְאוֹ, עֲוֹנוֹ נָשָׂא, *to bear one's own sin*, i. e. to suffer its punishment, Lev. 5, 1. 17, 16. 20, 19. 24, 15. Num. 5, 31. 9, 13. 14. 34. 30, 16. So נָשָׂא זְנוּתֶיהָ *to suffer the punishment of one's whoredom* Num. 14, 33. Ez. 23, 35. Absol. *to bear punishment*, to be punished; Job 34, 31 נְשָׂאתִי לֹא אֶחְבֹּל *I have borne* chastisement, *I will offend no more.* For another sense of this phrase, see above in no. 2. a, b.

Niph. נִשָּׂא 1. *to be lifted up, elevated exalted*, pass. of Kal no. 1. Is. 40, 4 נָבְעוּ

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גֵּיא תִּנָּשֵׂא *every valley shall be exalted*, i. e. filled up. 52, 13. Part. נָשׂוּא *lifted up, elevated, lofty*. Is. 2, 2. 12–14. 6, 1. 30, 25. 57, 7. 15. Jer. 51, 9.—Reflex. *to lift up oneself*, Ez. 1, 19–21. Ps. 94, 2 *lift up thyself*, arise, *thou Judge of the earth*. 7, 7. Prov. 30, 13. Dan. 11, 12.

2. *to be borne, carried*, Ex. 25, 28. Is. 49, 22; *to be carried away*, 2 K. 20, 17.

Piel נִשֵּׂא 2 Sam. 5, 12, and נְשָׂאוֹ 1 K. 9, 11.

1. *to lift up, to exalt*, 2 Sam. 5, 12. Esth. 3, 1. 5, 11. Hence נָשָׂא נַפְשׁוֹ לְ i. q. Kal no. 1. g, *to long for* any thing Jer. 22, 27. 44, 14.

2. *to help, to aid*, comp. Engl. 'to give one a lift,' Esth. 9, 3. Ps. 28, 9. Ezra 8, 36. Is. 63, 9. Espec. with gifts, c. בְּ 1 K. 9, 11. Ezra 1, 4. Hence

3. *to make* or *offer gifts*, c. לְ 2 Sam. 19, 43.

4. *to take* or *carry away*, i. q. Kal no. 2, Am. 4. 2.

Hiph. הִשִּׂיא 1. Causat. of Kal no. 4. d, *to cause to bear sin, guilt*, i. e. to let bear the punishment of one's sin, Lev. 22, 16.

2. With אֶל *to put upon, to apply to*, e. g. ropes to a city 2 Sam. 17, 13.

Hithp. הִתְנַשֵּׂא and הִנָּשֵׂא Num. 24, 7.

1. *to be elevated, exalted*, c. לְ above any thing 1 Chr. 29, 11.

2. *to lift up* or *exalt oneself*, i. e. a) *to rise up* in strength Num. 23, 24. 24, 7. 1 K. 1, 5. b) *to be proud* Ez. 17, 14. Prov. 30, 32. With עַל *to exalt oneself above* any thing, Num. 16, 3. Ez. 29, 15.

Deriv. מַשָּׂא, נְשִׂיא, נְשׂוּאָה, נְשֹׂאת, מָשָׂא, מַשָּׂא, מַשָּׂאת, שְׂאֵת, שְׂאֵת, שַׂר, pr. n. שְׂרָיוֹן.

נְשָׂא Chald. 1. *to take* or *carry away*, as the wind Dan. 2, 35.

2. *to take*, Ezra 5, 15.

Ithpa. *to lift up oneself, to rise up* against any one, c. עַל Ezra 4, 19.

מַשָּׂאת f. pr. part. Niph. of נָשָׂא (comp. Pi. no. 3) *a gift, present*, 2 Sam. 19, 43.

* נָשַׂג in Kal not used. Hiph. הִשִּׂיג, fut. יַשִּׂיג, apoc. יַשֵּׂג.

1. *to reach, to attain unto, to overtake*, spoken of one pursuing another, Gen. 31, 25. Ex. 14, 9. Deut. 19, 6. 1 Sam. 30, 8. Ps. 7, 6. Jer. 52, 8. al. So of the sword of the pursuer 1 Chr. 21, 12. Jer. 42, 16; of waves and terrors Job 27, 20. Metaph. of blessing and cursing Deut. 28, 2. 15. 45; the consequences of iniquity Ps. 40, 13; divine anger 69, 25; divine threatenings Zech. 1, 6; contra, of good Is. 59, 9. Also of time, *to reach unto, to attain unto* any time, Gen. 47, 9. Lev. 26, 5.—So *to attain unto*, i. q. *to obtain*, e. g. joy Is. 35, 10. 51, 11; the ways of life, opp. Sheol, Prov. 2, 19. Spec. *my hand attains unto, obtains*, any thing, i. e. *to get, to acquire, to have*, i. q. מָצְאָה יְדִי דָּבָר, see in r. נָצָא no. 2. c. Lev. 14. 21. 22. 30. 31 sq. 25, 26. Ez. 46, 7; c. בְּ id. Lev. 5, 11; absol. id. Lev. 25, 47.

2. Causat. *to reach forth towards* or *upon* any thing, *to apply, to put to* or *upon*, e. g. the hand to the mouth Judg. 18, 19. With two acc. Job 41, 18 [26] *if one lay at him with the sword*.

Note. The form הַשִּׂיג Job 24, 2 is for הָסִיג to remove; see r. סוג.

מַשָּׂאָה f. (r. נָשָׂא) 'what is borne,' *a burden* Is. 46, 1.

נָשִׂיא m. adj. verbal, pass. of נָשָׂא, *one elevated, exalted*. Spec.

1. *a prince*, as a general term, spoken not only of kings (comp. נָגִיד), 1 K. 11, 34. Ez. 12. 10. 45, 7 sq. 46, 2 sq. but also of the heads, chiefs, of single tribes, *a phylarch*, e. g. of the Israelites Num. 7, 10 sq. 34. 18 sq. fully נְשִׂיאֵי יִשְׂרָאֵל Num. 1, 44. נְשִׂיאֵי חֲנֻכָּה 4, 34. 31, 13. 32, 2; of the Ishmaelites Gen. 17, 20, etc. Also of the chiefs of families, Num. 3, 24 נְשִׂיא בֵּית אָב לְבֵית הָאֲמֹרִי v. 30. 35; plur. נְשִׂיאֵי חֲמֵאוֹת 1 K. 8, 1. 2 Chr. 5, 2, for נ׳ בֵּית חֲמֵאוֹת; see in בַּיִת no. 11. Hence the prince, chief, of the whole tribe of Levi is called נְשִׂיא הַלֵּוִי Num. 3, 32, comp. 1 Chr. 7, 40. So נְשִׂיא אֱלֹהִים *prince* or *chief* constituted *of God*, spoken of Abraham Gen. 23, 6.

2. Plur. נְשִׂיאִים pr. *risings*, i. e. *vapours* rising from the earth Jer. 10, 13. 51, 16. Ps. 135, 7. Hence *clouds*, Prov. 25, 14.—

—Arab. نَشَأ and نَشْء clouds just formed.

* נָשַׁק in Kal not used. Hiph. הִשִּׁיק, fut. יַשִּׁיק, *to set on fire, to kindle*, Is. 44, 15. Ez. 39, 9.—Chald. אַשִּׁיק id.

Niph. *to be kindled*, Ps. 78, 21.

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* נָשַׂר obsol. root, i. q. Chald. נְסַר, *to saw*, onomatopoetic, Arab. نشر id. مِنْشَارٌ a saw; Syr. ܢܫܰܪ to saw; Eth. ΦΨΖ and ΦñΖ. Hence מַשּׂוֹר a saw.

* I. נָשָׂא in Kal not used, prob. pr. *to remove* from a place, i. q. נָסַע, נשׁע; whence also 'to put out, to dislocate a limb, tendon,' see in נֶשֶׂת.—Hence

Hiph. הִשִּׂיא, fut. יַשִּׂיא 1. *to seduce, to corrupt*, Gen. 3, 13. Jer. 49, 16.

2. *to deceive, to impose upon* any one, c. dat. 2 K. 18, 29. Jer. 29, 8; acc. 2 K. 19, 10. Obad. 7. Jer. 37, 9 אַל־תַּשִּׂאוּ נַפְשֹׁתֵיכֶם *deceive not yourselves*. With עַל prægn. Ps. 55, 16 Keri יַשִּׂיא מָוֶת עֲלֵימוֹ *let death deceive them* i. e. surprise and destroy them suddenly; in Cheth. יְרִי.

Niph. *to be deceived*, Is. 19, 13.

Deriv. מַשָּׂאוֹן.

* II. נָשָׂא i. q. נָשַׁח II, *to loan* on usury, c. בְּ *to* any one, Neh. 5, 7. Is. 24, 2 פַּנּוֹשֶׁה כַּאֲשֶׁר נֹשֶׂא בּוֹ *as the loaner* (borrower), *so he that loaneth to him*, the creditor. So part. absol. נֹשֶׂא (for נֹשֶׁה) 1 Sam. 22, 2 *a creditor*.

Hiph. *to exact*, trop. *to vex*, as a creditor, with בְּ of pers. Ps. 89, 23.

Deriv. מַשָּׂא, מַשָּׂאָה.

* נָשַׁב *to breathe, to blow*, of the wind, c. בְּ *upon* any thing Is. 40, 7.—It is onomatopoetic like the kindr. נָשַׁם, נָשַׂם, שָׁאַף, where see. Syr. ܢܫܰܒ, Chald. נְשַׁב, id.

Hiph. 1. *to cause to blow*, e. g. a wind, Ps. 147, 18.

2. *to drive away by a puff*, Gen. 15, 11.

* I. נָשָׁה 1. pr. *to dry up, to fail*, as water; comp. נָסַס to be dry, as bread, נָשַׁשׁ to fail, as water in a pool. Hence trop. of strength. Jer. 51. 30 נָשְׁתָה גְבוּרָתָם *their might faileth*; also of the tongue parched with thirst, Is. 41, 17 לְשׁוֹנָם בַּצָּמָא נָשָׁתָּה, where Dag. is either euphon. or is to be dropped; comp. in r. נָשַׁת.—The notion of *drying up, failing*, is then transferred to *torpor* of the members, Gr. *ναρκη, ναρκάω*, comp. נָשַׁת and Sept. in Gen. 32, 32; and also to *failure* of memory, *forgetfulness*. Hence

2. *to forget* a thing, Lam. 3, 17; a person, *to desert, to neglect*, Jer. 23, 39. Inf. absol. נָשֹׁא for נָשֹׁה, ib.—Syr. ܢܫܰܐ id. Arab. نَسِيَ, Eth. quadril. ΦΠΨΡ with ח inserted, id.

Niph. *to be forgotten, to be given over to oblivion*; Is. 44, 21 לֹא תִנָּשֵׁנִי *thou shalt not be forgotten of me*, for לִי תִּנָּשֶׁה. Kimchi מִשְּׁנִי תִּנָּשֶׁה. But Targ. and Jarchi make Niphal i. q. Kal, and then we may translate *be not forgetful of me*; but not so well.

Piel. *to cause to forget*, with two acc. Gen. 41, 51 נַשַּׁנִי for נְשָׁנִי to correspond with the pr. n. מְנַשֶּׁה.

Hiph. הִנְשָׁה i. q. Piel; Job 39, 17 *God hath caused her* (the ostrich) *to forget wisdom*. 11, 6 *know* דְּע־לְךָ אֱלוֹהַּ מַשֶּׁה לְךָ *that God for thee hath caused to be forgotten* a portion *of thy iniquity*, i. e. has remitted a part of thy guilt.

Deriv. נֶשֶׁה, נְשִׁיָּה, and pr. n. מְנַשֶּׁה.

* II. נָשָׁה *to loan*, on interest, usury, spoken like the Engl. both of borrowing and lending, i. q. נָשָׂא II.

1. *to lend* to any one money or other things, often on a pledge, c. בְּ Deut. 24, 11; and on interest Jer. 15, 10. The primitive idea may be that of *delay, giving time*; Arab. نسأ to defer, to delay.—With acc. of thing and בְּ of pers. Neh. 5, 10 *I likewise and my brethren and my servants* נֹשִׁים בָּהֶם כֶּסֶף וְדָגָן *have lent them money and corn*. Acc. impl. Deut. 24, 14. Jer. 15, 10 לֹא נְשִׁיתִי וְלֹא נָשׁוּ בִי *I have neither borrowed nor have men lent to me*.—But נָשָׁה מֵאָה בְּ *to lend at one per centum to* any one, sc. in monthly usury, see in מֵאָה no. 3. Neh. 5, 11 *the hundredth of the money and of the corn* ... אֲשֶׁר אַתֶּם נֹשִׁים בָּהֶם *which ye exact of them*; comp. נָשָׂא מַשָּׂא בְּ v. 7.—Part. נֹשֶׁה *a usurer, creditor*, moneylender. Ex. 22, 24. 2 K. 4, 1. Ps. 109, 11. Is. 50, 1.

2. *to borrow*, like Lat. *fenero, feneror*, absol. Jer. 15, 10 see in no. 1. Part. נֹשֶׁה *a borrower, debtor*. Is. 24, 2.

Note. The verb לָוָה is distinguished from נָשָׁה, נָשָׂא, in that the two latter include the idea of interest, which the former does not.

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Hiph. i. q. Kal no. 1, with בְּ of pers. *to lend to* any one on usury, Deut. 15, 2. 24, 10.

Deriv. נִשֶּׁה, מַשֶּׁה, pr. n. רִשְׁיָה.

נָשֶׁה m. Gen. 32, 33, i. q. Arab. نَسًا, prob. *nervus ischiadicus, the nerve* or *tendon* extending through the thigh and leg to the ankles. R. נָשָׁה I. 1; see Thesaur. p. 921 sq.

נֶשִׁי m. *debt*, 2 K. 4, 7. R. נָשָׁה II.

נְשִׁיָּה f. *forgetfulness, oblivion*, Ps. 88, 13. R. נָשָׁה I.

נָשִׁים plur. f. *women*, see sing. אִשָּׁה.

נְשִׁיקָה f. (r. נָשַׁק) *a kiss*, Cant. 1, 2. Prov. 27, 6.

* נָשַׁךְ, fut. יִשֹּׁךְ Ecc. 10, 11, and יִשַּׁךְ Prov. 23, 32, *to bite*, as a serpent Gen. 49, 17. Num. 21, 8. 9. Am. 5, 19; a man Mic. 3, 5. Eth. ነሰከ id. Syr. by transp. נכַּשׁ.—Metaph. a) *to vex*, to oppress, Hab. 2, 7. b) *to lend on usury*, Deut. 23, 20; since not only the lending on usury, but even the taking of interest, was regarded as sordid and oppressive. Comp. Aram. נְכַשׁ, נכַּשׁ, to bite, whence נוֹכְתָּא usury; Arab. قرض to gnaw, Conj. III to lend on usury; Gr. δάκνεσθαι ὑπὸ τῶν χρεῶν Aristoph. Nub. 1. 12; Lat. 'usura vorax' Lucan. 1. 171.

Piel i. q. Kal, *to bite*, Num. 21, 6. Jer. 8, 17.

Hiph. הִשִּׁיךְ caus. of Kal lett. b. *to take usury* of any one, *to exact interest*, with dat. of pers. Deut. 23, 20. 21.—Hence

נֶשֶׁךְ m. in pause נֶשֶׁךְ Ex. 22, 24, *usury, interest*, Prov. 28, 8. Ps. 15, 5. Ez. 18, 8. 13. שִׂים נֶשֶׁךְ עַל *to impose usury upon* any one, to exact it from him, Ex. 22, 24; c. לְ Deut. 23, 30. לָקַח נֶשֶׁךְ מִן *to take usury from* any one Lev. 25, 36. Ez. 18, 17. 22, 12.

נִשְׁכָּה *a cell*, see לִשְׁכָּה and note.

* נָשַׁל, fut. יִשֹּׁל intrans. in no. 2. b; imper. שֹׁל Ex. 3, 5. Josh. 5, 15.

1. Trans. a) *to draw out* or *off, to put off*, e. g. a shoe Ex. 3, 5. Josh. 5, 15. b) *to cast out, to eject* a people from a land Deut. 7, 1. 22.—Kindr. are שָׁלַל, שָׁלָה, נָצַל. Arab. نشل to draw out, as meat from a pot; نثل to put off a breastplate, to draw out arrows from a quiver.

2. Intrans. a) *to slip off* or *away;* Deut. 19, 5 וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ *and if the iron slippeth from the helve.* b) *to fall* or *drop off*, as the fruit of the olive Deut. 28, 40, where fut. *A*. Corresponding is Arab. نسل to fall off, as hair, wool, feathers.

Piel i. q. Kal no. 1. b. *to cast out, to drive out*, a people 2 K. 16, 6.

* נָשַׁם *to breathe;* Chald. Syr. id. Arab. نسم to blow gently, as the wind; V, to breathe. Kindred roots are נָשַׁב, נָשַׁהּ, by transp. נָשַׁשׁ, comp. Arab. نفس anhelavit, also parturivit, peperit.—Not found in the verb; since fut. אֶשֹּׁם Is. 42, 14, as elsewhere fut. יִשֹּׁם, belongs to the root שָׁמַם.

Deriv. תְּנוּשָׁמֶת and

נְשָׁמָה f. constr. נִשְׁמַת, c. suff. נִשְׁמָתִי, plur. נְשָׁמוֹת.

1. *breath, spirit*, spoken of the breath of God, i. e. a) *the wind*, i. q. רוּחַ יְיָ, Job 37, 10. b) *the breath, breathing*, of his anger Is. 30, 33. Job 4, 9. Ps. 18, 16. c) *the spirit* of God, imparting life and wisdom, Job 32, 8. 33, 4; comp. 26, 4.

2. *breath, life*, of man and beasts; Gen. 2, 7 *and breathed into his nostrils* נִשְׁמַת חַיִּים *the breath of life;* more fully נִשְׁמַת רוּחַ חַיִּים Gen. 7, 22. Simpl. נְשָׁמָה id. Job 27, 3. Is. 42, 5. Dan. 10, 17. As something vain and fleeting Is. 2, 22.—Hence, *anima, the vital spirit*, ψυχή, i. q. נֶפֶשׁ no. 2, plur. Is. 57, 16.

3. *the mind, intellect*, i. q. נֶפֶשׁ no. 3, Prov. 20, 27.

4. Concr. i. q. נֶפֶשׁ no. 4, *living thing, animal;* e. g. כָּל־נְשָׁמָה *every thing that hath breath*, Deut. 20, 16. Josh. 10, 40. 11, 11. 14. 1 K. 15, 29. 17, 1. Ps. 150, 6.

נִשְׁמָא Chald. f. *breath, life*, Dan. 5, 23.

* נָשַׁף *to breathe, to blow*, Ex. 15, 10; c. בְּ *to blow upon*, Is. 40, 24.—Kindred are נָשַׁב, נָשַׁם, also נָשָׁא, by transp. נָאַשׁ. Arab. نسف to winnow.

Deriv. יְנִשּׁוּף and

נֶשֶׁף m. in pause נֶשֶׁף Job 7, 4; c. suff. נִשְׁפִּי Job 3, 9.

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1. Pr. 'a breathing;' hence *the evening twilight*, when cooling breezes *blow* (רוּחַ הַיּוֹם Gen. 3, 8), Job 24, 15. Prov. 7, 9. 2 K. 7, 5. 7, comp. v. 9. 12. Sept. σκότος. Put for *the evening* Is. 5, 11. 21, 4; *darkness, night*, Jer. 13, 17. Is. 59, 10.—Also

2. *the morning twilight, dawn*, Job 3, 9. 7, 4. 1 Sam. 30, 17. Ps. 119, 147.

* I. נָשַׁק fut. יִשַּׁק, once יִשֹּׁק Cant. 8, 1, whence אֶשְׁקָה or אֶשְׁקָה 1 K. 19, 20, *to kiss;* Syr. ܢܫܩ id. Sam. id. For the origin see note under נָשַׁק II.—With dat. of pers. Gen. 27, 27. 29, 11. 48, 10. 50, 1. Ex. 4, 7. Ruth 1, 9. 14. 1 K. 19, 20; more rarely c. acc. 1 Sam. 20, 41. Gen. 33, 4. 1 Sam. 10, 1. Cant. 8, 1. So too נָשַׁק פ׳ נְשִׁיקָה. whence Cant. 1, 2 יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, see in מן no. 1. b. α. p. 580. Prov. 24, 26 *he kisseth the lips who answereth right words.* Job 31, 27 וַתִּשַּׁק יָדִי לְפִי *or my hand hath kissed my mouth*, referring to a species of adoration in which they kissed the hand and waved the kisses towards the idol, Plin. 28. 2. 5. Poet. Ps. 85, 11 *righteousness and peace* (happiness שָׁלוֹם) *kiss each other*, i. e. they are mutually connected, happiness follows upon righteousness.—Among the Hebrews *the kiss* was likewise the symbol of veneration, fidelity, homage, e. g. a) To a king from his subjects 1 Sam. 10, 1; and also from vanquished princes Ps. 2, 12. b) To idols from their worshippers 1 K. 19, 18. Hos. 13, 2; comp. Job 31. 27.—This rite, both in a civil and religious sense, was common among many nations; and was applied to various parts of the body, as the mouth, the shoulder, the hand, the knees, the feet. etc. comp. the adoration of saints in the ancient church, the kissing of the black stone in the Kaaba at Mecca; Cic. Verr. 4. 43. Comm. on Is. 49. 23. Such a kiss of fidelity and homage the Heb. intpp. understand in Gen. 41, 40. where Pharaoh says to Joseph: עַל פִּיךָ יִשַּׁק כָּל־עַמִּי *upon thy mouth shall all my people kiss*, i. e. all my people shall render to thee homage and obedience. Of all the interpretations yet given of this passage, this seems to be the best. See more in Thesaur. p. 923.

Piel i. q. Kal, *to kiss*, Gen. 31. 28; as a pledge of homage and fidelity from the vanquished to a monarch, Ps. 2, 12.

Hiph. id. Ez. 3, 13 *the wings of the living creatures* מַשִּׁיקוֹת אִשָּׁה אֶל־אֲחוֹתָהּ *which mutually kissed each other*, i. e. of which one reached to and touched another, i. q. חֹבְרוֹת אִשָּׁה אֶל־אֲחוֹתָהּ 1, 9. Comp. Ps. 85, 11.

Deriv. נְשִׁיקָה.

* II. נָשַׁק *to bend* a bow; Eth. ወሰቀ id. Kindred are יָקַשׁ, נָקַשׁ, קוֹשׁ to set a springe, whence קֶשֶׁת bow.—1 Chr. 12, 2 נֹשְׁקֵי קֶשֶׁת Complut. ἐντείνοντες τόξον, Vulg. *tendentes arcum.* 2 Chr. 17, 17 נֹשְׁקֵי קֶשֶׁת וּמָגֵן *bending the bow and shield*, by zeugma. Ps. 78, 9 *the children of Ephraim* נוֹשְׁקֵי רוֹמֵי קֶשֶׁת *bending* and *shooting the bow;* Sept. ἐντείνοντες καὶ βάλλοντες τόξον, Vulg. *intendentes et mittentes arcum.*

Deriv. נֵשֶׁק.

Note. The signif. commonly assigned to נָשַׁק II, is that of *arming oneself*, and then this is connected with that of *kissing* by an assumed primitive notion of *fixing, adjusting*, comp. Ez. 3, 13. But the context requires the meaning above given; and all the ancient versions and the etymology confirm it. The signif. of *kissing* is therefore plainly different from נָשַׁק II; and is perhaps onomatopoetic, like the words for kissing in many other languages, as Germ. *küssen*, Engl. *to kiss*, Gr. κύω (in Hom. κύσσω, κύσσα, κύσσαι); Pers. بوس, Germ. and Swed. *Puss*, Engl. *buss*, comp. Lat. *basium*, Ital. *bacio;* Germ. *Schmatz*, Engl. *smack.* See Thesaur. p. 924.

נֵשֶׁק m. also נֶשֶׁק Ez. 39, 9. 10; in pause נָשֵׁק. R. נָשַׁק II.

1. *a weapon*, collect. *weapons*, Job 20, 24. 39, 21. Ps. 140, 8. In a wider sense, *arms*. weapons and armour, 1 K. 10, 25. (2 Chr. 9, 24.) 2 K. 10, 2. Ez. 39, 10. In Ez. 39, 9, it is mentioned along with various kinds of weapons and armour.

2. *an armoury, arsenal*, Neh. 3, 19; see in יַעַר no. 2.

* נָשַׁר obsol. root, Arab. نسر, *to tear in pieces with the beak*, as a bird of prey;

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מִנְסָר, מִנְסָר beak of a bird of prey. Hence

נֶשֶׁר m. in pause נֶשֶׁר; plur. נְשָׁרִים, constr. נִשְׁרֵי, *an eagle;* Arab. نَسْر, Syr. ܢܫܪܐ, Ethiop. ንስር, id. So Ex. 19, 4. Deut. 32, 11. 2 Sam. 1, 23. Job 9, 26, al. As there are many species of eagles, the נֶשֶׁר, when distinguished from others, seems to have denoted the chief species, the golden eagle, *χρυσαίετος*, as Lev. 11, 13. Deut. 14, 12. The word however seems to have had a broader acceptation, and, like the Gr. *ἀετός* and Arab. نسر (see Bochart Hieroz. II. p. 312 sq.) sometimes comprehends also a species of *vulture*, especially in those passages where the נֶשֶׁר is said to be bald Mic. 1, 16, and to feed on carcasses Job 39, 27–30. Prov. 30, 17. (Matth. 24, 28.) The former would seem to mark the *vultur barbatus* Linn. —To the eagle itself, which often sheds its feathers as the serpent its skin, are to be referred the words of Ps. 103, 5, *so that thy youth is renewed like the eagle's.* But the same fact is not alluded to in Is. 40, 31. See Bochart Hieroz. l. c. with Rosenm. annotations T. II. p. 743 sq.

נְשַׁר Chald. plur. נְשָׁרִין, *an eagle*, Dan. 4, 30. 7, 4.

* נָשַׁת *to dry up, to fail*, as the tongue from thirst Is. 41, 17; trop. of the strength Jer. 51, 30. So Kimchi, who assumes this root for these two examples and Niphal. But these two passages are better referred to r. נָשָׁה I. 1, where see.

Niph. id. *to be dried up*, as water, by transpos. i. q. נָחַשׁ Niph. no 2. Is. 19. 5 וְנִשְׁרוּ מַיִם מֵהַיָּם. This form might also be referred to a root נָשַׁח.—Ethiop. ንሠጠ destruxit, delevit.

נִשְׁתְּוָן m. Hebr. and Chald. *an epistle, letter*, Ezra 4, 7. 18. 23. 5, 5. 7, 11. Its origin seems to be from the Persian نبشتن *nebishten*, نوشتن *newishten*, نوستن *newisten*, to write; the sibilant and labial being transposed.

* נָתַב obsol. root, prob. *to tread, to trample*, like Gr. *στείβω*, whence נְתִיב a beaten path. On the primary syllables *tab, tap*, and *pad, pat*, as imitating the sound of treading, see above in גּוּס, דָּבַב, טָפַף.

נְתוּנִים i. q. נְתִינִים, Ezra 8, 17 Cheth.

* נָתַח only in Piel נִתַּח *to cut in pieces*, e. g. an animal sacrificed Ex. 29, 17. Lev. 1, 6. 12. 8, 20; a dead body Judg. 20, 6.—Hence

נֵתַח m. plur. נְתָחִים, *a piece* of flesh Ex. 29, 17. Lev. 1, 8 sq. Judg. 19, 29. Ez. 24, 4.

נָתִיב m. and נְתִיבָה f. plur. נְתִיבִים and נְתִיבוֹת. R. נָתַב.

1. Adj. *trodden*, see in נָתַב, e. g. דֶּרֶךְ נְתִיבָה *a trodden way, beaten path*, Prov. 12, 28.

2. Subst. *a foot-path, by-way*, a poetic word Job 18, 10. 28, 7. 30, 13. 41, 24. Ps. 78, 50. 142, 4. al. Plur. fem. נְתִיבוֹת בֵּיתוֹ *the paths to his house* Job 38, 20. Is. 58, 12. Prov. 3, 17. al.

נְתִינִים m. plur. (r. נָתַן) *Nethinim*, i. e. *the given, the devoted*, pr. name of the Hebrew ἱερόδουλοι or *servants of the temple, temple-slaves*, who were under the Levites in the ministry of the temple, 1 Chr. 9, 2. Ezra 2, 43. 58. 70. 8, 20. Neh. 3, 31. 7, 46. 60. 73. 11, 3. 21. etc. For the origin of the name, comp. Num. 8, 19. The Nethinim would seem to have been partly Canaanites reduced to servitude (Josh. 9, 23. 27), and partly perhaps captives taken in war; they were instituted or at least regulated by David. Ezra 8, 20.—Cheth. once נְתוּנִים Ezra 8, 17.

נְתִינִין Chald. id. *Nethinim*, Ezra 7, 24.

* נָתַךְ, only in fut. יִתַּךְ, kindr. with נָסַךְ, *to pour* intrans. i. e. *to be poured out, to overflow*, pr. of water Job 3, 24; elsewhere metaph. e. g. of roaring Job l. c. of anger, c. בְּ 2 Chr. 12, 7. 34, 25. Jer. 44, 6; עַל 42, 18; of curses Dan. 9, 11, divine punishment ib. v. 27.

Niph. נִתַּךְ only in Præt. 1. i. q. Kal, *to be poured out*, as water, rain, Ex. 9, 33. 2 Sam. 21, 10. Metaph. of anger 2 Chr. 34, 21. Jer. 7, 20. Nah. 1, 6.

2. *to be made to flow, to be melted* Ez. 22, 21. 24, 11.

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Hiph. הִתִּיךְ, fut. יַתִּיךְ, inf. once הַנְתִּיךְ Ez. 22, 20.

1. *to pour out* or *forth* Job 10, 10; money 2 K. 22, 9. 2 Chr. 34, 17.

2. *to make flow, to melt*, Ez. 22, 20.

Hoph. הֻתַּךְ pass. of Hiph. no. 2, Ez. 22, 22.

Deriv. תְּהוּךְ.

* נָתַל obsol. root, Aram. נְתַל i. q. Heb. נָתַן, *to give*.—Hence pr. n. תִּרְלוֹן.

* נָתַן, 1 and 2 pers. נָתַתִּי, נָתַתְּ (once תַּתְּ 2 Sam. 22, 41, as רַד for יָרַד Judg. 19, 11), plur. נָתַתֶּם, נָתַתֶּן. Inf. absol. נָתוֹן; constr. twice נְתֹן, נְתוֹן Num. 20, 21. Gen. 38, 9; usually תֵּת, with pref. לָתֵת, and with tone retracted לָתֶת Gen. 15, 7; c. suff. תִּתִּי, תִּתּוֹ. Imper. תֵּן, תְּנָה, Gen. 14, 21; c. He parag. תְּנָה often emphat. Ps. 8, 2, see no. 2. aa. Fut. יִתֵּן, יִתֶּן, 1 pers. plur. נִתֵּן Judg. 16, 5.

1. *to give;* Chald. Sam. id. Syr. נְתַל only in fut. The primary idea seems to be that of *reaching out the hand, presenting*, from the radical syllable *tan*, whence תָּנַן to extend, יָתַן to prolong, תָּנָה to give. The same is found in the Indo-European tongues, with *t* softened to *d*, and the final *n* mostly dropped, although vestiges of it are not wanting; e. g. Sanscr. *da* to give, Gr. *δόω, δίδωμι;* Lat. *da*-re, but with *n* preserved *donum, dono*, earlier also *dan*-it, *dan*-unt, Enn. Pacuv. Comp. too Egypt. ☥, ⲧⲁⲁ, ⲧⲉⲓ, ⲧⲏⲓ, ⲧⲟ, ⲧⲟⲓ, to give, which in hieroglyphic writing is expressed by a hand extended and presenting something.—Construed pr. with acc. of thing and לְ of pers. Gen. 24, 35 וַיִּתֶּן־לוֹ צֹאן וּבָקָר. 29. 28. 33. 30, 6. al. sæpiss. With אֶל of pers. Gen. 18, 7. 21, 14. Is. 29, 11; rarely acc. of pers. Josh. 15, 19 כִּי אֶרֶץ חַנֶּגֶב נְתַתָּנִי *for thou hast given me a south* (dry) *land*. Judg. 1, 15. Jer. 9, 1. Is. 27, 4. Also with acc. and עִם, i. e. *to give* to be *with me*, to give as a companion, Gen. 3, 12; acc. of thing and בְּ of price Joel 4, 3. Ez. 18, 13. Absol. *to give*, i. e. *to be liberal*, munificent, Prov. 21, 26. Ps. 37, 21.—Spec. in phrases:

a) נָתַן יָד *to give the hand* sc. to the victor, see יָד no. 1. lett. e; but נָתַן יָדוֹ בְּ see ib. lett. b.

b) נָתַן בְּיַד מ׳ *to give into the hand of* any one, to deliver into his power, see in יָד lett. aa. β. Sept. *παραδίδωμι εἰς χεῖρας τινός*. Ex. 23, 31. Num. 21, 2. 3. 34. Deut. 1, 27. al. Not much different is נָתַן לִפְנֵי מ׳ *to give up, to deliver over, in the presence of* any one, Sept. *παραδίδωμι ἐνώπιον τινός*, the former phrase being used more of persons, and this of things, e. g. a land, region Deut. 1, 8. 21. 2, 31. 33. Judg. 11, 9. 1 K. 8, 46. al. So too simpl. נָתַן c. dat. *to give up, to deliver over*, e. g. *to* the sword Mic. 6, 14; to slaughter Is. 34, 2; to death Ps. 118, 18; to wasting Mic. 6, 16; one's back to the smiters Is. 50, 6.—But נָתַן עַל יַד מ׳ is *to commit to* any one in charge, see יָד no. 1. ee; and so too נָתַן עַל *to deliver* the kingdom *to* any one, Dan. 11, 21.

c) נָתַן בְּמַטָּרָה *to give in ward*, to put in prison, Lat. *in custodiam dedit*, Gen. 40, 3. Comp. Gen. 39, 20. Jer. 37, 14.

d) נָתַן פְּרִי *to give fruit*. i. e. *to yield*, as a tree, the earth, Lev. 25. 19. Ps. 1, 3. Ez. 34, 27; comp. Gen. 4, 12. 49, 20.

e) נָתַן עֹרֶף *to give* i. e. *turn the back*, see in עֹרֶף. Contra, נָתַן פָּנִים בְּ *to give* i. e. *set the face against*, see in פָּנָה (פָּנִים) no. 1. f. But נָתַן פָּנִים מ׳ אֶל *to turn the face of* any one *towards* any thing, Gen. 30, 40; see in פָּנָה no. 1. e.

f) נָתַן חֵן *to give favour, to grant grace*. Ps. 84, 12; with לְ of pers. Prov. 3, 34. But נָתַן חֵן מ׳ בְּעֵינֵי מ׳ *to give one favour in the eyes of* any one, see in חֵן no. 1. b. The same constructions are found with נ׳ רַחֲמִים.—Job 36, 3 אֶתֵּן צֶדֶק לְפֹעֲלִי *I will give right to my Maker*, do justice to him, show that he is right; comp. נָתַן מִשְׁפָּט in v. 6.

g) נָתַן (זוּ) כָּבוֹד *to give honour praise, to* any one. Ps. 68, 35. Jer. 13, 16; affection, love, Cant. 7, 13. Also, *to give, grant, to* any one his wish, desire, hope, Ps. 21, 3 comp. 5. 20. 5. 140, 9. Job 6, 8. In a bad sense *to give* (cause) *pain, sorrow*, Prov. 10, 10.

h) Impers. יִתֵּן, וַיִּתֵּן, Germ. *es gibt, es gab*, put for *there is, there appears, there arises*, etc. Gen. 38, 28 *and it came to pass when* Tamar *travailed*, וַיִּתֵּן יָד lo *there appeared a hand*. Job 37, 10 *from the breath of the Lord* יִתֵּן־קָרַח *there is* (ariseth) *frost*, ice. Prov. 13. 10 בְּזָדוֹן יִתֵּן מַצָּה *through pride there is contention*.

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i) The phrase מִי יִתֵּן has a twofold use: *α*) *Who will give me* or *show me* this or that? i. e. no one will or can give or show me, implying a negative; see in מִי no. 1. e. Job 31, 31 מִי יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבָּעְנוּ *who will show* me (i. e. where is) *one who is not satisfied with his meat?* i. e. who is driven from his door hungry. Job 14, 4 מִי יִתֵּן טָהוֹר מִטָּמֵא *who will show* me (where is) *one pure* born *of the impure?* *β*) *Who will give?* implying wish, i. q. Oh, that one would give! Oh that I might have! *Oh that, would that;* see in מִי no. 1. f. Deut. 28, 67 מִי יִתֵּן עֶרֶב *would it were evening!* Judg. 9, 29. Ps. 14, 7 *Oh that the salvation of Israel were come out of Zion!* 2 Sam. 19, 1 *would I had died for thee!* Hence מִי יִתֶּן־לִי *Oh that I had!* Ps. 55, 7. Sometimes there follows an acc. and infin. Job 11, 5 מִי יִתֵּן אֱלוֹהַּ דַּבֵּר *Oh that God would speak!* Or with infin. 13, 5 מִי יִתֵּן מוּתֲכֶם; fut. Job 6, 8. 14, 13; præt. 23 3; præt. and fut. with Vav, Deut. 5, 26.—But here those passages are to be distinguished, where מִי יִתֵּן is: *who will make me* so and so? (see no. 3 below,) i. e. *Oh that I were!* Jer. 8, 23 [9, 1] מִי יִתֵּן רֹאשִׁי מַיִם *Oh that my head were waters!* Job 29, 2. Num. 11, 29.

Further, נָתַן *to give* or *grant* is also put in various senses:

aa) *to permit, to suffer, to let*, sc. to do any thing, Germ. *zugeben;* like Gr. *δίδωμι*, Lat. *dare, largiri*, Syr. and Arab. وهب, مَنَحَ. So with acc. of pers. and infin. c. לְ, pr. to admit one to the doing of any thing; comp. the same consecution in the synon. הִנִּיחַ from נוּחַ. Gen. 20, 6 לֹא נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ *I suffered thee not to touch her.* 31, 7. Judg. 1, 34. 1 Sam. 18, 2. Job 31. 30. Ps. 16. 10. Ecc. 5, 5; without the לְ Job 9, 18. Num. 20, 21. With dat. of pers. 2 Chr. 20, 10. Ps. 55, 23.

bb) *to give forth, to utter*, as a voice, see קוֹל; words Gen. 49, 21; slander Ps. 50, 20; impious words Job 1, 22; odour Cant. 1, 12. 2, 13; a miracle, i. e. *to show, to work.* Ex. 7, 9, comp. *διδόναι σημεῖα* Matt. 24, 24. A bolder figure is נָתַן תֹּף *to give forth* a sound by striking *the timbrel*, i. e. to strike the timbrel Ps. 81, 3.

cc) *to give* for a price, i. e. *to sell*, Gr. *ἀποδίδομαι*, Prov. 31, 24. Opp. לָקַח to buy, see לָקַח no. 2. a, c.

dd) *to teach*, comp. לָקַח no. 2. Prov. 9, 9 *give to a wise man* (instruction), *and he will be yet wiser.*

ee) Perh. *to give back, to requite;* Ps. 10, 14 לָיַח נְתָנָהּ *to requite it with thy hand;* or, retribution is in thy hand, power.

ff) With acc. of pers. *to give up* or *over*, 1 K. 14, 16.

2. *to put* in any place. *to set, to lay, to place*, Sept. *τίθημι*. Gen. 1, 17 *and God set them* (וַיִּתֵּן אֹתָם) *in the firmament of heaven.* 9, 13 *I have set* (נָתַתִּי) *my bow in the clouds.* So of persons 2 Sam. 11, 16. Of things that are *set up* or *out*, as a statue Dan. 11, 31; a table Ex. 26, 35. 30, 6, or other sacred vessels v. 18. 40. 5–7. 1 K. 7, 38; the ark upon a cart 1 Sam. 6, 8; a monument Ez. 26, 8; and genr. of things *put, placed, laid up* in any way, e. g. a stumbling-block Ez. 3, 20. Lev. 19, 14. 26, 1. Ps. 119, 110; corn in cities Gen. 41, 48. So of things sprinkled, as incense Ex. 30, 6. Lev. 2, 1; or poured, as water, oil, Ex. 30, 18. Lev. 2, 15. Num. 19, 17; comp. Ex. 12, 7. Of sharp things, as a hook, awl, *to put in*, to fix, to bore, Ez. 29, 4. Deut. 15, 17.—Construed according to the place *where* a thing is put: a) With בְּ *in* a place, as Ez. l. c. Deut. l. c. b) With אֶל *into* a place; Deut. 23, 25 [24] אֶל־כֵּלְיְךָ לֹא תִתֵּן *thou shalt put none into thy sack.* Num. 4, 10. Ex. 25. 21. So too Ex. 28, 30 *thou shalt put into the breast-plate the Urim and Thummim.* Lev. 8, 8; see in אוּר p. 26. c) With עַל *on* or *upon* a place, as fire upon the the altar Lev. 1, 7. Num. 16. 18; a mitre, helmet, upon the head, Ex. 29, 6. 1 Sam. 17, 38. etc. Lev. 8, 7. Ex. 34, 33. Num. 4, 6. 2 Chr. 10, 9. Metaph. God is said *to put his spirit upon* any one Is. 42, 1. Also *to put upon*, i. q. *to apply*, as a ring upon the hand Gen. 41, 42. Ez. 16. 11; the rings of the ark Ex. 25, 26 comp. 12. 28, 14. Num. 15, 38; blood upon the horns of the altar Lev. 4, 7. 18, or upon the tip of the ear Lev. 14, 14.

Further, *to put, to set*, in special senses:

aa) *to set, to place, to plant*, e. g. the branch of a tree Ez. 17, 22; a people

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and a land Ez. 37, 26. Prov. 12, 12 *the wicked desireth the prey of evil men,* וְשֹׁרֶשׁ צַדִּיקִים יִתֵּן *but the root of the righteous* God *planteth* firmly; comp. v. 3. Here belongs the vexed passage Ps. 8, 2 *Jehovah, our Lord, how glorious thy name in all the earth!* אֲשֶׁר תְּנָה הוֹדְךָ עַל *which glory of thine set thou* also *above the heavens!* i. e. let thy glory, thus manifested here on earth (v. 3), be also acknowledged and celebrated throughout the whole universe. The form תְּנָה is here as elsewhere imper. c. He parag.

bb) With acc. of pers. and עַל of pers. or thing, *to set* one *over* any pers. or thing, Gen. 41, 31. 43. Deut. 17, 15. But with acc. of thing and עַל of pers. *to lay upon, to impute* guilt *to* any one, to lay on him its punishment; Jon. 1, 14 *lay not upon us* (אַל־תִּתֵּן עָלֵינוּ) *innocent blood*, i. e. the death of Jonah, comp. Deut. 21, 8. Ez. 7, 3 *and I will lay upon thee all thy abominations*, cause them to return upon thy own head; comp. v. 4. 8. 9.

cc) נָתַן לִפְנֵי *to set before* any one, e. g. laws 1 K. 9, 6; judgment to be exercised Ez. 23, 24.

dd) נָתַן לֵב לְ *to set one's mind upon, to give heed to* any thing, i. q. שִׂים לֵב עַל, Ecc. 7, 21. Also stronger, *to set one's mind upon* doing any thing, *to apply oneself* to doing, Ecc. 1, 13. 17. 8, 9. 16. Dan. 10, 12.

ee) נָתַן דָּבָר אֶל־לֵב פ׳ *to put a thing into one's heart*, spoken of God, Neh. 2, 12. 7, 5. Also נָתַן אֶל־לִבּוֹ, *ἐν φρεσὶ θεῖναι, to lay to heart, to consider*, Ecc. 7, 2. 9, 1.

3. *to make*, like שִׂים, שִׁית, Arab. جعل. Lev. 19, 28 שָׂרָט לֹא תִתְּנוּ בִּבְשַׂרְכֶם *ye shall make no incision in your flesh.* Also נָתַן מוּם בְּ *to make* or cause *a blemish in, to injure* any one Lev. 24, 20.—Spec.

a) *to make* i. e. *to constitute* one as any thing. with two acc. Gen. 17, 5 אַב הֲמוֹן גּוֹיִם נְתַתִּיךָ *the father of many nations will I make thee.* Ex. 7, 1. Lam. 1, 13. Ps. 69, 12. 89, 28; acc. and לְ of the predicate Gen. 17, 20. 48, 4. Is. 42, 6. Jer. 20, 4.

b) נָתַן דָּבָר בְּ *to make a thing as* something else, *like, similar to* any thing. Is. 41, 2 יִתֵּן כֶּעָפָר חַרְבּוֹ *he will make their sword as dust.* Ez. 16, 7. Hence *to hold as, to regard and treat as* or *like* something else; 1 K. 10, 27 וַיִּתֵּן אֶת־הַכֶּסֶף כָּאֲבָנִים *and he made silver as stones.* 21, 22. Gen. 42, 30 וַיִּתֵּן אֹתָנוּ כְּמְרַגְּלִים *he held us, treated us, as spies.* (Comp. 'habere pro hoste' Liv. 2, 20.) Ez. 28, 2. 6. With לְפָנַי of judgment merely, *to regard* or *count as* such an one, to judge to be such, etc. 1 Sam. 1, 16 *count me not as a wicked woman.* Comp. Gr. τίθεσθαι for νομίζειν, ἡγεῖσθαι, Passow h. v. A. no. 5.

Niph. נִתַּן pass. of Kal. 1. *to be given* to any one, c. לְ Gen. 38, 14. Ex. 5, 16. Is. 9, 5. 35, 2 Often *to be given up, to be delivered over*, c. בְּיַד Job 9, 24. Jer. 32, 24. 25. 36. 43. 46, 24. al. So of a law, *to be given*, Esth. 3, 14.

2. *to be set, placed*, Ecc. 10, 6.

3. *to be made*, c. בְּ Lev. 24, 20; *as* anything, Is. 51, 12.

Hoph. only fut. יִתַּן. 1. i. q. Niph. no. 1, *to be given*, 2 K. 5, 17. Job 28, 15.

2. i. q. Niph. no. 2, *to be put, placed;* 2 Sam. 18, 9 *and he was placed* (suspended) *between the heaven and the earth.* Lev. 11, 38.

Deriv. נְתִינִים, מַתָּן, מַתְּנָה, מַתַּת, also the proper names מַתַּנְיָה, מַתְּנִיָּה, מַתִּתְיָה, מַתִּתָּה, and the four here following.

נְתַן Chald. found only in the fut. יִנְתַּן, יִנְתְּנוּ, inf. מִתַּן, i. q. Heb. *to give*, Ezra 4, 13. 7, 20; c. לְ Dan. 2, 16. 4, 14. 22. 29. The other tenses are taken from the verb יְהַב.—Hence מַתְּנָא.

נָתָן (given sc. of God) *Nathan*, pr. n. a) A prophet in the time of David 2 Sam. 7, 2. 12, 1. 1 K. 1, 8. Ps. 51, 2. b) A son of David 2 Sam. 5, 14. c) 2 Sam. 23, 36. d) and e) 1 K. 4, 5. f) 1 Chr. 2, 36. g) Ezra 8, 6. h) 10, 39.

נְתַן־מֶלֶךְ (placed i. e. appointed by the king) *Nathan-melech*, pr. n. of a court officer of Josiah 2 K. 23, 11.

נְתַנְאֵל (given of God) *Nethaneel*, pr. n. Gr. Ναθαναήλ, *Nathanael.* a) Num. 1, 8. 2, 5. b) Several other persons, only once mentioned respectively, 1 Chr. 2, 14. 15. 24. 24, 6. 26, 4. 2 Chr. 17, 7. 35, 9. Ezra 10, 22. Neh. 12, 21. 36.

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נְתַנְיָה and נְתַנְיָהוּ (given of Jehovah) *Nethaniah*, pr. n. m. a) The son of Asaph 1 Chr. 25, 12. b) 2 K. 25, 23. 25. Jer. 40, 8. 14. c) Jer. 36, 14. d) 2 Chr. 17, 8.

* נָתַס *to tear up* the ground, *to break up, proscindere terram;* kindred with נָתַץ and נָתַשׁ. Once Job 30, 13 נָתְסוּ *they tear up my path*, mar and destroy it. Four Mss. read here, by a gloss, נָתְצוּ.

* נָתַץ i. q. נָתַז, *to break out* the teeth; the ץ being changed into ז in the Aramæan manner.

Niph. pass. נִתְּזוּ Job 4, 10. The ancient Heb. intpp. refer this form to r. נָתַז q. v.

* נָתַץ fut. יִתֹּץ *to tear* or *break down, to destroy*, e. g. houses, buildings, Lev. 14, 45. Judg. 8, 9. 17. 2 K. 23, 7. Is. 22, 10; walls Jer. 39, 8. 52, 14; a city Judg. 9, 45; a statue 2 K. 10, 27; an altar Deut. 7, 5. etc. Also *to break out* the teeth Ps. 58, 7.—Trop. of persons, *to destroy*, Job 19, 10. Ps. 52, 7.

Niph. pass. *to be thrown down, broken down, destroyed*, Jer. 4, 26. Ez. 16, 39; rocks Nah. 1, 6.

Piel i. q. Kal, Deut. 12, 3; elsewhere only in Chron. as 2 Chr. 31, 1. 33, 3. 34, 4. 7. 36, 19.

Pual i. q. Niph. once præt. Judg. 6, 28.

Hoph. i. q. Niph. and Pu. once fut. Lev. 11, 35.

* נָתַק *to tear away, to pluck off*, e. g. a ring from the finger Jer. 22, 24. Trop. in a military sense, *to draw away, to cut off* sc. from a place, c. מִן Judg. 20, 32; see Niph. and Hiph. Part. pass. נָתוּק *castrated* Lev. 22, 24. Arab. نتق to strip off the skin; نتك to tear out the locks; بتخ to tear or break out a tooth, to tear as an eagle his prey. The idea of *tearing* seems to belong to the syllable נת. Hence נֶתֶק.

Piel *to tear up* or *off*, e. g. bands, *to break, burst*, Judg. 16, 9. Ps. 2, 3. 107, 14. Jer. 2, 20. 5, 5; c. מֵעַל Judg. 16, 12; a yoke Is. 58, 6; *to tear* the breasts, *to wound*, Ez. 23, 34; *to tear out* roots Ez. 17, 9.

Hiph. trop. *to cut off from* a place, see in Kal, Josh. 8, 6. Also c. לְ *to pluck out, to separate, for* any thing, Jer. 12, 3.

Hoph. הָנְתַּק i. q. Niph. no. 3, Judg. 20, 31.

Niph. נִתַּק, fut. יִנָּתֵק 1. *to be torn off, broken*, e. g. of a string, cord, Is. 5, 27. Jer. 10, 20. Judg. 16, 9. Ecc. 4, 12. Is. 33, 20. Metaph. Job 17, 11 *my counsels, purposes, are broken off*, i. e. rendered vain.

2. *to be torn out* or *away*, e. g. from a tent Job 18, 14. Prægn. Josh. 4, 18 *and when the soles of the feet of the priests were plucked up* from the muddy channel and placed *upon the dry land.*

3. Metaph. *to be separated out*, Jer. 6, 29. In a military sense, *to be cut off from*, c. מִן Josh. 8, 16.

Deriv. from Kal is

נֶתֶק m. in pause נֶתֶק, *a scall, mange, scab*, in the head and beard, Lev. 13, 30 sq. Comer. נֶגַע הַנֶּתֶק v. 31 and נֶתֶק v. 33 *one affected with the scall;* comp. נֶגַע no. 2.

* נָתַר fut. יִתַּר 1. *to tremble*, e. g. the heart, *to palpitate* Job 37, 1. Onomatopoetic, like τρέω, τρέμω, *tremo.*

2. i. q. Arab. نثر *to fall* with a sound or noise, in allusion to the sound or rattling of dry leaves in falling; whence Chald. and Syr. נְתַר, ܢܬܪ *to fall*, as leaves, fruit, etc. See Chald. and Hiph. no. 2.

Piel *to spring up and down, to leap*, i. e. to move by leaps, spoken of the locust Lev. 11, 21. Other verbs of trembling are also transferred to the idea of leaping; see חָרַג, חָרַל.

Hiph. fut. apoc. יַתֵּר, imp. הַתֵּר.

1. Causat. of Kal no. 1, *to make tremble* Hab. 3, 6.

2. i. q. Aram. Aph. pr. *to shake off* the foliage of a tree, hence *to shake off* a yoke Is. 58, 6. Also הַתִּיר אֲסוּרִים *to shake off* the yoke of *captives* i. e. *to loose, to set free* captives Ps. 105, 20. 146, 7. Poet. Job 6, 9 יַתֵּר יָדוֹ וִיבַצְּעֵנִי *Oh that* God *would let loose his hand and cut me off;* here the hand of God, when not exerted, is figuratively regarded as bound, and when extended,

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as set free.—For וַיַּתֵּר 2 Sam. 22, 33, see the root תּוּר.

נְתַר Chald. and Syr. *to fall off*, as the foliage or fruit of a tree, see the Heb. no. 2.

Aph. *to shake off* leaves, Dan. 4, 11.—Hence

נֶתֶר m. *nitre*, Lat. *nitrum*, Gr. *νίτρον*, *λίτρον*, pr. the *natron* of the moderns or *Egyptian nitre*, a mineral alkali, gathered from the celebrated natron lakes, (different from בֹּרִית vegetable alkali,) which mingled with oil is still used as soap, Jer. 2, 22. With an acid it effervesces, and loses its strength; hence Prov. 25, 20.—Prob. so called, because it thus *leaps* or *effervesces*. See Hasselquist's Reise p. 548 Germ. J. D. Michaelis de Nitro § 10. Wilkinson Mod. Egypt and Thebes, I. p. 382 sq. Lond. 1843.

* נָתַשׁ fut. יִתּוֹשׁ, inf. נְתוֹשׁ, pr. *to tear up*, *to pluck up* a plant, see Hoph. Arab. نتش to pull up e. g. thorns; Syr. ܢܬܫ to tear up, also in pieces. Hence a) Trop. *to root out*, i. e. *to drive out*, *to expel*, sc. a people from a land (opp. נָטַע) Deut. 29, 27. 1 K. 14, 15. So in the phrase נְטַעְתִּים וְלֹא אֶתּוֹשׁ *I will plant them and not pluck them up*, i. e. I will give them a fixed dwelling, and will not drive them out, Jer. 12, 14. 15. 24, 6. 42, 10. 45, 4. al. b) *to root out*, i. e. *to tear down*, *to destroy*, e. g. cities Ps. 9, 7; idols Mic. 5, 13.

Niph. pass. 1. *to be plucked up*, *expelled*, as a people, Jer. 31, 40. Am. 9, 15; *to be overthrown*, as a kingdom, Dan. 11, 4.

2. i. q. נִשַּׁת (Is. 19, 5), *to be dried up*, spoken of water Jer. 18, 14.

Hoph. *to be torn up*, *plucked up*, Ez. 19, 12.

ס

Samech, the fifteenth letter of the Hebrew alphabet, as a numeral denoting 60. The name סָמֶךְ denotes *fulcrum*, *support*, which accords well with the Phenician form of this letter; see Monumm. Phœn. p. 39.

As to the *sound* of ס, it seems to have been pronounced anciently as a softer sibilant than שׂ, which latter before the introduction of the diacritical points was not distinguished from שׁ, see Lehrg. p. 17, 18. Hence it comes, that very many roots are constantly written in one and the same manner, either with ס, as סָבַב, סוּר; or with שׂ, as שָׂמַח, שׂוּם; and also that others when written with ס differ entirely from the similar ones written with שׂ, as סָכַל to be foolish, שָׂכַל to view, to understand; סָכַר to shut up, שָׂכַר to hire; רָמַס and רָמַשׂ; סוּר and שׂוּר; סָפָה and שָׂפָה. By degrees however this distinction in the pronunciation was lost, so that the later Hebrew not unfrequently puts ס for שׂ and vice versa; e. g. כַּעַס and כַּעַשׂ vexation; הִסִּיג once for הִשִּׂיג Job 24, 2; סָדָר and שְׂדֵרָה; סָכַר for שָׂכַר Ezra 4, 5; שִׂכְלוּת for סִכְלוּת folly Ecc. 1, 17; סוּג and שׂוּג; פָּרַס and פָּרַשׂ; רָפַס and רָפַשׂ. The Syriac employs only the letter Samech (ܣ); the Arabic only Sin (س); the Chaldee imitating the Syriac often substitutes ס for the Hebrew שׂ, as שְׂאֹר Chald. סְאוֹר leaven, שִׂבֵּר Chald. סַבֵּר to expect.

For the Heb. שׂ the Arabs usually put ش, while for ס they put mostly س, as סָגַד سجد to adore, אָסַר اسر to bind, בֹּסֶר بُسْرٌ sour grapes, כָּסָה كسا to cover; more rarely ش, as סְתָו شتوة winter, סָבַךְ شبك.

In the Hebrew itself, and in Aramæan, ס is frequently interchanged: a) With the thicker שׂ, as סִרְיוֹן and שִׁרְיוֹן coat of mail, כָּנַס Aram. כְּנַשׁ to collect, סָפַח and שָׁפַח to pour, etc. comp. סָלַל, סָפַר, and the like. That the Ephraimites pronounced שׂ like Samech, we know from Judg. 12, 6. b) With ז and ץ; see under these letters. c) With dentals; as סִין Chald. טִין mire; comp. סָמַךְ and תָּמַךְ, סָלַל and תָּלַל.

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*סָאָה obsol. root. Arab. سأى, *to extend, to expand;* then perhaps *to measure*, comp. מָדַד. Hence

סְאָה f. plur. סְאִים. 1. *a Seah, a certain measure* for grain, according to the Rabbins *the third part of an ephah*, אֵיפָה: i. e. nearly 1½ peck English; according to Jerome on Matt. 13, 33, *a modius and a half.* Gen. 18, 6. 1 Sam. 25, 18. Dual סָאתַיִם for סְאָתַיִם 2 K. 7, 1. 16, contracted in the Syriac manner, like מְאָתַיִם, מָאתַיִם. Chald. id. From the Aram. form ܣܐܬܐ has sprung the Gr. σάτον, in Sept. the N. T. and Josephus.

2. Genr. *measure;* so Chald. סָאתָא often. Hence with Aqu. Symm. Theod. Chald. Syr. I would explain the difficult word בְּסַאסְּאָה Is. 27, 8, contr. from בִּסְאָה־סְּאָה (Dag. fort. conjunct. as מַלָּכֶם for מַה־לָּכֶם), *by measure* and *measure*, according to measure, i. e. with moderation; comp. בְּמִשְׁפָּט Jer. 10, 24, and לַמִּשְׁפָּט Jer. 30, 11. 46, 28. Less prob. is a solution lately proposed, that בְּסַאסְּאָה is put for בְּזַעְזְעָה (r. זוּעַ) *in agitating* or *terrifying her.*

סְאוֹן m. (r. סָאַן) *a shoe*, spec. the high and hollow shoe, *caliga*, ὑπόδημα κοῖλον, bound on with thongs, such as rustic travellers and *soldiers* were accustomed to wear as a protection against the mud; Chald. סֵינָא; Syr. ܣܐܘܢܐ. Is. 9, 4. כָּל־סְאוֹן סֹאֵן lit. *every shoe of the shod, omnis caliga caligati*, i. e. of the soldier, warrior.

*סָאַן 1. Pr. as it would seem, *to be clayey, miry*, comp. Chald. סָאן, סָיָן, Syr. ܣܝܢܐ, Heb. סִין mire, clay, kindr. with the subst. טִין clay. Hence סְאוֹן a shoe, as a defence against the mud and mire. Thence

2. Denom. *to shoe*, to furnish with shoes, *calceare*, like Syr. ܣܐܢ. Part. סֹאֵן intrans. *shod*, Is. 9, 4; see in סְאוֹן.

סַאסְּאָה Is. 27, 8, see in סְאָה no. 2.

*סָבָא *to drink to excess, to tope.* The primary idea seems to be that of *sucking up, absorbing*, which is expressed by onomatopoetic words, as شرب, *sorbere;* with *l* inserted Germ. *schlürfen;* with ר dropped Anglosax. *supan*, Germ. *saufen*, Engl. *sip, sup;* and in Greek, the sibilant being dropped. ῥοφέω. Also שָׂבַע would seem to be from the same source.—Is. 56, 12. Part. סֹבֵא *a toper, drunkard*, Deut. 21, 20. Prov. 23, 20. 21 Ez. 23, 42 Cheth. Part. pass. סָבוּא *drunken;* [Nah. 1, 10 *for interwoven like to thorns*, וּכְסָבְאָם סְבוּאִים וְגו׳ *and drunken as with their wine, they yet shall be devoured as stubble*, i. e. marching in phalanx and intoxicated to reeling; see in כּוּס no. 1.—R.

Deriv. the two following.

סָבָא Ez. 23, 42 Keri, i. q. Part. סוֹבֵא Cheth. plur. סָבָאִים *drunkards.*

סֹבֶא m. c. suff. סָבְאֵךְ 1. *wine* Is. 1, 22. Nah. 1, 10 see in r. סָבָא.

2. *a drinking-bout, carouse*, Hos. 4, 18.

סְבָא, plur. סְבָאִים, (perh. i. q. Ethiop. ሰብእ man, comp. סַבְתָּה, סַבְתְּכָה,) *Seba, the Sabeans*, pr. n. of a people descended from Cush, Gen. 10, 7; i. e. a people and country of Ethiopia flourishing in traffic and wealth, Is. 43, 3. 45, 14. Ps. 72, 10; and distinguished for the tall stature of its inhabitants, Is. 45, 14. Hdot. 3. 20. According to Josephus, Ant. 2. 10. 2, it would seem to have been *Meroë*, a province of Ethiopia distinguished for its wealth and commerce, lying between the Nile and the Astaboras (Tacazzé), and called by the ancients an island; with a metropolis of the same name, of which the ruins are still found not far from the town of Shendy. See Burckh. Travels in Nubia p. 275. Rüppell's Reisen in Nubien und dem peträischen Arabien 1829. Tab. 5. Hoskins' Travels in Ethiopia etc. Lond. 1835—For plur. סָבָאִים Ez. 23, 42, see in סָבָא.

*סָבַב præt. both fully and defect. סָבְבוּ, סַבּוּ, סַבּוֹתֶם; inf. סֹב, once לִסְבֹּב Num. 21, 4; imper. סֹב; fut. יָסֹב and יִסּוֹב, וַיִּסֹּב, conv. וַיָּסָב.

1. *to turn oneself*, i. e. *to turn* intrans. e. g. Prov. 26, 14 *the door turneth* עַל צִירָהּ *upon its hinges.* 1 Sam. 15, 27 וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת *and Samuel turned to go away.* The person or place *to* which one turns is put with אֶל Ecc. 1, 6.

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1 Sam. 14, 24; לְ 1 K. 2, 15. Ps. 114. 3. 5; עַל Hab. 2, 16. 2 Chron. 18, 31. That *from* which one turns is put with מִן, מֵעַל, מִמֶּנִּי; 1 Sam. 17, 30 וַיִּסֹּב מֵאֶצְלוֹ אֶל־מוּל אַחֵר *and he turned from him toward another.* 18, 11. Gen. 42, 24. With אַחֲרֵי אֶל *to turn back after* any one, so as to follow him, 2 K. 9, 18. 19; and absol. *to return* Cant. 2, 17. 18. Ps. 71, 21; inf. c. לְ *to turn oneself* to do any thing, Ecc. 2, 20. 7, 25. Also absol. *to turn to*, for *to approach*, 1 Sam. 22, 17. 18. 2 Sam. 18, 15. 30. Spoken of things, *to turn to* any place, i. e. *to be brought, carried, transferred, to* that place or person; 1 Sam. 5. 8 גַּת יָסֹב *let the ark turn about to Gath*, be carried thither. Num. 36, 7. Hab. 2, 16; comp. 1 K. 2, 15.

2. *to go about in* a place, which includes the idea of *turning oneself* continually, *to go over* a place, as a city, cities, c. בְּ Cant. 3. 3. 5, 7. 2 Chr. 17, 9. 23, 2; also c. acc. Is. 23, 16 סֹבֵי עִיר *go about the city.* 1 Sam. 7, 16 *and he went over* the cities *Bethel and Gilgal and Mizpeh.* 2 K. 3, 9 *and they went about* דֶּרֶךְ שִׁבְעַת יָמִים *a way of seven days*, where the words ד׳ ש׳ ר׳ constitute an accusative.—Also *to go round about* a place, *to compass*, c. acc. Deut. 2, 1. 3. Josh. 6, 3. 4. 7. Ps. 48, 13; in order to avoid it Num. 21, 4. Judg. 11, 18.

3. *to encompass, to surround*, c. acc. Gen. 2, 11. 13. 1 K. 7, 24. 2 K. 6, 15. Ps. 18, 6. 22, 17; in a hostile sense Ecc. 9, 14. Also c. אֶל 2 K. 8, 21; עַל Job 16, 13. Judg. 20, 5. Gen. 37, 7 וְהִנֵּה תְסֻבֶּינָה אַלְמֹתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי *and lo your sheaves surrounded my sheaf and did obeisance to it.* i. e. stood round about it, etc. Absol. *to surround* a table i. e. *to come around* it, to sit down or recline at table, 1 Sam. 16, 11 לֹא נָסֹב *we will not sit down;* comp. in מָסַב.

4. Trop. *to turn*, i. e. *to alter, to change;* with כְּ *to become like* any thing. Zech. 14, 10. Comp. Pi. and Hiph. no. 3.

5. Trop. *to go about* any thing, *to bring about*, i. e. *to be the cause* of any thing. Comp. Arab. سَبَبٌ cause, سَبَّبَ to cause; Talmud. סִבָּה cause, pr. the thing or occasion on which any thing depends; Engl. *circumstance*, Germ. *Umstand*, from the signification of surrounding, comp. אוֹרוֹת. 1 Sam. 22, 22 אָנֹכִי סַבֹּתִי בְכָל־נֶפֶשׁ בֵּית אָבִיךָ *I am the cause to all the persons of thy family*, i. e. I have brought about, occasioned, their death; Vulg. *ego sum reus omnium animarum.*

Niph. נָסַב and נָסַב Ez. 26, 2; fem. נָסֻבָּה for נְסֻבָּה Ez. 41, 7, see Lehrg. p. 372. Heb. Gr. § 66. n. 11; fut. יִסַּב, יִסָּבוּ.

1. i. q. Kal no. 1, *to turn oneself, to turn*, Ez. 1, 9. 12. 17. 10, 11. 16; often of a boundary Num. 34, 4. 5. Josh. 15, 3. al. Also i. q. *to be turned over to* any one, c. לְ, Jer. 6, 12 וְנָסַבּוּ בָתֵּיהֶם לַאֲחֵרִים *their houses shall be turned over (transferred) to others;* comp. in Kal Num. 36, 7.

2. i. q. Kal no. 2, *to surround*, Judg. 19, 22; with עַל, in a hostile sense, Gen. 19, 4. Josh. 7, 9.

Piel סִבֵּב i. q. Kal no. 4, *to turn*, i. e. *to change*, 2 Sam. 14, 20.

Po. סוֹבֵב 1. i. q. Kal no. 2, *to go about in* a place, c. בְּ Cant. 3, 2; c. acc. *to go about* or *over* a place i. e. *in* it Ps. 59, 7. 15; *to go round* a place Ps. 26, 6; with עַל, in a hostile sense Ps. 55, 11.

2. i. q. Kal no. 3, *to encompass, to surround*, Jon. 2, 4. 6. Ps. 7, 8; with two acc. of pers. and thing *with* which Ps. 32, 7. 10. Espec. in order to protect and defend, Deut. 32, 10. Jer. 31, 22 נְקֵבָה תְּסוֹבֵב גָּבֶר *a woman protects a man.* Comp. Il. 1. 37 ὃς Χρύσην ἀμφιβέβηκας.

Hiph. הֵסֵב, fut. יָסֵב and יָסֹב.

1. Causat. of Kal no. 1, *to cause to turn* Ex. 13, 18. Trans. *to turn*, 1 K. 8, 14 וַיָּסֶב הַמֶּלֶךְ אֶת־פָּנָיו *and the king turned his face.* 21, 4. 2 K. 20, 2. הֵסֵב עֵינָיו מִן *to turn away the eyes from* any one Cant. 6, 5. Trop. הֵסֵב לֵב פ׳ עַל *to turn the heart* or mind of any one *towards* a person or thing Ezra 6, 22. comp. 1 K. 18, 37; and so without לֵב, 2 Sam. 3, 12 לְהָסֵב אֵלֶיךָ אֶת־כָּל־יִשְׂרָאֵל *to turn all Israel unto thee.* Hence also *to transfer*, with לְ of pers. *to* whom, 1 Chr. 10, 14 וַיָּסֶב אֶת־הַמְלוּכָה לְדָוִיד *and transferred the kingdom to David.* With אֶל of place, i. e. *to* or *into* any place, 1 Sam. 5. 8. 9. 10; acc. of place 2 Sam. 20, 12.

2. Causat. of Kal no. 2, 'to cause to go about,' i. e. *to lead about, around*, e. g. a man Ez. 47, 2; an army Ex. 13, 18; walls, *to build around* 2 Chr. 14, 6

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3. Causat. of Kal no. 4, *to turn*, i. e. *to change;* 2 K. 23. 34 וַיַּסֵּב אֶת־שְׁמוֹ יְהוֹיָקִים *and changed (turned) his name to Jehoiakim.* 24, 17.

4. Intrans. a) i. q. Kal no. 1, *to turn oneself* 2 Sam. 5, 23. b) i. q. Kal no. 2, *to go about in* a place, c. acc. Josh. 6, 11. c) i. q. Kal no. 3, *to surround*, in a hostile sense, Ps. 140, 10.

Hoph. הוּסַב, fut. יוּסַב 1. *to be turned, to turn* intrans. e. g. a door on its hinges Ez. 41, 24; the roller of a threshing-sledge, Is. 28, 27.

2. *to be surrounded*, Ex. 28, 11. 39, 6. 13.

3. *to be turned, changed*, Num. 32, 38.

Deriv. מוּסָב, מַסָּב, סָבִיב, נְסָבָה, סִבָּה.

סִבָּה f. (r. סָבַב) *a turn, course* of things, as from God, 1 K. 12, 15; i. q. נְסִבָּה 2 Chr. 10, 15.

סָבִיב m. (r. סָבַב) 1. Sing. as subst. *a circuit* 1 Chr. 11, 8. Hence מִסָּבִיב *from* or *in a circuit, round about, on every side*, Job 1, 10. Ez. 37, 21. Josh. 21, 42. al. sæp. Sept. *κύκλοθεν*. So מִסָּבִיב לְ *from round about* any person or thing Num. 16, 24. 27. Accus. סָבִיב as adv. *round about, circum*, Gen. 23, 17. Ps. 3, 7. 12, 9. Job 10. 8. 18, 7. al. sæp. and so after verbs of motion Is. 49, 18. 60, 4. סָבִיב סָבִיב *circumcirca, round about*, Ez. 40, 5 sq. סָבִיב לְ as prep. *round about, around* any thing, e. g. סָבִיב לַמִּשְׁכָּן *round about the tabernacle* Ex. 40, 33. Num. 1, 53. al. Once c. genit. סְבִיב הָאָרֶץ *round about the land* Am. 3, 11.

2. Plur. m. סְבִיבִים a) Of persons, *those round about, neighbours*, Jer. 48, 17. 39. b) Of place, *places round about, circumjacent, the environs*, Jer. 33, 13 בִּסְבִיבֵי יְרוּשָׁלַם *in the environs of Jerusalem.* Ps. 76, 12. 89. 8. 97, 2. c) As prep. c. suff. *round about, around* any one; Ps. 50, 3 סְבִיבָיו נִשְׂעָרָה מְאֹד *it is very tempestuous round about him.* Jer. 46, 14. Lam. 1, 17.

3. Plur. f. סְבִיבוֹת a) *circuits, circles, orbits*, which one runs through. Ecc. 1. 6 וְעַל סְבִיבוֹתָיו שָׁב הָרוּחַ *and the wind returneth upon its circuits*, begins anew the circuit of its courses. b) i. q. סְבִיבִים no. 2, *places round about, circumjacent, the environs*, Num. 22, 4. Dan. 9, 16. Neh. 12, 28. Ps. 44, 14. 79, 4. c) In st. constr. as a prep. *round about, around;* Num. 11, 24 סְבִיבוֹת הָאֹהֶל *round about the tabernacle.* Ez. 6, 5. Ps. 79, 3. Often c. suff. סְבִיבוֹתַי *round about me* Job 29, 5; and so Neh. 5, 17. Job 22, 10. Ez. 5, 12. Ps. 18, 12. Gen. 35, 5. 2 K. 17, 15.

* סָבַךְ *to interweave, to interlace*, e. g. branches, part. pass. Nah. 1, 10, see in r. סְבָא. Comp. שָׂבַךְ. Arab. شبك II, id. Kindr. are בּוּךְ, אָבַךְ. From this root with ב softened comes the verb צוּךְ quiescent שׂוּךְ.

Pual pass. of roots *interwoven*, Job 8, 17.

Deriv. the five following.

סֹבֶךְ m. (Kamets impure) *branches interwoven, a thicket.* Gen. 22, 13. Here also belongs the phrase בְּסִבְכֵי־צֵץ Ps. 74, 5, taking ֵ as Kamets long, although Metheg is wanting in the editions. A similar instance is מְנָת־חֶלְקִי Ps. 16, 5, which all copies write without Metheg, although it is doubtless to be read *m'nâth*, comp. 11, 6. A few Mss. have בְּסִבְכֵךְ, see סְבָךְ.

סָבְךְ id. *a thicket*, whence plur. constr. סִבְכֵי חֵינָר Is. 9, 17. 10, 34. Kimchi and some Mss. read סִבְכֵי, סִבְכֵי, סִבְכֵי; see Lehrg. p. 77.

סִבְכּוֹ c. suff. סִבְכּוֹ or סִבְכּוֹ (Dag. euphon.) *a thicket*, Jer. 4, 7. R. סָבַךְ.

סַבְּכָא Chald. f. Dan. 3, 5, and שַׁבְּכָא v. 7. 10. 15. *sambuca*, Gr. *σαμβύκη, σαμβύκης, σάμβυξ, ζαμβύκη*, a stringed instrument of music, having four strings, similar to the *nablium* or נֵבֶל q. v. no. 3, i. e. to the *harp* or *lyre*. See Athen. IV. p. 175. XIV. p. 633, 637. Strabo X. p. 471 Casaub. Vitruv. 6. 1. ib. 10. 22.—Strabo affirms, l. c. that the Greek word *σαμβύκη* is of barbarian i. e. oriental origin; and if so, the name might perhaps have allusion to the *interweaving* of the strings, from r. סָבַךְ.

סִבְּכַי (for סָבַךְ יָהּ thicket of Jehovah, i. e. crowd of God's people, comp. סָךְ.) *Sibbecai*, pr. n. of a military chief under David, 2 Sam. 21, 18. 1 Chr. 11, 29 (for which 2 Sam. 23, 27 corruptly סַבֻּכָי). 20, 4. 27, 11.

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*סָבַל, fut. יִסְבֹּל, *to bear, to carry*, sc. heavy burdens. Syr. Chald. id. Kindr. are שָׁבַל, שׁוּל.—Is. 46, 4. 7. Gen. 49, 15. Trop. *to bear the sorrows, sins* of any one, i. e. to suffer the punishment which another has merited, Is. 53, 4. 11. Lam. 5, 7.

Pual part. plur. מְסֻבָּלִים, *laden* sc. with young; hence *gravid, big with young*, of kine Ps. 144, 14. Comp. Arab. حَامِلٌ portans, in utero gestans, ثَقُلَ gravis fuit, in utero gestavit. Syr. ܛܥܝܢܐ laden, gravid.

Hithp. הִסְתַּבֵּל *to become a burden* Ecc. 12. 5.

Deriv. סַבָּל, סֵבֶל, סֹבֶל, סִבְלָה.

סְבַל Chald. i. q. Heb. also *to lift* or *raise up, to erect*. Comp. נְשָׂא.

Poal pass. *to be erected, built*, Ezra 6, 3 וְאֻשֹּׁוהִי מְסוֹבְלִין *and its foundations be set up*, built.—Chald. and Samar. id.

סַבָּל m. *a bearer* of burdens, *porter*, 2 Chr. 2, 1. 17. 34, 13. Neh. 4, 4.—1 K. 5, 29 (15) by apposition נֹשֵׂא סַבָּל. R. סָבַל.

סֵבֶל m. *a burden* Neh. 4, 11. Ps. 81, 7; trop. 1 K. 11, 28. R. סָבַל.

סֹבֶל m. (r. סָבַל) c. suff. סֻבֳּלוֹ Dag. euphon. *a burden* Is. 10, 27. 14, 25. עֹל סֻבֳּלוֹ *the yoke of his burden*, his burdensome yoke, Is. 9, 3.—For the Dag. f. euphon. in סֻבֳּלוֹ see Lehrg. p. 87. The form is not to be derived either from סֻבֹּל or סְבֹל.

סִבְלָה or סְבָלָה f. only in plur. constr. סִבְלוֹת *burdens, tasks* imposed, heavy and oppressive labours, Ex. 1, 11. 2, 11. 5, 4. 5. 6, 6. 7. R. סָבַל.

סִבֹּלֶת in the dialect of the Ephraimites i. q. שִׁבֹּלֶת, *ear* of grain, Judg. 12, 6.

*סְבַר Chald. (in Heb. שָׂבַר) a root in frequent use in Chaldee and Syriac, the significations of which may be arranged as follows; see Thesaur. p. 1319. Buxt. Lex. col. 1424–30.

1. *to cut, to divide;* whence Po. סוֹבַר to cut or open a vein. Buxt. no. V.

2. *to look at, to discern, to inspect*, which is implied in dividing and distinguishing, as in r. בִּין; see Heb. שָׂבַר.—Arab. سبر to examine a wound.

3. *to look for, to await;* also *to hope, to trust;* see Buxt. no. II. Often in the Targums for Heb. קִוָּה, בָּטַח. Syr. ܣܒܪ Pa. to hope.—Once in O. T. Dan. 7, 25 וְיִסְבַּר לְהַשְׁנָיָה *and he hopeth, trusteth, to change*, etc. Sept. Alex. προσδέξεται.

4. *to judge, to suppose, to think*, Buxt. no. III. Syr. Pe. Aph. id.

5. *to understand*, Buxt. no. IV.

Deriv. from no. 3 is

סִבְרַיִם (two-fold hope) *Sibraim*, pr. n. of a Syrian city between Damascus and Hamath, otherwise unknown, Ez. 47, 16.

סַבְתָּה Gen. 10, 7 (21 Mss. שׂבתא) and סַבְתָּא 1 Chr. 1, 9, *Sabtah* pr. n. of a people and region of the Cushites; see in כּוּשׁ no 2. There is little doubt that it corresponds to the Ethiopian city *Σαβάτ, Σαβά, Σαβαί*, (see Strabo XVI. p. 770 Casaub. Ptolem. IV. 10,) situated on the S. W. coast of the Red Sea, not far from the present Arkiko, in the vicinity of which the Ptolemies hunted elephants. Among the ancient intpp. Pseudojonathan gives it by סמדאי, for which read סמראי i. e. *Sembritæ*, whom Strabo l. c. p. 786 places in the same region. Josephus, Ant. 1. 6. 2, understands those who dwelt upon the Astaboras.

סַבְתְּכָא Gen. 10, 7. 1 Chr. 1, 9, *Sabteca*, pr. n. of a people and region of the Cushites, probably in Ethiopia, like the preceding; see in כּוּשׁ. Targ. זנגאי *Zingitani*, in the eastern parts of Ethiopia. On Egyptian monuments the word *SBTK* or *Sabatoca* appears as the pr. name of the Ethiopians; so that סַבְתְּכָא can hardly be sought for elsewhere. See Thesaur. p. 940. Rosellini Monum. Storici II. p. 108 sq. 120, 121.

סַג plur. סִגִּים, see סִיג.

*סָגַד, fut. יִסְגֹּד, *to fall down* in adoration, *to prostrate oneself*, spoken of idol worship, c. לְ Is. 44, 15. 17. 19. 46, 6. It is a word of the later Hebrew and Chaldee; see the following article.

סְגִד Chald. Dan. 2, 46, fut. יִסְגֻּד, i. q. Heb. *to fall down* in adoration of idols, c. לְ Dan. 3, 5. 6, 10–12. 14. 15. 28; in

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homage of a man 2, 46.—Syr. ܣܓܕ to adore. Arab. سَجَدَ id. whence مَسْجِد mosk.

סְגוֹר m. (r. סָגַר) 1. *a shutting up, enclosure.* Hos. 13, 8 סְגוֹר לִבָּם *the caul of their heart*, i. e. the parts around the heart, pericadium.

2. Job 28, 15 i. q. זָהָב סָגוּר, see סָגַר Kal part. pass.

3. Ps. 35, 3 see in סָגַר Kal, lett. c.

* סָגַל obsol. root, Chald. סִיגֵל (for סְגֵל) *to get, to acquire;* comp. סְגֻלְתָּא property. Kindr. is סָגַר.—Hence

סְגֻלָּה f. *property, wealth*, private property, 1 Chr. 29, 3. Ecc. 2. 8. Often of the people of Israel, סְגֻלַּת יְהוָה (comp. נַחֲלָה) Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. al.

סְגָן or סֶגֶן m. only in plur. סְגָנִים, *a prefect, governor, ruler*, spoken: a) Of Babylonian magistrates, *prefects* of the provinces, Jer. 51, 23. 28. 57. Ez. 23, 6. 12. 23; comp. Is. 41, 25. See the Chald. b) Of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 8. 13. 5, 7. 17. 7, 5. 12, 40. 13, 11. —Corresponding in mod. Pers. is شِحْنَه prætor, satrap; whence Arab. شِحْنَة, Syr. ܫܚܢܐ, satrap, prefect. A trace of the same from the anc. Pers. seems to exist in פַּחֲתֶגֶן q. v. edict of *a prince*; also in Gr. ζωγάνης Athen. XIV. p. 639. C. Benfey compares Sanscr. *çangha*, or rather *çâsana*, command, Monatsn. p. 193 sq. Bohlen better Sanscr. *sagana* (ζωγάνης) q. d. εὐγενής, noble. Sept. στρατηγός, ἄρχων.

סְגַן m. Chald. *a prefect, governor* of a province, Dan. 3, 2. 27. 6, 8. But Dan. 2, 48 רַב סַגְנִין *the chief of the prefects*, sc. over the Magi.

* סָגַר fut. יִסְגֹּר, *to shut, to close.* Kindr. is סָכַר but less frequent; comp. also סָגַל. The primary syllable is גר, comp. חָגַר. Ethiop. ሰገረ to shut up in a net, to take in a net.—Constr. c. acc. as a door Gen. 19, 10. Mal. 1, 10; a gate Josh. 2, 7. Ez. 46, 12; the womb, so as to render barren, 1 Sam. 1, 5. Job 3, 10, a breach in a wall 1 K. 11, 27; trop. one's own heart Ps. 17, 10, comp. 1 John 3, 17. Also סָגַר הַדֶּלֶת אַחֲרָיו *to shut the door after oneself* on entering a house, Gen. 19, 6; oftener סָגַר הַדֶּלֶת בַּעֲדוֹ id. 2 K. 4, 33. Is. 26, 21; ellipt. סָגַר אַחֲרָיו id. Judg. 9, 51. So too סָגַר חַדֶּלֶת בְּעַד מ׳ *to shut the door after* (*around*) any one, *to shut him in*, 2 K. 4, 4. 5; and without חַדֶּלֶת Gen. 7, 16. For all these constructions with בְּעַד, and also for Judg. 3, 22, see in בְּעַד no. 1, 2. and note, p. 143, 144. Gen. 2, 21 וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה *and God closed up the flesh instead thereof*, i. e. in place of the rib.—Instead of the acc. we find other constructions: a) With בְּעַד *around, round about;* see in בְּעַד no. 1. a. b) With עַל Ex. 14, 3 סָגַר עֲלֵיהֶם הַמִּדְבָּר *the desert hath shut them in*, lit. *hath closed upon them.* Job 12, 14 יִסְגֹּר עַל־אִישׁ *he shutteth up over a man* sc. a subterranean prison. c) With לִקְרַאת prægn. Ps. 35, 3 *draw out the spear* וְסָגֹר לִקְרַאת רֹדְפָי *and shut* the way *against my pursuers;* here many interpreters take סְגֹר or סָגוֹר as subst. i. q. Gr. σάγαρις a battle-axe Hdot. 7, 64, comp. Arab. سَجَار a wooden spear; but this is unnecessary. d) Absol. Is. 22, 22. Josh. 6, 1 וִיְרִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת *and Jericho had shut* its gates *and was fast shut up*, where Kal seems to refer to the closing of the gates, and Pual as intens. to their being fastened with bolts and bars; Vulg. *Jericho autem clausa erat atque munita;* Chald. 'et Jericho erat clausa foribus ferreis et roborata vectibus æneis.'—Part. pass. סָגוּר *shut up, closed*, Ez. 44, 1. 2. 46, 1. Hence also *precious*, whence זָהָב סָגוּר *precious gold*, i. e. pure, unadulterated, 1 K. 6, 20. 21. 7, 49. 50. 10, 21. 2 Chr. 4, 20. 22. 9, 20. Vulg. *aurum purum.* Chald. *aurum bonum.* Others less well, *aurum dendroides*, from שֵׁגֶר tree, i. e. native gold, shooting out in the form of a tree.

Niph. pass. of Kal *to be shut*, of doors or gates Is. 45, 1. 60, 11; *shut up*, of persons, Num. 12, 14. 15. 1 Sam. 23, 7. Reflex. *to shut oneself up*, Ez. 3, 24.

Pual סֻגַּר i. q. Hiph. no. 2, *to deliver* sc. into the power of any one, pr. 'to

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shut up in the power of' any one; c. בְּיַד 1 Sam. 17, 46. 24, 19. 26 8; absol. 2 Sam. 18, 28. Comp. συγκλείω Rom. 11, 32. Gal. 3, 22. Diod. Sic. 9. 19.

Pual *to be shut up*, e. g. a city Josh. 6, 1 see above in Kal lett. d. Is. 24, 10. Jer. 13, 19.

Hiph. הִסְגִּיר 1. *to shut up* e. g. a house Lev. 14, 38; a person Lev. 13, 4. 5. 11. 21. 26. al.

2. *to let shut up, to deliver over* e. g. to the keepers of a prison Job 11, 10; and genr. *to deliver* into the power of any one, c. בְּיַד Josh. 20, 5. 1 Sam. 23, 12. 20. Ps. 31, 9. Lam. 2, 7; אֶל Deut. 23, 16. Job 16, 11; לְ Am. 1, 6. 9; absol. Ob. 14. Also stronger, *to deliver over, to give over* to the power and discretion of any one; c. לְ Ps. 78, 48. 50. 62; without dat. *to give up*, q. d. to forsake, to abandon, Deut. 32, 30. Am. 6, 8.

Deriv. סְגוֹר, סוּגָר, מִסְגֵּר, מִסְגֶּרֶת.

סָגַר Chald. *to shut, to close*, Dan. 6, 23. Syr. ܣܓܪ id.

סַגְרִיר m. *rain, heavy rain*, Prov. 27, 15. Chald. סִגְרִירָא, Syr. ܣܓܪܝܪܐ, Samar. סגריר, id.—Some refer this noun to Arab. سجر to fill with water, to pour out water into the gutter. Better from r. גָּרַר to sweep away, to bear off; Arab. spec. to wash away the earth, as a torrent; جارور torrent; hence by prefixing the sibilant סַגְרִיר. Comp. Chald. סְגַלְגַּל i. q. גַּלְגַּל; ܣܓܠܓܠ i. q. גְּגִיר; see more in Lehrg. p. 862.

סַד m. (r. סָדַד) *stocks*, Lat. *nervus*, i. q. מַהְפֶּכֶת q. v. a wooden frame or block in which the feet of a person were *shut up*. Job 13, 27. 33, 11.—Syr. ܣܕܐ, Chald. סַדְּרָא id.

* סָדַד obsol. root, Arab. سدّ, *to stop, to shut up* by a bar, bolt, etc. Hence סַד.

סָדִין m. (r. סָדַן) *a shirt, shift*, a wide under-garment of linen worn next the body, Judg. 14, 12. 13. Is. 3, 23. Prov. 31, 24. Sept. σινδών.—Chald. id. Syr. ܣܕܝܢܐ in the Peshito for Gr. σουδάριον Luke 19, 20, for λέντιον John 13, 4.

* סָדַם obsol. root, perh. i. q. שָׁדַם, עָדַם, Chald. *to burn, to consume with fire*. Hence

סְדֹם *Sodom*, Gr. Σόδομα, pr. n. of a city in the vale of Siddim near the south end of the Dead Sea, which with three others was destroyed in the time of Abraham and submerged in the Dead Sea. Gen. 10, 19. 13, 10. 18, 20. 19, 15. Is. 1, 9. al. Hence *vines of Sodom*, which were probably degenerated and inferior, (comp. the apples of Sodom Jos. B. J. 4. 8. 4.) are put Deut. 32, 32 as the emblem of a degenerate state; comp. Jer. 2, 21. Also *judges of Sodom*, i. q. unjust and corrupt judges, Is. 1, 10.—The name may signify *burning, conflagration*, (r. סָדַם,) as being built on a bituminous soil and therefore perhaps exposed to frequent fires; comp. the name Καταικαυμένη given to a part of Phrygia. Or it may be i. q. שְׂדֵמָה field, vineyard, q. v.—On the site and catastrophe of Sodom, see Bibl. Res. in Palest. II. p. 601 sq.

* סָדַן Arab. سدن i. q. سدل (see lett. ל) *to loosen, to let one's garment hang loose*; whence سَدِين, سَدَان, سَدَن, a sail, wide garment.—Deriv. סָדִין.

* סָדַר obsol. root, Chald. סַדַּר often in Targ. for Heb. עָרַךְ, *to set in a row, to arrange* in order. Hence שְׁדָרָה, מִסְדְּרוֹן, and

סֶדֶר m. *order*, plur. סְדָרִים Job 10, 22.—Chald. id. Syr. ܣܕܪ id.

* סָהַר obsol. root, prob. *to go round* in a circle, *to be round*; kindred with הָדַר, הוּר, q. v. Samar. i. q. סָחַר to surround. Talmud. סְהָר a wall, fence. —Hence סַהַר, סֹהַר, סַהֲרֹנִים.

סַהַר m. *roundness*; once Cant. 7, 3. אַגַּן הַסַּהַר *a basin of roundness* i. e. a round basin or goblet.—Syr. ܣܗܪܐ Arab. شهر, the moon, so called from its round form; comp. סַהֲרוֹנִים.

סֹהַר m. *a tower* i. e. a round tower, *castle, fortress*; Syr. ܣܗܪܐ arx, palatium. Hence בֵּית חַסֹּהַר *the tower-*

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house, house of the fortress, spoken of a fortified prison, Gen. 39, 20–23. 40, 3. 5.

סוֹא *So*, pr. n. of an Egyptian king contemporary with Hoshea king of Israel 2 K. 17, 4; Sept. *Σωά, Σουά, Σοβά, Σωβά, Σουβά*, Vulg. *Sua;* the *Sevechus* of Manetho, the second king of the Ethiopian (XXV) dynasty in Upper Egypt, successor of Sabaco and predecessor of Tirhakah, תִּרְהָקָה. According to Euseb. 12, he reigned 14 years. The name *SBTK* or *SaBaToK* on Egyptian monuments is regarded by Rosellini as Ethiopic; corresponding to which is Egyptian *Sevech* and *Seve* (סוֹא, סֶוֶא). According to Champollion the name *Sevech* denotes an Egyptian deity represented under the form of a crocodile, the *Χρόνος* (Saturn) of the Greeks; Panthéon de l'Egypte no. 21, 22. On the accordance of sacred history with that of Egypt in that age, see Comm. on Is. I. p. 596.

I. סוּג, twice שׂוּג 2 Sam. 1, 22. Job 24, 2; fut. יִסַּג Mic. 2, 6 like verbs עַל, Lehrg. p. 407; *to go off from, to draw back, to depart*, espec. from God, c. מִן Ps. 80, 19; absol. 53, 4. Part. pass. Prov. 14, 14 סוּג לֵב *drawn back in heart* from God, a backslider; comp. Ps. 44, 19.

Niph. נָסוֹג, once נָשׂוֹג 2 Sam. 1, 22, fut. יִסּוֹג, inf. absol. נָסוֹג, *to draw back*, pr. to be made to draw back, *to be turned back;* e. g. of a retreating enemy, often with אָחוֹר added, Ps. 35, 4 יִסֹּגוּ אָחוֹר וְיַחְפְּרוּ *let them be turned back and put to shame.* 40, 15. 70, 3. 129, 5. Jer. 46, 5; of others Is. 42, 17. 50, 5. Once of a weapon, 2 Sam. 1, 22 נָשׂוֹג. With מֵאַחֲרֵי יְהוָֹה *to draw back from Jehovah*, to make defection from him, i. q. Kal, Zeph. 1, 6. Is. 59, 13; and so without these words, id. Ps. 44, 19. 78, 57.

Hiph. הִסִּיג, in the Rabb. manner for הֵסִיג (comp. in נוּחַ, סוּת, לוּן), once fut. יַשִּׂיג Job 24, 2, apoc. יַסֵּג; *to remove, to put away;* Mic. 6, 14 תַּסֵּג וְלֹא תַפְלִיט *thou shalt put away* thy goods, *but shalt not save* them, i. e. shalt put them away for safety. Spec. *to remove* a landmark, border, Deut. 19, 14. 27, 17. Hos. 5, 10. Prov. 22, 28. 23, 10. Job 24, 2 יַשִּׂיגוּ; also Hos. 5, 10 in some Mss.

Hoph. הֻסַּג, i. q. Niph. *to be turned away, turned back*, with אָחוֹר, trop. Is. 59, 14.

Note. Most lexicographers assume also a root נָסַג, to which they refer Hiph. and Hoph. הִסִּיג, הֻסַּג; inf. Niph. נָסוֹג; also fut. Kal יִסַּג. But this is unnecessary.

Deriv. סוּג, סִיג, שִׂיג.

*** II. סוּג** *to hedge about, to enclose*, i. q. Heb. שׂוּךְ, Syr. ܣܳܓ, Chald. סַיֵּג. Part. pass. Cant. 7, 3.

סוּג Ez. 22, 18 Cheth. i. q. סִיג *scoria.*

סוּגַר m. (r. סָגַר) pr. *prison;* then *cage* of a lion Ez. 19, 9. Sept. *κημός*, Vulg. *cavea.*

סוֹד m. for יְסוֹד (r. יָסַד) 1. *consessus, divan, a circle* of persons sitting together, *an assembly;* either of friends in familiar conversation Jer. 6, 11. 15, 17; or of judges in consultation, *a council*, and hence of God consulting with those above Ps. 89, 8. Job 15, 8. Jer. 23, 18; also of wicked men plotting together Ps. 64, 3. 111, 1. Gen. 49, 6. Ez. 13, 9.

2. *familiar converse, intercourse, intimacy*, Ps. 55, 15. Job 19, 19 מְתֵי סוֹדִי *my confidants, familiar friends.* סוֹד יְהוָֹה *converse with Jehovah*, i. e. his favour. Ps. 25, 14. Prov. 3, 32. Job 29, 4.—Syr. ܣܘܳܕܳܐ, Arab. سواد, id.

3. *deliberation, consultation;* Prov. 15, 22 בְּאֵין סוֹד *without deliberation*, opp. בְּרֹב יוֹעֲצִים. Ps. 83, 4.

4. *a secret*, whence גָּלָה (גִּלָּה) סוֹד *to reveal a secret*, Prov. 11, 13. 20, 19. 25, 9. Am. 3, 7.

סוֹדִי (for סוֹדִיָּה confidant of Jehovah) *Sodi*, pr. n. m. Num. 13, 10. From סוֹד.

*** סָוָה** obsol. root, perh. *to veil oneself;* comp. زوى זָוָה to hide, تَزَيَّى to clothe oneself, زِيٌّ vesture, external appearance. Hence מַסְוֶה, סוּת.

*** סוּחַ** i. q. סָחָה *to wipe away, to sweep away.* Hence pr. n. סִיחוֹן and the two here following.

סוּחַ *Suah*, pr. n. m. 1 Chr. 7, 36.

סוּחָה f. (r. סוּחַ) i. q. סְחִי, *sweepings, filth, dung.* Is. 5, 25 כַּסּוּחָה, Sept. ὡς

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κοπρία, Vulg. *quasi stercus*, Targ. כְּסָחֵיהָא.—Kimchi here regards the letter כ as radical, so that בַּסְּחָה would be from r. כָּסַח كسح to sweep out. But כְּ of compar. could here hardly be omitted.

סֹטַי (for שֹׁטַי, r. שָׁטָה) *Sotai*, pr. n. m. Ezra 2, 54. Neh. 7, 57.

* סוּךְ *to anoint*, spoken only of anointing the body after washing or bathing, and thus differing from מָשַׁח, which is used only of anointing for consecration; kindr. with נָסַךְ I. Perhaps the primary idea of סוּךְ may have been that of wiping, rubbing; comp. סוּחַ, Gr. *σοίχειν*.—With acc. of pers. 2 Chr. 28, 15, and בְּ of the oil Ez. 16, 9. Intrans. *to anoint oneself*, Ruth 3, 3. Dan. 10, 3; acc. of ointment (comp. מָשַׁח Am. 6, 6). Deut. 28, 40 יִשָּׂבֶן לֹא תָסוּךְ *but with oil thou shalt not anoint thyself*. Mic. 6, 15. 2 Sam. 14, 2. Sept. *χρίω, ἀλείφω*.

Hiph. *to anoint oneself* 2 Sam. 12, 20. —But Part. מָסִיךְ Judg. 3, 24 is i. q. מַסָּךְ covering, from סָכַךְ.

Deriv. אָסוּךְ.

סוּמְפֹנְיָה Chald. f. Dan. 3, 5. 10. 15, and Mem being dropped סִיפֹנְיָה v. 10 Cheth. Syr. ܣܘܦܢܝܐ, prob. *a double pipe* with a sack, *bagpipe*. It is the Greek word *συμφωνία* (see Polyb. ap. Athen. X. 52. p. 439. A. Casaub. Isidor. Orig. III. 21 extr.) adopted into the Chaldee tongue, just as at the present day the like instrument is called in Italy *sampogna* and in Asia Minor *sambonya*. The Heb. intpp. well עוּגָב. See the tract on Hebrew musical instruments entitled שלטי הגברים in Ugolini Thes. Vol. XXXII. p. 39–42. Thesaur. Heb. p. 941.

סְוֵנֵה pr. n. *Syene*, a city in the southern extremity of Egypt, on the Nile, situated directly under the tropic of Cancer. Copt. **CONH**, which Champollion (l'Égypte sous les Phar. I. 164) explains *opening*, *key*, sc. of Egypt, from **OTEП** to open, and **CE** a participial formative. Arab. أُسْوَان *Aswân*.—Ez. 29, 10. 30. 6, in both places in acc. *to Syene*. The ה is prob. only for ה local; but was not so taken by the punctators.

* סוּס obsol. root, *to leap*, *to bound*, i. q. שׂוּשׂ; in Zabian spoken of the leaping and springing of horses; Norberg. III. p. 298. 3.—Hence

סוּס m. 1. *a horse*, so called from his leaping; Aram. סוּסָא, סֻסְמָא id. Gen. 49, 17. Prov. 21, 31. Job 39, 18. al. Sing. often collect. *horses*, *war-horses*, cavalry, Ex. 14, 9. 23. Deut. 17, 16. 1 K. 18. 5. al. The Egyptians excelled in their cavalry, Ex. c. 14. 15; also the Canaanites Josh. 11, 4. Judg. 4, 3. 7 sq. 5. 22. 28; the Assyrians and Chaldeans Jer. 6, 23. 8, 16. 50, 37. Hab. 1, 8 sq. But the Hebrews appear to have had little taste for cavalry, Is. 30, 16. 36. 8; notwithstanding the efforts of Solomon 1 K. 4, 16. 9, 19. 10, 26; and therefore placed the more confidence in Egypt, Is. 31, 1. 36. 9. Jer. 4. 13. The *war-horse* is described Job 39, 19 sq.—Meton. *a horseman* Zech. 1, 8.

2. *a swallow*, so called from its swift and cheerful flight, *ἀπὸ τοῦ ἀγάλλεσθαι πτερύγεσσιν* (comp. Il. 2. 462). Is. 38, 14 and Jer. 8, 7 Cheth. where Keri סִיס. So Sept. Theod. Jerome. The Rabbins render it *a crane*. See Bochart Hieroz. T. II. p. 602 sq.

סוּסָה f. *a mare*, the female horse, Cant. 1, 9; Sept. *ἡ ἵππος*, which the Vulg. renders as a collective, *equitatum*. But the comparison of a bride to *cavalry* could hardly be elegant.

סוּסִי (horseman) *Susi*, pr. n. m. Num. 13, 11.

* סוּעַ obsol. root, Chald. אִסְתְּעִי *to come together*, *to convene*. Hence סִיעָא.

* סוּף fut. יָסוּף 1. Pr. *to sweep* or *snatch away*, *to carry off*; kindr. with אָסַף and סָפָה. Hence סוּפָה.

2. *to make an end of*, *to destroy*, see Hiph. but in Kal intrans. *to have an end*, *to perish*, Is. 66, 17. Esth. 9, 28. Here too we may refer סָפוּ Ps. 73, 19 Milêl, and וְסָפוּ Am. 3, 15 Milra on account of Vav conversive.—Syr. and Chald. id.

Hiph. *to sweep away*, *to make an end of*, *to destroy*; Zeph. 1, 2. 3 אָסֹף אַסִּיף *I will utterly sweep away*; also Jer. 8, 13 אָסֹף אַסִּיפֵם, *I will utterly sweep them away*; where the infin. absol. pleo-

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nastic in both passages is from the kindred verb אָסַף no. 5. Comp. Is. 28, 28.

Deriv. סוּף, סוּפָה.

סוּף Chald. id. *to have an end*, i. e. *to be fulfilled*, e. g. a prophecy Dan. 4, 30. Comp. בְּלָה no. 1 fin.

Aph. *to make an end of* any thing Dan. 2, 44.

סוֹף m. (r. סוּף) *end*, a word of the later Hebrew, already verging towards Aramaism, i. q. קֵץ, Ecc. 3, 11. 7, 2. 12, 13. 2 Chr. 20, 16. Of *the rear* of an army Joel 2, 20.

סוֹף Chald. m. (r. סוּף) emphat. סוֹפָא, *end*, Dan. 4, 8. 19. 6, 27. 7, 28. Targ. for קֵץ.

סוּף m. *a rush, reed, sedge*; specially: a) *sea-weed, sedge*, Jon. 2, 6. Hence יַם־סוּף *the sea of sedge*, i. e. the Arabian Gulf or Red Sea, which abounds in sea-weed, Ex. 10, 19. 13, 18. 15, 4. Num. 14, 25. Deut. 1, 40. Ps. 106, 7. 9. 22. 136, 13. al. Simpl. סוּף id. Deut. 1, 1; see in צָרְפַת. Called also in Egyptian ϥⲟⲩⲛ ⲛⲥⲁⲣⲡⲓ i. e. the sea of weeds. See Michaelis Suppl. p. 1726. Jablonski Opusc. ed. te Water T. I. p. 266. b) *rushes, bulrushes*, growing in the Nile, Ex. 2, 3. 5. Is. 19, 6. See Plin. H. N. 13. 23. § 45.—The etymology is obscure; perh. pr. *sword*, like Arab. سَيْف, and so transferred to coarse grass, q. d. *sword*-grass, as Copt. ⲥⲏϥⲉ, ⲥⲏϐⲉ, *sword* and also *reed*. In the Indo-European tongues we may compare also Lat. *scirpus, sirpus*, old High Germ. *sciluf*. Germ. *Schilf*. Dan. *sif, säf*. the letter *r* being softened by degrees into *l*, and even into a vowel.

סוּפָה f. (r. סוּף) *a whirlwind, hurricane, tempest*, which sweeps away all before it, Job 21. 18. 27, 20. 37, 9. Prov. 10, 25. Is. 17, 13. With ה parag. סוּפָתָה Hos. 8. 7. Plur. סוּפוֹת Is. 21, 1.

* סוּר once שׂוּר Hos. 9, 12. fut. יָסוּר, conv. וַיָּסַר Ex. 8. 27. Judg. 4. 18, which same form is found also in Hiph.

1. *to go off, to turn aside* or *away, to depart*, c. מִן, מֵעַל, מֵעִם, מֵאַחֲרֵי. E. g.

a) From a place. Is. 52, 11 סוּרוּ סוּרוּ צְאוּ מִשָּׁם *depart, depart, get ye out from thence*. Lam. 4, 15. Num. 12, 10. Espec. from a way 1 Sam. 6, 12; metaph. Deut. 2. 27. 2 K. 22. 2. 2 Chr. 34. 2; also Ex. 32. 8. Deut. 9, 12. Is. 30, 11. al. So too from work, service, 2 Chr. 35. 15; from calamity, i. e. *to escape* from it, Job 15, 30. Prov. 13, 14.

b) From a person, Ex. 8, 7. 25. Ps. 6, 9 *depart from me, all ye workers of iniquity*, let me alone. 119, 115. 139, 19. Job 21, 14. 22. 17. With מֵאַחֲרֵי *to turn aside from after* any one, to desist from following him, 2 Sam. 2, 21–23; c. מִתּוֹךְ *to depart from among*, 1 Sam. 15, 6; c. מֵעַל *to depart from* the alliance of any one, Is. 7. 17.—Often of things which *depart* from any one, leave him. e. g. leprosy Lev. 13, 58; a yoke, c. מֵעַל Is. 10, 27; the sword 2 Sam. 12, 10; the divine anger Ez. 16, 42; the punitive hand of God 1 Sam. 6, 3; an evil spirit from God 1 Sam. 16, 23; folly Prov. 27, 22; defence Num. 14, 9; the sceptre i. e. empire Gen. 49, 10. So Prov. 11, 22 *a fair woman* אִשָּׁה יָפָה וְסָרַת טָעַם *who departeth from discretion*, i. e. who is without discretion.—Spec.

aa) *to turn away* from God, *to depart*, i. e. to fall away from his worship, to apostatize, c. מִן Is. 17, 5; מֵאַחֲרֵי 1 Sam. 12, 20. 2 K. 18. 6. Job 34, 27; מֵעַל Jer. 32, 40. Ez. 6, 9; once c. בְּ, Hos. 7, 14 יָסוּרוּ בִּי, like פָּשַׁע בְּ.

bb) *to depart from the law* or the divine precepts, as from the right way (comp. Is. 30, 11); c. מִן Deut. 7, 20. Josh. 23, 6. 1 K. 15, 5. Ps. 119, 102; מֵעַל 2 K. 10, 31; once c. acc. 2 Chr. 8, 15 לֹא סָרוּ מִצְוַת הַמֶּלֶךְ *they departed not from the commandment of the king*; but 3 Mss. read מִמִּצְוַת. Contra, *not to depart from sin*, i. q. not to leave it, c. מִן 2 K. 3, 3. 13 2. 6. 11; מֵעַל 10, 31. 15, 18; מֵאַחֲרֵי 10. 29.

cc) סוּר מֵרַע *to depart from evil*, to avoid it by doing right, often joined with יָרֵא אֱלֹהִים, Ps. 34, 15. 37, 27. Prov. 3, 7. Job 1, 1. 8. Is. 59, 15. al.

dd) God is said *to depart* from men, when he forsakes them, withholds his aid and favour, c. מֵעַם 1 Sam. 16, 14. 18, 12; מֵעַל 28, 15. 16. Judg. 16. 20.

Absol. in various senses, e. g. α) *to turn away* from God, to apostatize, comp. above in lett. aa; Deut. 11, 16. Ps. 14, 3. Jer. 5, 23. Dan. 9, 11. β) *to depart*

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i. e. to pass away, 1 Sam. 15, 32 *the bitterness of death is past.* Hos. 4. 18. So of clamour Am. 6, 7; the guilt of sin Is. 6, 7; envy 11, 13. γ) *to be taken away, removed.* 1 K. 15, 14 *and the high places were not taken away.* 22, 44. 2 K. 12, 4. 14, 4. 15, 4. Job 15, 30.

2. With a preposition implying motion away *into* a place, *to turn aside to* a place or person, sc. *from* the way. So with אֶל of pers. Gen. 19, 3 וַיָּסֻרוּ אֵלָיו *and they turned in unto him.* Judg. 4, 18; of place Gen. 19, 2. Judg. 19, 12 לֹא נָסוּר אֶל־עִיר נָכְרִי *we will not turn aside into the city of a stranger.* 1 Sam. 22, 14 *who turneth in unto* (hath access to) *thy private audience.* With ה local, as סוּר לָבָּה *to turn aside thither* Judg. 18, 15; סוּר חֲנָה Prov. 9. 4. 16; with adv. סוּר לָהֵם Judg. 18, 3. 19, 15. With עַל *to turn aside towards* any one, e. g. to fight with him 1 K. 22, 32. Absol. *to turn aside* and go to any place; Ex. 3, 3 אָסֻרָה־נָּא וְאֶרְאֶה *I will turn aside now, and see.* v. 4. Judg. 14, 8. Ruth 4, 1. 1 K. 20, 39. Jer. 15, 5.

Hiph. הֲסִיר, fut. conv. וַיָּסַר which can be distinguished from the like fut. of Kal only by the context, Gen. 8, 13. 30, 35. al.

1. Causat. of Kal no. 1, *to make depart, to remove, to put away,* in any manner, with acc. and often מִן, מֵעַל; e. g. by driving Gen. 30, 32; by exile 2 K. 17, 18; by uncovering Gen. 8, 13; by cutting off or away Lev. 1, 16. 3, 4. 10. 15. Is. 18, 5. 1 Sam. 17, 46. So the hand from one's head, מֵעַל רֹאשׁ Gen. 48, 17; a ring from the finger Gen. 41, 42; garments from any one Zech. 3, 4. Gen. 38, 14. 1 Sam. 17, 39; a crown Job 19, 9; the head from any one, to behead, 1 Sam. 17, 46. 2 Sam. 4, 7. 16, 9. 2 K. 6, 32; a hedge Is. 5, 5; idols, idol-worship from a land 1 K. 15, 12. 2 K. 3, 2. 2 Chr. 14, 2. Is. 36, 7; innocent blood 1 K. 2, 31, etc. Deut. 7, 15. Josh. 7, 13. 1 Sam. 17, 26; also Is. 1, 16. Job 27, 5. 2 Sam. 7, 15. More rarely of men *to remove, to put away* from a land, i. e. to expel, 1 Sam. 28, 3. 2 K. 17, 18; also from a station, power. 2 Chr. 15, 16. Is. 10, 13 *I have removed the bounds of the people,* i. e. have moved them forwards, extended them.—Spec. *to remove* is a) i. q. *to take away,* comp. in Kal no. 1. γ; especc. the right of any one Job 27, 2. 34, 5; c. לְ Job 12, 20. b) *to turn away* from the worship of God, c. מֵאַחֲרֵי Deut. 7, 4. Prov. 28, 9. Job 33, 17 לְהָסִיר אָדָם מַעֲשֵׂהוּ, where it should probably read מִמַּעֲשֵׂהוּ; comp. Sept. c) *to take back, to retract* a promise Is. 31, 2. d) *to turn away* the prayer of a suppliant, Ps. 66, 20. e) *to turn* or *put aside,* i. e. *to leave undone, to neglect,* Josh. 11, 15.

2. Causat. of Kal no. 2, *to cause to turn aside to* any one, c. אֲלֵיהֶם 2 Sam. 6, 10.

Hoph. הוּסַר *to be removed* Lev. 4, 31. 35. 1 Sam. 21, 7. Dan. 12, 11. Is. 17, 1 דַּמֶּשֶׂק מוּסָר מֵעִיר *Damascus* shall be *removed* (taken away) *from among the cities,* i. e. destroyed.

Pil. סֵרַר i. q. Hiph. *to turn aside* a way, *to cause to deflect* from the true course, and so to lead into calamity, Lam. 3, 11; comp. v. 9.

Deriv. סָרָה, סָגוֹר, pr. n. סָרָה, and

סוּר m. 1. Part. pass. i. q. מוּסָר *removed,* i. e. *driven out,* (comp. 1 Sam. 28, 3) Is. 49, 21 גֹּלָה וְסוּרָה *an exile and driven out.* Jer. 17, 13 Keri סוּרֵי *those removed from me,* i. e. who have departed.

2. *a degenerate branch* or *shoot,* comp. the root no 1. aa, bb. Jer. 2, 21 סוּרֵי תַּגְּפֶן נָכְרִיָּה *degenerate shoots of a strange vine.*

3. *Sur,* pr. n. of a gate of the temple, only 2 K. 11. 6. In the parall. passage 2 Chr. 23, 5 it is called שַׁעַר הַיְסוֹד the foundation gate; and this is preferable.

* סוּת or סִית in Kal not used, *to stimulate, to incite.* This root is wanting in all the kindred dialects, and is perhaps secondary, derived from שִׁית a thorn, goad, stimulus.

Hiph. הֲסִית and הִסִּית Jer. 38, 22, fut. יָסִית and יַסִּית Is. 36, 18, conv. וַיָּסֶת 2 Sam. 24, 1; part. מַסִּית 2 Chr. 32, 11; *to incite, to impel, to move,* often in a bad sense; followed by an acc. and inf. c. לְ, 1 Chr. 21, 1 *and* (Satan) *moved* (וַיָּסֶת) *David to number Israel.* 2 Chr. 18, 2. Acc. simpl. *to seduce,* Deut. 13, 7. 1 K. 21, 25 *Ahab ... whom Jezebel his wife* הַסִּתָּה *incited,* seduced; where הַסִּתָּה is for הַסִּיתָה, following the analogy of verbs פ״י, as if from a root סָתָה. Jer. 38, 22. Is. 36, 18 *lest Hezekiah seduce*

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you. 2 K. 18, 32. 2 Chr. 32, 11. 15. So of a thing indifferent, Josh. 15, 18. Judg. 1, 14.—With acc. of pers. and בְּ *to incite, to stir up, to provoke, against* any one, 1 Sam. 26, 19. 2 Sam. 24, 1. Job 2, 3. Jer. 43, 3. With מִן, *to incite,* or *entice away from* a pers. or place, to move to depart; 2 Chr. 18, 31 *and God* וַיְסִיתֵם מֵעָלָיו *incited them from him,* moved them to leave him. Job 36, 16 *and even* THEE *would he have led away out of the strait.*—Difficult is Job 36, 18 כִּי־חֵמָה פֶּן־יְסִיתְךָ בְשֹׁפַע וְרֹב־כֹּפֶר אַל־יַטֶּךָּ usually thus rendered: *if there be anger* (from God, if God be angry), beware *lest he drive thee forth with chastisement; then great ransom cannot turn thee away* sc. from punishment. But such a meaning of הַסִית is not elsewhere found, and is not accordant with its usual ascertained signification. Others: beware *lest* one *seduce thee with abundance; and let not great ransom* (wealth) *turn thee away;* here שֹׁפַע may indeed be *abundance,* i. q. סֶפַע Job 20, 22; and פֶּן־יְסִיתְךָ may be taken impersonally; but רֹב־כֹּפֶר can hardly be put for *wealth* in general, and חֵמָה is not accounted for. See Thesaur. p. 945, 946.

סוּת m. ἅπαξ λεγόμ. Gen. 49, 11, *a garment, clothing,* usually regarded as by aphæresis for נְסוּת (r. נָסָה), which the Sam. Cod. gives in full; see the author's Comment. de Pent. Sam. p. 33, and Lehrg. p. 136.—Better to take it as contracted from סָוְוֹת (r. סָוָה, as בֶּסֶת from r. נָסָה) *a garment;* comp. מַסְוֶה veil. So Aben Ezra. Thesaur. p. 700, 941.

* סָחַב 1. i. q. Arab. سَحَبَ, *to drag, to draw along* upon the ground, e. g. a dead body 2 Sam. 17, 13. Jer. 15, 3 *I will send . . .* אֶת־הַכְּלָבִים לִסְחֹב *the dogs to drag* them *about.* 22, 19. 49, 20.

2. *to pull* or *tear in pieces;* whence

סְחָבָה f. *a tearing in pieces,* Jer. 38, 11. 12 בְּלוֹי סְחָבוֹת *old torn clothes,* rags, clouts.

* סָחָה *to sweep away, to wipe off,* only in PIEL סִחֵחִי Ez. 26, 4.—Arab. سَحَا id. Syr. ܣܚܐ a broom, brush, Chald. סְחָה to wash. Kindred roots are סָחַב (whence סָחַב, סְחָה) and סָחַף.—Hence

סְחִי m. *sweepings, offscouring,* trop. for any thing worthless, Lam. 3, 45. Comp. Gr. *περίψημα* id. 1 Cor. 4, 13.—Chald. סְחִיתָא dung.

סָחִישׁ ἅπ. λεγόμ. 2 K. 19, 29. for which in the parall. passage Is. 37, 30 is found שָׁחִיס, *that which grows of itself the third year after sowing;* on which compare Strabo XI. 4. 3. p. 502 Casaub. Comp. סְפִיחַ. Sept. 2 K. l. c. *τὰ ἀπαίλλοντα,* Vulg. *quæ sponte nascuntur.* The etymology see under שָׁחִיס.

* סָחַף 1. pr. *to scrape,* i. q. שָׁחַף; also stronger, *to scrape away, to sweep away* with violence, as rain which sweeps all before it, מָטָר סֹחֵף Prov. 28, 3.—Arab. سَحَفَ to scrape i. e. shave the head; سُحَافٌ and سَحِيفَةٌ a violent sweeping rain, torrent.

2. *to bear down, to cast down,* to the ground. Syr. ܣܚܦ id. Hence

NIPH. *to be prostrated,* overthrown, Jer. 46, 15. Others: *to be swept away,* from Kal no. 1.

* סָחַר fut. יִסְחַר. 1. *to go about, to travel around* in a land, *to migrate* as nomades, with acc. of country Gen. 34, 10. 21. With אֶל *to go about* or *migrate into* a land, Jer. 14, 18.—Kindred is סָדַר q. v. Chald. סְחַר very freq. in the Targums for Heb. סָבַב. Syr. spec. to travel about as a mendicant. In the Arab. verbs سَحَرَ and سَخَرَ the notion of going about is very doubtful, and is not supported by the usus loquendi.

2. Spec. *to travel around, to traverse* countries *as a merchant,* in order to buy or sell; hence *to trade, to traffic, ἐμπορεύομαι.* Gen. 43, 34 וְאֶת־תָּאָרֶץ תִּסְחָרוּ *and ye may traverse the land* sc. to buy grain, to traffic in it. Part סֹחֵר *a trader, merchant, ἔμπορος,* Gen. 23, 16. 37, 28. Ez. 27, 21. 36. סֹחֲרֵי הַמֶּלֶךְ *the king's traders,* who made journeys in order to purchase wares for him, 1 K. 10, 28. 2 Chr. 1, 16. Also of traders by sea Prov. 31, 14. Is. 23, 2. Ez. 38, 13. Fem. סֹחֶרֶת *a female trader, merchant,* Ez. 27, 12. 16. 18. Metaph. *to have commerce, intercourse,* with any one, Is. 47, 15.—In Aramæan and Arabic the idea of *traffick-*

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ing is expressed by the kindred verbs תְּגַר, تَجَرَ.

Pilp. סְחַרְחַר *to move about rapidly*, e. g. of the heart, i. e. to palpitate strongly. Ps. 38, 11.

Deriv. מִסְחָר and the five following.

סָחָר m. constr. סְחַר 1. *a mart, emporium*, Is. 23, 3.

2. What is gained from traffic, *profit, wealth*, Is. 45, 14.

סַחַר m. *profit, gain*, from merchandise Is. 23. 18. Hence of any *gain, profit*, Prov. 3, 14 כִּי טוֹב סַחְרָהּ מִסְּחַר־כֶּסֶף *for her* (wisdom's) *gain is better than that of silver*, i. e. to gain her is better than to gain silver. 31, 18.

סְחֹרָה f. (r. סָחַר) *traffic, merchandise*, for concr. *merchants*, Ez. 27, 15 סְחֹרַת יָדֵךְ, i. q. סֹחֲרֵי יָדֵךְ v. 21, i. e. *merchants at thy hand*, ready at hand.

סֹחֵרָה f. *a shield*, so called from surrounding and protecting a person, Ps. 91, 4. Comp. Chald. סְחַר to surround; Syr. ܣܚܪܬܐ tower, castle. R. סָחַר.

סֹחֶרֶת f. in pause סֹחֶרֶת a kind of costly stone used in tesselated pavements, Esth. 1, 6. It is either a species of *black marble*, comp. Syr. ܣܚܘܪܬܐ lapis niger tinctorius (ס and שׁ being interchanged); or, better, marble marked with round spots like shields, *spotted* or *shielded marble*, comp. סֹחֵרָה. Hartmann (Hebräerin III. p. 363) supposes ס׳ to be *tortoise-shell*, consisting as it were of shields, comp. סֹחֵרָה; but this would hardly be interspersed in a pavement with various kinds of marble.

סֹטֵי see סוֹטֵי.

סֵטִים plur. i. q. שֵׂטִים, pr. *deviations* from the right way, i. e. *transgressions*, Ps. 101, 3. R. שׂוּט.

סִיג m. (r. סוּג) Ez. 22, 18 Keri (Chethibh סוּג), and plur. סִיגִים, pr. *what goes off* from metal, *recedanea*, i. e. a) *scoriæ, dross*. Prov. 25, 4 הָגוֹ סִיגִים מִכֶּסֶף *separate the dross from the silver*. 26, 23 כֶּסֶף סִיגִים *dross-silver* i. e. not yet refined. b) *base metal*, originally mixed with the finer and separated from it by smelting, see בְּדִיל. Ez. 22, 18. 19. Is. 1, 22. 25.

Note. For סִיגִים we find in several Mss. and printed editions סִגִּים Is. 1, 22. 25. Ez. 22, 18. 19; comp. Lehrg. p. 145. The former is preferable.

סִיוָן m. *Sivan*, Esth. 8, 9, the third month of the Hebrew year, from the new moon of June to the new moon of July. The form admits a Heb. etymology, e. g. from a root סוּן i. q. סִין, סָאַן; or from סִיו i. q. זִיו, זִו q. v. Better, with Benfey, to regard it as of Persian origin, like the other names of months; the name of the corresponding Persian month being *Sefend-ârmez* اسفند ارمذ, Zend. *çpenti ârmaiti*, Pehlv. *Supand-omad*. Monathsn. p. 13, 41 sq. 122 sq.

סִיחוֹן (sweeping away, i. e. a warrior sweeping all before him, r. סוּחַ) *Sihon*, pr. n. of a king of the Amorites at Heshbon Num. 21, 21. 23. Ps. 135, 11. al. Hence *the city of Sihon* i. e. Heshbon, Num. 21, 28. In Jer. 48, 45 מִבֵּין סִיחוֹן is prob. for מִבֵּית סִיחוֹן *from the house* (city) *of Sihon*; comp. Num. 21, 28.

* סִין obsol. root, prob. *to be miry*, kindr. with סָאַן; whence Chald. סְיַן; Syr. ܣܝܢܐ mire, i. q. Chald. טִין, Syr. ܛܝܢܐ, Arab. طِيْن.

סִין (mire) *Sin*, pr. n. 1. *Pelusium*, a city situated among marshes at the north-eastern extremity of Egypt. in a tract now entirely covered by the sea, Ez. 30, 15. 16. Comp. Strabo XVII. p. 802. In Arabic it is called طينة i. e. marsh; and also فرمة *Farameh*; which latter is from the Egyptian ⲫⲉⲣⲟⲙⲓ i. e. miry place, from ϥ art. masc. ⲉⲣ to be, and ⲟⲙⲓ mire; see Champollion l'Egypte II. p. 82 sq. Sept. Σαΐς, cod. Alex. Ταυίς.

2. The desert of *Sin*, westward of Mount Sinai on the coast of the Sinus Heroöpolitanus or Gulf of Suez, Ez. 16, 1. 17, 1. Num. 33, 12. See Bibl. Res. in Palest. I. p. 106.

סִינַי pr. n. *Sinai*, Gr. Σινά, Σινᾶ, a mountain or rather mountainous tract in the Arabian peninsula lying between the two gulfs of the Red Sea, and celebrated as the place where the Mosaic

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law was given; Ex. 16, 1. Num. 33, 16. Deut. 33, 2. Judg. 5, 5. Ps. 68, 9. 18. Fully הַר סִינַי Ex. 19, 11 sq. 24, 16. 34, 4. 29. 32. Lev. 7, 38. 25, 1. 26, 46. 27, 34. al. [The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly over a narrow plain *er-Rahah;* the southern rises into a higher summit, the modern *Jebel Mûsa.* In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the north end of the first ridge. The Arabic name for the whole mountain is now *Jebel et-Tûr,* الطور. See a full description of Sinai with a Map in Bibl. Res. in Palest. I. p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq.—R.] The desert around the mountain was called מִדְבַּר סִינַי, Ex. 19, 1. 2. Lev. 7, 38. Num. 1, 1. 19. 9, 1. al.—The etymology is unknown.

סִינִי pr. n. *the Sinite,* a people prob. near Mount Lebanon Gen. 10, 17. 1 Chr. 1, 15. Strabo mentions here a city *Sinna,* XVI. 2. 18. p. 756 Casaub. Jerome also, Quæst. Heb. in Gen. ad h. l. speaks of a place *Sini* not far from Arca.

סִינִים, whence אֶרֶץ סִינִים *land of the Sinim* Is. 49, 12, where the context implies a remote country situated in the eastern or southern extremity of the earth; prob. the *Sinenses, Chinese,* whose country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name صين, ܨܝܢ, ܨܝܢܝܐ, *Sîn, Tsini;* and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis as it were of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it; either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, e. g. *Tchung-kue* 'central empire.' etc. But when this name was thus given them by other nations, and whence it was derived, is matter of question. Not improbably the opinion of those writers is correct, who suppose the name סִינִים, *Sinenses,* to come from the fourth dynasty, called *Tshin,* which held the throne from 249 to 206 B. C. see Du Halde Descr. de la Chine T. I. § 1, and p. 306. Abel Rémusat Nouveaux Mélanges Asiatiques II. p. 334 sq. To say nothing of the people called *Tshinas* and spoken of in the laws of Menu, the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. See more in Thesaur. p. 949, 950.—Others, who reject this application of the name to the Chinese, understand *the inhabitants of Pelusium* (comp. סִין), and by synecd. *the Egyptians;* so Bochart Phaleg 4. 27; or *the inhabitants of Syene,* comp. סְוֵנֵה. Sept. γῆ Περσῶν.

סִיס *a swallow,* Jer. 8, 7 Keri for סוּס no. 2. q. v.

סִיסְרָא (battle-array, comp. Syriac ܣܝܣܪܬܐ; perh. for סרסרתא, from r. סִיר i. q. سار to spring upon, to make an onset) *Sisera,* pr. n. m. a) A military commander under Jabin king of the Canaanites, Judg. 4, 2 sq. Ps. 83, 10. b) Ezra 2, 53. Neh. 7, 55.

סִיעָא (congregation, as in Syr. and Chald. r. סוּעַ) *Sia,* pr. n. m. Neh. 7, 47; for which סִיעֲהָא *Siaha* Ezra 2, 44, which latter seems to be a corruption made up from the two forms סיעא and סיעה. Comp. נְפִישְׁסִים.

סִיפֹנְיָה Dan. 3, 10 Cheth. for סוּמְפֹּנְיָה q. v.

* סִיר mid. Yod, *to boil up, to effervesce,* comp. Arab. سَارَ to spring up, to effervesce as wine; to rage, as anger, a fever; Heb. שָׂאַר and שָׁאַר to ferment, גִּיר to boil up, to ferment.—Hence

סִיר m. Jer. 1, 13; fem. Ez. 24, 6.

1. *a pot,* pr. for boiling, and then genr. 2 K. 4, 38 sq. Job 41, 32. Ez. 11, 3. 7. 24, 3. 6. al. סִיר הַבָּשָׂר Ex. 16, 3. Jer. 1, 13 סִיר נָפוּחַ see in r. נָפַח no. 2. Ps. 60, 10 מוֹאָב סִיר רַחְצִי *Moab* shall be *my pot* (basin) *of washing,* i. e. my wash-pot, wash-basin, in contempt for 'I will use her as the meanest vessel.' Plur. סִירוֹת *pots* Ex. 38, 3. 1 K. 7, 45. 2 K. 25, 14. al.

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2. Plur. סִירִים and סִירוֹת Ps. 58, 10. Am. 4, 2. a) *thorns, briars*, so called from the idea of springing up, effervescing, in allusion to the luxuriant and redundant growth of wild plants; comp. r. יָעַר and art. יַעַר no. 2. Is. 34, 13. Hos. 2, 8. So in the paronomasia Ecc. 7, 6: כְּקוֹל הַסִּירִים תַּחַת הַסִּיר *as the crackling of thorns under a pot.* Poet. *a thicket of thorns* or *briars* is an emblem of wickedness; Nah. 1, 10 עַד־סִירִים סְבֻכִים *interwoven like to thorns*, see in r. סָבָא, also עַד B. 2. c; comp. Mic. 7, 4. Ez. 2, 6. Difficult is Ps. 58, 10 בְּטֶרֶם יָבִינוּ סִירֹתֵיכֶם אָטָד *before men marked your thorns*, lo *a thorn-bush!* i. e. swiftly and unexpectedly the wicked grew up; but, *whether quick or burning*, God *will storm it away*, i. e. God will destroy them with the same swiftness. Others here take סִירוֹת as *pots*, i. e. *before your pots can feel the thorn-bush* (fire of thorns Ecc. 7, 6) God *will sweep it away;* the figure being taken from travellers in the desert, who build a fire which the wind sweeps away. b) *hooks* for fishing, from their resemblance to thorns, Am. 4, 2; comp. חוֹחַ.

Note. In former editions I have referred סִירִים *thorns* to the root סוּר, as denoting pr. *recedanea*, degenerated or wild parts of a shrub, comp. סוּרֵי הַגֶּפֶן Jer. 2, 21. But it is better to refer both significations of סִיר to the same origin.

סִית see r. סוּת.

סָךְ m. ἅπ. λεγόμ. *a multitude* of people, Ps. 42, 5. So all the versions and intpp. and so the context requires, although in assigning the etymology there is a great diversity. There can be little doubt that it is pr. *a thicket* of trees, *a thick wood*, here poet. for a dense crowd of men, from r. סָכַךְ; comp. סֹךְ no. 2. Comp. also יַעַר of a hostile troop, Is. 10, 18. 19. 34.

סֹךְ m. (r. סָכַךְ) c. suff. סֻכּוֹ, once סוּכּוֹ Ps. 76, 3 in some editions.

1. *a booth, hut*, Ps. 27, 5. Poet. for a tabernacle, dwelling, Ps. 76, 3.

2. *a covert* of trees, as *the lair* of wild beasts, Ps. 10, 9. Jer. 25, 38.

*סָכָה obsol. root, i. q. שָׂכָה *to look upon.* Hence pr. n. יִסְכָּה.

סֻכָּה f. (r. סָכַךְ) constr. סֻכַּת, plur. סֻכּוֹת.

1. *a booth, hut*, made of green boughs and branches interwoven, as a shelter from the sun Gen. 33, 17. Jon. 4, 5. Is. 4, 6; or for a watchman in a garden or vineyard, Is. 1, 8. Job 27, 18; or for the Jewish festival of booths Lev. 23, 34. 42. Nah. 8, 15–17; whence the festival itself is called חַג הַסֻּכּוֹת *the festival of the booths*, feast of the tabernacles, Lev. 23, 34. Deut. 16, 13. al. Once by way of contempt of a small ruined house, Engl. *hut*, Am. 9, 11. Elsewhere also of tents for soldiers, 2 Sam. 11, 11. 1 K. 20, 12. 16. Poet. of the dwelling of God Ps. 18, 12. Job 36, 29.—2 K. 17, 30 סֻכּוֹת בְּנוֹת *the booths of the daughters*, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdot. 1. 199, and art. קְדֵשָׁה. Perhaps it should read סֻכּוֹת בָּמוֹת *the booths in high places*, consecrated to idols; see in בָּמָה no. 3.

2. *a covert*, as the *lair* of the lion, Job 38, 40.

סֻכּוֹת (booths) *Succoth*, pr. n. 1. A town in the tribe of Gad, Josh. 13, 27; on the east of the Jordan Judg. 8, 5. 1 K. 7, 46. For its origin see Gen. 33, 17. עֵמֶק סֻכּוֹת Ps. 60, 8. 108, 8, *the valley of Succoth*, in which the town stood, perh. part of the valley of the Jordan, el-Ghôr.

2. The first station of the Israelites in the desert, on the Egyptian side of the Red Sea, Ex. 12, 37. 13, 20. Num. 33, 5.

3. *Succoth-benoth*, see in סֻכָּה no. 1.

סִכּוּת f. (r. סָכַךְ) i. q. סֻכָּה, *a tent, tabernacle*, which the idolatrous Israelites constructed in the desert in honour of an idol, like the tabernacle of the covenant in honour of Jehovah, Am. 5, 26; see on this passage in art. כִּיּוּן. Comp. the σκηνὴ ἱερά of the Carthaginians Diod. Sic. 20. 65.

סֻכִּיִּים (dwelling in booths) *Sukkiim*, pr. n. of an African people mentioned along with the Libyans and Ethiopians, 2 Chr. 12, 3. Sept. Vulg. *Troglodytes*, who dwelt along the coast of Ethiopia and also in Arabia.

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* סָכַךְ, once שָׂכַךְ Ex. 33, 22; fut. יָסֹךְ.

1. *to interweave, to weave, to interlace*, espec. boughs and branches as a screen or to form a booth or hut, סֻכָּה; hence *to hedge, to fence*, see Hiph. Kindred roots are שׂוּךְ, סוּג II, נָסַךְ II. In Kal poet. Ps. 139, 13 תְּסֻכֵּנִי בְבֶטֶן אִמִּי *thou hast woven me in my mother's womb*, comp. Job 10, 11.—Since booths as well as hedges were built for the protection and security of men, and also of gardens and vineyards, hence סָכַךְ is

2. *to cover*, i. e. a) *to shelter, to protect, to cover* by way of protection, pr. as boughs and trees, with two acc. Job 40, 22 [17] יְסֻכֻּהוּ צֶאֱלִים צִלְלוֹ *the lotus-trees cover him with their shade*. With לְ Ps. 140, 8. b) Genr. *to cover*, with acc. of covering and עַל, *to cover over*, Ex. 40, 3. 33, 22; acc. impl. 1 K. 8, 7 וַיָּסֹכּוּ הַכְּרֻבִים עַל־הָאָרוֹן *and the cherubim covered the ark*, lit. they covered over the ark. Ex. 25, 20. 37, 20. 1 Chr. 28, 18. Absol. Ez. 28, 14. 16. Intrans. *to cover oneself, to hide*, Lam. 3, 44 סַכּוֹתָ בֶעָנָן. v. 43.—Part. סֹכֵךְ pr. *covering;* hence *a shed, mantlet, vinea*, used in besieging cities, Nah. 2, 6.

Hiph. הֵסֵךְ, fut. conv. וַיָּסֶךְ, i. q. Kal.

1. *to hedge in, to fence around*, Job 38, 8; c. בְּעַד 3, 23.

2. *to cover*, c. עַל Ex. 40, 21. Also *to protect*, c. עַל Ps. 5, 12, לְ Ps. 91, 4. הֵסֵךְ רַגְלָיו 1 Sam. 24, 4 and Judg. 3, 24, *to cover the feet*, an euphemism for *to ease oneself*, to satisfy a call of nature; so correctly Josephus Ant. 6. 13, 4, the Talmudists Buxt. Lex. Talmud. 1472, and so Sept. παρασκευάσασθαι i. q. ἀποσκευάσασθαι, ἀνασκευάσασθαι. At least, in accordance with Kimchi's opinion, it is *to void urine*, which among Asiatic nations the men also do in a sitting posture, covering themselves with the folds of their wide garments.—Others: *to lie down for sleep;* so Syr. 1 Sam. l. c. and also Josephus (inconsistently) Ant. 5. 4. 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd. p. 1160. J. D. Michaelis Supplem. p. 1743.

Pilp. סִכְסֵךְ *to inflame, to incite, to arouse;* Is. 9, 10 וְאֶת־אֹיְבָיו יְסַכְסֵךְ *and his* (Ephraim's) *enemies* God *will arouse*. 19, 2 סִכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם *I will arouse the Egyptians against the Egyptians*. So Sept. Targ. Syr. Vulg. and this is well illustrated from the Talmudic usage by Abulwalid; see Thesaur. p. 951.—Others with Schultens, *to cover with arms, to arm;* comparing Arab. شَكَّ id.

Deriv. סָךְ, סֹךְ (שׂךְ), סֻכָּה, סֻכִּיִּים, סִכּוּת, מָסָךְ, מְסֻכָּה, מוּסָךְ, pr. n. סֻכּוֹת, סְכָכָה.

סֹכֵךְ, see r. סָכַךְ no. 2, Part.

סְכָכָה (enclosure) *Secacah*, pr. n. of a town in the desert of Judah, Josh. 15, 61.

* סָכַל in Kal not used, *to be foolish;* well to be distinguished from the verb שָׂכַל *to look at*, which has nearly the same sound. Corresponding are כָּסַל no. 2. b. Syr. Aph. ܐܣܟܠ to act foolishly, impiously, Chald. אַסְכַּל id.

Piel *to make foolish*, i. e. vain, fruitless. *to frustrate*, e. g. counsel 2 Sam. 15, 31. Is. 44, 25. Comp. הוֹלֵל.

Hiph. *to act foolishly*, with עָשׂוֹ Gen. 31, 28; simpl. 1 Sam. 26, 21.—Aram. Aph. id.

Niph. 1. *to act foolishly*, pr. to show oneself foolish, 1 Sam. 13, 13. 2 Chr. 16, 9.

2. *to do wickedly*, 2 Sam. 24, 10. 1 Chr. 21, 8. Comp. כְּסִיל, נָבָל, etc.

Deriv. the three following.

סָכָל m. *foolish* Jer. 4, 22. 5, 21. Ecc. 2, 19. 7, 17.—Syr. ܣܟܠܐ id.

סֶכֶל m. *folly*, concr. *fools* Ecc. 10, 6.

סִכְלוּת f. (r. סָכַל) *folly*. found only in Ecclesiastes, c. 2, 3. 12. 13. 7, 25. 10. 1. 13. Once שִׂכְלוּת id. Ecc. 1, 17.—Syr. id.

* סָכַן fut. יִסְכֹּן 1. Pr. i. q. שָׁכַן

سَكَنَ, *to dwell*. c. acc. pers. *with* whom.

2. *to be familiar* with any one, *to associate with*, from the idea of dwelling together in the same tent or house. Hence Part. סֹכֵן *an associate, companion, friend*, e. g. of a king Is. 22, 15. Fem. סֹכֶנֶת *a female friend, attendant*, 1 K. 1, 2. 4. Comp. Hiph.—Hence

3. With לְ and עַל of pers. *to do kindness to* any one, *to benefit*, Job 22, 2. 35,

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3; absol. 15, 3. Intrans. *to profit*, Job 34, 9.

4. i. q. Arab. سَكُنَ Conj. I. IV, V, *to be poor, needy*, see Pual and מִסְכֵּן, מִסְכֵּנוּת. Many have despaired of finding an accordance between this signification and the others; but it probably comes from the notion of *being seated*, which is kindred with that of *dwelling*. The idea of being seated is closely connected with that of *sitting down*, of *sinking* from languor and debility; comp. قعد to sit, Conj. IV pass. to be compelled to sit, to be lame; قَعَدٌ weakness in the camel's foot; قُعَدِيٌّ a weak, feeble man; also *sedēre* and *sidĕre*. Arab. سَكُنَ and Heb. סָכַן therefore are pr. *to be sunk* in one's affairs, to be ruined, comp. מוּךְ, טָבַךְ.

Niph. i. q. Chald. Ithpa. *to be endangered*. Ecc. 10, 9 *whoso cleaveth wood is endangered thereby*. This signification is foreign from the other meanings of the verb; but it may be perhaps a denominative from סַכִּין knife, axe, q. v. and hence *to cut oneself, to be wounded*, as Vulg. *vulnerabitur*.

Pual part. מְסֻכָּן *impoverished*, see Kal no. 4. Is. 40, 20 חֲסַכְסַכָּן תְּרוּמָה *he that is impoverished by an oblation*, i. e. who has little to offer.

Hiph. הִסְכִּין 1. *to acquaint oneself with* any one, c. עִם Job 22, 21. Also with any thing, and hence *to know*, c. acc. Ps. 139, 3 כָּל־דְּרָכַי הִסְכַּנְתָּה *all my ways thou knowest*, art acquainted with.

2. *to be accustomed, to be wont*, c. inf. et לְ Num. 22, 30.

Deriv. מִסְכֵּן, מִסְכֵּנוּת.

* **I.** סָכַר in Kal not used, i. q. *to shut up, to close*.—Chald. id. Syr. Arab. سكر, id.

Niph. *to be shut up, stopped*, Gen. 8, 2. Ps. 63, 12.

Piel i. q. סָגַר and הִסְגִּיר, *to deliver up* or *over*, c. בְּיַד Is. 19, 4.

II. סָכַר i. q. שָׂכַר q. v. *to hire*, Ezra 4, 5.

* סָכַת in Kal not used, *to be silent*, kindred with שָׁקַט to rest. Arab. سكت Conj. I. IV, id. Samar. to attend.

Hiph. *to keep silence*, once Deut. 27, 9. Sept. σιώπα, Vulg. *attende*.

סַל m. (r. סָלַל) pr. *a slender rod*, e. g. of willow, osier, from which baskets were woven; hence *a wicker-basket, bread-basket*, Gen. 40, 17. Ex. 29, 3. 23. Num. 6, 15. al. Plur. סַלִּים Gen. 40, 16. 18. Comp. κάνεον, κανίας, κάναστρον, *canistrum*, pr. a basket woven from reeds, from κάνη canna, a reed. Chald. סַלָּא, סַלְתָּא, Syr. ܣܠܐ, Arab. سَلَّةٌ id. سَلَّالٌ a basket-maker.

סַלָּא (twig, basket) *Silla*, pr. n. of a town near Jerusalem, 2 K. 12, 21.

* סָלָא pr. i. q. סָלָה, סָלַל no. 1, *to lift up*; spec. *to suspend* a balance, comp. נָשָׂא Job 6, 2, and hence *to weigh*; comp. Lat. *pendeo* and *pendo*. Once in

Pual pass. *to be weighed*; Lam. 4, 2 הַמְסֻלָּאִים בַּפָּז *who are weighed with fine gold*, i. e. are comparable to pure gold.

Deriv. pr. n. סְלוּא, סַלּוּא, סַלּוּ.

* סָלַד ἅπαξ λεγόμ. in Piel סִלֵּד *to spring up, to leap up, to exult*, Arab. صلد 'the horse so leaps that the stones give forth sparks.' Job 6, 10 *this is still my comfort*, וַאֲסַלְּדָה בְּחִיל לֹא יַחְמֹל *and I exult even under pain* which *doth not spare, that I have not denied the words of the Holy One*. Sept. for וַאֲסַלְּדָה has ἠλλόμην, Targ. וְאֶבְעֵט I exult. So Schultens Comm. in loc.—Others, as Saadias, Abulwalid, Kimchi, compare the Chald. סְלַד *to burn, to roast*, and then make the second clause concessive or parenthetic: *and though I burn* (am tormented, comp. דָּלַק) *with pain* which *doth not spare*; other explanations see in Thesaur. p. 955. But the tradition of the Sept. and Targ. as the oldest, may well be received as having most authority.—Hence

סֶלֶד (exultation) *Seled*, pr. n. m. 1 Chr. 2, 30.

* **I.** סָלָה i. q. סָלָא and סָלַל, pr. *to lift up, to raise*. Hence

1. *to suspend* a balance, *to weigh*, see Pual. Comp. in סָלָא.

2. *to make light of, to contemn*, like Lat. *elevare*, Ps. 119, 118. Comp. Engl. *light* and *weighty* as applied to things

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trifling or important.—Chald. and Syr. id.

PIEL i. q. Kal no. 2. Lam. 1, 15.

PUAL pass. of Kal no. 1. Job 28, 16 wisdom לֹא תְסֻלָּח בְּכֶתֶם אוֹפִיר *cannot be weighed with gold of Ophir*, cannot be purchased with gold..

* II. סָלָה perhaps i. q. שָׁלָה (ס and ש being interchanged), *to rest, to be quiet;* Syr. ܫܠܐ to cease, to rest, Chald. id.

סֶלָה always in pause, a musical word, found 73 times in the Psalms; elsewhere only in Hab. 3, 3. 9. 13. It is pr. imper. סְלָה from r. סָלָה II, with ה־ parag. סְלָהּ, in pause סֶלָה, q. d. *rest, pause!* Its use seems to have been, in chanting the words of the Psalm, to direct the singer *to rest, to pause* a little, while the instruments played an interlude or symphony. It is a sign of *pause*. This use and interpretation is supported: a) By the authority of the Sept. which everywhere renders סֶלָה by *διάψαλμα*. q. d. interlude. symphony, sc. by instrumental music. b) By the position which סֶלָה occupies in the Psalm. It stands usually in the middle of a Psalm, at the close of a certain section or strophe. Thus in some Psalms it occurs only once, Ps. 7, 6. 20, 4. 21, 3; in others twice, Ps. 4, 3. 5. 9, 17. 21; in others three times, Ps. 3, 3. 5. 9. 32, 4. 5. 7. 66. 4. 7. 15. 68, 8. 20. 33; and is even four times repeated, 89, 5. 38. 46. 49; frequently also it stands at the end of a Psalm, Ps. 3. 9. 24. Thus it serves to divide a Psalm into several strophes. Very rarely it is found in the middle of a verse, Ps. 55, 20. 57, 4. Hab. 3, 3. 9. c) From Ps. 19. 17, where for the simple סֶלָה we find the fuller הִגָּיוֹן סֶלָה, which by apposition may be rendered: *instrumental music, pause*, i. e. let the instruments strike upa symphony, and the singer pause.—In a similar sense some derive סֶלָה from r. סָלָה I, to lift up, and understand by it *a raising of the voice* sc. in response to the instruments, comp. נְשֹׂא no. 1. e, and Job 21, 12. Others, deriving it from the same root, render it: *suspend* the voice, i. e. *rest, pause*, as above. But the former etymology is preferable.

Many have supposed, but without good reason, that סֶלָה is an abbreviation, composed of the initial letters of three words. Such abbreviations are indeed common among the Arabians and later Jews, (as רש״י *Rashi* for רבי שלמה ירחי Rabbi Solomon Jarchi.) but it cannot be shown that they were known to the ancient Hebrews. This supposed abbreviation has been explained in various ways, e. g. סֹב לְמַעְלָה חָשֵׁר *redi sursum cantor*, i. q. *da capo*. or סִימָן לְשִׁנּוּי חֲקוֹל *the sign for a change of voice* or key; but all these fall away of course with the hypothesis itself. For more on this topic see Michaelis Supplem. p. 1760. Rosenmüller Comment. in Ps. T. I. p. LXVII. ed. 2. Noldii Concord. Particul. Heb. p. 940. ed. Tymp. Eichhorn Bibl. der bibl. Litteratur V. p. 542 sq. Forkel's Gesch. der Musik, I. p. 144. See Thesaur. p. 955 sq.

סַלּוּ (weighed, r. סָלָא) *Sallu*, pr. n. m. Neh. 12, 7; for which v. 20 סַלַּי *Sallai*.

סַלּוּא (id.) *Sallu*, pr. n. m. 1 Chr. 9, 7; for which Neh. 11, 7 סַלָּא.

סָלוּא (id.) *Salu*, pr. n. m. Num. 25, 14.

סַלּוֹן Ez. 2, 6, and סִלּוֹן Ez. 28, 24, *a thorn, prickle*, pr. such as are found on the shoots and twigs of the palm-tree; from סַל twig and וֹן, see in r. סָלַל no. 2. Metaph. of wicked men Ez. 2, 6. Sept. *σκόλοψ*.—Chald. סִלְיָא, סִרְיָתָא, Arab. سُلَّان thorns of the palm-tree.

* סָלַח fut. יִסְלַח, once אֶסְלֹחַ Jer. 5, 7 Cheth. *to forgive, to pardon*. Chald. and Zab. id. Eth. by transpos. ተሠሀለ to be clement, propitious, to pardon, comp. Arab. سهل facilem se præbuit. Samar. to expiate. The primary idea seems to be that of *lifting up*, taking away, as in נָשָׂא, סָלָה.—So of God, with dat. either of sin Ex. 34. 9. Num. 14, 19. 1 K. 8, 34. 36. Ps. 25, 11. Jer. 33, 8; or of pers. Num. 30, 6. 9. 13. Deut. 29, 19. 1 K. 8. 50. 2 Chr. 6. 39; absol. Num. 14. 20. 2 K. 24. 4. Am. 7, 2. Lam. 3. 42. Sept. ἱλάσκομαι, ἀφίημι, etc.

NIPH. *to be forgiven, pardoned*, e. g. sin, c. dat. pers. Lev. 4, 20. 26. 35. 5, 13. 16. 18. Num. 15. 25. 26. 28. al.

Deriv. סְלִיחָה, סַלָּח.

סַלָּח m. *forgiving* Ps. 86, 5.

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סַלַּי (basket-maker? denom. from סַל) *Sallai*, pr. n. m. a) Neh. 11, 8. b) 12, 20, see סַלּוּ.

סְלִיחָה f. *forgiveness* Ps. 130, 4; plur. Neh. 9, 17. Dan. 9, 9. R. סָלַח.

* סָלַךְ obsol. root, Arab. سلك *to move along, to move about, to go*, whence مَسْلَكٌ way, tract.—Hence

סַלְכָה (without Dag. in כ, and therefore for סַלְבָה) *Salchah*. pr. n. of a town of Gad or Manasseh 1 Chr. 5, 11; in the eastern limits of Batanea or Bashan, now called صَلْخَد *Salkhad*, and by the Arabian geographers صَرْخَد *Sarkhad*. abounding in vineyards; see Burckhardt's Travels in Syria, etc. p. 99 sq. or I. p. 180 Germ. and note p. 507. Bibl. Res. in Palest. III. App. p. 160.—Deut. 3, 10. Josh. 12, 5. 13, 11. 1 Chr. 5, 11.

* סָלַל fut. יִסֹּל *to lift up, to raise*; like the kindred roots סָלָא, סָלָה, comp. סָלַח, סָלַע, סָלַק, also סָלַל, תָּלַל, תָּלָה, נָטַל, *tollo*. See Pilp.

1. *to cast up* into a heap, Jer. 50, 26. Spec. *to cast up* earth into a causeway, i. e. *to prepare a way* (comp. רוּם Is. 49, 11), Is. 57, 14. 62, 10. Prov. 15. 19. Jer. 18, 15. Job 19, 12 וַיְסֹלּוּ עָלַי דַּרְכָּם *and cast up* (prepare) *their way unto me*. 30, 12. Without דֶּרֶךְ Ps. 68, 5 סֹלּוּ *cast up, prepare*, sc. the way.

2. From the idea of being *elevated, high*, comes the signif. *to move to and fro to wave*, of things lofty, tall, slender, flexible. Espec. of the slender and pendulous boughs and twigs of trees, as of willows and the palm-tree, which are used for weaving baskets and bound into brooms; comp. דָּלַל, זָלַל, זלזל, whence זְלוּלִים shoots, tendrils; also תָּלַל no. 1, 2, whence תְּלָתַלִּים.—Hence סַלִּים and סַלְסִלּוֹת (Arab. sing. سَلَّةٌ) baskets, i. e. of wicker-work, woven from slender twigs; comp. the lengthened forms סַנְסִנִּים (ל being changed for נ) the pendulous shoots of the palm, from which brooms are made, (whence the Syr. and Chaldee verb סנן to sweep with brooms,) and צִנְצֶנֶת basket, as also kindr. סַנָּא basket, Chald. צְנָא id. Arab. وصن to weave baskets. — Further, as the branches of the palm-tree, before they put forth, are covered with thorns or prickles, these are designated by nouns from the same root, as سُلَّانٌ and سَلَّاءٌ thorns growing upon the branches of the palm, and Heb. סְלוֹן, סִלּוֹן a thorn or prickle growing upon a branch or twig, from סַל (pr. twig) and the formative syllable וֹן. The Arab. مِسَلَّةٌ a large needle, is so called from its resemblance to a thorn or prickle.

Pilp. i. q. Kal no. 1, metaph. Prov. 4, 8 סַלְסְלֶהָ *exalt her*, sc. wisdom, with praises.

Hithpo. הִסְתּוֹלֵל (denom. fr. סוֹלְלָה) *to oppose oneself* as a mound or dam, *to resist*, c. בְּ Ex. 9. 17 עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי *as yet opposest thou thyself against my people?*

Deriv. סוֹלְלָה, סֹלֶם, מְסִלָּה, מַסְלוּל. From no. 2. סַל, סִלּוֹן and סְלוֹן, סַלְסִלּוֹת, and pr. n. סַלַּי, סַנָּא.

סוֹלְלָה f. (r. סָלַל) *a mound, rampart*, especially a mound thrown up by besiegers against a city, 2 K. 19, 32. Ez. 4, 2. 2 Sam. 20, 15. Jer. 32, 24. 33, 4. al.

סֹלֶם m. *a stair-case, ladder*, Gen. 28, 12, i. q. Arab. سُلَّمٌ. R. סָלַל.

סַלְסְלוֹת f. plur. (r. סָלַל no. 2) i. q. סַלִּים, *wicker-baskets*, so called from the slender twigs from which they are woven, Jer. 6, 9. Sept. Vulg. *κάρταλλος, cartallus*.

* סָלַע obsol. root, pr. *to be elevated, high*, like סָלָא, סָלָה, סָלַל, סָלַק. Hence

סֶלַע m. in pause סֶלָע, c. suff. סַלְעִי, plur. סְלָעִים.

1. *a rock*; not found in the kindred dialects; but comp. Sanscr. *çilâ* rock, Lat. *silec*-s silex. Num. 20, 8. 10. 11. 24, 21. Judg. 6, 20. Job 39. 1. 28. Ps. 137, 9. ס׳ גָּבֵר *a great rock* Is. 32, 2. שֶׁן־הַסֶּלַע *a tooth* (sharp crag) *of a rock* 1 Sam. 14, 4. Sometimes of a fortress situated upon a high rock, in which there is security from enemies, Is. 31, 9. 33, 16. Hence metaph. of God as a refuge, Ps. 18, 3. 31, 4. 40, 3. 42, 10.

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2. *Sela*, i. e. *Petra*, pr. n. of the ancient capital city of the Idumeans, situated between the Dead Sea and the Elanitic Gulf in a valley shut in by lofty rocks. Written with the article הַסֶּלַע Judg. 1, 36. 2 K. 14, 7. Poet. without the art. Is. 16. 1; perh. Is. 42, 11. Gr. *Πέτρα*, later *αἱ Πέτραι*; in the middle ages *Vallis Mosis*, whence the modern name وادى موسى *Wady Mûsa*. The city was subdued by the Romans under Trajan, and restored by Adrian. Its remains still exist, consisting of splendid sepulchres and temples excavated in the rock, an amphitheatre, etc. They were first visited by Burckhardt in 1812. See Burckh. Trav. in Syr. p. 421. Irby and Mangles' Travels, p. 415 sq. Laborde Voyage de l'Arabie Pétrée, fol. Bibl. Res. in Palest. II. p. 514 sq. 573 sq.

*סַלְעַם absol. quadril. root, *to swallow down, to consume*, as in Chald. Hence

סָלְעָם m. a species of *locust*, winged and esculent, Lev. 11, 22. Sept. *ἀττάκης*, Vulg. *attacus*.

*סָלַח in Kal not used. Some modern intpp. assume for it the primary idea of *slipping, sliding*, comparing Arab. سلف to oint, to smear, also to slip away, to pass away, Germ. *schlüpfen*, Engl. to *slip*, and kindr. חָלַק i. q. Gr. *ἀλείφω*; whence in Piel *to make slippery* a way (Prov. 19, 3), and then *to cause to fall*, e. g. a cause, *σφάλλειν δίκην* (Ex. 23, 8); so A. Schultens ad Prov. p. 203. Fäsi in Jahn's Neue philol. Jahrbb. IV. p. 168. But this is not confirmed by any exegetical tradition, either of the ancient versions or of the Rabbins. All these give the idea *to pervert, to wrest*, and then *to subvert, to overthrow*, i. q. חָמַךְ, נָזַח, either directly or indirectly; Gr. *σκολιόω*, Vulg. *subvertere*. So too the Chald. though not freq. as אִסְתְּלִיחַ *to be distorted, wry*, as the mouth, Targ. Esth. 6, 10; סְלִיף *perverse* of lip, Targ. Prov. 10, 10. It is safer therefore to rest in this view.

Piel סִלַּח, fut. יְסַלַּח, part. מְסַלַּח.

1. *to pervert, to wrest*, e. g. a) The words of any one (comp. חָמַךְ Jer. 23, 36); Ex. 23, 8 *for a gift* (bribe) *blindeth those that see, and perverteth* (וְיסַלַּח) *the words of the righteous*; Vulg. *subvertit*, Sept. *λυμαίνεται*. Deut. 16, 19. Prov. 22, 12. b) The way or conduct of any one, i. q. *to make perverse*, Prov. 19, 3; comp. Lev. 3, 9.

2. *to subvert, to overthrow, to destroy* persons (comp. חָמַךְ Prov. 12, 7); Job 12, 19 וְאֵתָנִים יְסַלַּח *and overthroweth the mighty*; Sept. *καταστρέψει*. Prov. 21, 12. 13, 6 *righteousness keepeth the upright in the way*, וְרִשְׁעַת חַטָּאת יְסַלַּח *but wickedness overthroweth sin* i. e. concr. *sinners*. Hence

סֶלֶף m. *perverseness*, Prov. 11, 3. 15, 4.

*סְלֵק or סְלֵךְ Chald. *to go up, to ascend*, Dan. 7, 3. 8. 20. Plur. סְלִקוּ Dan. 2, 29. Ezra 4, 12. Fut. יִסַּק see in r. נְסַק.—In Targg. often for Heb. עָלָה. Syr. Sam. id.

*סָלַת obsol. root, Arab. سلت *to rub off, to strip off* husks, etc. whence سُلْت pearl-barley, grits. Talm. סָלַת to cut chips of wood, סְלָתִין chips; Chald. סוּלְתָא, סוּלְתָא, fine meal, flour.—Hence

סֹלֶת f. (but with m. Ex. 29, 40,) c. suff. סָלְתָהּ Lev. 2, 2; *fine meal, flour*, the finest and purest, Sept. *σεμίδαλις*, Lev. 2, 1 sq. 5, 11. 6, 13. Num. 8, 8. 1 K. 5, 2. 1 Chr. 9, 29. Ez. 16, 13. 19. al. סֹלֶת חִטִּים *wheaten flour* Ex. 29, 2. By apposit. קֶמַח סֹלֶת Gen. 18, 6. Chald. id. see in r. סְלַת.

סַם see סַמִּים.

סַמְגַּר נְבוֹ *Samgar-Nebu*, pr. n. of a Babylonian military commander, Jer. 39, 3. Perh. 'sword of Nebo,' i. e. of Mercury; from Pers. شمشير sword, and נְבוֹ q. v.

*סְמָדַר m. quadrilit. *vine-blossom*, *οἰνάνθη*. Cant. 7, 13 אִם פָּרְחָה הַגֶּפֶן פִּתַּח הַסְּמָדַר *whether the vine puts forth, and its blossom opens*. 2, 13 הַגְּפָנִים סְמָדַר *the vines* are in *blossom*. v. 15 כְּרָמֵינוּ סְמָדַר *our vineyards* are in *blossom* (comp. Ex. 9, 31 הַפִּשְׁתָּה גִּבְעֹל). Symm. *οἰνάνθη*. Sept. *κυρτίζω, κυρτισμός*.—Chald. id. in Targ. for Heb. נֵצָה Is. 18, 5. Syr. ܣܡܟܐ id. see Is. 17, 11 Pesh. Zab.

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also of other blossoms, as of hemp, see Norberg Lexid. p. 159.—Some of the Rabbins understand by this word not the *blossom* but the *young grapes* just out of the blossom, see Surenhusii Mishna T. I. p. 309; so the Vulgate Cant. 7, 13, and also Kimchi, but the former sense is to be preferred on account of Cant. 2, 13 and 7, 13.—This quadril. is formed apparently from סם *aroma, fragrance*, and הדר שדר *to burst forth* as a blossom. See more in Thesaur. p. 959, 960.

* סָמַךְ fut. יִסְמֹךְ 1. *to place* or *lay upon* any thing, *to impose*, so as to rest or be supported upon any thing. Chald. סְמַךְ id. to lean upon, be supported; Ithp. to trust in. Syr. id. also of reclining at table. Ethiop. ሰመከ to recline upon, to lean upon. Kindr. is תָּמַךְ.—Spec. סָמַךְ יָד עַל *to lay the hand upon* any thing, pr. so as to lean upon it, Ex. 29, 10. 15. 19. Lev. 1, 4. 3, 2. 8. 14. So too Lev. 24, 14. Num. 27, 18. Deut. 34, 9. But Am. 5, 19 וְסָמַךְ יָדוֹ עַל־הַקִּיר *and leans his hand upon the wall.*—Intrans. *to lean* or *rest upon* any thing. Ps. 88, 8 עָלַי סָמְכָה חֲמָתֶךָ *thy wrath lieth heavy upon me.*

2. *to uphold, to sustain, to support*, pr. to let lean upon c. acc. Ps. 37, 17. 24. 54, 6. Ex. 30, 6 סֹמְכֵי מִצְרַיִם *they that upheld Egypt*, the allies of Egypt. Is. 59, 16. 63, 5; c. ל Ps. 145, 14. Part. pass. סָמוּךְ *upheld*, propped, i. e. *firm, unmoved*, Ps. 112, 8. Is. 26, 3. With two acc. *to sustain one with* any thing, i. e. *to bestow upon* him, to give bountifully; Gen. 27, 37 דָּגָן וְתִירוֹשׁ סְמַכְתִּיו *corn and new wine have I bestowed upon him.* Ps. 51, 14.

3. *to draw near, to approach*, c. אֶל Ez. 24, 2. Syr. id.—This signification connects itself with that of *leaning upon*, being contiguous, etc. comp. Rabb. סמך to hang together, be connected, near, סמיך near.

Niph. *to be supported, upheld*, c. עַל Judg. 16, 29; *to stay oneself, to rest upon*, Is. 36, 6. 2 K. 18, 21. Metaph. 2 Chr. 32, 8. Ps. 71, 6. Is. 48, 2.

Piel. *to stay*, i. e. *to refresh*, c. בְּ Cant. 2, 5.

Deriv. מִסְמֶרֶת, pr. n. יְסַמְכְיָהוּ and סְמַכְיָהוּ (Jehovah sustains him) *Semachiah*, pr. n. m. 1 Chr. 26, 7.

* סָבַל obsol. root, of which the signif. is not known. In Heb. we may compare r. מָשַׁל II *to make like, to be like;* also צֶלֶם *image;* and in the Indo-European tongues perh. Lat. *simile*, Gr. ὁμοιος.—Hence

סֶמֶל and סַמָּל m. in pause סָמֶל, *a likeness, image*, Ez. 8, 3. 5. Deut. 4, 16. 2 Chr. 33, 7 פֶּסֶל הַסֶּמֶל *a statue of likeness*, i. e. a sculptured likeness, carved image. v. 15.

* סָבַם obsol. root, Arab. شَمَّ *to smell;* s شَمُوم any thing fragrant.—Hence

סַמִּים m. plur. *aromatics, spices*, Ex. 30, 34. קְטֹרֶת סַמִּים *fragrant incense* Ex. 30, 7. 40, 27. Lev. 4, 7. 16, 12. Num. 4, 16. al. Syr. ܣܡܐ aroma, φάρμακον.

* סָמַן in Kal not used, (comp. kindr. זָמַן,) *to mark off, to designate*. Talmud. סִמֵּן, whence סִימָן mark, sign. It is sometimes improperly compared with the Gr. σημαίνω, in which ν does not belong to the root.

Niph. part. נִסְמָן *marked off, designated*, e. g. a place. Is. 28, 25 וּשְׂעֹרָה נִסְמָן *and* (sows) *the barley in the appointed place* i. e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is to be preferred.—Others, *fat barley*, from the root سمن i. q. שָׁמַן to be fat; but this is repugnant both to the laws of syntax and to the context; see Comm. on Is. in loc. The signification *millet* in Sept. Theod. Aqu. Vulg. is merely conjectural.

* סָמַר *to stand erect, to bristle*, φρίσσειν. a) Pr. of hair, see Piel and סְמַר; hence of a person in terror, *to shudder*, Ps. 119, 120 סָמַר בְּשָׂרִי, Symm. ὀρθοτριχεῖ. b) Of bristling points; whence סַמָּר any thing pointed, a nail, and سمر, Chald. סְמַר. to fasten with nails. Piel id. *to stand erect*, e. g. the hair Job 4, 15.—Hence

סְמַר m. *bristling*, ὀρθόθριξ, Jer. 51, 27, an epithet of the insect יֶלֶק.

* סָנָא obsol. root, perh. i. q. סָנָה *to be*

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thorny, bristling; kindr. are שָׂטָא, Syr. ܣܛܐ, to hate.—Hence סְנִיאָה and

סְנָאָה (thorny) *Senaah*, pr. n. of a town of Judah Ezra 2, 35. Neh. 7, 38. With the art. Neh. 3, 3.

סַנְבַלַּט pr. n *Sanballat*, the satrap of the king of Persia in Samaria, Neh. 2, 10. 4, 1. 6, 1. 2. 12. 14. 13, 28. He was a Horonite, from Horonaim, a town of Moab. The name appears to be of Persian origin. Bohlen compares سنابلاد 'lauded by the army,' and Sanscr. *senâbalat* 'giving strength to the army.'

* סָנָה obsol. root, prob. *to be thorny, bristling;* kindr. with סָנָא, and perh. with שָׁנַן to be pointed.—Hence

סְנֶה m. 1. *a thorn-bush, bramble*, Ex. 3. 2 sq. Deut. 33, 16.—Syr. ܣܢܐ id. Arab. سَنَا and سُنَا senna, folia sennæ. Chald. and Talmud. סְנָיָא id.

2. *Seneh.* pr. n. of a pointed rock (Thorn-rock) opposite Michmash; in pause סֶנֶה (as שֶׁכֶם in pause שֶׁכֶם) 1 Sam. 14, 4. See Bibl. Res. in Palest. II. p. 116.

סַנָּה, perh. *palm-branch*, i. q. סַנְסִנָּה; see in קִרְיַת־סַנָּה, art. קִרְיָה lett. e. R. סָנַן.

סְנוּאָה, c. art. הַסְּנוּאָה (the bristling, r. סָנָא) *Senuah*, pr. n. Neh. 11, 9, prob. fem.

* סַנְוֵר Chald. quadril. *to blind;* derived according to C. B. Michaelis from the trilit. נָוַר to shine, with ס prefixed, see Lehrg. p. 862; or according to Simonis compounded from سنا to glitter and עִוֵּר to blind.—Hence

סַנְוֵרִים m. plur. *blindness* Gen. 19, 11. 2 K. 6, 18.

סַנְחֵרִיב pr. n. *Sanherib, Sennacherib*, Sept. *Σενναχηρίμ, Σενναχηρείμ*, Hdot. *Σανακάριβος*, king of Assyria from 714 to 696 B. C. when he was slain in the temple of Nisroch by his two sons, 2 K. 18, 13. 19, 16. 36. Is. 36, 1. 37, 21. 37. See further concerning him Hdot. 2. 141. Berosi Fragmentum ap. Euseb. Chron. Armen. ed. Aucher. T. I. p. 42. 43.—Bohlen derives this name from Sanscr. *senâgrib* 'conqueror of armies,' to which corresponds mod. Pers. سنی کریب.

* סָנַן obsol. root, in Chald. and Syr. *to sweep* with a broom made of *branches;* but this is secondary, see in סָלַל no. 2.—Hence סַנָּה and the two following.

סַנְסִנָּה (palm-branch) *Sansannah*, pr. n. of a town in the south of Judah Josh. 15. 31.

סְנַסִּנִּים m. plur. i. q. זַלְזַלִּים. חֲלַחֲלִים, *palm-branches*, i. e. the pendulous twigs and boughs, Cant. 7, 9. See more in סָלַל no. 2. R. סָנַן.

* סְנַפִּיר quadrilit. *fin* of fishes. Lev. 11, 9. Deut. 14, 9. The origin is uncertain. Perh. from נָפַל to hasten, and נָפַר to flee, to hasten, Pi. to propel.

סָס m. (r. סוּס) *a moth*, in clothing Is. 51, 8; so called from its leaping.—Syr. ܣܣܐ, Chald. סָסָא, id. Arab. سُوس moth, weevil, louse. Gr. *σής*.

סְעָה Cant. 1, 9, see סוּסָה.

סִסְמַי *Sisemai*, pr. n. m. 1 Chr. 2, 40.

* סָעַד fut. יִסְעַד, *to prop, to uphold, to support*, Chald. and Arab. سعد id. With acc. Ps. 18, 36. Is. 9, 6. Prov. 20, 28. Then *to sustain, to aid, to strengthen*, Ps. 20, 3. 41, 4. 94, 18. Spec. סָעַד לֵב *to stay* (strengthen) *the heart*, i. e. to refresh oneself with food, see לֵב no. 1. a. Gen. 18. 5 סַעֲדוּ לְבַבְכֶם *strengthen your heart*, refresh yourselves with food. Ps. 104, 15. With two acc. Judg. 19, 5. 8; acc. impl. 1 K. 13, 7 סְעָדָה *refresh thyself*. Deriv. מִסְעָד.

סְעַד Chald. *to aid, to help*, c. לְ Ezra 5, 2.

* סָעָה *ἄπαξ λεγόμ.* i. q. Arab. سعى *to run, to rush*, spoken also of tempests; see Thesaur. p. 962.—Ps. 55, 9 רוּחַ סוּפָה *a rushing wind*.

סֶעִף m. (r. סָעַף) 1. *a cleft, fissure;* סְעִיף חַסְלַע *the cleft of the rock* Judg. 15, 8. 11. Plur. סְעִיפֵי חַסְלָעִים Is. 2, 21. 57, 5.

2. *a branch, bough*, Is. 17, 6. 27, 10. See סְנָפָה.—Both these significations are also united in Arab. شعبة.

* סָעַף *to divide*, i. q. Arab. شعب, the letters פ and ב being interchanged. Hence סְעִיף, סְנָפָה, סְנַפָּה.

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Piel סַעֵף as denom. from סְעִיף no. 2, *to disbranch, to lop the boughs* of a tree, Is. 10, 33.

Deriv. the three in Kal, סְעָפִים, סַרְעֲפָה, and

סַעַף adj. verbal (of the form קַטָּל) *divided*, i. e. a man of *divided mind*, who has no sure faith in regard to divine things, but is driven hither and thither, *a doubter, skeptic*, σκεπτικός, plur. סַעֲפִים Ps. 119, 113. Sept. παράνομοι, Vulg. *iniqui*.

סַעֲפָה f. (r. סָעַף) i. q. סְעִיף, and only in plur. סַעֲפוֹת *branches*, Ez. 31, 6. 8. Comp. סַרְעֲפָה.

סַעֲפָה f. (r. סָעַף) plur. סְעִפִּים, *divided opinions, parties*; 1 K. 18, 21 עַד מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים, Vulg. *usquequo claudicatis in duas partes*, i. e. *how long do ye hesitate between the two opinions*, the worship of Jehovah or Baal?

* סָעַר fut. יִסְעַר, kindr. with שָׂעַר and שָׂטַר q. v.

1. *to be violently agitated, tossed*, e. g. the sea by tempests Jon. 1, 11. 13. Trop. of adversity Is. 54, 11. Comp. Pi.

2. Act. *to rush on as a tempest*, spoken of a foe Hab. 3, 14.

Niph. *to be agitated, disquieted*, of the heart, 2 K. 6, 11.

Piel סִעֵר *to toss about, to scatter*, e. g. a people, Zech. 7, 14.

Po. intrans. *to be driven, scattered*, by a tempest, as chaff Hos. 13, 3.

Deriv. the two following.

סַעַר m. *a storm, tempest*, Am. 1, 14. Jon. 1, 4. 12. Jer. 23, 19. 25, 32. al.

סַעֲרָה f. *a storm, tempest*, Is. 29, 6. 40, 24. 41, 16. Zech. 9, 14. Job 38, 1. Ps. 107, 29. al. Also רוּחַ סְעָרָה Ps. 107, 25, רוּחַ סְעָרוֹת Ez. 13, 11. 13, *a storm-wind*. Once סְעָרָה in many Mss. 2 K. 2, 1.

סַף m. (r. סָפַף) plur. סִפִּים, also סִפּוֹת, סִפּוֹת; c. suff. סִפֵּי.

1. *sill, threshold*, Judg. 19, 27. 2 K. 12, 10. al. sæp.—Chald. and Sam. id. Syr. ܣܦܐ atrium.

2. *a dish, basin, bowl*, Ex. 12, 22. Zech. 12, 2. Plur. סִפִּים Jer. 52, 19, סִפּוֹת 2 Sam. 17, 28, סִפּוֹת 1 K. 7, 50. al.

3. *Saph*, pr. n. m. 2 Sam. 21, 18; for which 1 Chr. 20, 4 סִפַּי *Sippai*.

* סָפָא obsol. root, Talmud. in Pe. and Aph. *to feed* an infant, *to give to eat*. Hence מְסַפֵּא.

* סָפַד fut. יִסְפֹּד *to smite* the breast, as a gesture of mourning; hence *to mourn, to lament*, chiefly for the dead, with לְ of the dead *for* whom one mourns, 1 K. 14, 13. Jer. 16, 6. Gen. 23, 2; עַל 2 Sam. 11, 26. Zech. 12, 10; לְפָנַי 2 Sam. 3, 31; absol. Jer. 4, 8. 16, 5. Ecc. 12, 5; for a public calamity Is. 32, 12 (c. עַל). Jer. 49, 3. Joel 1, 13. Mic. 1, 8. Zech. 7, 5. It is often so applied as to include the voice of mourners, i. q. *to wail*, Mic. 1, 8 אֲסַפְּדָה *I will wail . . . . I will make a wailing* (מִסְפֵּד) *like the jackals*. Jer. 22, 18 *they shall not lament for him*, saying, *Ah my brother!* 34, 5. Still the primary signification seems to be that of *beating*, i. q. Lat. *plangere*, and not exclamation; as in the Gr. ψαδάζω, and this the Sept. expresses in several passages by κόπτεσθαι, as Is. 32, 12 עַל־שָׁדַיִם סֹפְדִים *they smite upon the breasts* sc. the women, comp. Nah. 2, 8. (Comp. Lat. *plangere pectora, ubera*.) There is here no difficulty in referring the particip. סֹפְדִים to the women, since they are expressly mentioned, though at a considerable distance previously, viz. in the beginning of v. 11, חָרְדוּ שַׁאֲנַנּוֹת; see Heb. Gramm. § 144. n. 1.

Niph. *to be mourned for, lamented*, Jer. 16, 4. 25, 33.

Deriv. מִסְפֵּד.

* סָפָה fut. יִסְפֶּה 1. *to scrape, to scrape off*. Kindr. are סוּחַ, אָסַף, יָסַף. Arab. سفا to sweep away, as the wind dust; سَافٍ a scattering wind. Spoken of the beard, *to shave*, Is. 7, 20.—Hence a) *to take away* life Ps. 40, 15; or persons from life, *to destroy*, Gen. 18, 23. 24. Deut. 29, 18. b) Intrans. *to be taken away, to perish*, Jer. 12, 4.

2. i. q. יָסַף q. v. *to add*, only in imperat. סְפוּ Is. 29, 1. Jer. 7, 21, and inf. סְפוֹת Is. 30, 1. Also, *to add to* any thing, *to augment*, (see יָסַף no. 2.) c. עַל Num. 32, 14.

Niph. 1. *to be taken away, to be destroyed, to perish*, Gen. 19, 15. 17. Num. 16, 26. Prov. 13, 23; espec. in war, 1 Sam. 12, 25. 26, 10. 27, 1. 1 Chr. 21, 12.

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2. Pass. of Hiph. *to be scraped together;* Is. 13, 15 *every one found shall be thrust through,* וְכָל־הַנִּסְפֶּה יִפֹּל בֶּחָרֶב *and every one scraped together* (seized, caught) *shall fall by the sword;* Sept. *οἵτινες συνηγμένοι εἰσί.*

Hiph. *to scrape together, to heap up,* c. עַל *upon* any one, as calamities Deut. 32, 23. Sept. *συνάξω.*

סִפּוּן m. (r. סָפַן) pr. a covering with boards, *wainscot, ceiling,* of the temple, 1 K. 6, 15.

* סָפַח and שָׂפַח, see Piel and מִשְׂפָּח.

1. *to pour, to pour out;* Arab. سفح to pour out, as blood, water, tears.—In the derivatives it includes the shedding of blood, מִשְׂפָּח; the inundation of water, סָפִיחַ no. 1; the falling of seed, סָפִיחַ no. 2; the falling off of hair, Pi. שִׂפַּח, סַפַּחַת, מִסְפַּחַת.

2. *to anoint* sc. by *pouring* oil upon a person; comp. נָסַךְ, Syr. ܣܦܚ to pour, Aph. to anoint as bishop.—1 Sam. 2, 36 סְפָחֵנִי נָא אֶל־אַחַת הַכְּהֻנּוֹת *anoint me* (put me), *I pray thee, into one of the priests' offices.*—Hence

3. *to spread out,* as water poured out is spread; Ethiop. ሰፋሐ to expand, to spread. See Pu. and art. מִסְפָּחוֹת cushions.

4. With עַל *to pour upon,* i. e. *to add, to adjoin;* see Niph. and Hithp. In this way the signif. of *adding together* or *adjoining* found in these conjugations, is readily reconciled with the certain one of *pouring.*

Niph. *to adjoin oneself* to another, c. עַל; see Kal no. 4. Is. 14, 1 וְנִסְפְּחוּ עַל בֵּית יַעֲקֹב *and shall adjoin themselves to the house of Jacob,* add themselves to it. Parall. נִלְוָה. Sept. *προστεθήσεται.*

Piel סִפַּח and שִׂפַּח 1. *to pour out* strong drink; Hab. 2, 15 מְסַפֵּחַ חֲמָתְךָ *who pourest out thy glow,* sc. of wine as heating and intoxicating. Targ. זָלֵף.

2. *to make flow out* or *fall off* sc. the hair by disease, scab, etc. hence i. q. *to make bald* the head Is. 3, 17; comp. in Kal no. 1.

Pual *to be poured out,* i. e. *to lie prostrate;* so of the poor of the people, Job 30, 7 תַּחַת הָרוּל יְסֻפָּחוּ *under the thornbushes they lie prostrate,* stretched out.

Hithp. *to adjoin oneself,* i. q. Niph. c. בְּ, 1 Sam. 26. 19 *they have driven me out this day* מֵהִסְתַּפֵּחַ בְּנַחֲלַת יְיָ *from adjoining myself to the inheritance of Jehovah,* from abiding in it. Targ. and Vulg. *habitare.*

Deriv. see in Kal no. 1.

סַפַּחַת f. *scurf, scab, mange,* so called from the flowing or falling off of the hair, Lev. 13, 2. 14, 56. Comp. Piel שִׂפַּח in r. סָפַח.

סִפַּי *Sippai,* see סַף no. 3.

סָפִיחַ m. (r. סָפַח) pr. 'what is poured out,' *effusum.* Hence

1. *an inundation, flood,* plur. Job 14 19.

2. *the self-sown, what grows of itself,* i. e. grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. 25, 5. 11. 2 K. 19, 29. Is. 37, 30. Comp. סָחִישׁ. Sept. *τὰ αὐτόματα.*

סְפִינָה f. (r. סָפַן) *a ship,* spec. with a deck, once Jon. 1, 5. Syr. and Arab. id.

סַפִּיר m. (r. סָפַר) *sapphire,* a species of gem of a cerulean hue (Ex. 24, 10. Ez. 1, 26. 10, 1), so called from its beauty and splendour; Ex. 28, 18. 39, 11. Job 28, 6. 16. Plur. סַפִּירִים Cant. 4. 14. Is. 54, 11.—Syr. ܣܦܝܠܐ, Chald. סַפִּיר, סַמְפִּיר, Gr. *σάπφειρος.*

* סָפַל obsol. root, prob. i. q. سفل, שָׁפַל, *to be low, depressed.* Hence

סֵפֶל m. *a dish, bowl,* found only in Judg. 5, 25. 6, 38. Comp. סַף no. 2, id. Chald. Talmud. id.

* סָפַן fut. יִסְפֹּן, once שָׂפַן Deut. 33, 19; pr. *to cover,* comp. the kindred צָפַן. Hence

1. *to cover with beams* or *rafters, to roof,* with two acc. 1 K. 6, 9.

2. *to cover with boards, to wainscot, to ceil,* 1 K. 7. 3. 7. Jer. 22, 14. Hagg. 1, 4.

3. *to cover over,* i. e. *to hide, to preserve;* only Part. pass. סָפוּן *hidden, preserved;* Deut. 33, 19 שְׂפֻנֵי טְמוּנֵי חוֹל, see in r. טָמַן Kal. Deut. 33, 21 וַיַּרְא כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן *he saw .... that there the portion of* (assigned by) *the lawgiver was preserved;* here סָפוּן does not agree in gender with חֶלְקָה to which

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it belongs, comp. Gen. 49, 15; see Lehrg. p. 721.

Deriv. סִפּוּן, סְפִינָה.

* סָפַף a root of uncertain signif. whence סַף threshhold, dish.

Hithpo. הִסְתּוֹפֵף denom. from סַף, *to stand* or *wait on the threshold*, Ps. 84, 11.

* I. סָפַק, rarely שָׂפַק see Hiph. and שֶׂפֶק; fut. יִסְפֹּק; *to strike, to smite* with the hand so as to make a noise, *to clap;* comp. Engl. *to spank.* Arab. سفق and صفق id.—Spec. a) ס׳ עַל־יָרֵךְ *to smite upon the thigh*, a gesture of self-reproach, Jer. 31, 19; אֶל־יָרֵךְ Ez. 21, 17. Comp. Il. 12. 162. ib. 15. 397. Od. 13. 198. b) סָפַק אֶת־כַּפַּיִם *to smite the palms together, to clap the hands*, in indignation Num. 24, 10; in derision. c. עַל Lam. 2, 15. Job 27, 23 where 31 Codd. have שׂ instead of ס. Also without כַּפַּיִם Job 34, 37. c) *to smite* in chastisement, spoken of God, Job 34, 26.

Hiph. הִשְׂפִּיק c. בְּ, *to strike hands with* any one, Is. 2, 6. This may refer to covenants, or to traffic and other intercourse.

Deriv. שֶׂפֶק.

* II. סָפַק and שָׂפַק 1 K. 20, 10.

1. *to vomit, to vomit forth*, Jer. 48, 26. Syr. Pa. id.

2. *to be enough, to suffice*, 1 K. 20, 10. Chald. סַפַּק, Syr. ܣܦܩ, id.—The primary idea, whence have arisen both significations, seems to be that of *abundance, redundancy.* Hence

סֵפֶק m. c. suff. סִפְקוֹ, *sufficiency, abundance*, Job 20 22.

* סָפַר, fut. יִסְפֹּר 1. Pr. *to scratch, to scrape.* Chald. סְפַר to scrape, to shave; Syr. Pa. ܣܦܰܪ id. Ethpa. to be shaven, shorn; ܣܰܦܳܪܳܐ סַפָּר a barber; Arab. سفر to scrape, to sweep, whence سَفْرٌ a rasp. —From the idea of *scraping* may come that of *polishing*, and hence of *sparkling*, see סַפִּיר, שָׁפַר; but this is not certain.

2. *to write*, pr. *to scratch* or *grave in* letters; comp. γράφω to write, also כָּתַב, כָּתַם, which all come from the idea of *cutting in, graving.* It is less usual than כָּתַב, and is found only in Part. סֹפֵר *a writer, scribe*, Ps. 45, 2. Jer. 36, 3; קֶסֶת הַסֹּפֵר *a writer's ink-horn* Ez. 9, 2. 3. Spec. a) סֹפֵר הַמֶּלֶךְ *the king's scribe, secretary*, an officer of state who wrote the royal edicts, etc. 2 K. 12, 11. 2 Chr. 24, 11; so κατ' ἐξοχήν הַסֹּפֵר *the scribe* 2 K. 18, 18. 19, 2. 22, 3. 8 sq. 1 Chr. 24, 6. Is. 36, 3. 37, 2; also without art. סֹפֵר 2 Sam. 8, 17. 20, 25. 1 Chr. 18, 16. Sometimes several scribes are mentioned, 1 K. 4, 3. Esth. 3, 12. 8, 9; comp. Jer. 36, 23. b) *a military scribe* or *tribune*, who had charge of the *conscription* and muster-rolls, *muster-master*, 2 K. 25, 19. Jer. 52, 25. 2 Chr. 26, 11. Is. 33, 18. So prob. Jer. 37, 15, as having charge of the public prison. Genr. of a military leader, Judg. 5, 14. Comp. Arab. كتب to levy a conscription, كَتِيبَةٌ an army so levied. c) In the later books, *a scribe*, γραμματεύς, one skilled in the sacred books and in the law, 1 Chr. 27, 32. Jer. 8, 8. Ezra 7, 6 Ezra *was a scribe* (הוּא סֹפֵר) *skilled in the law of Moses.* So as a title of Ezra, Neh. 8, 1 sq. 12, 26. 36. Ezra 7, 11. Syr. ܣܳܦܪܳܐ, Arab. كَاتِبٌ, id.

3. Fut. יִסְפֹּר, *to count, to number*, perh. by marking down or checking each one; Gen. 15, 5. 41, 49. Lev. 15, 13. 28. Deut. 16, 9. Ps. 48, 13. 139, 18. So *to number one's steps*, i. e. diligently to observe him, Job 14, 16. 31, 4; *to number* a people, to enrol, Ps. 87, 6.

Niph. pass. of Kal no. 3, *to be numbered* 1 Chr. 23, 3. Often לֹא יִסָּפֵר מֵרֹב *it shall not be numbered for multitude*, i. e. shall be innumerable, Gen. 16, 10. 32, 13. 1 K. 3, 8. 8, 5. Jer. 33, 22. Hos. 2, 1.

Piel סִפֵּר, fut. יְסַפֵּר 1. i. q. Kal no. 3. *to count, to number*, Ps. 22, 18. 40, 6. Job 38, 37.

2. *to recount, to narrate, to tell, to declare*, Job 15, 17. Jer. 23, 28. With acc. of thing and לְ of pers. Gen. 24, 66. 29, 13. Ex. 18, 8. Judg. 6, 13. Ps. 48, 14. Job 12, 8. al. אֶל of pers. Gen. 37, 10; בְּאָזְנֵי Ex. 10, 2; לְ of pers. and עַל of thing Joel 1, 3; אֶל of thing, Ps. 2, 7 אֲסַפְּרָה אֶל־חֹק *I will declare concerning the decree.* 69, 27. Often spec. *to recount with praise, to celebrate*, e. g. the name of God Ex.

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9, 16. Ps. 22, 23 (לְ of pers.) 102, 22; also his praises Ps. 9, 15. 78, 4. Is. 43, 21; his glory Ps. 19. 2. 96, 3; his works and deeds Ps. 73, 28. 107, 22. 145, 6; his wondrous acts Ps. 9, 2. 26, 7. 75, 2.—Job 28, 27 *then did* God *see and declare it* sc. wisdom in and through his works.

3. Absol. *to declare*, i. q. *to speak. to discourse*; Is. 43, 26 סַפֵּר לְמַעַן תִּצְדָּק *speak, that thou mayest be justified.* Ps. 64, 6. 73, 15.

Pual pass. of Piel no. 2, *to be recounted, told*, Hab. 1, 5; לְ of pers. Is. 52, 15. Job 37, 20; לְ of pers. and thing Ps. 22, 31.

Deriv. סִפָּרָה, סִפָּרָה, סִפָּרַת, סַפִּיר, מִסְפָּר, and the four here following.

סָפַר Chald. m. 1. *a scribe, secretary*, who accompanied the satrap or governor of a province, Ezra 4, 8. 9. 17. 23. See Hdot. 3. 128.

2. *a scribe*, γραμματεύς, skilled in the sacred books and the law, Ezra 7, 12. 21. See r. סְפַר Kal no. 2. c.

סֵפֶר m. (r. סָפַר) c. suff. סִפְרִי, plur. סְפָרִים, constr. סִפְרֵי.

1. *writing*, Syr. ܣܦܪܐ, i. e. a) The art of writing and reading; Is. 29, 11. 12 יוֹדֵעַ הַסֵּפֶר *acquainted with writing*, able to read and write. b) Kind of writing; Dan. 1, 4 סֵפֶר וּלְשׁוֹן כַּשְׂדִּים *the writing* (letters) *and language of the Chaldeans.* v. 17.

2. *a writing*, whatever is written, as *a bill* of purchase or sale Jer. 32, 12 sq. *a bill* of accusation, *memorial*, Job 31, 35; *a bill of divorce* Deut. 24, 1. 3; espec. *an epistle, letter*, 2 Sam. 11, 14. 2 K. 10, 6. Plur. סְפָרִים *letters, epistles*, 1 K. 21, 8. 2 K. 10, 1. Esth. 1, 22; also as in Engl. *letters* for a single epistle. 2 K. 19, 14. Is. 37, 14. 39, 1. So Syr. ܣܦܪܐ for sing. τὸ *βίβλιον* Heb. 9, 19.

3. *a book*, as written; Syr. ܣܦܪܐ, Arab. سِفْر. id. Ex. 17, 14. Deut. 28, 58. 29, 20. 26. 1 Sam. 10, 25. Job 19, 23. al. Books were anciently written on *rolls*, comp. Is. 34, 4; hence more fully מְגִלַּת סֵפֶר *roll of a book* Jer. 36, 2. 4. Ez. 2, 9. Often with genit. of the contents, as סֵפֶר תּוֹרָה *the book of the law* Josh. 1, 8. 8, 34. 2 K. 22, 8 sq. 2 Chr. 34, 14; סֵפֶר הַבְּרִית *the book of the covenant* Ex. 24, 7. 2 K. 23, 2. 21; סֵפֶר חַמְּלָכִים *the book of the kings* 2 Chr. 16, 11. 24, 27; סֵפֶר דִּבְרֵי הַיָּמִים *the book of chronicles*, annals, see דָּבָר no. 2; סֵפֶר דִּבְרֵי שְׁלֹמֹה *the book of the acts of Solomon* 1 K. 11, 41; סֵפֶר הַיָּשָׁר *the book of the upright*, see in יָשָׁר no. 2. Also סֵפֶר תּוֹלְדוֹת אָדָם *the book of the genealogy of Adam* Gen. 5. 1; סֵפֶר חַיִּים *the book of the living*, i. e. of those destined to life. the book of life which is with God, Ps. 69, 29, comp. Dan. 12, 1. Rev. 20, 12. 15; called also *the book of God* Ex. 32, 32. 33. Ps. 139, 16.—But סֵפֶר יְיָ *the book of Jehovah* Is. 34, 16 is *the sacred book*, the collection of sacred books, oracles: and so too חַמִּסְפָּרִים Dan. 9. 2 can only be *the sacred books, scriptures*, into which the writings of Jeremiah had already been received. Further, סֵפֶר κατ' ἐξοχήν Is. 29, 18. and מְגִלַּת סֵפֶר Ps. 40, 8, *the book of the law*; like Arab. الكتاب the Scriptures. Kor. 2. 50. Pococke Spec. p. 156, also the Korân.

סִפְרִין Chald. m. plur. סִפְרִין, *a book*, i. q. Heb. סֵפֶר, Dan. 7, 10. Ezra 4, 15.

סְפָר m. 1. *a numbering*, census, 2 Chr. 2, 16. R. סָפַר.

2. *Sephar*, pr. n. of an Arabian city coupled with Mesha Gen. 10, 30; for which passage see in מֵשָׁא. There can be little doubt, that סְפָר is the earlier ظفار *Dhafâr* or *Zafâr*, Bochart Geogr. Sacr. II. c. 30; now called by the natives *Isfâr*, اصفار, اسفار; an ancient maritime city, the seat of the Himyaritic kings, situated in Hadramaut not far from the port of Mirbât; where its extensive ruins are still seen. See F. Fresnel in Journ. Asiatique. Ser. 3. T. V. p. 516 sq. Niebuhr Arabien p. 236. Plin. H. N. VI. 23 or 26.

סְפָרַד *Sepharad*, pr. n. of a region to which exiles were carried from Jerusalem. Obad. 20. Syr. Chald. and the Rabbins, by conjecture. *Spain.* Jerome says: "Nos autem ab Hebræo, qui nos in Scripturis erudivit, didicimus *Bosphorum* sic vocari; et quasi Judæus, ista, inquit, est regio, ad quam Hadrianus captivos transtulit." That the district *Sepharad* is indeed to be sought somewhere in the region of the Bosphorus.

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has recently been confirmed by a paleographic discovery. In the celebrated cuneiform inscription containing a list of the tribes of Persia (Niebuhr Tab. 31. lett. I), after Assyria, Gordyene, Armenia, *Cappadocia*, and before *Ionia* or Greece, is found the name *CPaRDa*, as read both by Burnouf and Lassen, and this was recognised also by De Sacy as the סְפָרַד of Obad. 20; see Burnouf Mémoire sur deux Inscr. cunéiformes, 1836. p. 147. It was therefore a district and people of western Asia Minor, or at least near to it. [In his later researches Lassen identifies it with *Sardis*; Zeitschr. f. d. Morg. VI. p. 50. Rawlinson reads it *Sparta*; Inscr. at Behistun p. i.—R.

סְפָרָה f. (r. סָפַר) *a book*, i. q. סֵפֶר, Ps. 56, 9.

סִפֻּרָה f. (r. סָפַר) *number*, plur. סִפֻּרוֹת Ps. 71, 15.

סְפַרְוַיִם 2 K. 17, 24. 18, 34. 19, 13. Is. 36, 19. 37, 13, *Sepharvaim*, pr. n. of a city of the Assyrian empire, whence colonists were brought into the territory of Samaria; prob. *Sippharu* in Mesopotamia (Ptol. 5. 18) situated on the east bank of the Euphrates above Babylon. The gentile noun plur. is סְפַרְוִים *Sepharvites* 1 K. 17, 31.

סֹפֶרֶת (scribe, r. סָפַר, with a fem. ending as a name of office, see Lehrgb. p. 468.) *Sophereth*, pr. n. m. Neh. 7, 57; and with the art. Ezra 2, 55.

* סָקַל *to stone, to pelt with stones*, a species of capital punishment among the Hebrews, as to which see the decisions of the Rabbins in C. B. Michaelis Dissert. de judiciis pœnisque capitalibus § 5. in Pott Syll. IV. p. 185. The signification of *stoning*, however, would seem hardly to be the primary one, especially since in Piel it has also the sense *to free from stones*. The origin seems to lie in the root שָׁקַל, ثَقُلَ, to be weighty, heavy, whence the obsol. form סֶקֶל stone, so called from its weight, and from this the denom. verb סָקַל to stone, Piel id. and to free from stones.—Constr. with acc. of pers. Ex. 19, 13. 21, 28. 1 Sam. 30, 6. 1 K. 21 10. al. Often with the word בָּאֲבָנִים added, Deut. 13, 11. 17, 5. 22, 24. al. Comp. syn. רָגַם.

Niph. pass. *to be stoned*, Ex. 19, 13. 21, 28 sq.

Piel 1. i. q. Kal *to stone, to pelt with stones*, 2 Sam. 16, 6. 13.

2. Priv. like Engl. *to stone*, i. e. *to free from stones, to gather out the stones* from a field, Is. 5, 2; with מֵאֶבֶן added 62, 10. Comp. Heb. Gramm. § 51. 2. c.

Pual pass. *to be stoned*, 1 K. 21, 14. 15.

סָר m. adj. (r. סָרַר) f. סָרָה. 1. *refractory, rebellious*, Jer. 6, 28. See in r. סָרַר no. 1.

2. *evil*, spoken of the countenance, i. e. *sad, sullen, angry*, 1 K. 20, 43. 21, 4. 5. See the root no. 2.

* סָרַב obsol. root, Chald. סְרַב *to be refractory, rebellious*; whence

סָרָב m. (for סַרְהָב, of the form קָטָל) *refractory, rebellious*; Ez. 2, 6 פִּי סָרָבִים *though* they be *rebels and thorns toward thee*; Targ. מְסָרְבִין, Syr. ܣܪܒ.—Some of the Rabbins have rendered סָרָבִים *briers*, and Castell in Heptagl. *nettles*, (comp. סָרַם to singe, to burn,) but the common interpretation is properly defended by Celsius in Hierob. II. p. 222.

* סַרְבַּל Chald. quadrilit. *to cover*, as with a garment, flesh, fat, see Buxtorf. col. 1548. Derived perh. from Chald. סְבַל to bear, as עַרְבַּל from כבל.—Hence

סַרְבָּלִין Chald. m. plur. (Kamets impure) *sarabala*, a kind of garment; either long and *wide trowsers*, such as are still worn by the Orientals; or *cloaks, mantles*; Dan. 3, 21. 27.—The former meaning, *trowsers*, is supported by Dan. ll. cc. Arab. سَرَاوِيلُ plur. سِرْوَالٌ, Pers. by transpos. شلوار id. whence Gr. σαράβαρα, σαράβαλλα, Lat. *sarabara, saraballa* Isid. Orig. 19. 23. Span. *zaraguelles*, Portug. *ceroulas*, Hungar. *schalwary*, Pol. *scharmwari*; see Frähn ad Ibn Foszlan p. 112 sq. Pott Etymol. Forsch. I. p. lxxx.—The other meaning, *mantles*, is supported by the usage of the Gemara in which סַרְבָּל is often put for *cloak*; by the Arabic form سِرْبَالٌ, which is de-

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fined in the Camoos to be a long shirt, or coat of mail, or any other garment; and by the Syr. ܣܪܒܠܐ which is explained by Bar Bahlul to mean cloaks, mantles.—There can be little doubt that סַרְבָּל, سربال, ܣܪܒܠܐ, are Semitic words, from r. סָרְבַּל; and altogether different from Zend. *sâravâro*, Pers. شلوار, Gr. *σαράβαρα*, Arab. سروال, i. e. *Persian trowsers*. Hence, while the context affords no clue to determine the meaning, the orthography with ב favours the latter, *cloaks, mantles*.

סַרְגּוֹן (perh. Pers. سر گونه prince of the sun) *Sargon*, pr. n. of a king of Assyria who preceded Sennacherib, 716–714 B. C. Is. 20, 1. Comp. 2 K. 18, 7. Jer. 37, 38.

* סָרַד obsol. root, Syr. ܣܪܕ *to fear, to tremble*; hence

סָרֶד (fear) *Sered*, pr. n. m. Gen. 46, 14. Patronym. סַרְדִי *Sardite* Num. 26, 26.

סָרָה f. (r. סוּר) pr. *a going off, turning away*. Hence

1. *defection* from Jehovah, *apostasy*, Deut. 13, 6. Is. 1, 5. 31, 6. 59, 13. Jer. 28, 16. 29, 32.

2. *transgression* of law, *fault, crime*, Deut. 19, 16.

3. *cessation, remission*, of chastisement, Is. 14, 6.

סָרָה (recessio, r. סוּר) *Sirah*, pr. n. of a cistern 2 Sam. 3, 26.

* סָרַח 1. *to pour forth, to diffuse, to spread*, i. q. Arab. سرح, see Diss. Lugdd. p. 700 sq.—Part. pass. סְרוּחַ *poured forth*, trop. *extended, stretched*, upon a couch, Am. 6, 4. 7. Arab. سرح VII, id.—Intrans. part. fem. Ez. 17, 6 גֶּפֶן סְרָחַת *a spreading vine*.

2. *to hang over*, spoken of a curtain Ex. 26, 12. Part. pass. סָרוּחַ *hung over*, hanging over, v. 13. Ez. 23, 15 סְרוּחֵי טְבוּלִים *hanging down with turbans*, wearing long turbans hanging down from the head.

Niph. *to be poured out*; metaph. Jer. 49, 7 נִסְרָחָה חָכְמָתָם *is their wisdom poured out?* i. e. spilled, lost; comp. Is. 19, 3 and Jer. 19, 7.—Hence

סֹרַח m. *superfluity, redundance*; concr. *superfluous part, remainder*, Ex. 26, 12.

סְרִיוֹן i. q. בִּרְיוֹן, *a coat of mail*, Jer. 46, 4. 51, 3.

סָרִיס m. (r. סָרַס) constr. סְרִיס; plur. סָרִיסִים, constr. סְרִיסֵי, once סְרִיסֵ Gen. 40, 7; c. suff. סְרִיסָיו Gen. 40, 2; *a eunuch*, one castrated, Is. 56, 3. 4. Syr. ܣܪܝܣܐ. Such persons oriental monarchs were accustomed to set over their harems, Esth. 2, 3. 14. 15. 4, 5; and also to employ them in various offices of the court, Esth. 1, 10. 15. 2, 21. 6, 2. 7, 9; comp. Gen. 40, 2 7. 2 K. 20, 18. Is. 39, 7. Dan. 1, 7 sq. Joseph. Ant. 16. 8. 1. So רַב הַסָּרִיסִים Dan. 1, 3, שַׂר הַסָּרִיסִים v. 7 sq. *the chief* or *prince of the eunuchs*, who had charge of the king's sons, as at the present day in Turkey the *Kislar Aga* or chief of the eunuchs has charge of the Sultan's children, called *Itshoglan*. —Hence according to some, genr. *a minister of court, court officer*, though not castrated, Gen. 37, 36. 39, 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4. 3. 24. Juv. 6. 366 sq. Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. 38, 7. 41. 16. 1 Sam. 8, 15. 2 K. 24. 12. 15. Is. 39, 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 K. 22, 9. 2 K. 8, 6. 9, 32. 20, 18. 23. 11. 25, 19. 1 Chr. 28, 1. Jer. 34, 19. 52. 25. Sept. constantly εὐνοῦχος, twice σπάδων, Vulg. *eunuchus*. See more in Thesaur. p. 973.

סָרְכָּא or סָרְכָּא Chald. only in plur. סָרְכִין, a high officer of the Persian court, *a minister, president*, spoken of the three highest ministers, Dan. 6, 3. 4. 5. 7. 8. In Targg. סַרְכָּא, סָרְכָּן, plur. סָרְכִין, is put for the Heb. שַׁלִּיט prefect, magistrate, as Gen. 41, 41. Esth. 2, 13.—The etymology is uncertain, but seems to come from Zend *sara* (*çara*) head, and suff. *ka*; as Sanscr. *sirastha* chief prefect, from *siras* head i. q. *sara*; Benfey Monathsnamen p. 193.

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סֶרֶן only in plur. סְרָנִים, constr. סַרְנֵי.

1. *axles*, 1 K. 7, 30. Syr. ܣܪܢܐ id. Chald. סַרְנָא wheel. The etymology is uncertain.

2. Metaph. *princes*, *lords*, a word peculiar to the five chiefs of the Philistines, Josh. 13, 3. Judg. 3, 3. 16, 5 sq. 1 Sam. 5, 8. 11. 6, 4. 29, 6. al.—Comp. Arab. قُطْبٌ axis, pole; metaph. prince, q. d. the axis round which a people revolve.

* סָרַס obsol. root, prob. i. q. kindr. שֵׁרֵשׁ (denom. from שֹׁרֶשׁ) *to root out*, *to extirpate*, spec. the testicles, and hence, *to castrate*, Syr. and Chald. ܣܪܣ, סָרַס, to castrate. Hence סָרִיס سَرِيسٌ one castrated (pr. extirpated), a eunuch; and also the secondary verb سَرِسَ impotens ad Venerem fuit.

סַרְעַפָּה f. (r. סָעַף) *a bough*, *branch*, i. q. סְעַפָּה, the letter ר being inserted, Ez. 31, 5. Syr. ܣܪܥܦ germinavit.

* סָרַף in Kal not used, i. q. שָׂרַף *to burn*, *to consume with fire*. Syr. ܣܪܦ.

Piel part. מְסָרֵף lit. *the burner* sc. of the dead, he who kindled the funeral pile, Am. 6, 10. This was usually done by the nearest of blood; comp. Gen. 25, 9. 35, 29. Judg. 16. 31.—But 23 codd. Kennic. and several of De Rossi exhibit משרף.

סִרְפָּד m. Is. 55, 13, a species of plant growing in the desert, Engl. vers. *brier*, Sept. Theodot. κόνυζα, Vulg. *urtica*, i. e. nettle. This last, *the nettle*, accords well with the etymology, whether we regard סִרְפָּד as from r. סָפַד to smite, with ר inserted; or, better, as made up from סָרַף to burn, and סָפַד to smite, to sting.—Simonis compares Syr. ܣܦܪܐ white mustard; and this has recently been again brought forward by Ewald in his Heb. Grammar. But this is from the Pers. سپيد white, and cannot well be regarded as contracted from סִרְפָּד.

* סָרַר once Hos. 4, 16; elsewhere only in the participle.

1. *to be refractory*, *rebellious*, *intractable*, pr. of refractory and unruly animals; kindr. with סור. Part. סוֹרֵר, f. סֹרֵרָה, סֹרֶרֶת, *refractory*, *stubborn*, *perverse*, of an untamed heifer Hos. 4, 16; of a disobedient son Deut. 21, 18. 20. Is. 30, 1; of a lewd woman casting off all restraint Prov. 7, 11; of men disobedient towards God. Hos. 4, 16. 9, 15. Is. 30, 1. 65, 2. Plur. סוֹרְרִים *the rebellious*, spec. of gentile nations, who reject God, Ps. 66, 7. 68, 7. 19. Ascribed also to the heart Jer. 5, 23; to the shoulder, see in כָּתֵף no. 1. Paronomasia is found Is. 1. 23. Hos. 9, 15. Jer. 6, 28 סָרֵי סֹרְרִים *rebellious of the rebellious*, i. e. most rebellious.

2. *to be bad*, *evil*, i. q. Arab. شَرَّ. Hence סַר no. 2.

Deriv. סַר.

* סָתָה obsol. root, Arab. شتا. Syr. Aph. ܐܣܬܝ, *to winter*, though these perhaps are denominatives.—Hence

סְתָו m. (form like כְּתָב) *winter*, Cant. 2, 11, where Keri סְתָיו is probably a corrupted form after the analogy of the suff. ־ָיו. Chald. סְתָוָא, סְתָוֵי. Syr. ܣܬܘܐ, Arab. شِتَآءٌ plur. شَتْوَةٌ, id.

סְתוּר (hidden, r. סָתַר) *Sethur*, pr. n. of the phylarch or chief of the tribe of Asher, Num. 13, 13.

* סָתַם, once שָׂתַם Lam. 3, 9; fut. יִסְתֹּם, imper. סְתֹם.

1. *to stop up*, *to obstruct*, as fountains 2 K. 3. 19. 25. 2 Chr. 32, 3. 4. Metaph. Lam. 3. 9 שָׂתַם תְּפִלָּתִי *he stops my prayer*, shuts it out.—Chald. סְתַם to shut up, Arab. سطم id. The primary syllable is תם, טם, whence Chald. טְמַם, טוּם, טַמְטֵם, Syr. Arab. ܛܡܡ, طَمَّ, to stop a well, Heb. תָּמַם to close up, to finish; and with a guttural prefixed אָטַם, חָטַם, חָתַם, חָסַם.

2. *to shut up*, *to keep secret*, Dan. 8, 26. 12, 4. 9. Part. pass. סְתוּם *hidden*, *kept secret*, Ez. 28, 3. Ps. 51, 8.

Niph. *to be stopped*, *repaired*, e. g. the breaches of a wall, Neh. 4, 1 [7].

Piel. i. q. Kal no. 1, Gen. 26, 15. 18.

* סָתַר fut. יִסְתַּר, *to cover*, *to veil*, see Hiph. no. 1, and סֵתֶר no. 1; then *to hide*

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to conceal. Chald. סְתַר id. Syr. ܣܬܪ to protect, ܣܬܪܐ veil, hiding-place, secret. Arab. ستر to cover, to cover over; III, to hide; سِتْر and سِتَار veil, سَتَر shield.—In Kal once intrans. *to hide oneself*, fut. יִסְתָּר Prov. 22, 3 Cheth. where Keri נִסְתָּר.

NIPH. 1. *to be hid, to lie hid.* Job 3, 23 *to a man* אֲשֶׁר הַדְרֻכוֹ נִסְתָּרָה *to whom his way is hid*, who knows not how to escape from calamities. With מִן (καλύπτεσθαι ἀπό τινος, comp. מִן no. 3. b) *to be hid from* any one Ps. 38, 10. Is. 40, 27. Gen. 31, 49 *when we shall be hid from one another*, when we shall be far distant from one another. Ps. 19, 7. Job 28, 21. With מֵעֵינַי, Hos. 13, 14 *repentance is hidden from mine eyes*, i. e. is unknown to me. Is. 65, 16; מִנֶּגֶד (Lat. *occultari a conspectu alic.* Plaut.) Deut. 7, 20; מִנִּגְעַת Jer. 16, 17; מִנֶּגֶד Am. 9, 3. PART. plur. f. נִסְתָּרוֹת *hidden things, secrets*, Deut. 29, 28; spec. *hidden sins*, i. e. unconsciously committed, Ps. 19, 13.—Followed by another verb, it may be rendered by an adverb, *secretly*, like Gr. λαθών; Num. 5, 13 נִסְתָּרָה וְנִטְמָאָה *and she be secretly defiled.*

2. Reflex. *to cover oneself;* Is. 28, 15 נִסְתַּרְנוּ בַשֶּׁקֶר *we have covered ourselves up in lies*, wrapped ourselves in them. Hence, *to hide oneself*, Jer. 36, 19. Zeph. 2, 3; with בְּ of place, or שָׁם, 1 Sam. 20, 5. 19. 24. Jer. 23, 24. Job 34, 22; מִן Ps. 55, 13; מִפָּנַי Gen. 4, 14. Job 13. 20. Of God as *hiding himself* Ps. 89, 47, i. q. הִסְתִּיר פָּנָיו; see Hiph. no. 1. b.

PIEL *to hide* a person for protection, Is. 16, 3.

PUAL part. fem. מְסֻתָּרֶת *hidden, secret*, Prov. 27, 5.

HIPH. 1. *to cover, to veil*, espec. the face, Ex. 3, 6. With מִן *from* any person or thing; Is. 50, 6 *I covered not my face from reproach and spitting.* Is. 53, 3 כְּמַסְתִּיר פָּנִים מִמֶּנּוּ *as one covering his face from us*, sc. for shame, as affected with an evil disease; מַסְתִּיר part. of the Chald. form for מַסְתִּיר which is read in 4 Mss. Others: *as one from whom men hide their faces*, taking the part. as impersonal; this gives a good sense, but the construction is less easy.—Spec. Jehovah is said *to cover* or *veil his face*, הִסְתִּיר פָּנִים, also הִסְתִּיר פָּנָיו Is. 59, 2, comp. Job 34, 29; e. g. a) Where he is said not to regard human affairs Ps. 10, 11; c. מִן, Ps. 51, 11 *cover* (הַסְתֵּר, q. d. turn away) *thy face from my sins*, i. e. regard them not, forgive them. b) In token of displeasure; opp. חֵאִיר פָּנָיו see p. 25, and נָשָׂא פָּנִים p. 695. With מִן Deut. 31, 17. 32. 20. Ps. 13. 2 *how long wilt thou veil thy face from me?* 22. 25 *he doth not veil his face from him* sc. the afflicted, but hears his prayers. 27. 9. 102, 3. Is. 8, 17. Jer. 33, 5. Ez. 39, 23 sq. al. sæp. So without מִן Deut. 31, 18. Ps. 30, 8. 44, 25. 104, 29. Job 13. 24. 34. 29 *when he veileth his face, who can behold him?* i. e. if he be displeased, who can be admitted to his presence? the figure being drawn from the custom of kings and princes, who admit only those whom they favour. So with פָּנִים impl. Is. 57, 17 *I smote him* (the people) *covering* my face, *and I was wroth.*—Once the sins of men are said *to veil the face* of God, i. e. to avert his favour, Is. 59, 2.

2. *to hide, to conceal* a pers. or thing, Job 14, 13. Prov. 25, 2. Spec. a) For protection and safety from persecutors, etc. Jer. 36, 26. 2 Chr. 22, 11; with בְּ of place Ps. 17, 8. Is. 49. 2. Ps. 31, 21. 27, 5; with מִן. מִפָּנַי. 2 K. 11, 2. Ps. 64, 3. Is. 50, 6. b) *to hide* a thing *from* any one, not to let him know it, with מִן of pers. 1 Sam. 20, 2. Is. 29, 15. Ps. 119, 19. c) *to hide* sorrow, calamity, *from* any one, i. e. to avert it; Job 3, 10 וַיַּסְתֵּר עָמָל מֵעֵינָי; comp. Niph. Is. 65, 16 and כָּסָה Job 23, 17.

HITHPA. חִסְתַּתֵּר *to hide oneself* 1 Sam. 23, 19. 26, 1. Ps. 54. 2. Is. 45. 15 *truly thou art* אֵל מִסְתַּתֵּר *a God hiding thyself*, whose secret counsels none can comprehend. Is. 29, 14 *the understanding of the prudent shall hide itself*, i. e. shall vanish away, disappear.

Deriv. סֵתֶר, סְתָרָה, מִסְתָּר, מִסְתּוֹר, pr. n. סְתוּר, סְתֻרִי.

סְתַר Chald. PA. 1. *to hide.* Part. pass. plur. f. מְסַתְּרָתָא *hidden things, secrets*, Dan. 2. 22.

2. *to destroy*, Ezra 5, 12; pr. to hide away, to remove out of sight, comp. נְחַת and הַנְחִית. In Targ. often. Syr. Pe. id

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סֵתֶר m. (r. סָתַר) in pause סֶתֶר Deut. 27, 15. 24; c. suff. סִתְרִי. plur. סְתָרִים.

1. *a covering, veil;* Syr. Arab. id. see in r. סָתַר Kal. Job 22, 14 עָבִים סֵתֶר לוֹ וגו׳ *thick clouds are a covering to him, so that he seeth not.* 24, 15 סֵתֶר פָּנִים יָשִׂים *he maketh his face a veil*, i. e. veils his face. Ps. 81, 8 בְּסֵתֶר רַעַם *in the veil of thunder*, i. e. a thunder-cloud. 18. 12.

2. *a covert, shelter;* Ps. 27, 5 סֵתֶר אָהֳלוֹ *the covert of his tabernacle.* 61. 5. Is. 32, 2. Trop. *protection, defence*, Is. 16, 4. 28, 17. Ps. 31, 21. 91, 1. Hence God is said to be *a covert, shelter, protection*, Ps. 32, 7. 119, 114.

3. *a hiding;* then *a hiding-place*, place of concealment, 1 Sam. 25. 20; so בַּסֵּתֶר *in a hiding-place* 1 Sam. 19, 2. Ps. 139, 15.—Also. *something hidden, a secret, secrecy;* Judg. 3, 19 דְּבַר סֵתֶר *a secret message.* Prov. 9, 17 לֶחֶם סְתָרִים *bread of secrecies*, to be eaten in secret. Often בַּסֵּתֶר *in secret, secretly*, Sept. κρυφῇ, Deut. 13, 7. 2 Sam. 12, 12. Job 13, 10. Ps. 101, 5. Is. 45, 19. al.

סִתְרָה f. (r. סָתַר) i. q. סֵתֶר no. 2, *protection*, Deut. 32, 38.

סִתְרִי (for סִתְרִיָה protection of Jehovah, r. סָתַר) *Sithri*, pr. n. m. Ex. 6, 22.

ע

Ain, עַיִן eye, the sixteenth letter of the Hebrew alphabet. as a numeral denoting 70. Compare its figure ○ in the Phenician alphabets, whence the Greek Omicron.

While the Hebrew was a living language, this letter, which is peculiar to the Semitic tongues, and extremely difficult for our organs to pronounce, seems to have had, like ח, a twofold pronunciation. which the Arabians distinguish by a diacritical point. ع Ain, غ Ghain. The one apparently was only a guttural impulse of the breath, like the letter א, but more forcible, so as to resemble the sound of *a* in *father*, or short *e* when uttered furtively or as if abruptly ejected from the throat. Hence the Greek interpreters have sometimes represented it by the smooth and rough breathings and sometimes also by expressing the furtive vowels, as עַמְלֵק *Ἀμαλήκ*, עֵלִי *Ἠλί*, עִבְרִי *Ἑβραῖος*, הוֹשֵׁעַ *Ὡσηέ*, גִּלְבֹּעַ *Γελβουέ*, עִיר *εἴρ*, see Orig. ad Gen. 28, 19, in Montf. Hexapl. II. p. 397. On the other hand the harder Ain, which the Arabs call Ghain, was a harsh sound uttered from the bottom of the throat, accompanied by a certain whirring or whizzing, so as nearly to resemble the letter *r* when uttered abruptly with a strong rolling. This the Seventy have usually represented by the letter γ, as עַזָּה *Γαζά*, עֲמֹרָה *Γόμορρα*, צוֹעַר *Σόγορα*, עַי *Γαί*, עֵיבָל *Γεβάλ*. See De Sacy Gr. Arabe I. § 45, 46. Hence it happens, that several Hebrew roots comprise what are strictly two roots of different signification; one of which is written in Arabic with the letter ع, and the other with غ; as عَلَّ to drink a second time, to glean, and غَلَّ to insert, to enter; also עוּר, עָלַם, עָמַם, עָצַח, עָרַב. In other instances, the various powers of one and the same root are distinguished by the Arabs in the manner of pronouncing; e. g. עָמַד i. q. غمد to bind closely together, and also i. q. عمد to serve, to worship; see in עָמַד.

The softer pronunciation of ע seems to have been the most frequent among the Hebrews; as also among the Arabs the letter ع is far more frequent than غ. For this reason ע is very often *interchanged* with א, or, to speak more accurately, ע is often softened into א, see p. 1; also in the middle of words. when preceded by a Sheva. ע is often *dropped*, like א and ח, as בְּעַל contr. בַּל, בְּעִי contr. בִּי; to which we may also refer נִשְׁקָה for נִשְׁקְעָה Am. 8, 8, and לִמּוֹ for לְעַמּוֹ Ps. 28, 8.—On the other hand the harder ע was kindred in sound: a) To the guttural ח, as חָנַק, חָנַק; עָצַר, חָצַר,

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עָזַר. Also to the letter ר, *r*, by which indeed many express the Arabic Ghain, as סָגַט and סָרַט to polish. b) To the palatal letters, as ג, כ, ק, which see respectively, and compare עָטַר and עָתַר to surround; נָבַע (נָבָא) and נָבַג, נָבַהּ, to boil up; Chald. אַרְעָא and אַרְקָא earth; שָׁמַע and שָׁמַק. c) The letter ע is also very frequently interchanged with ץ, in such a way that for the Hebrew ץ we find in Aramæan ע, i. e. the sibilant being dropped, and nothing but a guttural impulse of breath remaining, as צאן אַרְעָא ,ארץ ضان flock; אַרְעָא ,ארץ ارض earth; צֶמֶר עִמְרָא wool. See on the nature and cause of this permutation, Ewald Krit. Gram. p. 33.

I. עָב m. (r. עָבַב) a term of architecture, *a threshold, step*, i. e. a projection or offset, perh. collective, forming the ascent into a portico, 1 K. 7, 6. Ez. 41, 25. Plur. עֳבִים v. 26, as if from a sing. עֹב. Targ. well in 1 K. 7, 6 סְקוֹפָתָא thresholds. Vulg. *epistylium, architrave*, against the context in both places; although such is the poverty of the Hebrew in terms of this sort that the Heb. עָב may perhaps have comprehended the epistyle. This is also favoured by the etymology from עָבַב *to cover*, q. v.

II. עָב comm. gend. (m. Is. 19, 1. Ecc. 11, 3; f. 1 K. 18, 44,) constr. עָב Prov. 16, 15. Is. 18, 4, once עַב Ex. 19, 9; plur. עָבִים, constr. עָבֵי, twice עָבוֹת 2 Sam. 23, 4. Ps. 77, 18. R. עוב.

1. *darkness*, chiefly of clouds. Ex. 19, 9 בְּעַב חֲשָׁכָה *in the darkness of a cloud.* Ps. 18, 12 עָבֵי שְׁחָקִים *darkness of clouds.* —Hence

2. *a cloud*, Is. 19, 1. 25, 5. al. עָב טַל *a cloud of dew* Is. 18, 4. Prov. 16, 15. Often collect. *clouds* Job 20, 6. 36, 29. Is. 14, 14. Plur. Judg. 5, 4. 1 K. 18, 45. Ps. 104, 3. al. A cloud is put as an emblem of swift motion Is. 60, 8 (comp. 19, 1); also of things evanescent Job 30, 15. Is. 44, 22.

3. *dark thicket* of a wood, plur. עָבִים Jer. 4, 29. Chald. Syr. id.

עַב see in עָב I.

* עָבַב obsol. r. prob. *to cover, to hide*, i. q. גָּבָה, חָבָא, חָבָה. Hence עָב I.

* עָבַד fut. יַעֲבֹד 1. *to labour, to work, to do work.* Aram. עבד, עֲבַד, to make, i. q. Heb. עָשָׂה; Arab. عَبَدَ to serve God, see no. 3, but Conj. II to reduce to servitude. עֶבֶד servant; see Hiph. no. 2. A. Schultens holds the primary idea to be that of *subduing, depressing*, ad Job. p. 6; and so Redslob nearly.—Absol. Ex. 20, 9 יָמִים תַּעֲבֹד שֵׁשֶׁת *six days shalt thou labour*, opp. to שָׁבַת. 34, 21. Deut. 5, 13. Ecc. 5, 11. With acc. of land, etc. *to work*, e. g. *to till* the ground Gen. 2, 5. 3, 23. 4, 2; a vineyard Deut. 28, 39; a garden Gen. 2, 15. So of artisans, Is. 19, 9 עֹבְדֵי פְשָׁתִים *the workers in linen.* Ez. 48, 18 עֹבְדֵי־הָעִיר *the workmen* or *labourers of the city.* v. 19. Accus. impl. Deut. 15, 19 *thou shalt not till* the ground *with* (בְּ) *the firstling of thy bullock.*

2. *to work for another, to serve*, Num. 4, 37; בְּ of price, Gen. 29, 20. 25. Hos. 12, 13. Ez. 29, 20. Often with acc. of pers. *to serve* any one, Gen. 29, 15. 30, 26. 31, 6. 41. Ex. 21, 6. Mal. 3, 17; poet. of a beast Job 39, 9; עִם *with* any one Gen. 29, 25. 30. Lev. 25, 40; לְפָנַי 2 Sam. 16, 19 of a minister of the king, comp. עָמַד לִפְנֵי. With two acc. Gen. 30, 29 יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ *thou knowest what* (how) *I have served thee.*—Spoken not only of single persons, but also of *nations*, who *serve* their kings and princes Judg. 9, 28. 38. 1 Sam. 11, 1. 1 K. 5, 1. 12, 4. Ps. 18, 44. Jer. 27, 7. 9; or who are subject to other nations Gen. 15, 14. 25, 23. Ex. 14, 12. 1 Sam. 4, 9 (c. לְ). 2 Sam. 10, 19. Jer. 40, 9; also of kings who are tributary to others Gen. 14, 4. 2 K. 18, 7. Here belongs Gen. 15, 13 וַעֲבָדוּם וְעִנּוּ אֹתָם *and they* (the Israelites) *shall serve them* (the Egyptians), *and they shall afflict them*, the Egyptians shall afflict the Israelites, the subject and object being changed. So too שָׁם עָבַד 1 K. 9, 21. see in שָׁם.—Once *to serve* any one is for simpl. *to obey*, 1 K. 12, 7.

3. *to serve* in a religious sense, i. e. *to worship*, to yield reverence and obedience to, e. g. Jehovah Ex. 3, 12. 4, 23. 7, 16. 26. Josh. 24, 15. 18. Ps. 22, 31. Job 21, 15. al. sæp. Also idols Deut. 4, 19. 8, 19. 13, 7. 14. Judg. 10, 10. 1 K. 16, 31.

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2 K. 10, 18. al. So of a single sacrifice or act of worship Ex. 3, 12. 4, 23. Constr. with acc. rarely with לְ Judg. 2, 13. Jer. 44, 3. Acc. impl. (Jehovah) Job 36, 11. Is. 19, 23. With two acc. *to serve God with* any thing, i. e. to offer in sacrifice, Ex. 10, 26; hence, the name of God being omitted, עָבַד זֶבַח וּמִנְחָה *to offer sacrifice and oblation*, i. e. to serve (God) with such offerings, Is. 19, 21.

4. Causat. עָבֵד i. q. הֶעֱבִיד, *to make serve, to impose service upon* any one. Lev. 25, 39 לֹא־תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד *thou shalt not make him serve the service of a bondman.* v. 46. Ex. 1, 14. Jer. 22, 13. 34, 9. 10. So of nations Jer. 25, 14. 27, 7. 30, 8. Ez. 34, 27.

Niph. 1. *to be wrought, tilled*, of a field, Deut. 21, 4. Ex. 36, 9. 34.

2. *to be served*, [*profited*, as a king by his land, Ecc. 5, 8.—R.

Pual 1. i. q. Niph. no. 1, Deut. 21, 3; comp. 15, 19.

2. Pass. of Kal no. 4, Is. 14, 3 *the heavy service* אֲשֶׁר עֻבַּד בָּךְ *which was imposed upon thee.* For עֻבַּד we might expect עֻבָּדָה; but see Heb. Gram. § 140. 1. b.

Hiph. 1. Causat. of Kal no. 1, *to cause to work, to compel to labour*, c. acc. Ex. 1, 13. 6, 5. 2 Chr. 2, 17.—Hence *to weary with severe labour, to fatigue;* Is. 43, 23 *I have not wearied thee with* offering *sacrifices*.... 24 אַךְ הַעֲבַדְתַּנִי בְּחַטֹּאתֶיךָ *but thou hast wearied me with thy sins.*

2. Causat. of Kal no. 2, *to cause to serve*, Ez. 29, 18; *to reduce to servitude* sc. a people Jer. 17, 4.

3. Causat. of Kal no. 3, 2 Chr. 34, 33.

Hoph. הָעְבַד *to be made to serve* i. e. *to worship.* Ex. 20, 5 לֹא תָעָבְדֵם *nor be made* (led, driven) *to serve them* i. e. false gods. 23, 24. Deut. 5, 9. Hence *to serve*, at the persuasion or urgency of others. Deut. 13, 3.

Deriv. מַעֲבָד, and the seventeen here following.

עֲבַד Chald. *to make, to do*, i. q. Heb. עָשָׂה no. 2. for which it is usually put in the Targums. Spec. a) *to make* an image Dan. 3, 1. b) *to make*, i. e. *to create* the heavens and the earth Jer. 10, 11. c) *to make ready* a feast Dan. 5, 1. d) *to keep* a festival Ezra 6, 16. e) *to make* war Dan. 7, 21. f) *to do* a law, i. e. *to keep* it, Ezra 7, 26; comp. עָשָׂה no. 2. l. Also *to do* or *perform* miracles Dan. 3, 32. 6, 28; *to do* or *commit* wrong Dan. 6, 23; *to make* sedition Ezra 4, 15. g) Genr. *to do* any thing, comp. עָשָׂה no. 3; Ezra 6, 13. Dan. 6, 11. 4, 32 [35] מָה עֲבַדְתָּ *what doest thou?* spoken invective. h) עֲבַד בְּ *to do with* any one, sc. customarily, Dan. 4, 32 [35]; *to do with* any thing, to dispose of it, Ezra 7, 18; c. עִם id. Ezra 6, 8.

Ithpe. *to be made, to be done*, Ezra 4, 19. 7, 26. With a noun following. Dan. 3, 29 הַדְמִין יִתְעֲבֵד *let him be made pieces*, be cut in pieces, see in הַדְמִין. Dan. 2, 5. Ezra 6, 11. Absol. *to be done*, spoken of something before mentioned. Ezra 5, 8. 6, 12. 7, 21. 23.—Deriv. עֲבִידָא.

עֶבֶד m. (r. עָבַד) in pause עָבֶד; c. suff. עַבְדִּי; plur. עֲבָדִים, constr. עַבְדֵי; *a servant*, Arab. عَبْدٌ, Syr. ܥܒܕܐ.

1. Genr. *a servant*, who among the Hebrews was also *a slave*, Gen. 12, 16. 17, 23. 39, 17. Ex. 12, 30. 44. 21, 2; whether born in the house, *verna*, (יְלִיד בַּיִת q. v.) or bought with money (מִקְנַת כָּסֶף) Gen. 17, 12. 23. עֲבֹדַת עֶבֶד *servile work* Lev. 25, 39. עֶבֶד עוֹלָם *a servant for ever*, see in עוֹלָם no. 2. a. עֶבֶד עֲבָדִים *a servant of servants*, the lowest menial, Gen. 9, 25. בֵּית עֲבָדִים *the house of servants*, house of bondage, prison-house, i. e. Egypt, Ex. 13, 3. 14. 20, 2. Deut. 8, 14. 13, 6. 11. Emphat. Jer. 2, 14 *is Israel a servant? is he a home-born slave? why is he a spoil?* Often followed by לְ in stead of a genit. *a servant to* any one, see לְ no. 3. f. Gen. 41, 12. 1 Sam. 30, 13. 17, 8 וְאַתֶּם עֲבָדִים לְשָׁאוּל. (But עַבְדֵי שָׁאוּל are the ministers and courtiers of Saul; see below in lett. b.) 2 Sam. 9, 12. 1 K. 11, 26. Hence הָיָה עֶבֶד לְ *to become servant to* any one Gen. 9, 25-27. 44, 9. 10. 17. 33. 47, 25. Lev. 26, 13. Deut. 6, 21; הָיָה לְעֶבֶד לְ id. 1 Sam. 8, 17. 17, 9; (comp. לָקַח לְעֶבֶד לְ 2 K. 4, 1. יָצָר לְעֶבֶד לְ Is. 44, 21. 49, 5;) once i. q. *to obey, to be obsequious*, 1 K. 12, 7.—Spec. the name *servants* is applied: a) To common soldiers, who are called *the servants* of their general or prince, 2 Sam. 2, 12. 13. 15. 30. 31. 3, 22. 8, 7. b) To *the servants* of a king, i. e. his ministers and court officers, e. g. עַבְדֵי פַרְעֹה Gen. 40, 20. 41, 10.

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37. 38. 50, 7. Ex. 5, 21. al. עַבְדֵי שָׁאוּל 1 Sam. 16, 17. 18, 22. 28, 7; עַבְדֵי חֲנָנֵךְ 1 K. 1, 47. 9, 27. 2 K. 19, 5. Esth. 3, 3. Is. 37, 5. al. So of military commanders 1 Sam. 29, 3. 1 K. 11, 26. 2 K. 25, 8. c) To whole nations, which are subject or tributary to others. Gen. 9, 26. 27, 37. Deut. 5, 15 15, 15. 16, 12. 2 Sam. 8, 2. 6. 14. 1 Chr. 18, 2. 6. 13. d) Trop. of beasts Job 40, 28; also of things Gen. 47, 19, comp. Judith 3, 4.

In addressing superiors the Hebrews from modesty or humility were accustomed to call themselves *servants*, and those whom they addressed, *lords;* see in אָדוֹן. Gen. 18, 3 *pass not away from thy servant*, i. e. from me. 19, 19. 33, 5. 44, 18. 24. 33. 1 Sam. 17, 32. 34. 38. 20, 8. Is. 36, 11. Dan. 2, 4. al. So in converse with God, Ex. 4, 10. 1 Sam. 3, 9. 10; and in prayers to him, Ps. 19, 12. 14. 27, 9. 69, 18. 119, 17. Neh. 1, 6. 8. Hence עַבְדְּךָ *thy servant* is in this way put for אֲנִי, so that the suffix of the first person is referred to it, e. g. Gen. 44, 32 *for thy servant (I) became surety for the lad unto* MY *father*.—The term *servants* is applied also to absent persons, whom one wishes to commend to the favour of a patron; as Gen. 44, 27 *thy servant, my father, said unto us*. 32, 5. 20. 21.

2. עֶבֶד יְהוָה, *servant of Jehovah*, used tropically in various senses, viz. a) For *a worshipper* of God; Neh. 1, 10 הֵם עֲבָדֶיךָ וְעַמֶּךָ *they* (the Israelites) are *thy servants and thy people;* comp Chald. Ezra 5, 11 *we are the servants of the God of heaven*. we worship the God of heaven. Dan. 6, 21 *O Daniel, servant of the living God*, i. e. who dost worship the living God. In this sense it is used as a laudatory epithet or title applied to the pious worshippers of God, e. g. to Abraham, Ps. 105, 6. 42; Joshua, Josh. 24, 29. Judg. 2, 8; Job, Job 1, 8. 2, 3. 42, 8; David Ps. 18, 1. 36, 1. 78, 70. 89, 4. 21. Jer. 33, 21 sq. Ez. 34, 23; Eliakim Is. 22, 20; Zerubbabel Hag. 2, 24. Also in plur. עַבְדֵי יְהוָה is often said of pious men, Ps. 34, 23. 69, 37. 113, 1. 134, 1. 135, 1. 136, 22. Is. 54, 17. 63, 17. 65, 8. 9. 13–15. b) For *a minister* or *ambassador* of God, called of God and sent to perform any service. Is. 49, 6 נָקֵל מִהְיוֹתְךָ לִי עֶבֶד לְהָקִים אֶת־שִׁבְטֵי יַעֲקֹב וגו׳ *it is not enough that thou shouldst be my servant* (i. e. my ambassador and instrument) *to raise up the tribes of Israel .... I will also make thee a light to the Gentiles*. v. 5. In this sense it is applied directly to the Messiah Zech. 3, 8; also to Nebuchadnezzar king of Babylon, whom God used as his instrument in chastising the people, Jer. 25, 9. 27, 6. 43, 10. Often also there is connected with the term the idea of a *familiar servant*, standing in a more intimate relation, *chosen* and *beloved* of God for his piety and approved fidelity, and sent to perform his service, e. g. thus spoken of angels (in the other hemistich מַלְאָכִים) Job 4, 18; and of prophets Am. 3, 7. Jer. 7, 25. 25, 4. 26, 5. 29, 19. 35, 15. 44, 4. Dan. 9, 6. Ezra 9, 11; spec. of Moses Deut. 34, 5. Josh. 1, 1. 13. 15. Ps. 105, 26; of Isaiah Is. 20, 3. Sometimes the two ideas of a pious worshipper of God and of an ambassador sent from God appear to have coalesced, e. g. in the passages which relate to Abraham and Moses, and particularly in those where *Israel* or *Jacob*, i. e. the people of Israel, is addressed by this honourable and endearing appellation, as Is. 41, 8. 9. 42, 19. 44, 1. 2. 21. 45, 4. 48, 20. Jer. 30, 10. 46, 27. 28. Ez. 28, 25. 37, 25; comp. Hos. 11, 1. Still it is the *pious* Israelites who are here especially meant, i. e. those truly worthy of the name, ἀληθινοὶ Ἰσραηλῖται, Is. 43, 10. 49, 3 where see the author's note at the end of his Germ. version edit. 2. Among these again the prophets particularly are so named, Is. 44, 26. This same Jacob who is thus termed *the servant of Jehovah*, is called in the other hemistich sometimes the *elect*, *chosen of God*, Is. 41, 8. 45, 4; sometimes *ambassador* and *friend* 42, 19, and so in the plur. *ambassadors* 44, 26. But in all the passages respecting *the servant of God* in the chapters of the last part of Isaiah. (42, 1–7. 49, 1–9. 50, 4–10. 52, 13—53, 12,) he is represented as the intimate friend and ambassador of God, as aided by the divine spirit, and as about to restore the tribes of Israel and become the teacher of other nations. [Such was to be the character of the Messiah, to whom these pas-

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sages are expressly referred in the N. T.—R.

3. *Ebed*, (servant sc. of God,) pr. n. m. a) Judg. 9, 26. 28. b) Ezra 8, 6.

עֶבֶד Chald. i. q. Heb. עֶבֶד *servant*; e. g. *servant of the king*, i. e. a minister, prefect, Ezra 4, 11; so those who address the king call themselves *his servants*, Dan. 2, 4. 7. עֶבֶד אֱלָהָא *the servant of God*, i. e. worshipper, Dan. 3, 26. 6, 21. Ezra 5, 11.

עֵבֶד m. (Kamets impure) *work*, *deed*, once Ecc. 9, 1. Syr. ܥܒܕ.

עֲבַד, see צוֹבָא.

עַבְדָּא (servant sc. of God, after the Chaldee form) *Abda*, pr. n. m. a) 1 K. 4, 6. b) Neh. 11, 17, for which 1 Chr. 9, 16 עֹבַדְיָה.

עֹבֵד־אֱדֹם (serving Edom) *Obed-edom*, pr. n. of a Levite, 2 Sam. 6, 10. 1 Chr. 16, 38.

עַבְדְּאֵל (servant of God) *Abdeel*, pr. n. m. Jer. 36, 26.

עֲבֹדָה f. (r. עָבַד) 1. *work*, *labour*; Ps. 104, 23 *man goeth forth unto his work and to his labour* (לַעֲבֹדָתוֹ) *until the evening*. Lev. 25, 39 עֲבֹדַת עֶבֶד *servile labour*. 23, 7. 8. 21. 35. 36. Num. 28. 18. 25. 29, 1. 12. 35.—Ex. 39, 32 כָּל־עֲבֹדַת מִשְׁכַּן אֹהֶל *all the work of the tabernacle*, all the labour expended upon it. 36. 3. 5. Hence a) *work*, *business*, i. q. מְלֶאכֶת, Num. 4, 47 לַעֲבֹד עֲבֹדַת עֲבֹדָה וגו׳ *to work the work of the ministry and the work of bearing in the tabernacle of the congregation*, i. q. to do the work or business; for which in 1 Chr. 9, 19 לַעֲבֹד עֲבֹדָתוֹ. Is. 28, 21 *to work his work*, i. e. divine judgments upon the ungodly. 32, 17. Comp. פֹּעַל, פְּעֻלָּה, Chald. עֲבִידָא i. q. מַעֲשֶׂה. b) Spec. *work* of the field, *tillage*, *agriculture*. 1 Chr. 27, 26. Neh. 10, 38.

2. *labour* of a servant for his master, *service*, *ministry*. Gen. 30, 26 *thou knowest my service* (אֶת־עֲבֹדָתִי), *which I have done thee*. עָבַד עֲבֹדָה עִם *to serve a service with* any one, to be his servant, Gen. 29, 27. Ex. 1, 14 *and they made their life bitter* (בַּעֲבֹדָה קָשָׁה) *with hard service in mortar*, etc. and so עֲבֹדָה קָשָׁה of hard service rendered by a people to a king or to another people, Deut. 26, 6. 1 K. 12, 4. Neh. 5, 18. Is. 14, 3. Lam. 1, 3; of military service Ez. 29, 18. Also of the service or ministry of the king 1 Chr. 26, 30. 2 Chr. 12, 8.—Hence a) *service*, i. e. *use*, *profit*. Ps. 104, 14 *and herb for the service of man*. Num. 3, 26. b) *service*, i. e. *furniture*, *implements*. Num. 3, 31. 36. Comp. in Engl. *a service* of plate.

3. *service* of the tabernacle and temple, *the sacred ministry* of the priests and Levites, 1 Chr. 25, 1. 26, 8. al. Fully עֲבֹדַת בְּאֹהֶל מוֹעֵד Num. 4, 23. 35; עֲבֹדַת הַמִּשְׁכָּן אֹהֶל מ׳ Ex. 30, 17. Num. 18, 6; עֲבֹדַת בֵּית יְיָ Num. 3, 7. 8. 16, 9; עֲבֹדַת קֹדֶשׁ 1 Chr. 9, 13. 23, 28; עֲבֹדַת יְהוָה Num. 7, 9; עֲבֹדַת בֵּית יְיָ Num. 8, 11. Josh. 22, 27; *κατ' ἐξοχήν* הָעֲבֹדָה 2 Chr. 35, 10. So עֲבֹדַת בְּנֵי קְהָת *the service of the sons of Kohath* sc. in the tabernacle, Num. 4, 4; comp. v. 24. 27. 28. כְּלֵי הָעֲבֹדָה *the vessels of service*, sacred vessels, 1 Chr. 9, 28. 28, 14. צְבָא הָעֲבֹדָה *the service-host*, the host of ministering priests and Levites, Num. 8, 25. v. 26 עֲבֹדָה לֹא יַעֲבֹד *he shall do no service*, shall take no part in it. Spoken also of a particular rite or service, Ex. 12, 25. 26. 13, 5.

עֲבָדָה f. (r. עָבַד) *service*, for concr. *servants*, *familia*, Gen. 26, 14. Job 1, 3. Comp. Gr. *θεραπεία* Matt. 24, 45.

עַבְדּוֹן (servile) *Abdon*, pr. n. 1. A Levitical city in the tribe of Asher, Josh. 21, 30. 1 Chr. 6, 59. The same name according to 20 Codd. should be read Josh. 19, 28 instead of the usual עֶבְרֹן.

2. Of several men: a) A judge of Israel, Judg. 12, 13. 15; called בְּדָן 1 Sam. 12, 11; see in בְּדָן. b) 1 Chr. 8, 23. c) ib. 8, 30. 9, 36. d) 2 Chr. 34, 20.

עַבְדוּת f. (denom. from עֶבֶד) *servitude*, *bondage*, Ezra 9, 8. 9. Neh. 9, 17. Syr. ܥܒܕܘܬܐ id.

עַבְדִּי (for עֲבַדְיָה servant of Jehovah) *Abdi*, pr. n. m. a) 1 Chr. 6, 29. b) 2 Chr. 29, 12. c) Ezra 10, 26.

עַבְדִּיאֵל (servant of God) *Abdiel*, pr. n. m. 1 Chr. 5, 15.

עֹבַדְיָה and עֹבַדְיָהוּ m. (worshipper of Jehovah) *Obadiah*, pr. n. of several persons, of whom the most distinguished was a prophet of this name contem-

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porary with Jeremiah, Obad. 1.—1 K. 18, 3. 1 Chr. 3, 21. 7, 3. 8, 38. 9, 16 (comp. Neh. 11, 17). v. 44. 12, 9. 27, 19. 2 Chr. 17, 7. 34, 12. Ezra 8, 9. Neh. 10, 6. Sept. Ἀβδίας, which properly comes from עַבְדִּיָּה.

עֶבֶד־מֶלֶךְ (servant of the king, Arab. عبد المالك Abd el-Mâlek), *Ebed-melech*, pr. n. of an Ethiopian at the court of Zedekiah, Jer. 38, 7. 39, 16.

עֲבַד נְגוֹ (perh. i. q. עֲבַד נְבוֹ worshipper of Mercury, see נְבוֹ) Dan. 1, 7. 2, 49. 3 12. also עֲבַד נְגוֹא v. 29, *Abed-nego*, a Chaldee pr. n. given in Babylon to Azariah one of Daniel's companions.

*עָבָה 1. *to be thick, fat*, Deut. 32, 15. 1 K. 12, 10. Comp. the noun עֳבִי.

2. *to be dense, compact;* whence עֲבִי, מַעֲבֶה.—Syr. ܥܒܝ to be fat, hard, as the heart; Eth. ሀብየ to be large, to grow; Arab. عبى to be thick, dense.

עֲבוֹט m. *a pledge, pawn*, Deut. 24, 10. 11. 12. R. עָבַט.

עָבוּר m. (r. עָבַר) constr. עֲבוּר הָאָרֶץ *produce* of the earth, *grain, corn*. Josh. 5, 11. 12; opp. manna or bread from heaven. Syr. ܥܒܘܪܐ, Chald. עִבּוּר, id.—Comp. יְבוּל from r. יָבַל, Hiph. הוֹבִיל to bring; תְּבוּאָה from בּוֹא.

עֲבוּר (r. עָבַר, after the form גְּבוּל, גְּמוּל) pr. *a passing over, transit;* found only with prefix בַּעֲבוּר, and so used as a Preposition (and Conjunction) corresponding nearly to Gr. ὑπέρ with a genitive, Engl. *over*, marking that *over* or *above* which any thing *passes* or *moves;* see Passow Lex. art. ὑπέρ A; comp. עַל no. 2. d. e. Found only in tropical senses.

A) Prep. 1. *over*, i. e. *for, in behalf of, for the sake of*, in the sense of protection, care, favour, benefit, Gr. ὑπέρ τινος Passow in ὑπέρ A. no. 4. Gen. 12, 13 *that it may be well with me* בַּעֲבוּרֵךְ *for thy sake*. 2 Sam. 9, 1. 7. Gen. 26, 24 *for my servant Abraham's sake*. 18, 26. 29. 31. 32. Ps. 132, 10. 1 Sam. 12, 22. 2 Sam. 5, 12. 6, 12. 12. 25.—Hence

2. *for, because of*, marking the cause *on account of* which any thing is done; comp. עַל no. 2. d. 2 Sam. 13, 2 *he fell sick* בַּעֲבוּר תָּמָר *for his sister Tamar*, because of his love for her. 12. 21. Jer. 14, 4. Gen. 3, 17 *cursed be the ground because of thee*. 8, 21. 1 Sam. 23, 10. 2 Sam. 7, 21. 2 Chr. 28, 19. Job 20, 2. Mic. 2, 10.—Also

3. *for*, spoken of price; comp. ὑπέρ *for* i. q. *instead of*, Passow l. c. no. 5. Am. 2, 6. 8, 6.

4. With infin. *for*, i. e. *for this cause, that, in order that*. Ex. 9, 16 *I have raised thee up* בַּעֲבוּר הַרְאֹתְךָ אֶת־כֹּחִי *for to* (that I may) *show thee my power*. 1 Sam. 1, 8. 2 Sam. 10, 3. 18, 18.—So too לְבַעֲבוּר c. infin. id. Ex. 20, 20. 2 Sam. 14, 20. 17, 14.—Hence

B) Conj. *that, in order that*, marking end and purpose; c. fut. Gen. 21, 30 בַּעֲבוּר תִּהְיֶה לִי לְעֵדָה *that they may be to me a testimony*. 27, 4. 19. 31. 46, 34. Ex. 9, 14. 19, 9. 20, 20. Ps. 105, 45; fully בַּעֲבוּר אֲשֶׁר Gen. 27, 10.

עֲבוֹת see עָבֹת.

*עָבַט fut. יַעֲבֹט 1. *to change, to exchange*, see Piel. Kindr. is עָבַת to interweave.

2. *to give a pledge* for any thing borrowed, which lies in the idea of exchange; Deut. 24, 10 לַעֲבֹט עֲבֹטוֹ *in order to pledge his pledge*, i. e. in order that *he* (thy brother) may do so.—Hence *to borrow*, sc. upon a pledge given, Deut. 15, 6 וְאַתָּה לֹא תַעֲבֹט *but thou shalt not borrow*.

Piel *to change* for another. Joel 2, 7 *they change not their ways*, i. e. nothing turns them out of their course.

Hiph. *to lend* upon a pledge, with acc. of person *to* whom, Deut. 15, 6; with two acc. of pers. and thing v. 8.

Deriv. עֲבוֹט and

עַבְטִיט m. (r. עָבַט) pr. *a pledging* of goods; concr. *things taken in pledge*. Hab. 2, 6 *wo to him who enlargeth what is not his own! how long? to him who ladeth himself with goods taken in pledge*, i. e. unjustly detained and appropriated to his own use; the figure being taken from a heartless extortioner.

עֲבִי m. (r. עָבָה) *denseness, compactness*, e. g. of shields Job 15, 26. 2 Chr. 4, 17 בַּעֲבִי הָאֲדָמָה *in the compact soil* prob. clayey; Vulg. *in terra argillosa*.

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עָבִי m. (r. עָבָה) c. suff. עָבְיִי, *thickness* 1 K. 7, 26. Jer. 52, 21. 2 Chr. 4, 5.

עֲבִידָא Chald. f. (r. עֲבַד) 1. *work, labour*, Ezra 4, 24. 5, 8. 6, 7. 18.

2. *business*, e. g. administration of affairs, Dan. 2, 49. 3, 12. Comp. מְלָאכָה Neh. 2, 16.

* עָבַל obsol. root, Arab. عَبَلَ *to strip* a tree of its leaves, עַבְלָא a white stone, الأَعْبَلُ a mountain whose rocks are white.—Hence pr. n. עוֹבָל, עֵיבָל.

* עָבַץ obsol. root, i. q. עָצַב *to be in pain*, according to 1 Chr. 4, 9. 10.—Hence pr. n. יַעְבֵּץ.

* עָבַר fut. יַעְבֹר, 2 p. fem. תַּעֲבוּרִי Ruth 2, 8, see Lehrg. p. 306. Heb. Gr. § 47. n. 1.

1. *to pass over*. Arab. عبر to pass over a river, also to pass away, depart, die; عِبْر, عَبْر bank of a stream, shore; غبر to pass away, depart. Aram. עֲבַר, חֲבַר i. q. Heb. The same root is widely found in the Indo-European tongues, e. g. Sanscr. *upari*, Pers. بر, ابر and زبر super, supra, Gr. *ὑπέρ, πέρα, πέραν, περάω*, Lat. *super*, Goth. *ufar, afar*, Germ. *über*, Engl. *over*.—Pr. *to pass over* a river, sea, c. acc. Gen. 31, 21 וַיַּעֲבֹר אֶת־הַנָּהָר. Is. 23, 2 עִבְרִי יָם. Deut. 3, 27. 4, 21. Josh. 4, 22. 24, 11; c. בְּ Josh. 3, 11. 2 Sam. 15, 23. Zech. 10, 11; בְּתוֹךְ Num. 33, 8. Accus. impl. *to pass over* sc. a river Josh. 2, 23. 2 K. 2, 9; and with acc. of place *to* which one passes over, Jer. 2, 10 עִבְרוּ אִיֵּי כִתִּיִּים *pass over* (the sea) *to the coasts of the Chittim*. Is. 23, 6. 12. Am. 6, 2; c. אֶל Num. 32, 7. —Spoken also of other impediments which one passes over; as a deep valley or ravine Is. 10, 29, see Bibl. Res. in Palest. II. p. 116; a wall or fence Job 19, 8, comp. Is. 51, 23; a bound Ps. 104, 9. Hence metaph. *to pass over, to transgress*. Sept. *παραβαίνω*, e. g. the commandment of God Num. 22, 18. 24, 13. 1 Sam. 15, 24. Hab. 1, 11; or of the king Esth. 3, 3; a covenant Deut. 17, 2. Josh. 7, 11. 15. 23, 16. Jer. 34, 18; a law Is. 24, 5. Dan. 9, 11. So Syr. ܥܒܪ to transgress a law, Chald. עֲבִירָא transgression. With אֶל, *to pass over* the border *to* any pers. or thing, 1 Sam. 14, 1. 27, 2. Trop. also of a razor *passing over* one's head, c. עַל Num. 6, 5; of the wind *passing over* upon any pers. or thing, c. בְּ Ps. 103, 16. Comp. no. 4.

2. *to pass over, to pass through, to go through*, sc. a region, city, field, etc. with acc. Num. 20, 17. Judg. 11, 29 וַיַּעֲבֹר אֶת־גִּלְעָד וגו׳ *and he passed over throughout Gilead and Manasseh*. Often c. בְּ *in, through*, Gen. 12, 6 וַיַּעֲבֹר בָּאָרֶץ אַבְרָם. Ps. 42, 5 כִּי אֶעֱבֹר בַּסָּךְ *for I had passed on among the crowd*. Gen. 30, 32. 41, 46. Num. 20, 18. Deut. 2, 27. Josh. 18, 9. 1 Sam. 9, 4. Is. 34, 10. Jer. 2, 6; בֵּין *between* two things, Gen. 15, 17. Jer. 34, 19; בְּתוֹךְ Job 15, 19. Ez. 9, 4; בְּקֶרֶב Josh. 1, 11. Am. 5, 17; absol. 2 K. 4, 8. —So of things, Ps. 18, 13 עָבְיו עָבְרוּ בָרָד וְגַחֲלֵי אֵשׁ *there passed through his clouds* (acc.) *hail and burning coals*; but see in no. 4. d. 1 K. 22, 36 *and there went a joyful cry throughout the host*. Absol. Lam. 3, 44 *thou hast covered thyself with clouds* מֵעָבֹר תְּפִלָּה *so that* our *prayer should not pass through*.—So עָבַר עָבְרָה 2 K. 12, 5 and עָבַר לִפְסָחַ Gen. 23, 16, *money passing among the merchants*, current money, i. e. which *passes* current; prob. pieces of silver on which the weight was marked, as among the Chinese; since coined money can hardly have existed in the days of Abraham. Vulg. *probata moneta*.

3. *to pass over*, i. e. *to pass beyond, to pass by, to pass along* or *away*; with acc. of pers. or place *by* which one passes. Judg. 3, 26 וְהוּא עָבַר אֶת־הַפְּסִילִים *and he passed on beyond the quarries*. Gen. 32, 32. 2 Sam. 18, 23 וַיַּעֲבֹר אֶת־הַכּוּשִׁי *and he passed by Cushi*, outran him. Is. 31, 9 סַלְעוֹ מָמָנוֹר יַעֲבֹר *from fear he shall pass on* (flee) *beyond his fortress*. With עַל pr. *over, beyond*, Gen. 18, 5 כִּי עַל־כֵּן עֲבַרְתֶּם עַל עַבְדְּכֶם *for therefore do ye pass by your servant*, i. e. pass this way. Judg. 9, 25 כָּל־אֲשֶׁר־יַעֲבֹר עֲלֵיהֶם בַּדֶּרֶךְ *all that passed along by them that way*. 1 K. 9, 8. 2 K. 4, 9. Prov. 24, 30. Jer. 18, 16. Ez. 16, 6. 8; מֵעַל Gen. 18, 3; עַל־פָּנֵי Ex. 34, 6; לִפְנֵי 2 K. 4, 31; also עָבַר תַּחַת תַּשְׁבֵּם *to pass along under*

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the crook of a shepherd numbering his flock, i. e. to be numbered, Lev. 37, 32. Absol. Gen. 37, 28 *there passed by Midianites, merchants.* Ex. 12, 23. Ruth 4, 1.—Part. עֹבְרִים *passers by* Ps. 129, 8. Is. 51, 23; with genit. of way, עֹבְרֵי דָרֶךְ *passers by on the way*, they that pass by the way, Ps. 80, 13. 89, 42. Job 21, 29.—Spec.

a) Of time as *passing away*, e. g. the day Ps. 90, 4; the days of one's life Job 17, 11; mid-day 1 K. 18, 29; the seasons Jer. 8, 20. Cant. 2, 11; the harvest Jer. 8, 20. So of welfare, anger, mourning, i. e. seasons of welfare, mourning, etc. Job 30, 15. Is. 26, 20. Ps. 57, 2. Gen. 50, 4. 2 Sam. 11, 27.

b) Of things that *pass swiftly away* and *vanish*; e. g. chaff driven by the wind, קַשׁ עֹבֵר, מֹץ עֹבֵר, Is. 29, 5. Jer. 13, 24. Ps. 48, 5; a cloud Job 30, 15; a shadow Ps. 144, 4; waters drying up Job 6, 15. 11, 16.—Hence

c) *to pass away, to perish*, e. g. men Ps. 37, 36. Job 34, 20. Nah. 1, 12; by a weapon, בַּשֶּׁלַח Job 33, 18. 36, 12; of things, q. d. *to be forgotten*, Esth. 9, 28.

d) Trop. עָבַר עַל־פֶּשַׁע *to pass over transgression*, i. e. *to forgive, to pardon*, Mic. 7, 18. Prov. 19, 11; and so without פֶּשַׁע, c. dat. *to forgive* any one, Am. 7, 8. 8, 2.

4. *to pass over* from one place to another, i. e. *to pass on, to pass, to go further*; עָבַר מֵעִיר לְעִיר *to pass from city to city* 2 Chr. 30, 10. Gen. 18, 5 אַחַר תַּעֲבֹרוּ *afterwards ye shall pass on.* Neh. 2, 14 *no place for the beast under me to pass* sc. further. 2 Sam. 18, 9 *the mule that was under him passed on*, went away. 16, 1. Mic. 1, 11. Josh. 6, 7. 8. 2 Sam. 16, 9 *let me pass on and take off his head.* עָבַר וְשָׁב *to pass on and return*, i. e. to pass hither and thither, to go to and fro, Ex. 32, 27. Ez. 35, 7. Zech. 7, 14. 9, 8. With בְּ or עַל of the way; Prov. 4, 15 *pass not* (בּוֹ) *in it.* 2 K. 6, 26 *the king was passing* (עַל) *upon the wall.* v. 30.—Hence

a) *to pass on to* a place, *to go to* it; c. acc. 2 K. 6, 9. Am. 5, 5 *and pass not to Beersheba*; c. אֶל 1 K. 19, 19. 2 K. 4, 8. Often of a boundary, which *passes on to* any point, acc. c. ה loc. Num. 34 4. Josh. 15, 3 sq. 18, 13. 18, 19. 19, 13.

b) With בְּ *to pass in, to go in, to enter*; Judg. 9, 26 וַיַּעַבְרוּ בִשְׁכֶם *and they entered into Shechem.* Lev. 26, 6. Ez. 14, 17; c. acc. *to pass in* at a gate Mic. 2, 13. Is. 62, 10. Here belong also the phrases עָבַר בִּבְרִית *to enter into a covenant* Deut. 29, 11; עָבַר בַּשַּׁחַת *to pass into the pit* of death Job 33, 28.

c) With לְפָנֵי, *to pass on before, to go before*, so that others follow afterwards, Gen. 33, 3. Ex. 17, 5. Deut. 3, 28. Josh. 4, 5. 12. 6, 7. Also *to pass on first, to go first*, Gen. 33, 14. 1 Sam. 9, 27. 25, 19. 2 K. 4, 31.—Contra, c. אַחֲרֵי, *to pass on after, to follow*, 2 Sam. 20, 13.

d) With מִן, מֵאֵת, *to pass from* any person or thing, *to go away, to depart.* Ruth 2, 8 לֹא תַעֲבוּרִי מִזֶּה *pass not from hence.* Cant. 3, 4. 1 K. 22, 24; of things, Ps. 81, 7. [Ps. 18, 13 מִנֹּגַהּ נֶגְדּוֹ עָבְיוּ עָבְרוּ *from the brightness before him passed* (went) *forth his clouds, hail and burning coals*, i. e. the hail and lightning were in the thunder-clouds which were gathered around his glory.—R.] Trop. Deut. 26, 13 *I have not departed from thy commandments.* have not transgressed them. Is. 40, 27 מִמִּשְׁפָּטִי יַעֲבֹר *my righteous cause hath passed away from my God*, he neglects it, no longer cares for it.—Absol. id. Cant. 5, 6. Esth. 4, 17.

e) With עַל, *to pass over to* another owner, Is. 45, 14. Ez. 48, 14 Cheth. Comp. Lam. 4, 21 גַּם עָלַיִךְ תַּעֲבֹר כּוֹס *unto thee also shall the cup pass on* or *over.*—But Deut. 24, 5 עָבַר עַל *to pass over upon* is i. q. *to be laid upon*, as a burden, charge.

5. From the primary signif. of *passing over* comes the frequent use of this verb in respect to *waters* which are said to *pass over* their banks, *to overflow, to overwhelm*; c. acc. Jer. 5, 22; absol. Is. 8, 8 שָׁטַף וְעָבַר *he shall overflow and overwhelm.* Nah. 1, 8 בְּשִׁטָּפָהּ עוֹבֵר. Hab. 3, 10. Often c. עַל Is. 54, 9. Ps. 42, 8 *all thy waves and thy billows have passed over me* (עָלַי), have overwhelmed me. Jon. 2, 4. Ps. 124, 4.—Hence, Is. 23, 10 עִבְרִי אַרְצֵךְ כַּיְאֹר *overflow thy land like the Nile*, i. e. spread thyself abroad in thy land now free from the bonds of the oppressor.—Hence

a) Trop. of an inundating host, *to overwhelm*; Dan. 11, 10. 40 (coupled

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with מַטְמִם). Nah. 2, 1 [1, 15] *the destroyer shall no more overwhelm thee.* Is. 28. 18. Mic. 5, 7.—So too of wine, c. acc. Jer. 23, 9 (comp. בָּלַע, חָלַם); a multitude of sins Ps. 38, 5; the wrath of God Ps. 88. 17. Absol. Ps. 73, 7 עָבְרוּ מַשְׂכִּיּוֹת לֵבָב *the imaginations of the heart overflow*, their proud thoughts are conspicuous in their looks and actions.—Hence

b) *to rush upon* any one, *to assail;* c. עַל, Job 9, 11 הֵן יַעֲבֹר עָלַי, sc. God. 13, 13. Hos. 10, 11. Nah. 3, 19 *whom hath not thy wickedness assailed?*

c) Also of tears, *to overflow*, comp. in Engl. 'to run over;' Arab. عَبَرَ the eye overflows. عَبْرَة a tear. Part. מֹר עֹבֵר *overflowing myrrh*, i. e. distilling of itself, dropping in tears, Cant. 5, 5. 13.

Niph. fut. יֵעָבֵר, *to be passed over*, e. g. a river Ez. 47, 5.

Piel עִבֵּר, fut. יְעַבֵּר, *to make pass over*, e. g. a) A bar, bolt; hence *to shut up* or *close with bolts;* c. לְמַנֵּי, 1 K. 6, 21 וַיְעַבֵּר בְּרַתּוּקוֹת זָהָב לִמְנֵי הַדְּבִיר *and he closed up with golden chains* (instead of bars or bolts) *before the holy of holies.* b) A female is said *to let pass, to transmit* the male seed, etc. and thence *to conceive, to breed.* Job 21, 10 שׁוֹרוֹ עִבַּר *his cow breedeth*, becomes big with young. Chald. עַבַּר Pe. Pa. Ethpa. id. see Bochart Hieroz. I. p. 291, and Buxtorf Lex. Chald. col. 1568. Comp. syn. עָדָה to pass. over, Pa. Aph. to be made gravid. in Targg. for חָרָה, pr. to transmit, Buxt. col. 1579. See Thesaur. p. 984.

Hiph. הֶעֱבִיר, fut. יַעֲבִיר, apoc. וַיַּעֲבֵר.

1. Causat. of Kal no. 1, *to cause to pass over, to transport across* a river, e. g. a people, flocks, etc. with two acc. of pers. and stream, Gen. 32, 24. Num. 32, 5. Josh. 7, 7. 2 Sam. 19, 16; acc. of obj. and בְּ of the stream Ps. 136, 14. This word is employed whether the passing of a stream be in boats, *over* 2 Sam. l. c. or by swimming, as in the case of a flock, or by wading *through* at a ford, Gen. Josh. l. c.—Further: a) *to cause* a razor *to pass over* any one, i. q. *to shave*, c. עַל Num. 8, 7. Ez. 5. 1; comp. Kal no. 1 fin. b) *to cause to pass, to transfer* from one place to another. Gen. 47, 21 *and he transferred the people* לָעָרִים *to* other *cities*, out of some cities into others, i. e. made them exchange habitations; comp. 2 Chr. 30, 10 in Kal no. 4. c) *to cause* an inheritance *to pass to* any one, c. לְ Num. 27, 7. 8; comp. Kal no. 4. e. d) *to cause to pass over*, i. e. *to make transgress* a law, 1 Sam. 2, 24; comp. Kal no. 1.

2. Causat. of Kal no. 2, *to cause* or *let pass through*, e. g. a land Deut. 2, 30; *to cause to pass throughout* or *overrun*, as wild beasts a land Ez. 14, 15. Spec. הֶעֱבִיר קוֹל בְּ *to cause to be proclaimed, to make proclamation in* i. e. *throughout* a land, camp, Ex. 36, 6. Ezra 1, 1. 10, 7. 2 Chr. 30, 5. Also הֶעֱבִיר שׁוֹפָר pr. *to cause the trumpet to pass through* a land, i. e. to blow the trumpet, Lev. 25, 9.

3. Causat. of Kal no. 3, *to make* or *let pass by* or *beyond;* 1 Sam. 16, 9. 10. 20, 36 *he shot an arrow* לְהַעֲבִירוֹ *to make it pass by him*, i. e. beyond him. Metaph. הֶעֱבִיר חַטָּאת *to let a sin pass by*, i. e. *to remit, to forgive*, comp. Kal no. 3. d. 2 Sam. 12, 13. 24, 10. Job 7, 21.

4. Causat. of Kal no. 4, i. q. הֵבִיא, *to cause to pass, to cause to go* or *come;* also i. q. *to bring*, spec. *to offer* as in sacrifice, *to consecrate*, c. לַיהוָה Ex. 13, 12. —Often also in the phrase הֶעֱבִיר בָּנִים לַמֹּלֶךְ *to offer children to Molech* Jer. 32, 35. Lev. 18, 21. Ez. 16, 21. 23. 37; also with בָּאֵשׁ added 2 K. 23, 10; and without dat. הֶעֱבִיר אֶת־בְּנוֹ בָּאֵשׁ Deut. 18, 10. 2 K. 16, 3. 17, 17. 2 Chr. 33, 6. Ez. 20, 31. That children thus offered to Moloch were really burned, the following passages hardly leave a doubt: 2 K. 17, 31. Jer. 7, 31. 19, 5. 2 Chr. 28, 3. Ez. 23, 37; comp. Diod. 20. 14. Euseb. Præp. 4. 16. The Rabbins however, desiring to free their ancestors from the opprobrium of a superstition so atrocious, have feigned that the children were only made to pass through the fire as a rite of lustration; see Carpzov Apparatus Antiq. s. Cod. p. 483. Spencer de Legib. ritual. p. 363–370. The same sentiment is also expressed by the Seventy, 2 K. 16, 3. al. See more in Thesaur. p. 985.

5. Causat. of Kal no. 4, viz. a) Of Kal no. 4. b, *to cause to pass in, to make*

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enter, c. בְּ, as הֶעֱבִיר בַּמַּלְבֵּן *to make enter the brick-kiln* 2 Sam. 12, 31. b) Of Kal no. 4. d, *to lead away*, 2 Chr. 35, 23; *to take away, to put away, to remove*, e. g. a garment Jon. 3, 6; a ring Esth. 8, 2; idols, false prophets, 2 Chr. 15, 8. Zech. 13, 2; *to put away, to avert* evil, reproach, Esth. 8, 3. Ps. 119, 39. Ecc. 11, 10; the eye, *to turn away*, so as not to see, Ps. 119, 37.

HITHPA. pr. i. q. Kal no. 5, of waters, *to pass over* banks, *to overflow*; hence trop. a) Of overflowing wrath, *to be wroth*, Ps. 78, 21. 59; c. בְּ v. 62. Deut. 3, 26; עִם Ps. 89, 39; עַל Prov. 26, 17; c. suff. Prov. 20, 2 לוֹ for מִ֫ לוֹ *whoso poureth forth wrath against him* sc. the king. Comp. עֶבְרָה no. 1. Arab. جَارَ i. q. עָבַר, to transgress, to be proud, to be wroth. b) Of pride, *to overflow* with pride, *to be haughty*, ὑβρίζειν, Prov. 14, 16. Comp. עֶבְרָה no. 2.

Deriv. עֵבוּר, עֶבְרָה, מַעְבָּר, מַעְבָּרָה, and the eight here following.

עֵבֶר m. c. suff. עִבְרוֹ; plur. עֲבָרִים, constr. עִבְרֵי.

1. *the region* or *country beyond, on the other side* of a river or sea which one must *pass*; as בְּעֵבֶר אַרְנוֹן *beyond the Arnon* Judg. 11, 18. בְּעִבְרֵי חַיָּם *in the region beyond the sea* Jer. 25, 22. Spec. עֵבֶר הַיַּרְדֵּן, τὸ πέραν τοῦ Ἰορδάνου, *the country beyond Jordan*, the part of Palestine lying east of the Jordan, Gen. 50, 10. 11. Deut. 1, 1. 5. Josh. 1, 14. 9, 10. Judg. 5, 17; מֵעֵבֶר לַיַּרְדֵּן id. Num. 35, 14. Josh. 14. 3. 17, 5. Judg. 7, 25; comp. Num. 22, 1. In some passages, however, this expression is applied to the country *west* of the Jordan; as Deut. 3, 20. 25. 1 Sam. 31, 7; comp. Josh. 5, 1. 12, 7. 22, 7. Deut. 11, 30; also Josh. 22, 7. 1 Chr. 26, 30; espec. Num. 32, 19. Similar is also the phrase עֵבֶר הַנָּהָר *the country beyond the river*, i. e. the Euphrates, Josh. 24, 2. 3. 2 Sam. 10, 16. 1 Chr. 19, 16; which is used also of provinces on the *west* of the Euphrates, 1 K. 5, 4 [4, 24]. Ezra 8, 36. Neh. 2, 7. 9. 3, 7; comp. Chald. Ezra 4, 10. 16. All these were probably written by persons who had resided on the east of the Euphrates.—Plur. עִבְרֵי נָהָר id. Is. 7, 20.

2. *a region opposite, the other* or *opposite side*, a valley or other space being interposed; 1 Sam. 14, 1. 26, 13 וַיַּעֲבֹר דָּוִד הַמֶּכֶר *and David passed over to the other side* sc. of the valley, to the opposite mountain. Hence in antith. מֵהֶעָבֶר מִזֶּה—מֵהֶעָבֶר מִזֶּה *on this side—on that side* 1 Sam. 14, 4; also לְעֵבֶר אֶחָד—לְעֵבֶר אֶחָר id. v. 40. Plur. מִכָּל־עִבְרָיו *from all his sides, on every side*, 1 K. 5, 4. Jer. 49, 32; מִשְּׁנֵי עִבְרֵיהֶם *on both their sides* Ex. 32, 15.

3. With prefixes it often becomes a preposition, viz.

a) אֶל־עֵבֶר pr. *to* the region beyond, i. e. *beyond, over*, Deut. 30, 13; *in* the region opposite, i. e. *over against*, Josh. 22, 11; *towards* the region, i. e. *towards*, Ex. 28, 26. More fully אֶל־עֵבֶר פָּנָיו *towards* the region opposite one's face, straight before oneself, i. e. *forwards, straight forwards*, Ez. 1, 9. 12. 10, 22. עַל עֵבֶר פ׳ id. Ex. 25, 37.

b) לְעִבְרוֹ i. q. אֶל־עֵבֶר, *straight forwards*, i. e. one's own way, Is. 47, 15.

c) מֵעֵבֶר with genit. or suffix; also מֵעֵבֶר לְ *α) from the other side, from beyond*, after verbs of motion, 2 Chr. 20, 2. Job 1, 19. Josh. 24, 3. Zeph. 3, 10. *β) on the other side, beyond*, e. g. מֵעֵבֶר לַיָּם *beyond the sea* Deut. 30, 13; מֵעֵבֶר לְנַהֲרֵי כוּשׁ *beyond the streams of Ethiopia* Is. 18, 1. 1 K. 14, 15.

4. *Eber, Heber*, pr. n. a) The founder of the Hebrew race, Gen. 10, 24. 25. 11, 14. 15. See a discussion on this point, Gesch. d. Heb. Sprache u. Schrift p. 11. Hence בְּנֵי עֵבֶר Gen. 10, 21. and poet. עֵבֶר collect. Num. 24, 24, i. q. עִבְרִים *Hebrews*. For the distinction between Hebrews and Israelites see under עִבְרִי. b) Neh. 12, 20. c) 1 Chr. 8, 12. d) 8, 22. e) 5, 13.

עֵבֶר Chald. i. q. Heb. עֵבֶר no. 1, *the region beyond*; hence עֵבֶר נַהֲרָא *the country beyond the river* Euphrates, i. e. in the Persian mode of speaking, the country west of the Euphrates. Ezra 4, 10. 11. 16. 20. 5, 3. 6, 6. 8. 13. 7, 21. 25.

עֲבָרָה f. (r. עָבַר) 1. *a ferry-boat* for passing a stream 2 Sam. 19, 19. Chald. מַעֲבָרְתָּא, מַעֲבָרְתָּה, contr. מַבְרָא, id.

2. 2 Sam. 15, 28 Cheth. where Keri עַרְבוֹת *desert-places*, as the context requires.

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עֶבְרָה f. (r. עָבַר) constr. עֶבְרַת, c. suff. עֶבְרָתִי; plur. עֲבָרוֹת, constr. עֲבָרוֹת Job 40, 11, also עֲבָרֹת Ps. 7, 7.

1. *an outpouring, overflowing* of wrath, comp. the root in Kal no. 5, and Hithpa. Job 40, 11 עֲבָרוֹת אַפֶּךָ *the outpourings of thy wrath.*—Hence for *wrath* itself, i. e. outburst of wrath; so of the king's wrath, Prov. 14, 35; of enemies Ps. 7, 7. Spec. of God's wrath Is. 9, 18. 13, 9. 13. Hos. 13, 11. Am. 1, 11. Ps. 85, 4; so אֵשׁ עֶבְרָתִי *the fire of my wrath* Ez. 21, 36 [31]. 22, 21. 38, 19; עַם עֶבְרָתִי *the people of my wrath*, against whom I am wroth, Is. 10, 6; comp. Jer. 7, 29. Prov. 22, 8. Lam. 3, 1. יוֹם עֶבְרָה *the day of* God's *wrath* Prov. 11, 4. Zeph. 1, 15. 18. Ez. 7, 19; plur. id. Job 21, 30. Prov. 11, 23 תִּקְוַת רְשָׁעִים עֶבְרָה *the expectation of the wicked* is *wrath* sc. from God. Coupled with synon. וָזַעַם Ps. 78, 49.

2. i. q. ὕβρις, *pride, haughtiness, insolence*, see the root in Hithpa. lett. b. Is. 16, 6. Jer. 48, 30.

עַבְרֹנָה (passage sc. of the sea, r. עָבַר) *Ebronah*, pr. n. of a station of the Israelites near Ezion-geber on the Elanitic gulf, Num. 33, 34. 35.

עִבְרִי m. plur. עִבְרִים, עִבְרִיִּים Ex. 3, 18; f. עִבְרִיָּה, plur. עִבְרִיּוֹת, gentile n. *Hebrew, Hebrews*, Gr. Ἑβραῖος. As to the origin of this name, it is derived in the O. T. from the name עֵבֶר no. 4, q. v. but would seem primarily to have been an appellative from that word (עֵבֶר), implying the land or country beyond the Euphrates; whence עִבְרִי pr. one *from beyond* the river, Gen. 14, 13; where Sept. well ὁ περάτης. The name *Hebrews* differs from the term *Israelites* (בְּנֵי יִשְׂרָאֵל) in this respect, viz. that the latter, as a patronymic derived from the founder of the nation, was in use only among the people themselves; while the former, as an appellative applied by the Canaanites to the Hebrews migrating from beyond the Euphrates into Canaan, was the current name among foreign nations. (Comp. כְּנַעֲנִים and *Φοίνικες; Chemi*, מִצְרַיִם, *Αἴγυπτος.*) Hence Greek and Roman writers use only the name *Hebrews*, or in later times *Jews*; e. g. Pausan. 5. 5. 2. ib. 6. 24. 6. Plut. Sympos. IV. 6. 1. Tac. Hist. 5. 1. Josephus passim. The writers of the O. T. apply to the Israelites the term *Hebrews*, either where foreigners are introduced as speaking, Gen. 39, 14. 17. 41, 12. Ex. 1, 16. 2, 6. 1 Sam. 4, 6. 9. 13, 19. 14, 11. 29, 3; or where Israelites are represented as speaking of themselves to foreigners; Gen. 40, 15. Ex. 1, 19. 2, 7. 3, 18. 5, 3. 7, 16. 9, 1. 13. Jon. 1, 9; or where they are opposed to other nations, Gen. 43, 32. Ex. 1, 15. 2, 11. 13. 21, 2. Deut. 15. 12 (comp. Jer. 34, 9. 14). 1 Sam. 13, 3. 7 where there is a play of words in עִבְרִים עָבְרוּ. 14, 21. The opinion of some that the term *Israelites* was a sacred name, and *Hebrews* the common appellation, is without foundation. See more on this topic in Gesch. d. hebr. Sprache u. Schrift, p. 9–12.

עֲבָרִים (regions beyond, from עֵבֶר) *Abarim*, pr. n. Jer. 22, 20. Fully הַר־הָעֲבָרִים Num. 27, 12. Deut. 32, 49, and הָרֵי הָעֲבָרִים Num. 33, 47. 48, *the mountains of Abarim*, a range of mountains beyond Jordan over against Jericho, in which was Mount Nebo; see נְבוֹ no. 2. The name *Abarim* was apparently sometimes so extended, as to include all the mountainous tract on the east of the Dead Sea.—For עִיֵּי עֲבָרִים Num. 21, 11. 33, 44. 45, see in art. עִי no. 2. b.

עֶבְרֹן, see in עַבְדּוֹן no. 1.

* עָבַשׁ *ἅπ. λεγόμ.* Joel 1, 17, *to die*, spoken of seed which loses its germinating power and *dies* in the ground from the effects of too great heat, *æstu vanescit*, to use the words of Pliny on this very point H. N. 14. 24; Germ. *verdummen.* Kindred is Chald. עֲבַשׁ pr. to rot, spec of the kernels perishing in the ground; see Buxtorf Lex. Chald. 1642. Bochart. Hieroz. II. 471. That the word for *to rot* may be so extended as to apply to seed *æstu vanescens*, is shown by the Gr. πύθομαι, Hesiod. Scut. Herc. 153.—Abulwalid compares Arab. عبس i. q. يبس to dry up; so that here עָבְשׁוּ would be i. q. יָבְשׁוּ.

* עָבַת in Kal not used, *to be interwoven, interlaced*, kindr. with the roots עָוַת, עָבַט.

PIEL *to entangle, to pervert*, Mic. 7, 3 Deriv. the two following.

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עָבֹת adj. fem. עֲבֻתָה, *interwoven, interlaced*, spoken of trees with thick foliage Ez. 6, 13. 20, 28. Lev. 23, 40. Neh. 8, 15.—Syr. with Tet ܥܲܒܺܝܛܳܐ id.

עָבֹת, plur. עֲבֹתִים and עֲבוֹתוֹת, subst. of both genders (f. Judg. 15, 14), any thing *interwoven, interlaced*. R. עָבַת.—Hence

1. *a cord* Judg. 15, 13. 14. Is. 5, 18. Job 39, 10. Ps. 118, 27. Plur. *cords*, i. e. *bands, bonds, fetters*, Ps. 2, 3. Ez. 3, 25. 4, 8. Trop. *bands* of love Hos. 11, 4.

2. *a braid, wreath*, of small rods or wires woven together Ex. 28, 24 מַעֲשֵׂה עֹבֶת *braided* or *wreathed work* Ex. 28, 14. 22. 39, 15; שַׁרְשְׁרוֹת הָעֲבֹתוֹת *wreathen chains* 28, 14.

3. *a branch with thick foliage, thick-leaved bough*, Ez. 19, 11. 31, 3. 10. 14.

* עָגַב fut. יַעְגַּב 1. Pr. *to breathe, to blow*, i. q. kindr. אָהַב no. 1; whence עוּגָב no. 1 a wind-instrument of music. This idea is then transferred to emotions of the soul, *to breathe after, to desire*; hence

2. *to love inordinately, to dote on*, i. q. אָהַב Pi. spoken of impure love, lust, c. עַל Ez. 23, 5. 9. 16. 20; אֶל v. 12; acc. v. 7. Part. מְעֻגָּבִים *lovers* Jer. 4, 30.—Comp. ἀγαπάω. Arab. عَجِبَ IV placuit alicui res; V accendit amore.

Deriv. the two following, also עוּגָב.

עֹגֶב see עוּגָב.

עַגְבָה f. c. suff. עַגְבָתָהּ, *inordinate love*, excessive fondness, Ez. 23, 11. R. עָגַב.

עֲגָבִים m. plur. (r. עָגַב) *loves*; Ez. 33, 32 שִׁיר עֲגָבִים *a song of loves*, i. e. an erotic song pleasing to the people. Then i. q. חֶמֶד, *love* for men; Ez. 33, 31 הֵמָּה־עֲגָבִים בְּפִיהֶם הֵמָּה עֹשִׂים *for with their mouth they make love*, i. e. they show much love and kindness, opp. *but their heart followeth after gain*. Comp. Arab. عَجَبٌ id.

עֻגָה f. (r. עוּג) also עֻגָּה 1 K. 17, 13. Hos. 7, 8; constr. עֻגַּת 1 K. 19, 6. Ez. 4, 12; plur. עֻגוֹת, *a cake, round-cake* of bread, baked under hot ashes, such as are commonly prepared among the Orientals at the present day when in haste or on a journey; עֻגַּת רְצָפִים *a cake baked upon hot stones* 1 K. 19, 6. עֻגוֹת מַצּוֹת *unleavened cakes* Ex. 12, 39. Arab. عُجَّةٌ egg-fritter, omelet. See Bibl. Res. in Palest. II. p. 496. III. p. 76.—The orthography varies in Mss. and editions; in most it is written without Dagesh; see J. H. Michaelis in ll. cc.

עָגוּר m. (r. עָגַר) a verbal adj. of passive form but active signif. *chattering, twittering*; hence: a) As an epithet of the swallow, Is. 38, 14 כְּסוּס עָגוּר *as the twittering swallow*; the LXX omit עָגוּר; Syr. 'the chattering swallow;' see the references under r. עָגַר. b) Poet. for a species of *the swallow* itself, Jer. 8, 7; pr. *the chatterer, the twitterer*. Bochart endeavours to show, Hieroz. II. 68 sq. that the word עָגוּר signifies *the crane*; but his arguments are not valid. The passage in Is. l. c. is particularly against this position.

עָגִיל m. (r. עָגַל) *a ring*, spec. *ear-ring*, Num. 31, 50. Plur. עֲגִילִים Ez. 16, 12.

* עָגַל obsol. root, i. q. גָּלַל *to roll, to revolve*, Syr. Pa. id. Comp. Arab. عَجِلَ to hasten, to hurry.—Hence עֲגִיל, עֶגְלָה, and the five here following.

עָגֹל adj. fem. עֲגֻלָּה, *round, rounded*, 1 K. 7, 23. 31. 35. 10, 19. 2 Chr. 4, 2.

עֵגֶל m. (r. עָגַל) c. suff. עֶגְלִי, plur. עֲגָלִים, constr. עִגְלֵי, *a calf*. Ps. 29, 6. Is. 11, 6. Am. 6, 4. Lev. 9, 8. al. Also *a young bullock, steer*, Jer. 31, 18 כְּעֵגֶל לֹא לָמֻד *as a steer untrained*, unsubdued to the yoke. Is. 27, 10. Ez. 1, 7.—עֵגֶל בֶּן־שָׁנָה *a calf of a year old* Lev. 9, 3. Mic. 6, 6. עֵגֶל מְרֻבָּק *a fatted calf* 1 Sam. 28, 24. More fully עֵגֶל בֶּן־בָּקָר *a calf of the herd*, of neat cattle, Lev. 9, 2; inasmuch as עֵגֶל was used also for the young of other animals, see the Ethiopic usage below. Often of the images of a calf set up and worshipped by the Israelites at Sinai and in the kingdom of Samaria; עֵגֶל מַסֵּכָה *a molten calf* Ex. 32, 4. 8; עֶגְלֵי זָהָב *golden calves* 1 K. 12, 28. 2 K. 10, 29; עֵגֶל שֹׁמְרוֹן *the calf of Samaria* Hos. 8, 6. comp. 13, 2. Metaph. Ps. 68, 31 *the multitude of the bulls* בַּעֲגֵלֵי עַמִּים *with the calves of the people*, i. e. the hostile leaders with their people compared to herds.—Arab. عِجْلٌ f. عِجْلَةٌ, Syr. ܥܓܠܐ f. ܥܓܠܬܐ, Chald. עֶגְלָא, id. Eth

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עֵגֶל fœtus, embryo, infant just born, also the young of animals, whelp; עֵגֶל young of animals, calves, lambs; עֶגְלָה a she-calf, heifer. The etymology is doubtful. Simonis and others refer it to the idea of a *leaping and bounding course*; but perhaps the primary signif. lies in the Ethiopic. Not improb. עֵגֶל עֵגֶל may denote, like גֹּלֶם, something *rolled* or *wrapped together, an unformed mass*; and hence *embryo, fœtus*, and also *the young* as just born and still unshapen. On the verbs גָּלַל, גָּלַם, and other kindred roots, see in r. גָּלַל note.

עֶגְלָה fem. of עֵגֶל 1. *a calf, heifer-calf*, or rather *heifer*, i. q. פָּרָה, Deut. 21, 4. 6. Jer. 46, 20; more fully עֶגְלַת בָּקָר *a heifer of kine* Deut. 21, 3. 1 Sam. 16, 2. Is. 7, 21; see עֵגֶל בֶּן־בָּקָר in עֵגֶל. So of a heifer untrained to the yoke Hos. 10, 11; giving milk Is. 7, 21; as ploughing Judg. 14, 18; treading out grain Jer. 50, 11; of three years old Gen. 15, 9. So too prob. עֶגְלַת שְׁלִשִׁיָּה *a heifer of the third* year, unsubdued to the yoke, as an emblem of Moab, Is. 15, 5. Jer. 48, 34; so Sept. Targ. Vulg. Of idol images Hos. 10, 5.—Arab. Syr. etc. see in עֵגֶל.

2. *Eglah*, pr. n. of a wife of David, 2 Sam. 3, 5. 1 Chr. 3, 3.

עֲגָלָה f. (r. עגל) c. suff. עֶגְלָתוֹ, plur. עֲגָלוֹת, constr. עִגְלוֹת Num. 7, 3, *a wain, car*, any wheeled carriage, e. g. *a wagon* Gen. 45, 19 sq. Num. 7, 6–8; *an ox-cart* 1 Sam. 6, 7 sq. 2 Sam. 6, 3. Is. 5, 18. Am. 2, 13; *a threshing-dray* or sledge (see מוֹרג) Is. 28, 27. 28; *a war-chariot* Ps. 46, 10.—Chald. עֶגְלְתָא, Syr. ܥܓܠܬܐ, Arab. عَجَلَةٌ, id.

עֶגְלוֹן (q. d. vituline, from עֵגֶל) *Eglon*, pr. n. a) A king of Moab Judg. 3, 12. b) A city in the plains of Judah, formerly a royal city of the Canaanites, Josh. 10, 3. 12, 12. 15, 39. A tract of ruins still bears the name *'Ajlân*, عجلان; see Bibl. Res. in Palest. II. p. 392.

* עָגַם *to be sad, to grieve*, c. לְ for any one, Job 30, 25. See in אָנַם no. 3.

* עָגַן only in Niph. from the Chald. *to shut oneself up, to remain shut up.* Ruth 1, 13 הֲלָהֵן תֵּעָגֵנָה *would ye therefore remain shut up?* i. e. so as not to marry; for תֵּעָגֵנָה or תִּתְעַגֵּנָה; comp. in Is. 60, 4. Sept. κατασχεθήσεσθε.—Chald. עָגַן one detained, shut up, espec. in prison; whence בֵּית עָגְנָא prison. According to Kimchi Talmud. עגונה is a woman who shuts herself up at home and lives without a husband.

* עָגַר obsol. root, prob. onomatopoetic, by transpos. i. q. גָּעַר q. v. *to cry out*; Eth. ገዐረ and ገዐዘ to cry out from pain, to groan like one sick or dying; Gr. γηρύω, γαρύω; Lat. *garrio*, pr. of the chirping or twittering of certain birds, nearly i. q. צָפַצַף; whence *hirundo garrula* Virg. Georg. 4. 307; *cicada garrula* Phædr. 3. 16. 10; *luscinia garrulentes* Apuleius.—Hence עָגוּר.

עַד, also עָד after a prefix with Kamets; pr. subst. m. from r. עָדָה i. q. עָבַר.

A) Subst. 1. pr. *a passing, progress*, in space; also *duration* in time. Hence *perpetual time, eternity, everlasting*, i. q. עוֹלָם; so Eth. ዓለም time, from ዐለፈ to pass; comp. fem. עַדָּה time, for עַדָּת. So לָעַד *for ever*, i. q. לְעוֹלָם, Ps. 9, 19. 19, 10. 21, 7. 22, 27. al. עֲדֵי עַד *to everlasting, for ever*, Ps. 83, 18. 92, 8. 132, 12. 14. Is. 65, 18; לְעוֹלָם וָעֶד *for ever and ever* Ps. 9, 6. 119, 44. 145, 2. Mic. 4, 5; עוֹלָם עַד עוֹלְמֵי עַד id. Ps. 10, 16. 21, 5. 52, 10; וָעֶד עַד id. Is. 45, 17. מִנֵּי עַד *from of old*, i. q. מֵעוֹלָם, Job 20, 4. Also אֲבִי עַד *everlasting father* Is. 9, 5; הָרְרֵי עַד, הוֹרְרֵי עַד, *everlasting mountains* Gen. 49, 26. Hab. 3, 6; שֹׁכֵן עַד *inhabiting eternity*, sitting enthroned for ever, Is. 57, 15.

2. *prey, booty*, see the root no. 2. Gen. 49, 27. Zeph. 3, 8. Is. 33, 23. Chald. עֲדָא, עֲדְרָא, עֲדָאָה, עֲדָיָא, id.

B) Prep. עַד, and poet. plur. constr. עֲדֵי Job 7, 4. Ps. 83, 18; c. suff. עָדַי, עָדָיו, עָדֶיהָ, also עָדֵיכֶם with Kamets Job 32, 12; once עַד־הֵם for עֲדֵיהֶם 2 K. 9, 18. Comp. Syr. ܥܕ dum, donec; Samar. עד id.

1. *during* a certain time, *so long as, while*. Job 20, 5 עֲדֵי רֶגַע *during* (for) *a moment*. 1 K. 18, 45 עַד פֹּה וְעַד כֹּה *during so and so*, in the mean while; prob. accompanied by some gesture of the hand. 2 K. 9, 22 עַד־זְנוּנֵי אִיזֶבֶל *during the whoredoms of Jezebel* so

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long as these continue.—With infin. Judg. 3, 26 עַד הִתְמַהְמָהָם *during their tarrying*, while they delayed. Jon. 4, 2.

2. *to, unto, even to* a certain term or limit, viz.

a) Of space, as עַד הַנָּהָר הַגָּדוֹל *unto the great river* Deut. 1, 7; עַד קְצֵה הָאָרֶץ *unto the end of the earth* Ps. 46, 10; עַד־דָּן *even unto Dan* Gen. 14, 14. עַד הֲלֹם, עַד הֵנָּה, *hitherto*, to this point, 2 Sam. 7, 18. 1 Sam. 7, 12. So after the verbs נָגַע Job 4, 5, מָצָא 11, 7, נָגַשׁ Judg. 9, 52. Opp. are מִן—עַד *from—to*, and מִן—וְעַד *from—even to*, see in מִן no. 3. *α.* p. 583; also where there are several terms and a progression from one to another, מִן—עַד—וְעַד Gen. 7, 23, and so מִן being omitted 1 Sam. 17, 52. Jer. 31, 40.—Coupled with other prepositions: aa) עַד לְ which does not differ from עַד, and belongs to the later writers, e. g. עַד לְמַחֲנֵה *even to the camp* 1 Chr. 12, 22; עַד לְמֶרְחוֹק *even to afar*, afar off, 2 Chr. 26, 15. Ezra 3, 13; comp. עַד מִ Is. 57, 9. With infin. see below in b. bb) עַד אֲלֵיהֶם *even unto them* 2 K. 9, 20. cc) עַד לְפָנִי *even to before*, e. g. the king's gate Esth. 4, 2; so עַד נֶגֶד Neh. 3, 26, עַד נֹכַח Judg. 19, 10. 20, 44.

b) Of time, *unto, until*, as עַד הַיּוֹם הַזֶּה *even unto this day*, i. e. this day, still, Gen. 26, 33. 32, 33. Deut. 34, 6; עַד חֹבֶקֶר *until the morning*, i. e. before to-morrow, Judg. 6, 31; עַד תֵּצֵרֶב *until the evening* Lev. 15, 5. Poet. עַדֵי עָרֶב Ps. 104, 23; עַדֵי עַד *unto everlasting*, for ever, Is. 26, 4, comp. Joel 2, 2. Rarely עַד לְ Ezra 9, 4.—Often with an adv. of time: עַד־אָנָה, עַד־מָתַי, עַד־מָה, *till when? how long?* see in אָנָה, מָה, מָתַי; also עַד־הֵנָּה contr. עַדֵּנָּה, עַד־כֹּה, עַד־כֵּן, עַד־עַתָּה, *until now, hitherto*, see these words.—With infin. *until*; עַד־גְּשָׁתוֹ *until he came near* Gen. 33, 3; עַד־שׁוּבְךָ *until thou come again* Judg. 6, 18; עַד־הַשְׁמִידוֹ *until he had destroyed him* 2 K. 10, 17; עַד־בֹּאֲךָ *until thou come* Gen. 19, 22, see in בּוֹא no. 2. b. Ex. 22, 25 [26]. Ps. 18, 38. Jer. 9, 15. Dan. 10, 3. In the later Hebrew also עַד לְ id. as עַד לְבוֹא Judg. 3, 3. 1 Chr. 5, 9. 13, 5; so Ezra 10, 14. 1 K. 18, 29. 1 Chr. 28, 20. 2 Chr. 24, 10. 29, 30.—Sometimes the idea of the infin. lurks in a particle (originally a noun), e. g. עַד אֵין pr. *until none*, i. e. until there be none, as עַד־אַיִן מִסְפָּר *until* there be *no number*, i. e. innumerable, Ps. 40. 13; עַד־אֵין חֵקֶר Job 9, 10; עַד־לְאֵין מַרְפֵּא 2 Chr. 36, 16; עַד בְּלְתִּי, עַד בְּלִי, עַד אֶפֶס מָקוֹם Is. 5, 8; *until failure*, i. e. so long as, see in בְּלִי no. 4. d, בְּלְתִּי no. 4. c.

c) As marking the *degree* of excellence or pre-eminence *to* or *unto* which a person or thing has arrived; 2 Sam. 23, 19 וְעַד חֲשָׁלְשָׁה לֹא בָא *but unto the three he did not attain.* Job 11, 7 אִם עַד תִּכְלִית שַׁדַּי תִּמְצָא *canst thou attain unto the perfection of the Almighty?* Hence in comparisons: 1 Chr. 4, 27 *nor did all their family multiply* עַד בְּנֵי יְהוּדָה *even unto the children of Judah*, i. e. to equal the children of Judah, *like to* them. Nah. 1, 10 עַד סִירִים נְסֻבָּכִים *interwoven like to thorns*, i. e. so as to be *like* thorns entangled together, see in r. סָבָא. So עַד מְאֹד, עַד לְמַאֲד, 'even unto vehemence,' i. e. *vehemently, exceedingly;* עַד מְהֵרָה 'even to (great) speed,' *speedily*, very swiftly; עַד לְמַעְלָה 'even to the highest point,' exceedingly, see in מַעַל II. 3. b. Here too might be referred several examples quoted above in lett. b, as עַד־אֵין מִסְפָּר.—Also, *even to* some extreme limit, e g. עַד אֹבֵד *even to destruction* Num. 24, 20; of some extreme thing, the last *even to* which an action or quality might be expected to extend; 1 Sam. 2, 5 עַד עֲקָרָה יָלְדָה שִׁבְעָה *she, even the barren, hath borne seven*, i. e. even she, the barren. Num. 8, 4 *even unto the shaft and unto the flowers thereof, it* (the candelabra) *was turned work.* With a negat. Hag. 2, 19. Job 25, 5. So לֹא... עַד־אֶחָד *not even one* Ex. 14, 28. Judg. 4, 16. 2 Sam. 17, 22.

3. After verbs of motion, *to, unto*, i. q. אֶל, but marking the *passing over*, transit, through the intervening space, rather than the arrival at the point or limit; comp. the root. Gen. 38, 1 וַיֵּט עַד אִישׁ עֲדֻלָּמִי *and he turned in unto an Adullamite;* so חָלַךְ עַד 1 Sam. 9, 9; בּוֹא עַד, שׁוּב עַד, see בּוֹא, שׁוּב. Also of a direction of the mind *to* any one, תְּחִבּוֹנֵךְ עַד Job 32, 12. 38, 18; הֶאֱזִין עַד Num. 23, 18. Once עַד לַדָּבָר הַזֶּה *towards* i. e. *as to this matter* Ezra 10, 14.

C) Conjunct. 1. *while*, comp. in B. 1. With præt. 1 Sam. 14, 19; fut. Job 8, 21; particip. Job 1, 18 comp. vv. 16. 17.

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More fully עַד שֶׁ id. Cant. 1, 12.—עַד־לֹא Prov. 8. 26, and עַד אֲשֶׁר לֹא Ecc. 12, 1. 2. 6, *while not, while as yet not*, i. q. בְּטֶרֶם *before*, Syr. ܥܕ Matt. 1, 18 for Gr. πρὶν ἤ.

2. *until, so long as until*, spoken of a term or limit of time, comp. in B. 2. b. With præt. Josh. 2, 22 עַד שָׁבוּ הָרֹדְפִים *until the pursuers have returned*. Ez. 39, 15. 2 K. 24, 20; fut. Gen. 38, 11. Hos. 10, 12. Prov. 7, 23. Job 27, 5. Is. 22, 14. More fully עַד אֲשֶׁר *until that*, with præt. Deut. 2, 14. Judg. 4, 24; fut. Num. 11, 20. Hos. 5, 15. עַד שֶׁ Cant. 3, 4. Judg. 5, 7. עַד בִּי id. with præt. Gen. 26, 13. 2 Sam. 23, 10; fut. Gen. 49, 10. עַד אִם Gen. 24. 19. Is. 30, 17, and עַד אֲשֶׁר אִם Gen. 28, 15. Num. 32, 17. Is. 6, 1. In 1 Sam. 1, 22 the term or limit of time itself is signified, not the space or interval up to that limit, e. g. 1 Sam. 1, 22 עַד יִגָּמֵל הַנַּעַר וַהֲבִיאֹתִיו *until the child be weaned, then will I bring him*, for *when* he shall be weaned; comp. Chald. עַד אָחֳרִין, and the idiom of southern and western Germany: '*bis* Montag reise ich,' i. e. I set off *on* Monday next. There is here strictly an ellipsis, which we may thus fill out: *until the child be weaned* (let him remain with me), *then will I bring him*.—It has moreover been often observed, (comp. Noldii Concord. Part. p. 534. Intpp. ad Ps. 110, 1; et contra Fritzsche ad Matt. p. 853 sq. Winer Lex. p. 695,) that the particle עַד sometimes includes also the time *beyond* its term or limit: but this is manifestly without foundation, so far as it is ascribed to this particle as arising from any special *usus loquendi* of the Hebrew language. Still it is not the less certain, that the sacred writers have not in all places assigned the extreme limit, but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: *farewell till we meet again!* he now thinks indeed chiefly on this nearer term, although he also wishes his friend to *fare well* in like manner *after* his return. These remarks apply to passages like Ps. 110. 1. 112. 8. Dan. 1. 21. Gen. 28. 15. 1 Tim. 4, 13. Comp. Hengstenberg Authentie des Daniel p. 66, 67.

3. *even to* such a degree. i. e. *so that, even so that*, comp. in B. 2. c. Comp. Arab. حَتَّى donec, also *ut* c. fut. Eth. እስከ donec, *ut*.—Is. 47, 7 *thou saidst, I shall rule forever*, עַד לֹא־שַׂמְתְּ אֵלֶּה עַל לִבֵּךְ *so that* (even to such a degree of insolence, that) *thou didst not lay these things to heart*. Job 14. 6. More fully עַד אֲשֶׁר Josh. 17, 14, comp. Chald. A. 3.

עַד Chald. i. q. Heb. where see.

A) Prep. 1. *during, within;* עַד יוֹמִין תְּלָתִין *within thirty days*, Dan. 6, 8. 13.

2. *until, even until*, of time, e. g. עַד כְּעַן *even until now* Ezra 5. 16. But עַד אָחֳרִין *until the last*, i. q. till at the last, at last, Dan. 4. 5.

3. *to, for*, of purpose, end; עַד־הִבָּרַת דִּי *to the intent that*, to the end that, Dan. 4, 14, i. q. עַל הִבָּרַת דִּי 2, 30.

B) עַד דִּי Conjunct. 1. *until that, ere*. Dan. 6, 25 *they had not yet reached the bottom of the pit*, i. e. the persons thrown in. *ere* (עַד דִּי) *the lions seized them*.

2. *until, till that*, with præt. Dan. 2, 34. 5, 21. 7, 4. 9. 11. 22; fut. Dan. 2, 9. 4, 20. 22. 29.

עֵד m. (r. צוּד) Tsere impure, plur. עֵדִים, constr. עֵדֵי, once עֵירֵי Ps. 27, 12 in some copies.

1. *a witness*, Deut. 17, 6. 19, 15. Ruth 4, 9. 11. Is. 8, 2. Prov. 19, 5. 9. al. Also of things, Gen. 31, 44. 48. Is. 19, 20. Job 16, 8.

2. *witness borne, testimony;* נָגַח עֵד בְּ *to bear witness against* any one, Ex. 20, 16. Deut. 5. 17.

3. *a prince, chief*, pr. a preceptor, lawgiver, Is. 55, 4. See the root in Hiph. 2. c.

עֹד, see עוֹד *yet*.

עֵדָא Chald. see after r. עָדָה.

* עָדַד obsol. root, Arab. عَدَّ *to number, to reckon*, espec. days, time; Conj. IV to determine. to fix, sc. a time. This would seem to be a secondary verb, derived from the noun עַד *time*, like the verb יָעַד, with which it is kindred. Hence Syr. ܥܕܕ to keep a festival. עֵדָה festival day i. q. מוֹעֵד.—The form עוֹדֵד see under r. עוּד.

Deriv. עֲדָה, עֶדֶן, pr. n. עִדּוֹ, פְּדַעְצוּר.

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עָדָה* fut. יַעֲדֶה, conv. וַיַּעַד; i. q. עָבַר, Chald. Syr. id. Arab. عدا for عدو, Eth. ዐደወ, id.

1. *to pass*, *to pass over* or *by*, Job 28, 8. Hence עַד A. 1, B. C.

2. *to rush upon*, *to attack* in a hostile manner, whence Arab. عَدُوٌّ an enemy; comp. the synon. עָבַר no. 5. b. Hence עַד A. 2, prey.

3. Causat. 'to cause to pass over upon,' i. e. *to put on* ornaments, *to adorn* or *to deck oneself* with any thing, c. acc. like לָבַשׁ. (Chald. id.) Job 40, 10 עֲדֵה־נָא גָאוֹן *deck now thyself with splendour.* עָדִי עֲדִי *to deck with ornaments*, to put on, Ez. 23, 40. Jer. 4, 30. Hos. 2, 15. Jer. 31, 4 תַּעְדִּי תֻפֵּיךְ *thou shalt deck thyself with thy tabrets*, which as being drawn over the hands were an ornament of dancing females. Is. 61, 10. Ez. 16, 13; with two acc. *to adorn*, *to deck* a person *with* any thing, Ez. 16, 11.

Hiph. Causat. of Kal no. 1, *to remove*, *to put off* or *away* a garment Prov. 25, 20, i. q. הֶעֱבִיר Jon. 3, 6.

Deriv. עֵד, עֲדִי, עֵת, עֶדְרִי for עֶדֶת (עִתּוֹ. עִתָּה), also the pr. names עֶדֶן, עֲדִיאֵל, עֲדָיָה, עֲדָרִים, עֲדַרְיָה, עֲדָרְיָהוּ, עֲדָרְיָהוּ, עֲדַרְתַּיִם.

עָדָה or עָדָא Chald. fut. יַעְדֵּה, יַעְדֵּא, i. q. Heb. Syr. ܥܕܐ id.

1. *to pass over* i. e. *away*, and hence, of a kingdom, *to perish* Dan. 7, 14; of a law, *to be abrogated* Dan. 6, 9. 13.

2. *to go* or *come*, c. בְּ *to* or *upon* any thing Dan. 3, 27; c. מִן *to go from*, *to depart*, Dan. 4, 28.

Aph. Causat. of Pe. no. 2, *to take away* Dan. 5, 20. 7, 26; of kings, *to remove*, *to depose*, Dan. 2, 21.

עָדָה (ornament, beauty, r. עָדָה no. 3) *Adah*. pr. n. f. a) The wife of Lamech, Gen. 4, 19. b) The wife of Esau, Gen. 36, 2. 4; comp. 26, 34.

I. עֵדָה f. (for יַעֲדָה, r. יָעַד) constr. עֲדַת. plur. עֵדוֹת, *an appointed meeting*, *assembly*. Spec.

1. *an assembly*. *congregation*, of the Israelites; fully עֲדַת יִשְׂרָאֵל Ex. 12, 3. 6. 47. Lev. 4, 13; עֲדַת בְּנֵי יִשְׂרָאֵל Ex. 16, 1. 2. 9. 17, 1. 35, 4; עֲדַת יְהוָה *the congregation of Jehovah* Num. 27, 17. 31, 16; also κατ' ἐξοχήν חֲמִשָּׁה Lev. 4, 15. 8, 3. 4. 5. Num. 13. 26. 14, 1. al. Sept. συναγωγή.—But אֵל עֲדַת Ps. 82, 1 is *the assembly* (council) of the angels convoked *of God*.

2. A domestic or private *company*, *family*, *household*, Job 16, 7. 15, 34 עֲדַת חָנֵף, parall. אָהֳלֵי־שֹׁחַד.

3. Any *assembly*, *multitude*; Ps. 1, 5 עֲדַת צַדִּיקִים *the congregation of the righteous*. 7, 8. Often in a bad sense, *troop*, *band*, *gang*, of wicked men, Ps. 86, 14. 22, 17. 16, 5. 11. 26, 9. 27, 3.

4. Of beasts, as עֲדַת אַבִּירִים *the multitude* (herd) *of the bulls* Ps. 68, 31. Of bees, *a swarm*, Judg. 14, 8.

II. עֵדָה f. (r. צוּד) Tsere impure, plur. עֵדוֹת.

1. *a witness*, any thing which testifies, Gen. 31, 52.

2. *testimony*, Gen. 21, 30.

3. *a precept* of God, *ordinance*, only plur. Deut. 6, 20; c. suff. Ps. 119, 22. 24. 59. 79. 138. 146. 168.

עֶדֶה f. (r. עָדַד) only in plur. עִדִּים, pr. *a reckoning*, stated time, i. q. Arab. عِدٌّ; spec. *the monthly courses* of women, Is. 64, 5 בֶּגֶד עִדִּים *vestis menstruis polluta*. So Arab. عَدَ conj. VIII menstruata est mulier.

עִדּוֹ and עִדּוֹא (timely) *Iddo*, pr. n. m. a) A prophet and writer 2 Chr. 12, 15. 13, 22. b) The grandfather of Zechariah the prophet, Zech. 1, 1. 7. Ezra 5, 1. 6, 14. Neh. 12, 4. 16.

עֵדוּת and עֵדָת f. (r. צוּד) plur. c. suff. עֵדוֹתַי; i. q. עֵדָה II. 3.

1. *a precept* of God; Ps. 19, 8 עֵדוּת יְיָ נֶאֱמָנָה, parall. תּוֹרַת יְיָ תְּמִימָה. 78, 5. 81, 6 (parall. חֹק, מִשְׁפָּט). 122, 4 *whither the tribes go up*.... by *the precept to Israel*. Plur. c. suff. עֵדוֹתֶיךָ Neh. 9, 34; עֵדוֹתַי 1 K. 2, 3. 2 K. 17, 15. al. In all these passages the LXX. have μαρτύριον, μαρτύρια, according to the common etymology, but against the context; comp. r. צוּד Hiph. no. 2. c.

2. Collect. *precepts*, *law*, spec. *the decalogue*. Ex. 25, 21 *in the ark thou shalt put the law*, the decalogue. v. 26. אֲרוֹן הָעֵדוּת *the ark of the law* Ex. 25, 22. 26, 33. 34; אֹהֶל הָעֵדוּת *the tabernacle of the law* Num. 9, 15. 17, 23. 18, 2;

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לֻחוֹת הָעֵדוּת *the tables of the law* Ex. 31, 18. 34, 29.—2 K. 11, 12. 2 Chr. 23, 11.

3. *a revelation*, and hence *a song* or *psalm revealed*, in the inscriptions Ps. 60, 1. 80, 1; comp. Ps. 60, 8–10. Others *a lyric song*, to be sung to the lyre, as if derived from עַד i. q. Arab. عُودٌ lute, lyre.

עֲדִי m. (r. עָדָה) in pause עֳדִי, c. suff. עָדְיוֹ, plur. עֲדָיִים.

1. *ornament*, and collect. *ornaments*, see the root no. 3. Ex. 33, 4. 6. Jer. 4, 30. עֲדִי עֲדָיִים *splendid ornaments* Ez. 16, 7.

2. Perh. *time of life*, *age*, comp. עַד A. 1, and עֵת no. 3. Spec. *youth*, as Ps. 32, 9 *be not as the horse* and *as the mule* ... בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם *with bit and bridle must their youth* (vigour, fierceness) *be muzzled*. Others: *with bit and bridle*, even *their trappings*, *must they be muzzled*. Ps. 103, 5 הַמַּשְׂבִּיעַ בַּטּוֹב עֶדְיֵךְ *who satisfieth thy years with good*, parall. נְעוּרִים. See Thesaur. p. 993.

עֲדִיאֵל (ornament of God) *Adiel*, pr. n. m. a) 1 Chr. 4, 36. b) 9 12. c) 27, 25.

עֲדָיָה (whom Jehovah adorns, r. עָדָה) *Adaiah*, pr. n. m. a) The grandfather of king Josiah, 2 K. 22, 1. b) 1 Chr. 9, 12. Neh. 11, 12. c) 1 Chr. 8, 21. d) Ezra 10, 29. e) 10, 39. Neh. 11, 5; for which עֲדָיָהוּ id. 2 Chr. 23, 1.

עָדִין adj. (r. עָדַן) *delicate*, *effeminate*, *voluptuous*, Is. 47, 8.—Very difficult and perhaps corrupted is the passage in 2 Sam. 23, 8 Cheth. הוּא עֲדִינוֹ הָעֶצְנוֹ (Keri הָעֶצְנִי) for which the author of Chronicles gives in 1 Chr. 11, 11 הוּא־עוֹרֵר אֶת־חֲנִיתוֹ *he lifted up his spear*. Simonis renders in 2 Sam. l. c. *percussio ejus hastâ suâ* (fuit) *in octingentos*, etc. comp. عدن Conj. II, to smite with a pointed weapon; see below in עֵצֶן. Better to render עָדִין *vibration* i. e. *the brandishing* of a spear, r. עָדַן to be soft, pliant, flexible. Perh. however the reading is here corrupted for הוּא יְעַדְּנוֹ הָעֶצְנוֹ *he brandished it*, *his spear*, with suff. pleonast. יְעַדְּנוֹ for the sake of paronomasia with הָעֶצְנוֹ; comp. Ez. 10, 3. 1 Sam. 21, 14.

2. *Adin*, pr. n. m. Ezra 2, 15. Neh. 7, 20.

עֲדִינָא (slender, pliant,) *Adina*, pr. n. of a military commander under David 1 Chr. 11, 42. R. עָדַן.

עֲדִיתַיִם (double prey, see עַד A. 2) *Adithaim*, pr. n. of a town in the tribe of Judah, Josh. 15, 36.

* **עָדַל** obsol. root, Arab. عدل *to be just*, *equitable*, *generous*.—Hence the two following.

עַדְלַי (for עֲדַלְיָה justice of God) *Adlai*, pr. n. m. 1 Chr. 27, 29.

עֲדֻלָּם (justice of the people, for עֲדֹל עָם; according to Simonis for עַד עֻלָּם, comp. عِدْوٌ latibulum, and עָלַם to hide,) *Adullam*, pr. n. of a city in the plains of Judah, anciently a royal city of the Canaanites, and fortified by Rehoboam, Josh. 12, 15. 15, 35. 2 Chr. 11, 7. Mic. 1, 15. Neh. 11, 30. Sept. Ὀδολλάμ. In its vicinity was *the cave of Adullam*, מְעָרַת עֲדֻלָּם, 1 Sam. 22, 1. 2 Sam. 23, 13.—Gentile n. עֲדֻלָּמִי *Adullamite* Gen. 38, 1. 12. 20.

* **עָדַן** in Kal not used, prob. *to be soft*, *lax*, *pliant*; Arab. غدن V to be flexible, to waver, to vibrate; غَدَنٌ softness, laxness, languor, غِدَانٌ a cane or reed, a long pole (pr. vibrating in the air); comp. above in עָדִין no. 1. The Gr. ἀδινός, which Simonis here compares, is obviously not connected with this root.

Hithp. pr. *to give oneself up to softness*, i. e. *to live delicately*, *sumptuously*, *voluptuously*, Neh. 9, 25.

Deriv. עֵדֶן, עֶדֶן, עֶדְנָה, עָדִין, מַעֲדַנִּים, and the pr. names עַדְנָא, עַדְנָה, עֲדִינָא.

עֵדֶן m. (r. עָדַן), plur. עֲדָנִים, c. suff. עֵדָנֶיךָ.

1. *delight*, *pleasure*, Gr. ἡδονή, only in plur. Ps. 36, 9. 2 Sam. 1, 24. Jer. 51, 34. See the root in Hithp.

2. *Eden*, pr. n. of a pleasant region in Asia, the situation of which is described Gen. 2, 10–14; in which was placed the garden of our first parents, Gen. 2, 8. 10. 4, 16. Is. 51, 3; hence גַּן־עֵדֶן *the garden of Eden* Gen. 2, 15. 3, 23. 24. Joel 2, 3. Ez. 36, 35; עֲצֵי עֵדֶן *the trees of Eden*, Ez. 31, 9. 16. 18. The place in

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the mind of the sacred writer would seem to have been in the elevated regions of Armenia, near the sources of the Euphrates and Tigris; in which vicinity also we find the earliest traces of mankind after the deluge, Gen. 8, 4. —The various opinions respecting the site of the terrestrial paradise are reviewed by Rosenmüller, Bibl. Geogr. I. p. 172 sq. Tuch Comm. üb. d. Genesis p. 71 sq. See Thesaur. p. 995.

עֶדֶן (pleasantness) *Eden*, pr. n. of a region in Mesopotamia or Assyria, 2 K. 19, 12. Is. 37, 12. Ez. 27, 23. The site is uncertain.—Different is בֵּית עֶדֶן, see in בַּיִת no. 12. dd.

עֲדֶן, עֲדֶנָּה, contr. for עַד־הֵנָּה *till now, yet*, Ecc. 4, 2. 3.

עִדָּן Chald. m. (r. עָדַד) plur. עִדָּנִין, *time*, Dan. 2, 8 sq. 3, 5. 15. 7, 12. Syr. ܥܕܢ, Arab. عِدَّانٌ id.—Spec. in prophetic language for *a year*, Dan. 4, 13. 20. 22. 29. 7, 25 עַד־עִדָּן וְעִדָּנִין וּפְלַג עִדָּן *for a year, also* two *years, and half a year*, i. e. for three years and a half; comp. Jos. B. J. 1. 1. 1. See מוֹעֵד no. 1. c, and יָמִים no. 3.

עַדְנָא (pleasure) *Adna*, pr. n. m. Ezra 10, 30. R. עָדַן.

עַדְנָה (id.) *Adnah*, pr. n. m. a) 1 Chr. 12, 20. b) 2 Chr. 17, 14.

עָדְנָה f. (r. עָדַן Hithp.) *pleasure*, Gen. 18, 12.

עֲדֶנָּה. see עֶדֶן.

עַדְעָדָה (Syr. festival) *Adadah*, pr. n. of a town in the southern part of the tribe of Judah, Josh. 15, 22. See in r. עָדַד.

* עָדַף *to be abundant, redundant*, pr. of garments or curtains hanging in full folds, Ex. 26, 12. 13. Then *to be more than enough, to remain over as surplus*, of food Ex. 16, 23; of money Lev. 25, 27; of men, c. עַל Num. 3. 46, c. בְּ 48. 49.

Hiph. *to gather more than enough, to have an overplus*, Ex. 16, 18.—Arab. غدف superfluum, nimium dedit; Conj. IV laxavit velum.

* עָדַר 1. *to set in order, to arrange, to array*, e. g. an army for march or battle, c. acc. 1 Chr. 12, 38; acc. impl. v. 33. Perh. kindr. with סָדַר.

2. *to put in order* a vineyard, i. e. *to dress, to dig, to hoe*, so that by heaping up earth around the vines, the hills and furrows form rows; so in Talmud. See Niph. no. 1, and מַעְדֵּר.

3. *to muster*, and so *to miss, to find lacking*, as in פָּקַד; see Niph. no. 2.

Niph. 1. Pass. of Kal no. 2, *to be dressed, digged*, as a vineyard, Is. 5, 6. 7, 25.

2. Pass. of Kal no. 3, *to be missed, to be wanting, lacking*, of pers. 1 Sam. 30, 19. 2 Sam. 17, 22; of things Is. 34, 16. 40, 26. 59, 15. Zeph. 3, 5. Arab. غدر to remain behind, as a sheep from the flock, pr. to be lacking.

Piel *to let lack, to let be wanting*, 1 K. 4, 27 [5, 4].

Deriv. עֵדֶר, מַעְדֵּר, pr. n. עֶדֶר, עַדְרִיאֵל.

עֵדֶר m. (r. עָדַר) c. suff. עֶדְרוֹ, plur. עֲדָרִים, constr. עֶדְרֵי.

1. *a flock, herd, drove*, Sept. ποίμνιον, ἀγέλη, pr. host, from the idea of arraying and mustering, which was also done by the shepherd; comp. Lev. 27, 32. Job 5, 24. So Gen. 29. 2. 3. 8. 32, 20. Judg. 5, 16. 1 Sam. 17, 34. Ps. 78, 52. עֵדֶר עֵדֶר *drove* and *drove*, i. e. each drove Gen. 32, 17. With genit. of the kind of cattle, ע׳ צֹאן Joel 1, 18. Mic. 5, 7. ע׳ בָּקָר Joel l. c. ע׳ עִזִּים Cant. 4, 1. 6, 5. With genit. of the owner or keeper Cant. 1, 7. Is. 40, 11. Jer. 51, 23; hence עֵדֶר יְהוָֹה i. e. the people of Israel Jer. 13, 17. Zech. 10, 3. Chald. עֶדְרָא id.

2. *Eder*, pr. n. a) A city in the south of Judah, Josh. 15, 21. b) A man 1 Chr. 23, 23. 24, 30. Comp. מִגְדַּל עֵדֶר in מִגְדָּל no. 4. a.

עֶדֶר (flock) *Eder*, pr. n. m. in pause עֵדֶר 1 Chr. 8, 15.

עַדְרִיאֵל (flock of God) *Adriel*, pr. n. of a son-in-law of king Saul, 1 Sam. 18, 19. 2 Sam. 21, 8.

* עָדַשׁ obsol. root, Arab. عدس *to fodder* a flock or cattle. Hence perhaps

עָדָשׁ, only plur. עֲדָשִׁים, *lentiles*, a kind of pulse resembling small beans, used chiefly by the poor, Gen. 25, 24. 2 Sam. 17, 28. 23, 11. Ez. 4, 9. See Celsii Hie-

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rob. II. p. 104 sq. Still called in Arabic عَدَس *'Adas*, and much used by the common people; see Bibl. Res. in Palest. I. p. 246.

עֵדָה see in עֵדוּת.

עַוָּא 2 K. 17, 24, see in עִוָּא.

* עוּב in Kal not used, i. q. עוּף no. 3, *to wrap around, to cover with darkness.*

Hiph. *to cover with darkness*, metaph. *to degrade*, to treat with contumely. Lam. 2, 1 *how hath Jehovah in his wrath covered with darkness the daughter of Zion!* Sept. *ἐγνόφωσεν*, Vulg. *caligine texit.*—Syr. Aph. to obscure; but Pa. كَبَّب metaph. to contemn, to treat with contumely, Arab. عاب mid. Ye, to dishonour, to disgrace.

Deriv. עָב II.

עוֹבֵד (serving sc. God, r. עָבַד no. 3) *Obed*, pr. n. m. a) The son of Boaz and Ruth, Ruth 4, 17. 21. b) 1 Chr. 11, 47. c) ib. 2, 37. d) ib. 26, 7. e) 2 Chr. 23, 1.

עוֹבָל *Obal*, pr. n. of a tribe and region in that part of Arabia peopled by the descendants of Joktan, Gen. 10, 28; for which in the Sam. Cod. and 1 Chr. 1, 22, is read עֵיבָל *Ebal*. Its position is very uncertain. Bochart, Phaleg. 2, 23, understands the *Avalitæ* or *Abalitæ* on the Ethiopian coast, outside of the straits of Bab-el-mandeb; but the descendants of Joktan must be sought, it would seem, in Arabia itself. Still less can it be referred to the *Γυβολῖτις* of Josephus in Idumea, which is גֶּבָל.

* עוּג 1. pr. *to move in a circle*, like the kindr. roots חוּג, חָנַג. Arab. عاجَ mid. Kesr. to be curved, II to curve, to bend.—Hence עֻגָה (עֻגָּה), עֻגוֹג, a round cake, bread-cake, like כִּכָּר from כָּרַר.

2. Denom. from עֻגָה, *to bake cakes*, i. e. bread-cakes, fut. c. suff. תְּעֻגֶנָּה Ez. 4, 12.

עוֹג (perh. contr. for עֹגֵן, עֹגֶק, i. e. long-necked?) *Og*, pr. n. of a king of Bashan famous for his gigantic stature, Num. 21, 33. 32, 33. Deut. 3, 1. al.

עִיט m. (r. עָטַט) Gen. 4, 21. Job 21, 12. 30, 31, also עָטָב Ps. 150, 4 (where several Mss. and editions have עָגָב) *a pipe, reed, syrinx*, as the Hebrew intpp. correctly give it. Targ. אַבּוּבָא pipe, tibia, Jerome *organon*, i. e. double or compound pipe, an instrument consisting of several pipes. In Dan. 3, 5. 10. 15, the Hebrew translator uses it for סוּמְפּוֹנְיָה q. v.

* עוּד 1. pr. *to turn back, to return*; hence *to go over again, to repeat*, comp. שׁוּב. Arab. عَادَ to return, to repeat, to get accustomed; IV to repeat, to restore. Comp. also r. אוּר no. 1.

2. *to continue, to endure*, from the idea of constant repetition; comp. יָסַף no. 3. a, b. Hence עוֹד again, continually.

3. Spec. *to say again and again*; hence *to affirm* and spec. *to testify, to exhort*; in Kal once Lam. 2, 13 Cheth. See Hiph. Comp. Arab. IV, in no. 1.

Piel עִוֵּד *to surround*, Ps. 119, 61; comp. Ps. 18, 5. 6. Eth. ዐወደ to go around, IV አዐወደ to cause to go around, i. e. to surround.

Hiph. הֵעִיד, fut. 1 pers. אָעִידָה.

1. Spoken of a witness: a) i. q. Kal no. 3, *to testify, to bear witness*, absol. Am. 3, 13. Mal. 2, 14. With acc. *against* any one 1 K. 21, 10. 13; but also in favour of or *for* any one, i. e. to laud him, Job 29, 11; comp. *μαρτυρέω* Luke 4, 22. b) Causat. to cause to testify, i. e. *to take witnesses, to take* any one *as witness*, Is. 8, 2. Jer. 32, 10. 25. 44. Hence *to call as witness, to invoke*, c. בְּ *against* any one Deut. 4, 26. 30, 19. 31, 28.

2. *to obtest*, i. e. a) *to protest, to affirm solemnly*, calling God to witness, with בְּ of pers. Gen. 43, 3 הָעֵד הֵעִד בָּנוּ הָאִישׁ לֵאמֹר *the man solemnly protested unto us.* Deut. 8, 19. 32, 46. 1 K. 2, 42. Zech. 3, 6. b) *to exhort solemnly, to admonish*, espec. Jehovah a people, c. acc. pers. Lam. 2, 13; בְּ Ps. 50, 7. 81, 9. 2 K. 17, 13; עַל Jer. 6, 10. Also *to chide, to upbraid*, comp. יָסַר, Neh. 13, 15. 21. c) *to enjoin solemnly* upon any one, e. g. a precept, law, and hence of the divine legislation, comp. עֵדָה no. 3, and עֵדוּת. With acc. of thing and בְּ of pers. 2 K. 17, 15 אֵת עֵדֹתָיו אֲשֶׁר הֵעִיד בָּהֶם *his precepts which he had enjoined upon them*, given them. Neh. 9, 34. 1 Sam. 8, 9.

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Hoph. הוּעַד *to be testified, declared, made known.* c. בְּ Ex. 21, 29.

Pilel עִדֵּד (improperly referred by some to the root עָדַד) *to set up again, to restore, to relieve,* Ps. 146, 9. 147, 6.

Hithpol. *to right oneself again, to restore oneself,* plur. 1 pers. וְנִתְעוֹדָד Ps. 20, 9. Sept. *ἀνορθώθημεν.*

Deriv. עֵד, עֵדָה, עֵדוּת, עֵדִי, תְּעוּדָה, pr. n. עוֹבֵד, also

עוֹד, rarely עֹד (according to the Masora twelve times, e. g. Gen. 8, 22. Jer. 13, 27. etc.) c. suff. עוֹדִי and עוֹדֶנִּי (see in no. 4), pr. *repetition, continuance, duration,* from r. עוּד no. 2; but always as Adv. Not found in the kindred languages, except the Chald. See below.

1. *again, yet again;* comp. Aram. תּוּב, ܬܽܘܿܒ, again, also from the idea of returning, repeating, Gen. 4, 25. 24, 20. 37, 9. Hos. 1, 6. al. sæpiss. Often after a verb denoting repetition, as שׁוּב עוֹד Jer. 3, 1; יָסַף עוֹד Gen. 18, 29. With a negat. לֹא עוֹד *not again* Gen. 9, 11. 15. Is. 54, 9; and so לֹא יָכֹל עוֹד Job 7, 10. לֹא יָסַף עוֹד Gen. 8, 21.

2. *repeatedly,* i. e. *continuedly, continually,* without interruption; Gen. 46, 29 וַיִּבְךְּ עַל צַוָּארָיו עוֹד *and wept upon his neck continuedly,* uninterruptedly. Ruth 1, 14. Ps. 84, 5 *happy they who dwell in thy house,* עוֹד יְהַלְלוּךָ *continually do they praise thee.*—Hence

3. *yet, yet more, further, longer,* pr. of continued time and action. Gen. 8, 10 *and he waited* שִׁבְעַת יָמִים עוֹד *yet seven days longer.* 29, 27. 30, 7, 4 לְיָמִים עוֹד שִׁבְעַת *for in yet seven days.* Is. 5, 4. Ecc. 3, 16. With a negat. *no more, no longer,* Gen. 17, 5. 32, 29. Is. 2, 4. 30, 20. Job 24, 20. al. Also *yet the more,* of an action continued and increasing; Gen. 37, 5 וַיֹּסִפוּ עוֹד שְׂנֹא אֹתוֹ *and they hated him yet the more.* Prov. 9, 9.—So too i. q. *more* than this, *besides,* where to persons or things already mentioned something further is added; Gen. 43, 6 הֲיֵשׁ עוֹד לָכֶם אָח *whether ye had yet a brother,* i. e. besides. Gen. 19, 12. Is. 1, 5.

4. Most freq. of a time or action continued either up to the present moment, or to the occurrence of another act, *yet, as yet, still.* Gen. 45, 3 הַעוֹד אָבִי חָי *doth my father yet live?* 31, 14. Is. 5, 25 *his hand is stretched out still.* Ps. 78, 30 *while their meat was yet in their mouths.* Is. 65, 24. Dan. 9, 20. 21 *lo,* it is *yet high day.* So עוֹד מְעַט *yet a little while and* this or that will be done. Is. 10, 25. 29, 17. Ex. 17, 4. Ps. 37, 10.—Where the subject is a personal pronoun, this is appended to עוֹד as a suffix (comp. also יֵשׁ, אַיִן), thus: עוֹדֶנִּי *as yet I,* Josh. 14, 11. 1 Sam. 20, 14; עוֹדִי see in no. 5. a; עוֹדְךָ *yet thou* Gen. 46, 30, f. עוֹדֵךְ 1 K. 1, 14; עוֹדֶנּוּ Gen. 18, 22; עוֹדֶנָּה 1 K. 1, 22; עוֹדָם Ex. 4, 18, once עוֹד הֵם Is. 65, 24. etc. Like יֵשׁ and אַיִן, so עוֹד also includes the idea of the substantive verb, and is then construed with a participle; e. g. Gen. 18, 22 עוֹדֶנּוּ עֹמֵד לִפְנֵי יְיָ *he stood yet before Jehovah;* or with a verbal adj. as עוֹדֶנּוּ חַי *he is yet alive* Gen. 43, 28. Sometimes עוֹד c. suff. is subjoined to a substantive, as Num. 11, 33 הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם *while the flesh was yet between their teeth.* 1 Sam. 13, 7. 2 Chr. 34, 3; here the suffix (as elsewhere הוּא, הִיא) has the force of the subst. verb.—Once c. suff. plur. Lam. 4, 17 Keri: עוֹדֵינוּ תִכְלֶינָה עֵינֵינוּ *as yet our eyes languish,* pr. by anacoluthon *as yet we* languish, *our eyes languish.* But the true reading is preserved in Chethibh עוֹדְיָנָה, apparently a poetic form for עוֹדֵיהֶן (as רִמּוֹ— poet. for רִמָּה—), i. e. *as yet they languish, even our eyes,* the suffix being redundant, as above, but with a finite verb instead of a participle.

5. With Prefixes: a) בְּעוֹד pr. 'in the being yet,' i. e. *a) while, while yet,* opp. בְּטֶרֶם. 2 Sam. 12, 22 בְּעוֹד הַיֶּלֶד חַי *while the child was yet alive.* Job 29, 5. Prov. 31, 15. Jer. 15, 9 בְּעוֹד יוֹם *while yet day.* With noun suff. Ps. 146, 2 בְּעוֹדִי *while I yet* exist; but with verbal suff. Gen. 25, 6 בְּעוֹדֶנּוּ חַי *while he yet lived.* Deut. 31, 27. Here in בְּעוֹדִי the עוֹד is construed as a noun, pr. *in my continuance,* existence, being; but in בְּעוֹדֶנּוּ the עוֹד is an adverb, and there is an ellipsis, pr. *in* the time while *he yet lived,* נּוּ— being the nominative. *β) in yet, within yet* this or that space of time, Gen. 40, 13 בְּעוֹד שְׁלֹשֶׁת יָמִים *within yet three days.* Is. 7, 8. 21, 16. Jer. 28, 3. 11 Comp. בְּ A. 5.

b) מֵעוֹד *from as yet, ex quo,* i. e. *ever since.* Gen. 48, 15 מֵעוֹדִי *ever since I*

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am, ever since I exist. Num. 22, 30 מֵעֹדְךָ עַד הַיּוֹם הַזֶּה *ever since thou* wast, *even unto this day.*

עוֹד Chald. *yet*, i. q. Heb. no. 4, Dan. 4, 28.

עוֹדֵד (for מְעוֹדֵד setting up again, erecting, r. עוּד) *Oded*, pr. n. a) The father of the prophet Azariah, 2 Chr. 15, 1. 8. b) Another prophet, 2 Chr. 28, 9.

* עָוָה 1. i. q. Arab. عوى, *to bend, to curve;* also *to make crooked, to distort*, kindr. with אָוָה. See Niph. Pi. Hiph.

2. *to act perversely, to sin*, (comp. חָבַל II. 3.) Dan. 9, 5; with עַל of pers. Esth. 1, 16.—Arab. غوى erravit, seductus est.

Niph. 1. *to be distorted, to writhe*, with pains and spasms, like a woman in travail. Is. 21, 3 נַעֲוֵיתִי מִשְּׁמֹעַ *I writhe so that I cannot hear.* Also *to be bent, bowed down, depressed*, with calamities, Ps. 38, 7.

2. *to be perverse;* part. נַעֲוֶה *perverse.* Prov. 12, 8 נַעֲוֵה לֵב *perverse of heart.* 1 Sam. 20, 30 בֶּן־נַעֲוַת הַמַּרְדּוּת *the son of perverse rebelliousness*, i. e. of a perverse and obstinate mother; comp. Job 30, 8.

Piel עִוָּה *to subvert, to overturn, to turn upside down*, i. e. to destroy; Is. 24, 1 עִוָּה פָנֶיהָ *and turneth the face of it* (the earth) *upside down.* Lam. 3, 9 נְתִיבוֹתַי עִוָּה *he turneth up* (breaks up) *my ways.* Comp. הָפַךְ.

Hiph. הֶעֱוָה *to make crooked, to pervert*, e. g. to pervert or wrest right, Job 33, 27; *to pervert* one's way or conduct, i. e. *to act perversely*, Jer. 3, 21. Also with דֶּרֶךְ impl. *to act perversely* 2 Sam. 7, 14. 24, 17. 1 K. 8, 47. Ps. 106, 6. Jer. 9, 4; c. acc. 2 Sam. 19, 20.

Deriv. עַוָּה, עָוֹן, עִוְעִים, עִי, מְעִי, Chald. עִוְיָא, also the pr. names עַוִּי, עִיּוֹן, עִיִּים, עַי, עֲוִית, עִוָּה.

עַוָּה f. *an overturning, overthrow*, Ez. 21, 32. R. עָוָה Pi.

עִוָּה 2 K. 18, 34. 19, 13. Is. 37, 13, also עַוָּא 2 K. 17, 24, (i. q. עַוָּה overturning, ruin, unless perhaps it is to be so read.) *Ivah* or *Avah*, pr. n. of a city under the Assyrian dominion, whence colonists were brought to Samaria. Some compare here a Phenician city *Avatha*, see Relandi Palæstina p. 232, 233; but it must rather be sought in Mesopotamia.—Gentile n. plur. עַוִּים *Avites* 2 K. 17. 31, see below under עַוִּי.

עָוֹן *iniquity*, see עָוֹן.

עוֹז *strength*, see עֹז.

* עוּז or עוֹז *to flee for refuge* to any pers. or place; Arab. عاذ mid. Waw id. c. ب; II, to cause to flee for refuge, عَوَذٌ, مَعَاذٌ, refuge. Either kindr. with verbs of *hasting*, חוּשׁ, עוּשׁ; or perh. denom. from subst. מָעֹז refuge, asylum, comp. Is. 30, 2.

Hiph. causat. pr. 'to cause to flee for refuge;' hence *to save by flight, to place in safety*, spoken of one fleeing with his effects, property, etc. Ex. 9, 19 הָעֵז אֶת־מִקְנְךָ. Acc. impl. id. Is. 10, 31. Jer. 4, 6. 6, 1.

* עוּט perh. i. q. Arab. غاط mid. Waw *to sink* in any thing, as the foot in the sand; II, *to sink, to dig* a well; IV, to plunge, to immerse; hence usually עֵט *stylus.* But the notion of *digging, graving*, is not certain in this root; and it is better to refer עֵט to the idea of *hardness, stiffness*, (as Germ. *Stift* from *steif*,) which belongs to the kindred syllable עץ, see in יָעַץ, עוּץ, עָצָה; so that it would then be related to עֵץ wood, whether the root be עוּט i. q. עוּץ, or עָטָה i. q. עָצָה as is more probable.

עַוִּי, plur. עַוִּים, *Avite, Avim*, i. e.

1. Gentile n. from the name עַוָּה, עַוָּא, 2 K. 17, 31; see in עִוָּה.

2. Names of the aborigines of the country of the Philistines, Deut. 2, 23. Josh. 13, 3.

3. הָעַוִּים (the ruins, or Avites'-town) a town of Benjamin, Josh. 18, 23.

עִוְיָא or עַוְיָא Chald. f. *perverseness, sin*, often in the Targums; but in O. T. only plur. עֲוַיָּן, or in some copies (always in the Targums) עֲוִיָּן, Dan. 4, 24. R. עָוָה.

I. עֲוִיל m. adj. (עָוַל) *wicked, ungodly*, Job 16, 11.

II. עֲוִיל m. (r. עוּל) *a child*, pr. *a suckling*, i. q. עוּל, Job 21, 11; parall יְלָדִים; perh. 19, 18.

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עַוִּית (ruins, r. עָוָה) *Avith*, pr. n. of a town in the territory of the Edomites, Gen. 36, 35; also 1 Chr. 1, 46 where Cheth. עִוִּית.

* עָוַל in Kal not used, *to turn away, to distort*, comp. אָוַל, חָבַל; hence *to be wrong, perverse, wicked*. Arab. عال mid. Waw quiesc. to turn aside sc. from right, to be unjust.

PIEL fut. יְעַוֵּל *to do wrong, to act wickedly*, Ps. 71, 4. Is. 26, 10.—Syr. Aph. ܐܥܘܠ id.

Deriv. עַוָּל, עָוֶל, עַוְלָה (עַוְלָת, עוֹלָה), and עָוִיל I.

עַוָּל m. (r. עָוַל) *a wrong-doer*, one *wicked*, Job 18, 21. 27, 7. 29, 17. al. Syr. ܥܰܘܳܠ.

עָוֶל m. (r. עָוַל) once in constr. עַוֶל Ez. 28, 18, c. suff. עַוְלוֹ, *wrong, wickedness, iniquity*, Job 34, 10. Ps. 53, 2. Jer. 2, 5; so in a judge Lev. 19, 15. Ps. 82, 2; in a merchant Ez. 28, 18. עָשָׂה עָוֶל *to do evil* Ez. 3, 20. 18, 24. 26. 33, 13; שָׂם עָוֶל id. Job 34, 32. אִישׁ עָוֶל *a wicked man*, unjust, Prov. 29, 27. Concr. for unjust gain Ps. 7, 4. Syr. ܥܰܘܠܳܐ, Chald. עִוְלָא, id.

* עוּל *to give milk, to suckle*, of animals, only part. fem. פָּרוֹת עָלוֹת *milch-kine* 1 Sam. 6, 7. 10. Gen. 33, 13. Also without subst. part. עָלוֹת *the milk-giving, milch*, poet. for the ewes, Ps. 78, 71. Is. 40, 11.—Kindr. by transp. is לוּט, where see note. Arab. غال mid. Ye, gravida fuit et lactavit.

Deriv. עָוִיל II, and

עוּל m. *a child*, pr. *a sucking-child, suckling*. Is. 49, 15. 65, 20.—Arab. عايل boy, Syr. ܥܰܘܠܳܐ, Chald. עוּל, עִיל, id.

עַוְלָה f. (r. עָוַל) once contr. עֹוְלָה Is. 61, 8; with He poet. demonstr. עַוְלָתָה Ps. 125, 3. Hos. 10, 3. contr. עָלָתָה Job 5, 16; once transp. עַלְוָה Hos. 19, 9; plur. עוֹלוֹת Ps. 58, 3. 64, 7; i. q. עָוֶל, *wrong, wickedness, iniquity*. Job 6. 29. 30. 11, 14. Prov. 22, 8. Is. 59, 3. al. עָשָׂה עַוְלָה *to do wrong, to act wickedly*, Zeph. 3, 5. 13; הִבְרַי עַוְלָה Job 13, 7. 24, 7. בֶּן־עַוְלָה *the son of wickedness*, a wicked man, Ps. 89, 23; בְּנֵי־עַוְלָה *the wicked* 2 Sam. 3, 34. 7, 10. Abstr. for concr. *wickedness* for *the wicked* Job 5, 16. 24, 20. Ps. 107, 42. Sept. ἀδικία, ἀνομία.

עוֹלָה *evil*, see in עַיְלָה; also *a burnt-offering*, see עֹלָה.

עוֹלֵל m. (see note) plur. עוֹלְלִים and עוֹלָלִים as from a form עוֹלָל; constr. עוֹלְלֵי Lam. 2. 20; with light suff. עוֹלָלַיִךְ Ps. 137, 9, עוֹלְלֶיהָ Lam. 1, 5; with grave suff. עוֹלָלֵיהֶם; *a boy, child, infant*, e. g. of tender age Is. 13. 16. Hos. 14, 1. 2 K. 8, 12. Nah. 3, 10. Ps. 137, 9; carried in the arms, Lam. 2, 20; playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; carried away captive Lam. 1, 5; once of the unborn fœtus Job 3. 16. Sometimes coupled with יוֹנֵק suckling Ps. 8, 3. Joel 2, 16. Jer. 47, 7. Lam. 2, 11; from which however it is expressly distinguished 1 Sam. 22. 19. 15, 3 מְעוֹלֵל וְעַד יוֹנֵק. The same is מְעוֹלָל Is. 3, 12. Plur. c. suff. *their children* Ps. 17. 14.

NOTE. The form comes from Poel or Polel עוֹלֵל; prob. from r. עָלַל to vex, and so referring to the *petulance* of children; or it may come from r. עוּל to suckle, though the sense would here be passive, while the form is active. See in עָלַל I. 2, and Po. no. 3. Thesaur. p. 1033, 1034.

עוֹלֵלוֹת and עֹלְלוֹת f. plur. (r. עָלַל I) constr. עוֹלְלוֹת, *gleanings*, Mic. 7, 1. Is. 24, 13. Jer. 49, 9. Obad. 5. Twice coupled with a preceding masc. sing. Judg. 8, 2. Is. 17, 6; see Heb. Gram. § 144.

עוֹלָם m. rarely עֹלָם Gen. 3, 22. 6, 3. al. plur. עוֹלָמִים. R. עָלַם I.

A) Pr. 'hidden,' spec. *hidden time*, i. e. obscure and long, of which the beginning or end is uncertain or indefinite, *duration, everlasting, eternity*, spoken:

1. Of time *long past*, gray antiquity, *of old, everlasting*, as in the following phrases and examples: יְמֵי עוֹלָם Am. 9. 11. Mic. 7, 14. Is. 63, 9, and יְמוֹת עוֹלָם Deut. 32. 7. *the days of old*, ancient times. מֵעוֹלָם *of old, from ancient times*. Gen. 6, 4. 1 Sam. 27, 8. Is. 63. 16. Jer. 2. 20. 5, 15. Ps. 25, 6; and so of time before the world, *from everlasting*, Prov. 8, 23; with a negative, *not from any time, never*, Is. 63, 19. 64, 3; elsewhere *of a long time, long*, Is. 42, 14 referring to the time of the exile. 46, 9. 57, 11;

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גְּבוּל עוֹלָם *an ancient landmark*, set up by the forefathers, Prov. 22, 28. 23, 10; פִּתְחֵי עוֹלָם *ancient gates*, Ps. 24, 7. מֵתֵי עוֹלָם *the dead of old*, those long dead. Ps. 143, 3. Lam. 3, 6; עַם עוֹלָם *the people of old time*, long dead, Ez. 26, 20. —Since to men of ancient times were attributed sincere piety and uncorrupted morals, hence דֶּרֶךְ עוֹלָם Ps. 139, 24, אֹרַח עוֹלָם Job 22, 15. נְתִיבוֹת עוֹלָם Jer. 6, 16, שְׁבִילֵי עוֹלָם Jer. 18, 15. are all put for *the true piety of the fathers of old*; comp. צֶדֶק עוֹלָמִים *the righteousness of old*, former righteousness, Dan. 9, 24.—That not always the remotest antiquity is implied, is manifest from the phrase חָרְבוֹת עוֹלָם Is. 58, 12. 61, 4, spoken in [prophetic] allusion to the ruins of Jerusalem at the close of the Babylonian exile. Jer. 25, 9 and 49. 13 do not belong here, י׳ there referring to time future.

2. Often also of *future* time, *ever, for ever, evermore*, in such a way that the *terminus ad quem* is to be determined from the nature of the subject. Thus where human things are spoken of:

a) Spec. in the affairs of single persons, עוֹלָם is sometimes put for the whole period of life, *all the days of one's life*, as עֶבֶד עוֹלָם *a servant for ever*. i. e. not to be set free in all his life, Deut. 15, 17. Ex. 21, 6. 1 Sam. 27, 12; poet. of an animal Job 40, 28 [41, 4]. עַד־עוֹלָם *for ever* i. e. so long as he lives, 1 Sam 1, 22. 20, 15. 2 Sam. 3, 28. שַׁלְוֵי עוֹלָם *ever secure*, ever prosperous, so long as they live, Ps. 73, 12. 30, 13 *Jehovah, my God*, לְעוֹלָם אוֹדֶךָּ *for ever will I praise thee*, i. e. while I live. 5, 12. 31, 2. 37, 27. 28. 49, 9. 52, 11. 71, 1. 86, 12. Sometimes put for *very long life*; Ps. 21, 5 *he* (the king) *asked life of thee, thou gavest him* אֹרֶךְ יָמִים עוֹלָם וָעֶד *length of days for ever and ever*, i. e. a long, long life.—A still narrower application of עוֹלָם is implied in Is. 35, 10 שִׂמְחַת עוֹלָם עַל־רֹאשָׁם *perpetual joy* shall be *upon their heads*, i. e. a joy *ever* conspicuous in their countenances, they shall be *ever* cheerful and rejoicing (comp. Ps. 126, 2). Is. 51, 11. 61, 7. In Is. 32, 14 the limit of this long time is specified: *hill and watch-tower shall become caverns* עַד־עוֹלָם *evermore* .... 15 עַד־יֵעָרֶה *until the Spirit shall be poured out*, etc.

b) As pertaining to a whole race, dynasty, or people, and including *the whole time* of their existence until their destruction. 1 Sam. 2, 30 *thy family shall serve me* עַד־עוֹלָם *for ever*, i. e. so long as it endures. 13, 13. 2 Sam. 7, 16. 1 Chr. 17, 12. 22, 10. Ps. 18, 51 *he will show mercy to David and to his seed* עַד־עוֹלָם. So the covenant of God with the Israelites is called בְּרִית עוֹלָם Gen. 17, 7. Lev. 24, 8; the laws given to them are חֻקַּת עוֹלָם, חֹק עוֹלָם, Ex. 12, 14. 17. 27, 21. 28, 43. 30, 21. Lev. 3, 17. 6, 11; the possession of the Holy Land is אֲחֻזַּת עוֹלָם Gen. 17, 8. 48, 4.

c) Nearer to the *metaphysical* notion of *eternity*, or at least to an eternity without end, approach those examples in which עוֹלָם is attributed to the earth and to the universe. Ecc. 1, 4 *but the earth standeth* or *abideth* לְעוֹלָם *for ever*. Ps. 104, 5 *it* (the earth) *shall not be moved for ever*. 78, 69. גִּבְעוֹת עַ׳ *everlasting hills*, created of old, and to endure for ever, Gen. 49, 26. Deut. 33, 15; בָּמוֹת עַ׳ *everlasting heights* Ez. 36, 2. So too of human things which refer to a period after death, e. g. שְׁנַת עוֹלָם *everlasting sleep*, for death Jer. 51, 39. 57; בֵּית עוֹלָמוֹ *his everlasting house*, long home, i. e. the grave Ecc. 12, 5; חַיֵּי עוֹלָם *everlasting life* after the resurrection Dan. 12, 2.

d) The true and full idea of *eternity* is expressed by עוֹלָם in those passages where it is spoken of the nature and existence of God, who is called אֵל עוֹלָם *the eternal God, everlasting God*, Gen. 21, 33. Is. 40, 28; חֵי הָעוֹלָם *the ever living* Dan. 12, 7. (Comp. חָיָה לָעוֹלָם *to live for ever*, to be immortal like God, Gen. 3, 22. Job 7, 16.) To him are attributed זְרֹעוֹת עוֹלָם *everlasting arms* Deut. 33, 27; and of him it is said Ps. 90, 2 מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל *from everlasting to everlasting thou* art *God*. 103, 17; comp. Ps. 9, 8. 10, 16. 29, 10. 93, 2.

e) Of a peculiar kind are those passages, where the Hebrews by hyperbole ascribe *eternity* in the metaphysical sense to human things, chiefly in the expression of good wishes. Here belongs the customary form of salutation towards kings: יְחִי אֲדֹנִי הַמֶּלֶךְ לְעוֹלָם *let my lord the king live for ever*, 1 K. 1, 31. Neh. 2, 3. Comp. Dan. 2, 4. 3, 9. Judith 12,

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4. Ælian. V. H. 1. 32. So in poetical invocations of good upon kings and royal lines, e. g. Ps. 61, 8 *for ever may he sit upon his throne before God;* comp. v. 7 *let his years be* כְּמוֹ דֹר וָדֹר *as many generations.* 45, 7 *thy throne of God* [pr. *O God*] לְעוֹלָם וָעֶד is *for ever and ever;* see in אֱלֹהִים note. p. 55. Ps. 89, 37 *his* (David's) *seed shall endure for ever.* How much this last expression implies is apparent from the words which immediately follow it: *his throne* (shall stand) *as the sun before me,* 38 *like the moon shall it be established for ever;* and from Ps. 72. 5 *they shall fear thee,* (O king.) *so long as the sun and moon endure, throughout all generations;* ib. v. 17 *his name shall endure* לְעוֹלָם *for ever, so long as the sun shall his name flourish.* That is, by this figure of hyperbole there is invoked for the king and his royal posterity, a dominion not less enduring than the universe itself.—Also Ps. 48, 9 *God will establish it* (Jerusalem) *for ever.* Jer. 7, 7 *the land which I gave to your fathers* לְכֶם עוֹלָם וָעֶד עוֹלָם. 25, 5.

Plur. עוֹלָמִים, q. d. *ages, everlasting ages,* like Gr. *αἰῶνες,* i. e. a) *ages* of antiquity, *ancient ages,* Is. 51, 9. Dan. 9, 24. Ecc. 1, 10. b) *future ages,* the remotest future, Ps. 61, 5. 77, 6. 145, 13. Is. 26, 4. 45, 17.

B) *the world, mundus,* from the Chald. and Rabb. usage (Buxtorf col. 1620), like Gr. *αἰών;* hence *love of worldly things, worldly-mindedness,* i. q. more fully *ἀγάπη τοῦ κόσμου* 1 John 2, 15, *αἰὼν τοῦ κόσμου τούτου* Eph. 2, 2, and Arab. دُنْيَا the world, worldly things and the love of them, as destructive to the knowledge of divine things. So Ecc. 3, 11 God *hath made every thing beautiful in its time,* גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי *although he* (God) *hath set the love of worldly things in their heart, so that man understandeth not the works of God;* i. e. גַּם כִּי for גַּם כִּי, see גַּם no. 4. For the sense comp. Ecc. 8, 17.—Another form is עֵילוֹם.

* עוּן obsol. root, *to rest, to dwell;* kindr. אוּן. Arab. أَنَ to live quietly, comfortably; أُونٌ quiet, comfort.—Hence עוֹנָה, עָטוֹן, עָטוּנָה, pr. n. עָטְנִים עָטוּנִי.

עֵלֶן for עִלֶּן, see the root עִלֵּן.

עָוֹן m. (r. עָוָה) twice עָוֹן 2 K. 7, 9. Ps. 51, 7; constr. עֲוֹן, עָוֹן 1 Chr. 21, 8; plur. absol. and constr. עֲוֹנוֹת, c. suff. עֲוֹנֹתַי, עֲוֹנֹתֶיךָ, עֲוֹנֹתֶיהָ, עֲוֹנֹתֵינוּ, עֲוֹנֹתָיו, oftener עֲוֹנֵיכֶם, עֲוֹנֵיהֶם, etc. pr. *wrong, perverseness;* hence concr. *wrong action, iniquity, sin, crime,* Gen. 4, 13. 44, 16. Ex. 20, 5. 28, 38. al. sæp. Hos. 10, 10 see in עַיִן no. 1, note. Sept. *ἁμαρτία, ἁμάρτημα, ἀδικία.* Often coupled with synon. חַטָּאת Ex. 34, 9. Deut. 19, 15. Jer. 16, 10. al. With genit. of him who commits the sin, as עֲוֹן אָבוֹת Ex. 20, 5. 34, 7; or of the place where one sins, as עֲוֹן פְּעוֹר Josh. 22, 17, עֲוֹן מִקְדָּשׁ Num. 18, 1; or also of the punishment to be inflicted for the sin, as עֲוֹנוֹת חֶרֶב *iniquities for the sword,* to be punished by it Job 19, 29, and עֲוֹן קֵץ *iniquity of the end,* which brings destruction, Ez. 21, 30; comp. עֲוֹן פְּלִילִים *a crime for the judges,* to be punished by them, Job 31, 11. To express the pardon or expiation of sins the verbs used are סָלַח, הֶעֱבִיר, נָשָׂא, כִּפֶּר no. 2. b; for its punishment, פָּקַד; for the suffering of its punishment, נָשָׂא no. 4. d.—By synecd. a) *wrong, iniquity, guilt,* contracted by sinning, as עֲוֹן הָאֱמֹרִי *the iniquity of the Amorites* Gen. 15, 16; עֲוֹן חַטָּאתִי *the iniquity of my sin* Ps. 32, 5. So יֵשׁ עָוֹן בְּ *there is iniquity in* any one, he is guilty. 1 Sam. 20, 8. 25, 24. 2 Sam. 14, 32; with עַל 2 Sam. 14, 9; לְ Job 33, 9; also 1 Sam. 28, 10. 2 K. 7, 9. b) *unrighteous gain;* Hos. 12, 9 [8] *in all my gains they shall find no* עָוֹן אֲשֶׁר חַטָּא *wrong that* is *sin.* c) *the punishment* of sin Is. 5, 18; hence *calamity, misery,* Ps. 31, 11.

עוֹנָה f. (r. עוּן) *a living together, cohabitation* in the conjugal sense. Ex. 21, 10. Talmud. id.—For עוֹנוֹת Hos. 10, 10 Keri, see in עַיִן no. 1, note.

עִוְעִים m. plur. *perversities,* i. e. *perverseness,* Is. 19, 14; for עִוְיִים, from the root עִוָּה. Vulg. *vertigo.* not unaptly.

* עוּם fut. יָעוּם, with Vav conv. וַיָּעָם. 1. *to cover.* spec. with the wings, feathers, i. q. עָנַם; from which perhaps this root has been formed by softening the letters, comp. עָנַק, שׁוּק; אָנַס, אָלַץ,

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צוץ, and many others; see the roots דוש, הוּךְ, etc.—Is. 31, 5 כְּצִפֳּרִים עָפוֹת *as birds cover* (their young with their wings) כֵּן יָגֵן יי צ׳ עַל יְרוּשָׁלַם *so will Jehovah of hosts protect Jerusalem.*—Hence עוֹף, pr. i. q. כָּנָף wing, then collect. birds, fowl; and hence again the verb as denominative:

2. *to fly*, pr. of birds Job 5, 7. Prov. 23, 5. 26, 9. Deut. 4, 17; also of locusts Nah. 3, 16. So of the Seraphim Is. 6, 6; of God as sitting upon his throne and borne by Cherubim Ps. 18, 11; of a flying roll Zech. 5, 1. 2. Trop. of an army flying (rushing) to battle Hab. 1, 8. Is. 11, 14 (c. בְּ); of a fleet Is. 60, 8; an arrow Ps. 91, 5. So *to fly away*, to vanish, as sleep Job 20, 8; human life Ps. 90, 10. Once transit. like Hiph. Prov. 23, 5 Cheth. —Arab. عاف mid. Waw and Ye, to hover in the air as a bird, c. على; عَيْفَةٌ flight.

3. *to cover over, to wrap*, Syr. ܥܦ involvit, for ἑλίσσω Heb. 1, 12. Hence intrans. *to be covered (wrapped) in darkness;* Job 11, 17 תָּעֻפָה כַּבֹּקֶר תִּהְיֶה now *covered with darkness* (calamity), soon *thou shalt be as the morning.* Better perhaps with 3 Mss. to read תְּעוּפָה, *darkness shall become as the morning.* —Also

4. *to be overcome* with darkness, *to faint, to faint away;* so fut. וַיָּעַף 1 Sam. 14, 28. Judg. 4, 21; this form being chosen to distinguish it from וַיָּעָף to fly. —See עָטַף, עָלַף, and Arab. غشى. Syr. ܥܦ to become weak, Ethp. to faint away. Kindred are עָיֵף and יָעַף to become weak, weary.

Pil. עוֹפֵף 1. i. q. Kal no 2, *to fly, to fly about*, Gen. 1, 20. Is. 6, 2. Part. מְעוֹפֵף *flying*, Is. 14, 29. 30, 6.

2. *to brandish*, q. d. to make fly about, e. g. a sword Ez. 32, 10.

Hiph. *to make fly away* Prov. 23, 5 Keri.

Hithpal. *to fly away*, to vanish, Hos. 9, 11.

Deriv. from no. 1, 2, עוֹף, עַפְעַפַּיִם; from no. 3, עֵיפָה, מָעוּף, מוּעָף, תְּעוּפָה.

עוֹף m. (r. עוּף) pr. wing; collect. *birds, fowl*, i. e. the winged tribes; sometimes with plur. Jer. 4, 25. Ez. 31, 6. 13; oftener with sing. verb Gen. 1, 21. 30. Lev. 17, 13. Ps. 50, 11. al. sæp. Of birds of prey, 2 Sam. 21, 10.—Syr. ܥܘܦܐ bird, but not frequent. Eth. ዕፍ id.

עוֹף Chald. *birds, fowl*, i. q. Heb. Dan. 2, 38. 7, 6.

עוֹפַי Jer. 40, 8 Cheth. see in עֵיפַי.

* I. עוּץ *to consult, to take counsel*, i. q. יָעַץ where see; only in imp. עֻצוּ Judg. 19, 30. Is. 8, 10.—Hence יְעוּץ pr. n.

* II. עוּץ perh. i. q. غاط, غاص, *to impress itself, to sink*, e. g. the foot in the sand, comp. r. עוּט; whence غُوطَةٌ light sandy soil and fertile. Hence

עוּץ *Uz, Ausitis*, fully אֶרֶץ עוּץ *the land of Uz* Job 1, 1. Lam. 4, 21; אֶרֶץ הָעוּץ Jer. 25, 20; Sept. Αὐσῖτις, Αὐσῖται, pr. n. of a region and tribe in the north-eastern part of Arabia Deserta, between Idumea, Palestine, and the Euphrates, adjacent to Babylon and the Euphrates; called by Ptolemy (V. 19) Αἰσῖται, unless the reading Αὐσῖται is to be restored. For the origin of this tribe, see Gen. 10, 23. 36, 28; comp. 22, 21. See the discussions respecting the situation of the land of Uz in Bochart Phaleg II. 8. J. D. Michaelis Spicileg. II. 26. Rosenm. Schol. in Job. Prolegom. § 5. See also Thesaur. p. 1003.

* עוּק in Kal not used, Syr. and Chald. *to be pressed, to be straitened*, i. q. Heb. צוּק.

Hiph. *to press*, c. תַּחַת pr. *to press down*, καταθλίβω. Am. 2, 13 *lo, I will press you down* (מֵעִיק תַּחְתֵּיכֶם), *as a cart full of sheaves presseth down* sc. what is under it, i. e. I will press you down and crush you as a wain loaded with sheaves.

Deriv. עָקָה, מוּעָקָה.

* עָוַר whence Piel עִוֵּר *to blind*, see in עוּר III.

עִוֵּר adj. (r. עוּר III) plur. עִוְרִים and עִוְרוֹת Is. 42, 7; *blind*, Ex. 4, 11. Lev. 19, 14. al. Metaph. of blindness of mind, the darkness of ignorance, Is. 29, 18. 42, 18. 19. 43. 8.

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*I. עוּר fut. יָעוּר, imper. parag. עוּרָה.

1. *to wake, to be awake;* Chald. Pal. and Aph. כּוֹרַר, אַעֵר, to awake, to arouse, אִתְעַר to be aroused, awake; Syr. ܥܪ to awake, to arouse; Aph. to excite. Comp. ἐγείρω, Sanscr. *gri.* Perh. kindr. with r. עִיר.—Cant. 5, 2. Mal. 2, 12 עֵר וְעֹנֶה *the waking and the answering*, i.e. every one living, a proverbial expression (like עָצוּר וְעָזוּב) drawn perhaps from the Levites keeping watch in the temple Ps. 134, of whom one remains awake and calls, and the other answers. In the same sense the Arabs say: *no caller and no answerer*, i. e. none alive, Vit. Tim. I. p. 108. ed. Mang. Jerome: *magister et discipulus*, and so the Engl. Vers. 'the master and the scholar.'

2. *to awake* from sleep, intrans. only in imper. עוּרָה. Ps. 44, 24 עִירָה לָמָּה תִישַׁן אֲדֹנָי *awake! why sleepest thou, O Lord?* Ps. 57, 9. 59, 5. 108, 3; c. אֶל Ps. 7, 7. Fem. עוּרִי Judg. 5, 12. Cant. 4, 16. Is. 51, 9. 52, 1. Hab. 2, 19.

3. Causat. *to awaken* one out of sleep, i. q. Hiph. So fut. יָעוּר Job 41, 2 Keri.

Niph. נָעוֹר, fut. יֵעוֹר, pass of Piel and Hiph.

1. *to be awaked, to be roused* from sleep, Job 14, 12. Zech. 4, 1.

2. Trop. *to be raised up, to arise*, e. g. a wind Jer. 25, 32; a people Jer. 6, 22. Joel 4, 12 [3, 17]; Jehovah Zech. 2, 17 [13].—For Hab. 3, 9, see in r. עוּר II.

Pil. עוֹרֵר, comp. Gr. ὄρω, ὄρνυμι, præt. ὄρωρα.

1. *to awaken, to rouse* out of sleep, trans. Cant. 2, 7. 3, 5. 8, 4; *to excite* or call forth serpents from their lurking-places Job 3, 8. Trop. *to excite, to stir up* quarrels, strife, Prov. 10, 12; love Cant. 8, 5; commotion Is. 14, 9; c. עַל *against* any one Zech. 9, 13; *to rouse up* one's strength, Ps. 80, 3.

2. *to raise up, to lift up* and brandish a spear 2 Sam. 23, 18. 1 Chr. 11, 11. 20; a scourge Is. 10, 26.—But Is. 23, 13 see under r. עָרַר Pil.

Pilp. עַרְעֵר, *to raise up, to lift up* a cry; hence Is. 15, 5 זַעֲקַת שֶׁבֶר יְעַרְעֻרוּ *they shall lift up a cry of destruction;* here יְעַלְעֻהוּ (in many Mss. יְעוֹעֻרוּ) is for יְעַרְעֻרוּ, the syll. עַר being softened into לְ; comp. Ewald Krit. Gr. p. 479. Mo-numm. Phœn. p. 431, 432. Or perh. it should read יְעַרְעֻרוּ, whence יְעוֹעֻרוּ might easily arise, and then defect. יְזַעֲרוּ.—See also in עָרַר.

Hiph. הֵעִיר, fut. יָעִיר, inf. הָעִיר, with pref. בְּעִיר Ps. 73, 20, i. q. Piel.

1. Causat. *to awaken, to arouse* any one from sleep Zech. 4, 1. Cant. 2, 7. 3, 5. 8, 4. Ps. 57, 9 אָעִירָה שָׁחַר *I will awake the dawn.* 108, 3. 73, 20 בָּעִיר.

2. *to rouse up, to excite, to stir up,* Job 41, 1 [10] *none so bold* כִּי יְעִירֶנּוּ *that he will stir him up* sc. leviathan. i. e. provoke him. Deut. 32, 11 עַל גּוֹזָלָיו יָעִיר קִנּוֹ *as the eagle stirreth up her nest*, provokes her young to fly, Vulg. *ad volandum.* So to *rouse up, to excite* to any thing, e. g. warriors to battle Joel 4. 9; a victorious king (Cyrus) Is. 41, 2. 25. 45, 13; c. עַל *against* any one Is. 13, 17. 51, 1. Ez. 23, 22. So *to rouse up, to excite* the ear Is. 50, 4; the mind, spirit, Jer. 51, 11. Hag. 1, 14. 1 Chr. 5, 26. Ezra 1, 1. 5; wrath Ps. 78, 38; ardour Is. 42, 13; valour Dan. 11, 25.

3. Intrans. *to rouse oneself, to wake,* i. q. הִתְקִיץ, with which it is coupled Ps. 35, 3. (73 20); c. עַל *for* any one Job 8, 6.

Hithpal. 1. *to rouse oneself, to arise,* Is. 51, 17. 64, 6; c. עַל *against* any one Job 17, 8.

2. *to rejoice, to exult,* vulgg. Engl. *to be wide awake,* Job 31, 29.

Deriv. עֲיָר, עִיר city, Chald. עִיר watcher, pr. n. עִירָא, עִירִי, עֵירָם, עֵרָן, עֵרָא, עֵרִי, עֵרִים, יְעִיר.

*II. עוּר i. q. עָרָה and עָרַר *to be naked, to be made naked.* Arab. عَارٌ, عَوْرٌ nakedness, verenda. Hence מָעוֹר q. v.

Niph. Hab. 3, 9 עָרְיָה תֵעוֹר קַשְׁתֶּךָ with *nakedness was thy bow made naked*, i. e. wholly drawn forth from its sheath; comp. Is. 22, 6.

Pil. עוֹרֵר, see r. עָרַר.

Deriv. מָעוֹר, עוֹר.

*III. עוּר i. q. חָפַר, *to dig, to excavate.* Hence מְעָרָה cavern; Arab. غَارٌ, مَغَارَةٌ, id.

Piel עִוֵּר (as עִוֵּד Pi. עִנֵּד) *to blind, to make blind,* pr. 'to dig out' the eye,

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comp. נִקַּר. 2 K. 25, 7. Jer. 39, 7. 52, 11. Metaph. *to blind* a judge with presents, Ex. 23, 8. Deut. 16, 19.—Aram. עַוֵּר, ܥܘܪ, id. Eth. ሀዊር to be blind; Arab. عَارَ and عَوِرَ to be blind of one eye.

Deriv. עִוֵּר, עִוָּרוֹן, עַוֶּרֶת; Chald. עוּר chaff.

עוּר Chald. *chaff*, Dan. 2, 35. Syr. ܥܘܪܐ id. Arab. عُوَارٌ, عَايِرٌ, a bit of chaff or the like which flies into the eye and hurts or blinds it. R. עוּר no III.

עוֹר m. (r. עוּר II) c. suff. עוֹרִי, plur. עוֹרוֹת.

1. *the skin* of a man, so called perhaps from nudity; Ex. 34, 29. Lev. 13, 2. Job 7, 5. al. sæp. בְּעוֹר שִׁנַּי *with the skin of my teeth* Job 19, 20, i. e. with nothing left, with the loss of all; others understand *the skin of the gums;* see in r. מָלַט Hithp. where another view is given. Poet. for *the body*, Job 19, 26 see under נָקַף Pi. no. 2. Job 18, 13 *the parts of his skin*, i. e. the members of his body. 2, 4 עוֹר בְּעַד עוֹר *skin for skin*, i. e. like for like; [what he holds dear as life (his wealth) will he give for his life.—R.

2. *skin. hide*, of animals Job 40, 31 [41, 7]; chiefly as taken off Lev. 4, 11. 7, 8. Gen. 3, 21. 27, 6; also as prepared and wrought, *leather*, Lev. 11, 32. 13, 48 sq. Num. 31, 20. עוֹר תַּחַשׁ *seal-skin* Num. 4, 8. 11, 12. Plur. עוֹרוֹת Ex. 26, 14. 39, 34.

עִוֵּר see on p. 761.

עוֹרֵב see עֹרֵב.

עִוָּרוֹן m. *blindness* Deut. 28, 28. Zech. 12, 4. R. עוּר III.

עורים (read עֲוָרִים) Is. 30, 6 Cheth. for עֲיָרִים *asses;* see in עַיִר.

עַוֶּרֶת f. *blindness*, Lev. 22, 22. Syr. ܥܘܪܘܬܐ. R. עוּר III.

* עוּשׁ *ἅπ. λεγόμ.* Joel 4, 11, where Sept. Targ. Syr. render '*to assemble, to come together.*' Better, *to hasten, to make haste*, like the kindred roots חוּשׁ, עוּת, perh. غشّ III to hasten; IV, to urge on in haste.

Deriv. עָשׁ, עַיִשׁ, pr. n. יְעוּשׁ, יוֹעָשׁ.

* עָוַת in Kal not used, *to be curved, crooked, bent*, kindr. with עָבַת, עָבַט.

Piel עִוֵּת, fut. יְעַוֵּת, *to bend, to make crooked*, Ecc. 7, 13. Metaph. *to pervert, to wrest*, e. g. justice Job 8, 3. 34, 12; comp. Am. 8, 5. Also with acc. of pers. *to subvert*, i. e. *to wrest* or *pervert the cause* of any one, Lam. 3, 36. Job 19, 6. Ps. 119, 78. עִוֵּת דֶּרֶךְ פ׳ *to subvert the way* of any one, i. e. to thrust him down to destruction, Ps. 146, 9.—Chald. id. Syr. ܥܘܬܐ deceit, fraud.

Pual part. מְעֻוָּת *crooked* Ecc. 1, 15.

Hithp. *to bend oneself, to bow down*, Ecc. 12, 3.

Deriv. עַוָּתָה.

* עוּת *ἅπ. λεγόμ.* a root of the same origin and signification with עוּשׁ, pr. *to hasten, to hasten up* sc. for help, Engl. 'to run up;' hence *to succour, to help.* Arab. غاث pr. to run; IV, to succour, to help.—Construed with two acc. (like כִּלְכֵּל Gen. 47, 12. 1 K. 18, 4. 13;) Is. 50, 4 לָעוּת אֶת־יָעֵף דָּבָר *to help the weary with a word*, i. e. to speak comfort to him, raise him up. Aqu. ὑποστηρίσαι, Vulg. *sustentare.*—Hence

עוּתַי (for עוּתְיָה, עוּתָיָה, whom Jehovah succours) *Uthai*, pr. n. a) 1 Chr. 9, 4. b) Ezra 8, 14.

עַוָּתָה f. (verbal Pi. r. עָוַת) *a bending* or *bowing down* of any one, i. e. oppression, Lam. 3, 59; comp. the verb v. 36.

עַז adj. (r. עָזַז) f. עַזָּה, plur. m. עַזִּים, constr. עַזֵּי.

1. *strong. vehement, fierce*, e. g. a lion Judg. 14, 18 comp. 14; an enemy Ps. 18, 18; a wind Ex. 14, 21; waves Is. 43, 16. Neh. 9, 11; anger Gen. 49, 7. Prov. 21, 14; hunger Is. 56, 11 עַזֵּי נֶפֶשׁ *strong of appetite*, greedy. Metaph. of love Cant. 8, 6. Also *mighty, powerful*, Ps. 59, 4. Am. 5, 9; so a people Num. 13, 28. Is. 25, 3; a king Is. 19, 4.—Neut. *strength* Gen. 49, 3.

2. *strong*, i. e. fortified, guarded, Num. 21, 24.

3. *harsh, hard, stern;* plur. f. עַזּוֹת *harsh* words Prov. 18, 23. עַז פָּנִים *hard of face*, i. e. impudent, shameless, Deut. 28, 50. Dan. 8, 23.

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עֵז f. (r. עָזַז) plur. עִזִּים 1. *a she-goat*, Syr. ܥܙܐ, Arab. عَنْزٌ, Phenic. *ἄζα* Steph. Byzant. The Indo-European tongues have the same word, as Sanscr. *aǵa* he-goat, *aǵâ* she-goat, Goth. *gâitsa*, Anglo-Sax. *gât*, Engl. *goat*, Germ. *Geis* and with a harder form *Gems* the chamois, Gr. *αἴξ, αἰγός*, comp. Grimm. Deutsche Gr. III. 328. The Hebrew furnishes a good etymology in r. עָזַז; comp. אַיִל, אַיָּל.—Gen. 15, 9. 30, 35. 31, 38. 32, 15. Num. 15, 27. etc. [But in the great majority of instances the word is general, *a goat*, *goats*, as Lev. 1, 10. 17, 3. Num. 18, 17. Ex. 12, 5. etc. So עַתּוּד עִזִּים *a buck of the goats* Lev. 4, 23. 28. Num. 28, 15. 30; צְפִירֵי עִזִּים id. 2 Chr. 29, 21; גְּדִי עִזִּים *a kid of the goats* Gen. 27, 9; שָׂעִיר עִזִּים *a goat* i. e. *the* goat, an individual for the species, Deut. 14, 4. —T.

2. Plur. ellipt. עִזִּים *goats' hair* Ex. 26, 7. 36, 14. 1 Sam. 19, 13.

עֵז Chald. f. i. q. Heb. no. 1, *a she-goat*, Ezra 6, 17.

עֹז m. (r. עָזַז) rarely עוֹז Prov. 24, 5. 31, 17. 25; c. Makk. עֻזּוֹ, c. suff. עֻזִּי, עֻזְּךָ, עֻזּוֹ, rarely עֻזִּי Ex. 15, 2, עֻזָּךְ Ex. 15, 13, once עוֹזְנוֹ Ps. 81, 2.

1. *strength*, *might*, *power*, of God Job 12, 16. 26, 2. al. of men Ps. 29, 11. Prov. 24, 5. 31, 17; of animals Job 41, 14. Also *vehemence*, *violence*, as of rain Job 37, 6; thunder Ps. 68, 34; anger Ps. 90, 11. בְּכָל־עֹז *with all one's might* 2 Sam. 6, 14. Concr. *the strong ones*, *heroes*, Judg. 5, 21; comp. Is. 43, 17.

2. *strength*, *firmness*, sc. *by* fortification. מִגְדַּל עֹז *a strong tower*, fortified, Judg. 9, 51. Ps. 61, 4; עִיר עֹז Is. 26, 1; קֶרֶת עֹז Prov. 18, 19. Ps. 30, 8 *thou hast confirmed strength unto my mountain*, hast made me secure.—Hence trop. *defence*, *refuge*, *protection*, Ps. 28, 8 יְהוָה עֻזָּמוֹ עֹז *Jehovah* is *their defence*. 46, 2. 62, 8. 84, 6. 140, 8. Is. 49, 5. Jer. 16, 19. Ez. 26, 11.—In a bad sense, עֹז פָּנִים *strength* (hardness) *of countenance*, i. e. boldness, impudence, Ecc. 8, 1. גְּאוֹן עֻזָּהּ *her pride of strength*, her shameless pride. Ez. 30, 6. 18. 33, 28. Concr. Ez. 24, 21 גְּאוֹן עֻזְּכֶם *your strong pride*, that in which you proudly trust.

3. *splendour*, *majesty*, *glory*, as the usual concomitants of might and power, i. q. הָדָר with which it is often coupled, Hab. 3, 4. Ps. 96, 6 עֹז וְתִפְאֶרֶת *splendour and majesty*. Is. 51, 9. 52, 1. Prov. 31, 25. Ps. 132, 8 אֲרוֹן עֻזֶּךָ *the ark* (seat) *of thy majesty*, i. e. the ark of the covenant (i. q. אֲרוֹן כְּבוֹד יְהוָה) 2 Chr. 6, 41; for which poet. עֹז alone Ps. 78, 61; comp. 1 Sam. 4, 21. 22.—Arab. عِزٌّ glory.

4. *glory*, *praise*, *laud*, Ps. 8, 3. 29, 1. 68, 35. 99, 4. Ex. 15, 2. 2 Chr. 30, 21 כְּלֵי־עֹז *instruments of praise* i. e. used in praising God.

עֻזָּא (strength) *Uzza*, pr. n. m. a) 2 Sam. 6, 3, for which v. 6. 7 עֻזָּה *Uzzah*. b) 1 Chr. 8, 7. c) Ezra 2, 49. Neh. 7, 51.

עֲזָאזֵל *Azazel*, a word found only in the law respecting the day of atonement Lev. 16, 8. 10. 26, and vexed with the numerous conjectures of interpreters. Most prob. *the averter*, *expiator*, *Averruncus*, Ἀλεξίκακος, Sept. Ἀποπομπαῖος, i. e. עֲזָלְזֵל for עֲזָלְזֵל, from the root עָזַל, عزل, to remove, to separate; comp. Lehrg. p. 869. By this name is prob. to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars, see מֹלֶךְ; but afterwards, as the names of idols were often transferred to demons (Spencer de Legg. Hebræorum ritualibus III. Diss. VIII. p. 1039–1085). it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and also gentile rite. The name *Azazel* عزازيل is also used by the Arabs for an evil demon, see Reland. de Rel. Muhammed. p. 189. Meninski h. v. The etymology above proposed was expressed of old by the LXX. although neglected or misunderstood by most interpreters. Thus they render לַעֲזָאזֵל in v. 8 τῷ Ἀποπομπαίῳ i. e. Ἀποτροπαίῳ, Ἀλεξικάκῳ, *Averrunco*; v. 10 εἰς τὴν ἀποπομπήν, ad averruncandum; v. 26 εἰς ἄφεσιν. Comp. for the use of the Greek word Ἀποπομπαῖος, what is said by Bochart in Hieroz. P. I. p. 651. Suicer Thes. Eccl. I. p. 468.—The ecclesiastical fathers have referred this Ἀποπομπαῖος to the *goat* itself, q. d.

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scape-goat, although obviously in v. 8 the antithesis lies between לַעֲזָאזֵל and לַיהוָה. So too the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, Aquil. ἀπολελιμένος, as if the name were compounded of עֵז goat and אזל to depart. Bochart himself (l. c.) understands the *place* whither the goat was to be sent away, and supposes עַזָאזֵל to be a *pluralis fractus* from r. עזל pr. separations, and then *desert places*. But there is no trace of the *pluralis fractus* in the Hebrew language, and the place whither the goat was to be sent away is specified by the words חַטִּדְבָּרָה v. 10. 21. and אֶל־אֶרֶץ גְּזֵרָה v. 22. See more in Thesaur. p. 1012.

* עָזַב fut. יַעֲזֹב 1. Pr. *to cut loose, to loosen* the bands or cords by which any thing is bound or fastened; and thus *to let loose, to release, to let go free*, e. g. a beast of burden, i. q. פָּתַח. Arab. عزب to let loose camels that they may wander about, see Sypkens in Diss. Lugdd. p. 930, 931. The primary idea seems to be that of *cutting loose;* so that עָזַב is kindr. with עָצַב, חָצַב, to cut.—So in the difficult passage, Ex. 23, 5 *when thou seest the ass of thine enemy lying down under his burden*, וְחָדַלְתָּ מֵעָזֹב לוֹ עָזֹב תַּעֲזֹב עִמּוֹ *beware that thou leave him not, but thou shalt surely loosen* (the bands of the ass) *with him*, i. e. thou shalt help the owner to loosen the fastenings of the load; comp. Deut. 22, 4. There is here a paronomasia in the double use of the verb עָזַב, first in its more usual sense *to leave, to desert*, and then in the sense of *loosening*. See more in Thesaur. p. 1007.—Spec.

a) Of a slave set free, whence the proverbial expression עָצוּר וְעָזוּב *the shut up and the let go free*, i. e. the bond and the free, i. q. all, every one, Deut. 32, 36. 1 K. 14, 10. 21, 21. 2 K. 9, 8. 14, 26. Comp. עִיר וְעֹנָה Mal. 2, 12, see in r. עור I. 1; also the similar Arabic phrases, Thesaur. p. 1008.

b) *to let go* a thing, i. q. שָׁלַח; opp. to keep, to hold fast. Job 20, 13 *he spares it* (the morsel in his mouth) *and lets it not go*. Metaph. Job 10, 1 *I will let go my complaint*, no longer restrain it. 9, 27. Ez. 20, 8. Ps. 37, 8 *let go wrath*, keep it not, cease from it.

c) *to let go* a debt, *to remit*, Neh. 5, 10.

d) *to let go*, i. e. *to leave off*, e. g. whoredoms Ez. 23, 8; inf. c. לְ Hos. 4, 10.—But עָזַב חַסְדּוֹ מֵעִם *to leave off one's kindness*, to withdraw one's favour from any one, Gen. 24, 27; עָזַב חַסְדּוֹ אֶת id. Ruth 2, 20.

e) *to let go, to let be*, i. e. *to permit*, i. q. הִרְפָּה; opp. to keep back, to hinder; Ruth 2, 16 וַעֲזַבְתֶּם וְלִקְּטָה *and suffer that she glean*, let her glean. With dat. Neh. 3, 34 [4, 2] הֲיַעֲזֹבוּ לָהֶם *will they* (one) *suffer them* sc. to build the walls? i. e. shall we permit them? Clericus: *will* the governors *permit them?*

2. *to let go* a person or thing, i. e. *to leave, to quit*, e. g.

a) With acc. of pers. Gen. 2, 24. 44, 22. 1 Sam. 31, 7. Ruth 2, 11; with an adjunct of place *where*, 2 Sam. 5, 21. 15, 16. 2 Chr. 28, 14. Also *to leave, to let remain*. Judg. 2, 21. Often i. q. *to forsake, to desert*, e. g. those who need help Deut. 12, 19. 14, 27. Num. 10, 31. Job 20, 19. al. Part pass. fem. עֲזוּבָה *one forsaken* Is. 62, 4.—So God is said *to forsake* any one, i. e. to withdraw his help from him. Gen. 28, 15. Josh. 1, 5. Ps. 27, 9. 71, 9. 11; a people Ps. 9, 11. 22, 2. Is. 42, 16. 54, 7; a land Ez. 8, 12. 9, 9. Contra, men are said *to forsake* God, to fall away from him, Deut. 31, 16. Judg. 2, 12. 2 Chr. 12, 1. 10. Jer. 5, 19. al. sæp.

b) Of place, *to leave, to forsake*, Jer. 25, 38. Ez. 8, 12; a way, metaph. the way of the wicked Is. 55, 7: the right way Prov. 2, 13. 15, 10.—Also *to forsake, to abandon, to desert*. houses or cities, so that they lie deserted and fall into ruins; comp. Arab. عزب to be deserted, desolate, as a land. Is. 17, 2 עֲזוּבוֹת עָרֵי עֲרוֹעֵר *the cities of ruins are deserted*. Jer. 4, 29. Zeph. 2, 4. Hence PART. pass. fem. עֲזוּבָה *deserted, a desolation*, i. e. houses deserted of the inhabitants, *ruins, rubbish;* Is. 6, 12 וְרַבָּה הֲעֲזוּבָה בְּקֶרֶב הָאָרֶץ *and great* be *the desolation* (ruins) *in the land*. 17, 9 *his strong cities shall be* כַּעֲזוּבַת הַחֹרְשׁ *as ruins in the forests and in the summits* of Palestine. *which* the Canaanites *have left deserted before*

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Israel, i. e. as they fled before Israel in the time of Joshua.

c) With acc. of thing, *to leave, to forsake*, as a bird her eggs Is. 10, 14. Josh. 8, 17 *they left the city open*. With an adjunct of place *where* Gen. 50, 8. 39, 15. 18; בְּיַד מ׳ Gen. 39, 12. 13. Prægn. Is. 10, 3 *whither will you* (carry away and) *leave your wealth?* Metaph. *to forsake* a law Is. 58, 2; a covenant Dan. 11, 30; counsel 1 K. 12, 8; the precepts of God Ps. 119, 87; wisdom Prov. 4, 6; piety Job 6, 14; also sin Prov. 28, 13.

d) עָזַב בְּיַד מ׳ *to leave in the hand of* any one, *to commit* or *entrust to* any one Gen. 39, 6; comp. in lett. c. Also *to leave at one's disposal*, to give up to his pleasure, 2 Chr. 12, 5. Ps. 37, 33. Neh. 10, 28; c. לְ id. Ps. 16, 10. Job 39, 14; אֶל v. 11; עַל Ps. 10, 14.

e) *to leave to* or *for* any one, with acc. of thing and dat. of pers. Lev. 19, 10. 23, 22. So of one dying Ps. 49, 11; of a destroyer leaving nothing behind him Mal. 3, 19 [4, 1].

Niph. *to be left, to be forsaken, deserted*. Neh. 13, 11; often of a land left deserted of its inhabitants Lev. 26, 43 (c. מִן). Is. 7, 16. Job 18, 4; of cities Is. 27, 10. 62, 12. Ez. 36, 4. With לְ, *to be left, given over, to* any one Is. 18, 6.

Pual עֻזַּב i. q. Niph. *to be left, forsaken*, a city Jer. 49, 25; poet. of the tumult of a city Is. 32, 14.

Deriv. עֲזוּבָה, and

עִזְבוֹן m. only in plur. עִזְבוֹנִים, prob. a technical word signifying *traffic, commerce;* from the root עָזַב *to leave* or *let go* for a price, i. e. to sell. Hence

1. *a fair, market, market-place*. Ez. 27, 19 *Dan and Javan* מְאוּזָּל בְּעִזְבוֹנַיִךְ נָתָנוּ *set out spun-work in thy fairs*, i. e. brought it to thy fairs. In the similar passages v. 12. 22, with the same general sense we find בְּ prefixed to the wares, *with silver, iron*, etc. *do they set out thy fairs;* in v. 16 בְּ is put twice, i. e. before both the wares and the place; and in v. 14 בְּ is omitted before both. Perhaps all these constructions were common among merchants, and therefore adopted by the prophet.

2. *gains, earnings, profits* accruing from traffic, Ez. 27, 27. 33. Comp. סַחַר.

עַזְבּוּק (from עָזַז and בּוּק, strong devastation) *Azbuk*, pr. n. m. Neh. 3, 16.

עַזְגָּד (from עָזַז and גָּד, strong in fortune) *Azgad*, pr. n. m. Ezra 2, 12. 8, 12. Neh. 7, 17. 10, 16.

* עָזָה obsol. root, Arab. عزى *to console;* whence pr. n. עֻזִּיאֵל, עֻזִּיָּה, מַעֲזִיָּה.

עַזָּה (the strong. comp. Valentia) pr. n. *Azzah* Deut. 2, 23, i. e. *Gaza*, Sept. Γάζα, one of the five cities of the Philistines. Josh. 11, 22. Judg. 16, 1. 21. 1 Sam. 6, 17. Jer. 25, 20. Am. 1, 6. 7. Zeph. 2, 4. al. It was a royal city Zech. 9, 5, situated near the southern border of Palestine Gen. 10, 19. 1 K. 4, 24; was subdued by the Hebrews in the time of the Judges Judg. 1, 18, but soon afterwards recovered by the Philistines. It is often mentioned in Greek writers; Plutarch calls it the largest city of Syria; and Arrian says it is a great city situated in a high and strong position. The ancient name is still retained, غَزَّة *Ghŭzzeh*. Its history is copiously narrated by Reland, Palæstina p. 788–800. See Bibl. Res. in Palest. II. p. 372–383.—Gentile n. עַזָּתִי *Gazite* Judg. 16, 2.

עֻזָּה *Uzzah*, see עֻזָּא lett. a.

עֲזוּבָה f. (r. עָזַב) 1. *ruins, rubbish*, see the root no. 2. b.

2. *Azubah*, pr. n. f. a) The mother of Jehoshaphat 1 K. 22, 42. b) The wife of Caleb 1 Chr. 2, 18. 19.

עָזוּז m. (r. עָזַז) adj. *strong, mighty*, of God Ps. 24, 8. Collect. *the strong ones*, warriors, Is. 43, 17.

עֻזּוּז m. (r. עָזַז) *strength, might*, as of war Is. 42, 25; of God Ps. 78, 4. 145, 6.

עַזּוּר, see עַזָּר.

* עָזַז fut. יָעֹז, conv. וַיַּעַז, inf. constr. עֲזוֹז and עוֹז.

1. *To strengthen, to make strong and firm*. Arab. عَزَّ fut. *O* id. fut. *I* and *A*, to be potent, also to be vehement, violent; Eth. ዐዘዘ to strengthen, also to be strong. Syr. ܥܙ i. q. Heb.—Constr. c. לְ *to give strength to* any one, *to make secure, to protect;* Ecc. 7, 19

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חַכְמָה תְּעֹז לֶחָכָם מֵעֲשָׂרָה שַׁלִּיטִים *wisdom strengtheneth the wise more than ten chiefs*, i. e. protects him more and better than ten leaders; comp. עֹז no. 2, and מָעוֹז. This active signification appears also in the name עֻזִּיָּהוּ.

2. Intrans. *to become strong, to be made strong.* Dan. 11, 12 וְלֹא תֵעוֹז *but he shall not be made strong.* Ps. 9, 20. Of waters, Prov. 8, 28 בַּעְזוֹז מַעְיְנוֹת תְּהוֹם *when the fountains of the deep waxed strong*, i. e. flowed with violence; comp. מַיִם עָזִים Neh. 9, 11. Is. 43, 16. With עַל *against* or *over* any one, *to prevail over*, Judg. 3, 10. 6, 2.—Syr. ܥܙ Ethpa. infremuit, efferbuit, put for Gr. ἐμβριμάομαι John 11, 33. 38.—Also i. q. *to have protection, to be protected, safe, secure;* Is. 30, 2 לְעוֹז בְּמָעוֹז פַּרְעֹה.

3. *to be strong, mighty, powerful,* Ps. 89, 14. 52, 9; *to show oneself strong* 68, 29.

Hiph. הַעֲזִין פָּנִים, *to strengthen one's countenance*, i. e. to put on an impudent, shameless face, Prov. 7, 13; c. בְּ 21, 29. Comp. עַז no. 3, עֹז no. 2.

Deriv. עַז, עֵז, עֹז, עִזּוּז, עֻזּוּז, עֻזִּי, מָעוֹז, עֻזָּא, עֻזָּה, perh. עֻזִּיָּה, and the nine here following.

עָזָז (strong) *Azaz*, pr. n. m. 1 Chr. 5, 8.

עֲזַזְיָהוּ (whom Jehovah strengthens, r. עָזַז) *Azaziah*, pr. n. m. a) 1 Chr. 27, 20. b) 15, 21. c) 2 Chr. 31, 13.

עֻזִּי (apoc. for עֻזִּיָּה) *Uzzi*, pr. n. m. a) 1 Chr. 5, 31. 6, 36. Ezra 7, 4. b) 1 Chr. 7, 2. c) 9, 8. d) 7, 7. e) Neh. 11, 22. f) 12, 19. 42.

עֲזִיאֵל, see יַעֲזִיאֵל.

עֻזִּיאֵל (might of God, from עֹז) *Uzziel*, pr. n. m. a) Ex. 6, 18. Num. 3, 19. b) 1 Chr. 4, 42. c) 7, 7. d) 25, 4. e) 2 Chr. 29, 14. f) Neh. 3, 8.

עֻזִּיאֵלִי Num. 3, 27, *Uzzielite*, patronym. from עֻזִּיאֵל lett. a.

עֻזִּיָּה and עֻזִּיָּהוּ (might of Jehovah, fr. עֹז) *Uzziah*, pr. n. m. Sept. Ὀζίας. a) A king of Judah from 811 to 759 B. C. 2 K. 15, 13. 20. 32. 34. Is. 1, 1. 6, 1. 7, 1. Hos. 1, 1. Am. 1, 1. In 2 K. 14, 21. 15, 1. 6. 7. 8. 23. 27, he is also called עֲזַרְיָה and עֲזַרְיָהוּ, which however is prob. not another name of the same king, but would seem to have arisen from an error of the copyists, עזיה and עזריה being similar; see Thesaur. p. 1011. Comp. in c. b) 1 Chr. 27, 25. c) 1 Chr. 6, 9, for which v. 21 עֲזַרְיָה. d) Ezra 10, 21. e) Neh. 11, 4.

עֻזִּיזָא (strong, r. עָזַז) *Aziza*, pr. n. m. Ezra 10, 27.

עַזְמָוֶת (strong as death? from עַז and מָוֶת) *Azmaveth*, pr. n. m. a) One of David's warriors 2 Sam. 23, 21. b) 1 Chr. 27, 25. c) בֵּית עַזְמָוֶת see in בֵּית no. 12. ee.

* עָזַל obsol. root, Arab. عزل *to remove, to separate, to set apart;* see the kindr. אָזַל no. 2. Hence עֲזוֹאַל.

עָזְנִיָּה f. Lev. 11, 13. Deut. 14, 12, a species of *eagle*, Sept. ἁλιαίετος, Vulg. *aquila marina;* but Gr. Venet. γύψ by conjecture. The Heb. intpp. and also Bochart (Hieroz. II. 774 Lips.) hold the Nun not to be radical, and refer the form to r. עָזַז, for עֻזִּיָּה i. e. *the strong*, Onk. עֲזִיָּא, Samar. Vers. עזוה. This is well; comp. from the same root מָעֻזְנִיָּה for מָעֻזִּיָּה Is. 23, 11.

* עָזַק only in Piel עִזֵּק, *to loosen with a mattock* or *hoe, to dig up* or *over*, sc. the ground, Is. 5, 2.—Arab. عزق id. whence مِعْزَق a spade, mattock.—From the kindred signif. *to dig in, to engrave*, comes

עִזְקָא Chald. f. *a signet-ring*, Dan. 6, 18.—Syr. ܥܙܩܐ id.

עֲזֵקָה (dug over, broken up, r. עָזַק) *Azekah*, pr. n. of a city in the plain of Judah, Josh. 10, 10. 15, 35. 1 Sam. 17, 1. Neh. 11, 30. Jer. 34, 7. See Relandi Palæstina p. 603.

* עָזַר fut. יַעְזֹר plur. יַעְזְרוּ 1. *to surround, to enclose* with a wall or fence; *to protect.* Kindr. are חָצַר no. 1, עָצַר, also גָּדַר.—Hence עֲזָרָה court.

2. *to help, to succour, to aid.* Arab. عزر, Syr. ܥܙܪ id. not ܥܘܪ as Simonis and Winer have it.—Absol. Is. 30, 7; acc. of pers. Ps. 37, 40. 79, 9. 109, 26. 118, 13. al. לְ 2 Sam. 8, 5. 21, 17; espec. in the later books, 1 Chr. 18, 5. 21, 17.

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2 Chr. 19, 2. 26, 13. 28, 16. Job 26, 2; עִם (comp. Engl. 'to stand *by*) 1 Chr. 12, 21; וַיַּכְווּ אַחֲרֵי אֲדֹנִיָּה 1 K. 1, 7 *they aided following* the party of *Adonijah*. Also with לְ of thing, *to help to* or *for* a thing; Zech. 1. 15 עָזְרוּ לְרָעָה. 2 Chr. 20, 23.—PART. עֹזֵר *a helper*, often in the phrases: הִנֵּה עֹזֵר לִי Ps. 30, 11. אֵין עֹזֵר 2 K. 14, 26. Ps. 72, 12; אֵין עֹזֵר לוֹ Ps. 22, 12. Is. 63, 5; so *an associate, ally*, in war 1 Chr. 12, 1, comp. 1 K. 20, 16. Part. pass. עָזוּר Is. 31, 3.

NIPH. *to be helped, aided*, Ps. 28, 7; espec. from God 2 Chr. 26, 15. 1 Chr. 5, 20 וַיֵּעָזְרוּ עֲלֵיהֶם *and they were helped against them*, i. e. God gave them the victory. Dan. 11, 34. The Arabs say in like manner, انتصر to be helped sc. from God, i. e. to conquer.

HIPH. i. q. Kal. Part. after the Aramæan form, plur. מַעְזְרִים 2 Chr. 28, 23; inf. c. pref. לַעְזִיר 2 Sam. 18, 3 Cheth.

Deriv. pr. n. יַעְזִי, and the twelve here following.

עֶזְרִי m. c. suff. עֶזְרִי 1. *help*, Is. 30, 5. With genit. *the help of* any one is the help afforded *to* him; as עֶזְרִי Ps. 121, 1. 2; עֶזְרֵנוּ 124, 8; עֶזְרֶךָ Deut. 33, 26. Ps. 20, 3; מָגֵן עֶזְרֶךָ *the shield of thy help* (O Israel), i. e. God, Deut. 33. 29. Often concr. for *a helper*, Ps. 33, 20. 70, 6. 115, 9; so of *a female helper* Gen. 2, 18. 20.

2. *Ezer*, pr. n. m. a) 1 Chr. 4, 4, for which עֶזְרָה v. 17. b) 12, 9. c) Neh. 3, 19.

עֵזֶר (help) *Ezer*, pr. n. m. a) Neh. 12, 42. b) 1 Chr. 7, 21.

עַזּוּר and עַזִּיר (helper) *Azzur*, pr. n. m. a) Jer. 28, 1. b) Ez. 11, 1. c) Neh. 10, 18.

עֶזְרָא (help, r. עָזַר) *Ezra*, pr. n. m. a) A priest and scribe, γραμματεύς, who in the seventh year of Artaxerxes Longimanus, 458 B. C. led up a colony of Jews from Babylon to Jerusalem, Ezra c. 7–10. Neh. c. 8. 12, 26. 36. For his lineage see Ezra 7, 1–5. b) One of the first colonists, under Zerubbabel, Neh. 12, 1. 13; some suppose him to be the same as the preceding. c) Neh. 12, 33 comp. 36.

עֶזְרִאֵל (whom God helps, Germ. Gotthelf.) *Azareel*, pr. n. a) 1 Chr. 12, 6. b) 25, 18. c) 27, 22. d) Neh. 11, 13. 12, 36. e) Ezra 10, 41.

עֶזְרָה f. (r. עָזַר) 1. *help*, לְעֶזְרָה *for help* Jer. 37, 7. Is. 10, 3. 31, 1. With genit. of him who receives help, Judg. 5, 23. Job 6, 13. Ps. 22, 20. 40, 14. al. also of him who gives it Is. 31, 2. Concr. *a helper* Ps. 27, 9. 40, 18; *helpers* Nah. 3, 9. With He parag. עֶזְרָתָה Ps. 44, 27.

2. *Ezrah*, pr. n. see עֶזֶר no. 2. a.

עֲזָרָה f. (עָזַר no. 1) 1. A word of the later Hebrew for the more ancient חָצֵר *atrium, court*, sc. of the temple, 2 Chr. 4, 9. 6, 13; from r. עָזַר in the sense of *enclosing* i. q. עָצַר, חָצַר.—Often in the Targums, Arab. transp. عَرْصَة id.

2. *a ledge* around the altar, formed by drawing in or diminishing the part above, *an offset, terrace*, Ez. 43, 14. 17. 20. 45, 19.

עֻזְּרִי (for עֻזִּיָּה, help of Jehovah) *Ezri*, pr. n. m. 1 Chr. 27, 26.

עַזְרִיאֵל (help of God, comp. the Punic pr. n. *Hasdrubal*, i. e. עֶזְרוֹ בַּעַל help of Baal) *Azriel*, pr. n. m. a) 1 Chr. 5, 24. b) 27, 19. c) Jer. 36, 26.

עֲזַרְיָה and עֲזַרְיָהוּ (whom Jehovah helps) pr. n. m. *Azariah*: a) A king of Judah called also עֻזִּיָּה q. v. b) See עֻזִּיָּה lett. c. c) One of the companions of Daniel, Dan. 1, 6. 7. 11. d) Of many others: 1 K. 4, 2. 5. 1 Chr. 2. 8. 38. 39. 3. 12. 2 Chr. 15, 1. 21. 2. Jer. 43, 2. Ezra 7, 1. 3. Neh. 3, 23. 24. etc. etc. See Thesaur. 1014.

עַזְרִיקָם (help against the enemy) *Azrikam*, pr. n. m. a) 1 Chr. 3. 23. b) 8, 38. 9, 44. c) 9, 14. d) 2 Chr. 28, 7.

עֶזְרַת f. (r. עָזַר) *help*, i. q. עֶזְרָה, Ps. 60, 13. 108, 13.

עַזְתִּי, see in עַזָּה fin.

עֵט m. (see in r. עוט) constr. כֶּט, *stylus, a style*, i. e. a writer's *style, reed, calamus*, Jer. 8, 8. Ps. 45, 2; also of iron for inscribing letters upon stone or metal, Job 19, 24. Jer. 17, 1.

עֵטָא Chald. (r. רְעֵט) i. q. Heb. עֵצָה. *counsel*, i. e. *prudence, discretion*, Dan. 2, 14.

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* **עָטָה** fut. יַעְטֶה, תַּעֲטֶה. conv. וַיַּעַט.

1. *to cover;* Arab. غطا, Syr. ܥܛܐ, id. Kindred is עָטַף, and perh. כָּסָה.—Constr. with עַל, like כָּסָה and other verbs of covering, *to cover over*, Lev. 13, 45. Ez. 24, 17. 22. Mic. 3, 7.

2. *to cover oneself with* any thing, *to put on* a garment, *to clothe oneself* or *be clothed with*, c. acc. עֹטֶה מְעִיל *clothed in a robe* 1 Sam. 28, 14. Metaph. Ps. 104, 2 עֹטֶה אוֹר כַּשַּׂלְמָה *clothing thyself with light as with a garment;* so with zeal Is. 59, 17; disgrace Ps. 71, 13. 109, 29; cursing Ps. 109, 19. Comp. לָבַשׁ.—Jer. 43, 12 of Nebuchadnezzar: *and he shall put on* (עָטָה) *the land of Egypt, as a shepherd putteth on* (יַעְטֶה) *his garment*, i. e. he shall get possession of it speedily and easily.—Part. fem. עֹטְיָה *covered*, i. e. *veiled;* Cant. 1, 7 *why should I be* כְּעֹטְיָה *as one veiled by the flocks of thy companions?* i. e. let me not wander in search of thee among the shepherds like a harlot; comp. Gen. 38, 15. Sept. περιβαλλομένη.

3. *to wrap up, to fold up.* Is. 22, 17 עֹטְךָ עָטֹה *he will wholly wrap thee up*, sc. as a ball; comp. v. 18.

Hiph. הֶעֱטָה, fut. יַעְטֶה, *to cover*, with two acc. Ps. 84, 7 גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה *yea, with blessings the autumnal rain doth cover* it. With עַל of the thing covered Ps. 89, 46.—For the forms וַיַּעַט, וַתַּעַט, 1 Sam. 14, 32. 15, 19, see the root עִיט.

Deriv. מַעֲטֶה.

עֲטִין m. (r. עָטַן) *a place where cattle and flocks lie down*, e. g. around water, etc. Job 21, 24 עֲטִינָיו מָלְאוּ חָלָב *the resting-places of his herds are full of milk*, abound with it; so at least Abulwalid, Aben Ezra, and many later interpreters.—Better, perhaps, if we take עֲטִין as i. q. Chald. עִטְמָא, Syr. ܥܛܡܐ, *the thigh, side*, (*m* and *n* being interchanged, see p. 529.) Chald. and Zab. אטמא; and then the sense will be: *his sides* (loins) *are full of fat*, חָלָב for חֵלֶב; so Sept. ἔγκατα, Vulg. *viscera*, Syr. *sides*. But this interpretation also is by no means certain.

עֲטִישָׁה m. *a sneezing* Job 41, 10. R. עָטַשׁ.

עֲטַלֵּף m. *a bat*, Lev. 11, 19. Is. 2, 20. Compounded from עטל comp. Arab. غطل to be dark, and עַף flying.—Chald. id. Phenic. in fem. ὀθολαβάδ, see Monum. Phœn. p. 391.

* **עָטַן** obsol. root, Arab. عطن *to lie down around water*, as camels; whence عَطَنٌ and مِعْطَنٌ place near water where cattle and flocks lie down. Hence עֲטִין.

* **עָטַף** fut. יַעֲטֹף and יַעְטֹף 1. *to cover* as with a garment, *to clothe*, i. q. עָטָה, for which it is often put in the Targums. Arab. عطف II, V, to put on a garment, Syr. ܥܛܦ to be clothed. Kindr. and synon. is עָטָה.—Constr. with לְ, Ps. 73, 6 יַעֲטָף־שִׁית חָמָס לָמוֹ *the garment of violence doth cover them*, i. e. they are wholly wrapped up in iniquity, as in a garment. Comp. לָבַשׁ.

2. Intrans. *to put on, to be covered, clothed with;* c. acc. Ps. 65, 14 עֲמָקִים יַעַטְפוּ בָר *the valleys are covered over* (*clothed*) *with corn.* Job 23, 9 יַעְטֹף יָמִין (if) *he put on the south*, i. e. if he hide himself in the south, as in a garment.

3. *to be overcome, overwhelmed*, i. e. *to languish, to faint*, comp. the synon. עוּף no. 4, עָלַף. So of the mind or soul Ps. 61, 3. 102, 1. Is. 57, 16. Part. pass. עָטוּף *languid, faint.* Lam. 2, 19; *weak, feeble*, of lambs, kids, plur. Gen. 30, 42.

Niph. i. q. Kal no. 3, Lam. 2, 11.

Hiph. *to act feebly, to show languor*, Gen. 30, 42; comp. Kal no. 3.

Hithp. *to be overcome, to languish, to faint*, i. q. Kal no. 3, Lam. 2, 12; of the mind Ps. 77, 4. 107, 5. 142, 4. 143, 4. Jon. 2, 8.

Deriv. מַעֲטָפָה.

* **עָטַר**, fut. c. suff. תַּעְטְרֶנּוּ, *to surround, to encompass*, either for a hostile purpose, c. אֶל 1 Sam. 23, 26; or for protection, c. dupl. acc. Ps. 5, 13.—Kindr. is כָּתַר q. v.

Piel עִטֵּר *to encircle with a crown, to crown*, with לְ of pers. Cant. 3, 11. Metaph. Ps. 65, 12; c. dupl. acc. Ps. 8, 6. 103, 4.

Hiph. i. q. Piel, only part. fem. Is. 23, 8 צֹר הַמַּעֲטִירָה *Tyre the crowning*, i. e.

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bestowing crowns or diadems; since the power and title of king in the Phenician colonies were dependent on the senate of Tyre.—Hence the two following.

עֲטָרָה f. (r. עָטַר) constr. עֲטָרַת, plur. עֲטָרוֹת.

1. *a crown*, e. g. convivial, with which guests were crowned, Is. 28, 1; also royal, *a diadem*, 2 Sam. 12, 30. Ps. 21, 4. Cant. 3, 11. Ez. 23, 42. al. Figuratively *crown* is used for every thing which serves for ornament and dignity; Job 19, 9 *he hath torn the crown from my head.* Prov. 12, 4 *a virtuous woman is a crown to her husband.* 14, 24. 16, 31. 17, 6.

2. *Atarah*, pr. n. f. 1 Chr. 2, 26.

עֲטָרוֹת (crowns, r. עָטַר) *Ataroth*, pr. n. a) A city in the tribe of Gad Num. 32, 3. 34. b) Another in Ephraim Josh. 16, 7; which is also called עֲטָרוֹת־אַדָּר (crowns of Addar) 16, 5. 18, 13. c) עֲטָרוֹת בֵּית יוֹאָב (crowns of the house of Joab) a city in the tribe of Judah, 1 Chr. 2, 54. d) עֲטָרוֹת לוֹפָן a city of Gad, Num. 32, 35.

* עָטַשׁ obsol. root, Arab. عطس. *to sneeze.* Chald. עֲטַשׁ id. Hence עֲטִישָׁה.

עַי (for עָוִי i. q. עִי heap of ruins) *Ai*, with art. הָעַי Engl. *Hai*, pr. n. of a royal city of the Canaanites, eastward from Bethel in the northern part of the territory of the tribe of Benjamin. Gen. 12, 8. 13, 3. Josh. 7, 2 sq. 8, 1 sq. Ezra 2, 28. Sept. Ἀγγαί, Vulg. *Hai.* See Bibl. Res. in Palest. II. p. 119, 312 sq.—Other forms of the same name in the fem. gender are: עַיָּא *Aija* Neh. 11, 31; עַיָּה *Aiah* 1 Chr. 7, 28 in some editions; and עַיָּת *Aiath* Is. 10, 28.

עַי m. (for עָוִי, r. עָוָה) pr. 'subversion, overthrow;' hence

1. *ruins, rubbish*, Mic. 1, 6; for Job 30, 24 see art. בְּעִי. Plur. עִיִּים *ruins, rudera*, heaps of ruins, Jer. 26, 18. Ps. 79, 1; also עִיִּין Mic. 3, 12.

2. Plur. עִיִּים *Iim* or *Ijim*, pr. n. a) A town of Judah Josh. 15, 29. b) עִיֵּי הָעֲבָרִים *Ije-Abarim* (ruins at or on Abarim) Num. 21, 11. 33, 44, also simply עִיִּים *Iim* 33, 45, a town near the desert on the southern quarter of Moab, so called prob. to distinguish it from the *Iim* of Judah; see in עֲבָרִים.

עַיָּא, see in עַי.

עִיב, see r. עוּב.

עִיבָל (stone, see r. עָבַל) *Ebal*, pr. n. a) A mountain in the northern part of Ephraim, opposite to mount Gerizim (גְּרִזִים) on the northern side of the valley of Shechem, Deut. 11, 29. 27, 4. 13. Josh. 8, 30. 33. Sept. Γαιβάλ, Vulg. *Hebal.* See Bibl. Res. in Palest. III. p. 96. 101. b) A various reading for עוֹבָל *Obal*, where see. c) An Edomite Gen. 26, 33.

עַיָּה, see in עַי.

עִיּוֹן (a ruin, r. עָוָה) *Ijon*, pr. n. of a fortified city in the tribe of Naphtali 1 K. 15, 20. 2 Chr. 16, 4.

עִיּוֹת f. *Aijuth*, 1 Chr. 1, 46 Cheth. for עַוִּית q. v.

* עִיט fut. apoc. יָעַט and יִעַט, *to rush upon, to fly upon* any person or thing; Syr. ܥܛ to be indignant, to storm or rush upon any one, ܥܛܐ indignation, anger. Arab. غاظ to be indignant, غيظ heat, anger.—Constr. c. בְּ, 1 Sam. 25, 14 וַיָּעָט בָּהֶם *he flew upon them*, i. e. stormed, railed at them. With אֶל. 1 Sam. 15, 19 וַתָּעָט אֶל־הַשָּׁלָל *wherefore .... didst thou fly upon the spoil?* 14, 32 Keri, which is the true reading, וַיָּעָט הָעָם אֶל־הַשָּׁלָל *the people rushed upon the spoil.* As to the form in both these passages, there is little doubt but that וַיָּעָט is the same with וַיָּעַט 25, 14; just like וַתָּחַשׁ Job 31, 5 for וְתָחַשׁ to hasten. and יָחַר Prov. 27, 17 for יָחָר, יָחַר, in which forms perhaps there is a Daghesh forte implied after the Chaldaic manner.

Deriv. the two following.

עַיִט m. 1. *a ravenous beast*, i. e. rushing on his prey, Jer. 12, 9.—Spec.

2. *a ravenous bird*, ἀετός, Job 28, 7; as emblem of a warlike king Is. 46, 11. Collect. for *birds of prey* Gen. 15, 11. Is. 18, 6. Ez. 39, 4.

עֵיטָם (place of ravenous beasts, see עַיִט) *Etam*, pr. n. a) A city in Judah 1 Chr. 4, 3. 32. 2 Chr. 11, 6. [Situated perhaps not far south of Bethlehem; see

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Bibl. Res. in Palest. I. p. 515. II. p. 168. —R. b) A rock, apparently in or near the plain of Judah, not far from Samson's residence, Judg. 15, 8. 11.

עִיֵּי הָעֲבָרִים, עִיִּים, see in עִי no. 2.

עֵילוֹם m. (r. עָלַם I) *eternity, ever;* 2 Chr. 33, 7 לְעֵילוֹם *for ever*, i. q. עוֹלָם A. 2. e.

עִילַי (i. q. Chald. עִלַּי supreme, r. עָלָה) *Ilai*, pr. n. of one of David's warriors 1 Chr. 11, 29; called in 2 Sam. 23, 28 צַלְמוֹן.

עֵילָם f. Is. 21, 2, m. Is. 22, 6, *Elam, Elymais*, pr. n. of a province of Persia in which was the capital Susa. Ezra 4, 9. Dan. 8, 2. In Greek writers Elymais is the province adjacent to Susiana and Media, on the east of Babylonia (Strabo XVI. p. 744); in Daniel l. c. Elam seems to include Susiana. Saadias renders it by *Khûzistân*, with which it appears to have accorded; the name עֵילָם corresponding to the Pehlv. *Airjama* i. e. خوزستان. See Thesaur. p. 1016, 1017. Cellarii Not. Orb. ant. II. p. 686. Rosenm. Bibl. Geogr. I. i. p. 300 sq.—In Gen. 10, 22, the origin of the Elamites is deduced from Shem. 14, 1. Is. 11, 11. 21, 2. 22, 6. Jer. 25, 25. 49, 34 sq. Ez. 32, 24.

עֵיָם once Is. 11, 15 בַּעַם רוּחוֹ, Sept. *ἐν πνεύματι βιαίῳ*, Vulg. *in fortitudine spiritus sui*, Syr. ܒܬܘܩܦ ܪܘܚܗ, Engl. *with his mighty wind*, and so the Heb. intpp. by conjecture from the context, without philological grounds. Perhaps it should read עצם (עֹצֶם) *strength, force*, which gives the sense expressed by Sept. Vulg. Syr. The exchange of *Tsade* for *Yod* would be easy in the ancient alphabets.

*עִין 1. i. q. Arab. عان mid. Ye, *to flow, to flow out*, as water, tears; whence עַיִן eye, fountain, unless this be regarded as the radical word and the verb as secondary.

2. Denom. from עַיִן. Part. עוֹיֵן *eyeing askance, envious*, 1 Sam. 18, 9 Keri; in Cheth. is עֹיֵן. Arab. عَايِنٌ, عَيُونٌ, id. Comp. Heb. רָעָה עַיִן, in עַיִן no. 1.

עַיִן f. (very rarely masc. Cant. 4, 9 Cheth. perh. Ps. 73, 7, dual Zech. 3, 9,) constr. עֵין, c. suff. עֵינִי, עֵינוֹ, c. He loc. עֵינָה Gen. 24, 16. 45; Dual עֵינַיִם, put also for plur. Zech. 3, 9. Ez. 1, 18. 10, 12; constr. עֵינֵי, once עֵנֵי in some copies Is. 3, 8; Plur. in signif. no. 2, עֲיָנוֹת 2 Chr. 32, 3, constr. עֲינוֹת Ex. 15, 27. Num. 33, 9.

1. *the eye;* and so in all the Semitic dialects. Ex. 21, 24. Lev. 24, 20. al. sæp. עַיִן בְּעַיִן *eye to eye* Num. 14, 14. Is. 52, 18. יְפֵה עֵינַיִם *fair of eyes*, having fine eyes, 1 Sam. 16, 12; opp. עֵינַיִם רַכּוֹת *weak eyes*, blear, Gen. 29, 17.—To the eye is ascribed weeping Job 16, 20. Lam. 1, 16. 3, 48. 49. 51; also various affections and emotions, which are manifested through the eyes, as pride, humility, anger, pity, joy, envy, contempt, etc. as עֵינַיִם רָמוֹת עֵינַיִם *lofty eyes*, pride, Ps. 18, 28; שַׁח עֵינַיִם *low of eyes*, humble, Job 22, 29; חָרָה בְּעֵינֵי anger *is kindled in the eyes* Gen. 45, 5, see in חָרָה no 1. c; חָסָה עֵינִי עַל *my eye hath pity upon*, see in חוּס; Ps. 6, 8 *mine eye pineth away for grief*, i. e. I pine, am wasted by disappointed hope. 31, 10, comp. Job 17, 7 and in כָּלָה, דָּאַב. Also הֵאִיר עֵינַיִם *to enlighten the eyes*, i. e. to gladden, see in אוּר Hiph. טְהוֹר עֵינַיִם *pure of eyes*, i. e. abhorring to look upon evil, Hab. 1, 13; רָעָה עֵינִי בְ *mine eye is evil towards* any one, i. e. envious, I envy him, Deut. 15, 9; comp. רָעַע no. 2. f. Tob. 4, 7 *μὴ φθονησάτω σου ὁ ὀφθαλμός*. So of scorn and contempt, as Prov. 30, 17 *the eye* that *mocketh at* his *father, and scorneth to obey* his *mother, the ravens shall pick it out*, etc. Trop. of the eyes of the mind, גְּלוּי עֵינַיִם *having the eyes open*, spoken of a prophet in vision, Num. 24, 4. 16.—Spec. to be noted are the following phrases:

a) לְעֵינֵי מ *before the eyes of* any one, i. e. before him, in his presence, Gen. 23, 11. 18. Ex. 4, 30. 7, 20. 9, 8. 19, 11. al. sæpiss.

b) בְּעֵינֵי מ *in the eyes of* any one, i. e. in his sight, he being judge, a phrase by which the Heb. expresses the sense of the verb *to seem, videri*. Gen. 19, 14 וַיְהִי כִמְצַחֵק בְּעֵינֵי חֲתָנָיו *and he was as one that mocked in the eyes of his sons-in-law*, i. e. he seemed to them as a mocker. 29, 20. 2 Sam. 10, 3 הֲמְכַבֵּד דָּוִד

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אֶת־אָבִיךָ בְּעֵינֶיךָ *thinkest thou that David doth honour thy father?* Hence טוֹב בְּעֵינַי *it is good in my sight*, i. e. it seems good to me, pleases me, see r. טוֹב, יָטַב; also בְּעֵינַי (רַע) יֵרַע, it displeases me, see רַע, יָרַע; comp. under the root יָשַׁר. So חָכָם בְּעֵינָיו *wise in his own eyes*, self-conceited, Prov. 3, 7. 26, 12. Job 32, 1. Also מָצָא חֵן בְּעֵינַי פ׳, see in חֵן no 1. etc.

c) מֵעֵינַי פ׳ away *from the eyes of* any one, i. e. without his knowledge, Num. 15, 24; also after verbs of hiding Job 3, 10. Is. 65, 16.

d) בֵּין עֵינַיִם *between the eyes*, i. e. *upon the forehead*, Ex. 13, 9. 16. Deut. 6, 8. 11, 18; *upon the front part of the head* Deut. 14, 1.

e) שִׂים עַיִן עַל *to set an eye upon* any one, mostly in a sense of kindness, *to look with favour upon* any one, *prospicere alicui*, like Arab. وضع عينا على فلان. Opp. is שִׂים פָּנִים עַל, which every where implies disfavour.—E. g. Gen. 44, 21 וְאָשִׂימָה עֵינִי עָלָיו *that I may set my eye upon him*, i. e. be kind to him, Sept. ἐπιμελοῦμαι αὐτοῦ. Jer. 39, 12. 40, 4. Job 24, 23. Ezra 5, 5; c. אֶל Ps. 33, 18. 34, 16; בְּ Deut. 11, 12; comp. also Zech. 12, 4. 1 K. 8, 29. 52. More rarely in a sense of disfavour, of the angry countenance of Jehovah (elsewhere פָּנִים), Am. 9, 4 where to avoid ambiguity is added לְרָעָה וְלֹא לְטוֹבָה. v. 8 c. בְּ. Once with לְטוֹבָה Jer. 24, 6; comp. 1 Pet. 3, 12.—Simply, עֵינֶיךָ בִי *thine eyes* are *upon me*, i. e. thou lookest upon me, Job 7, 8. So with the idea of favour and disfavour, Zech. 9, 1 כִּי לַיהוָה עֵין אָדָם וְכֹל שִׁבְטֵי יִשְׂרָאֵל *for Jehovah's eye* is upon *men and* upon *all the tribes of Israel*, i. e. upon Israel with favour, and upon all other nations with disfavour. [More in accordance with the grammatical construction, is the rendering: *for towards Jehovah* shall be *the eye of man and of all the tribes of Israel*; so Engl. Vers. nearly.—R.

f) נָשָׂא עֵינַיִם, see in נָשָׂא no. 1. d.

Trop. also in various senses:

aa) Of one who is *eye* for another, i. e. in the place of eyes, who sees for him, shows him the way; whether to one blind Job 39, 15, or to one ignorant of the way Num. 10, 31.—So among the Persians, the Satraps or royal governors of the provinces were called *the king's eyes and ears*, Hdot. 1. 114. Xen. Cyr. 8. 2. 7. Comp. Arab. عَيْن a scout.

bb) Of any thing resembling the eye, e. g. the *eye* of wine, its *bead*, Prov. 23, 31.

cc) Meton. *a look, glance* of the eyes; Cant. 4, 9 Cheth. לִבַּבְתִּנִי בְּאַחַד מֵעֵינַיִךְ *thou hast ravished my heart with one of thy glances*; Keri בְּאַחַת, see above init. Comp. Job 16, 9.—Hence

dd) *look, aspect, appearance* of a thing; Num. 11, 7 *its appearance* was *as the appearance of bdellium*. Lev. 13. 5. 55. Ex. 1, 4 sq. 10, 9. Dan. 10, 6. Spec. *the face, surface*, as עֵין הָאָרֶץ *the surface of the ground*, i. q. פְּנֵי ה׳, Ex. 10, 5. 15. Num. 22, 5. 11.

ee) Sometimes referred to the human *face*; but incorrectly, since in all the passages cited for this signif. the *eye* itself is to be understood, as Gen. 29, 17. 1 Sam. 16, 12; also עַיִן בְּעַיִן Num. 14, 14. Is. 52, 8; and Ps. 6, 8. 31, 10; see above under no. 1.

Note. In Manuscripts עין (עַיִן) *eye* is sometimes confounded with עון (עָוֹן) *sin*, so that it is difficult to arrive at a satisfactory decision; thus Hos. 10, 10 Cheth. בְּאָסְרָם לִשְׁתֵּי עֵינוֹתָם, Keri עֲוֹנוֹתָם; here many prefer the latter, and render: *because of their two sins*, i. e. the two golden calves; but perh. we may better rest in Cheth. *in binding them* (making them captives) *before their two eyes*, emphat. for לְעֵינֵיהֶם Judg. 16, 28; comp. Gen. 42, 24 וַיֶּאֱסֹר אֹתוֹ לְעֵינֵיהֶם. So Zech. 5, 6 זֹאת עֵינָם בְּכָל־הָאָרֶץ is rendered by some: *this* ephah is *their image in all the earth*; but incorrectly, since עַיִן may indeed signify the external *appearance*, but never the *image* of a thing. Hence it is better, with Sept. and Syr. to read זֹאת עֲוֹנָם *this* is *their sin*, i. e. that in which they sin, false measure. See also Ps. 73, 7.

2. *a fountain*; whether so called from its resemblance to the eye, or, vice versa, the eye from its resemblance to a fountain, may be doubtful. Comp. Pers. چشم eye, چشمه fountain, Chinese *iàn* eye and fountain. Contra, Gr. πηγή

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fountain, corner of the eye.—Gen. 16, 7. 24, 29. 30. 42; עֵין מַיִם v. 13. 43; עֵינָה v. 16. 45. Plur. f. עֲיָנוֹת, constr. עֵינוֹת, Deut. 8, 7. Ex. 15, 27. Prov. 8, 28. On this use of the plur. fem. for inanimate objects, see Lehrg. p. 539, 540.—Arab. عَيْنٌ id.

Many cities and places in Palestine were named from fountains in their vicinity, thus:

a) עֵין גֶּדִי (fountain of the kid) *En-gedi*, a city in the desert of Judah on the Dead Sea, fertile in palm-trees, the Engadda of Pliny (H. N. 5. 17). Josh. 15, 62. 1 Sam. 24, 1. Ez. 47, 10. Cant. 1, 14. Anciently חַצְצוֹן־תָּמָר q. v. [Still called عين جدى *'Ain Jidy*, with a beautiful fountain and ruins; see Bibl. Res. in Palest. II. p. 209, 214.—R.

b) עֵין־גַּנִּים (fountain of gardens) *En-gannim*, a city: α) In the plains of Judah, Josh. 15, 34. β) Of the Levites in the territory of Issachar Josh. 19, 21. 21, 29; [perh. the *Γιναία* of Josephus, now *Jenin* جنين; see Bibl. Res. in Palest. III. p. 155, 156.—R.

c) עֵין דֹּאר Ps. 83, 11 and עֵין דּוֹר (fount of the dwelling) *En-dor* Josh. 17, 11. 1 Sam. 28, 7, in the tribe of Manasseh, four Rom. miles south of Mount Tabor; now اندور *Endôr*. See Bibl. Res. in Palest. III. p. 218, 225.

d) עֵין חַדָּה (swift fountain) *En-haddah*, a city of Issachar Josh. 19, 21.

e) עֵין חָצוֹר, *En-hazor*, a city of Naphtali, Josh. 19, 37.

f) עֵין חֲרוֹד, see חֲרוֹד.

g) עֵין מִשְׁפָּט (fountain of judgment) *En-mishpat*, i. q. קָדֵשׁ q. v. Gen. 14, 7; comp. Num. 20, 13.

h) עֵין עֶגְלַיִם (fountain of two calves, unless perh. 'ע is for אֶגְלַיִם two pools) *En-eglaim*, a city on the northern part of the Dead Sea, Ez. 47, 10.

i) עַיִן simply: α) A city of the Levites in the territory of Simeon Josh. 15, 32. 19, 7. 21, 16. 1 Chr. 4, 32. β) A place in the north-eastern part of Palestine, Num. 34, 11.

Sometimes *fountains* themselves are designated by proper names:

aa) עֵין שֶׁמֶשׁ (fountain of the sun) *En-shemesh*, on the border of Judah and Benjamin, east of Jerusalem, Josh. 15, 7. 18, 17. See Bibl. Res. in Palest. I. p. 493.

bb) עֵין רֹגֵל (fountain of the scout; Targ. fuller's fountain) *En-rogel*, in the valley of the Kidron just south of Jerusalem, on the border between Judah and Benjamin, Josh. 15, 7. 18, 16. 2 Sam. 17, 17. 1 K. 1, 9. Josephus says it was in the king's gardens, Ant. 7. 14. 4. Now a deep well, called *Bîr Eyûb*, the well of Job; see Bibl. Res. in Palest. I. p. 490 sq.

cc) עֵין תַּנִּים (fountain of jackals, comm. dragon-fountain) near Jerusalem Neh. 2, 13.

dd) עֵין־תַּפּוּחַ *En-Tappuah*, a fountain of the city תַּפּוּחַ Josh. 17, 7, comp. v. 8.

Denom. are עָנִים, עָנֵם, מַעְיָן, and the two following.

עֵינַיִם (two fountains) *Enajim*, Gen. 38, 21, and עֵינָם (on which form of the dual see Lehrg. p. 536) *Enam*, pr. n. of a place in the tribe of Judah, Josh. 15, 34.

עֵינָן (having eyes) *Enan*, pr. n. m. Num. 1, 15. 2, 29. Comp. חֲצַר עֵינָן under חָצֵר.

* עָיֵף *to languish, to faint, to fail*, comp. the kindr. roots עוּף, יָעַף; once Jer. 4, 31.—Hence עָיֵף, pr. n. עֵיפַי.

עָיֵף adj. (r. עָיֵף) f. עֲיֵפָה, *languid, faint, weary*, of one fatigued with travel or labour and oppressed also with thirst, e. g. espec. Gen. 25, 29. 30. Job 22, 7 where רָעֵב stands in the other hemistich. Ps. 63, 2. Prov. 25, 25 *cold waters for the fainting* i. e. *thirsty soul*. Jer. 31, 25 *I will give drink to the thirsty*. Spoken also of wearied beasts of burden Is. 46, 1, where עֲיֵפָה is neut. *fessum*, i. e. wearied beasts, i. q. חַיָּה עֲיֵפָה; of the thirsty earth Ps. 143, 6. Is. 32, 2.

עֵיפָה f. (r. עוּף) 1. *darkness*. Am. 4, 13 עֹשֶׂה שַׁחַר עֵיפָה *he maketh the morning darkness*. With He parag. עֵפָתָה Job 10, 22.

2. *Ephah*, pr. n. a) A tribe and region of the Midianites, Gen. 25, 4. Is. 60, 6. 1 Chr. 1, 33. Sept. *Γαιφά* Is. l. c. perh. i. q. Arab. غَيْفَةٌ, which the Camoos explains to be 'a place near Pelusium.' b) A man 1 Chr. 2, 47. c) A woman 1 Chr. 2, 46.

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עֵיפָה (weary, languid, r. עָיַף) *Ephai*, pr. n. m. Jer. 40, 8 Keri, where Cheth. עוֹפַי.

עַיִר m. (r. עיר) c. suff. עִירֹה Gen. 49, 11, plur. עֲיָרִים. *a young ass, ass's colt, foal;* Job 11, 12 עַיִר פֶּרֶא *wild ass's colt.* Sometimes also of *a young ass*, full grown, Gen. 32, 16; as used for riding Judg. 10, 4. 12, 14. Zech. 9, 9; for bearing burdens Is. 30, 6; for ploughing Is. 30, 24. Comp. Gen. 32, 16. Arab. عَيْر an ass, either wild or domestic.—Strictly it would seem to signify a *wild* ass or colt, so called from its swift running, see the root עִיר lett. a; just as פֶּרֶא wild ass, from פָּרָא to run.

* עִיר *to be hot, heated, ardent*, Arab. غار mid. Waw, to be hot, e. g. the day at noon. Also causat. for הַעִיר, *to make hot, to heat*, as a baker his oven; Hos. 7, 4 יִשְׁבֹּת מַעִיר וגו׳ *he ceaseth from heating after the kneading until it be leavened.*—This idea of heat, *being hot*, is then often metaphorically applied:

a) To the *heat of running, to run hotly* i. e. swiftly; whence עַיִר an ass. Arab. غار IV to run swiftly, of a horse; عار mid. Ye, *to run away*, as a horse when the reins break, comp. דָּלַק no. 2.

b) To the *heat of anger*, an ardent i. e. impetuous hostile attack; comp. Arab. غار Conj. I, III, IV, to rush upon the enemy, and غار mid. Ye, to be hot with jealousy. Hence עִיר II, and עָר an enemy.

c) To *heat of mind*, i. e. *anxiety, terror;* see עִיר II. b.

I. עִיר f. (r. עוּר I) masc. perh. in the phrase עִיר נָהָרִי, also Num. 35, 2. 3. Deut. 3, 6; plur. once עֲיָרִים for the sake of paronomasia Judg. 10, 4, elsewhere עָרִים, constr. עָרֵי, as if from a sing. עָר.

1. *a city, town*, Sept. πόλις; not found in the kindred dialects. The signif. is of wide extent, embracing not only the idea of *an encampment*, but also that of small fortifications, as *watch-posts, watch-towers;* thus Num. 13, 19 *and what the cities* (חַצֵרִים) *they dwell in,* חַבְּמַחֲנִים *they dwell in,* אִם בְּמִבְצָרִים *whether in camps or in strong-holds.* 2 K. 17, 9 *they built them high-places* בְּכֹל־עָרֵיהֶם *in all their cities,* מִמִּגְדַּל נֹצְרִים עַד עִיר מִבְצָר *from the tower of the watchmen to the fenced city.* Is. 1, 8 עִיר נְצוּרָה *a tower of watch*, i. q. מִגְדַּל נֹצְרִים 2 K. l. c. see in נְצוּרָה. Gen. 4, 17 prob. a nomadic encampment defended by a ditch or wall against wild beasts. This usage leaves no doubt as to the etymology; and עִיר is pr. 'a place of watch or guard,' built with a wall or tower as a refuge for the keepers of the flocks, comp. מִגְדַּל עֵדֶר Gen. 35, 2, also the מִגְדָּלִים built by Uzziah in the desert 2 Chr. 26, 10; then, 'a place, enclosure, surrounded by a mound or wall,' to protect the nomades and their flocks from enemies or wild beasts, a nomadic *hamlet;* and finally *a town, city*, often not large, as may be gathered from the fact that in the land of Canaan there were 31 royal cities, while in the one tribe of Judah there are enumerated 124 towns, עָרִים, Josh. c. 15.—With the pr. n. of the city in appos. חֲצִיר שׁוּשַׁן *the city Shushan* Esth. 3, 15. 8, 15; עִיר שָׁכֶם Gen. 33, 18. Often with the genit. in various senses: עִיר חוֹמָה *a walled city* Lev. 25, 29; עִיר מִבְצָר, עִיר מָצוֹר *a fenced city*, fortified, see מָצוֹר, מִבְצָר; עִיר מִקְלָט; עִיר מִקְלָט *a city of refuge*, see מִקְלָט; עִיר חַבְּחֲנִים *a city of the priests* 1 Sam. 22, 19; עִיר חַשְׁלוּמָה *a royal city* 2 Sam. 12, 26; עָרֵי יְהוּדָה 1 K. 12, 17; also 2 K. 23, 19. Judg. 12, 7; עִיר דָּמִים *city of blood*, slaughter, Nah. 3, 1. So עִיר חַקֹּדֶשׁ *the holy city*, Jerusalem, Neh. 1, 1. Is. 52, 1. Dan. 9, 24, comp. πόλις ἁγία Matt. 27, 53; also עִיר יְהוָה Is. 60, 14, עִיר אֱלֹהִים Ps. 66, 3. 87, 3, and κατ' ἐξοχήν הָעִיר Ez. 7, 23, עִיר Is. 60, 6, all for Jerusalem. (But in Is. 32, 19 הָעִיר stands for Nineveh, the metropolis of the enemy.) With genit. of pers. *the city of any one* is either the capital of a king, as חֶשְׁבּוֹן עִיר סִיחוֹן Num. 21, 26, comp. Josh. 8, 1; or oftener *one's paternal city*, or that in which he dwells, as עִיר נָחוֹר *the city of Nahor* i. e. Haran, where he dwelt Gen. 24, 10; *the city of David* i. e. Bethlehem, 1 Sam. 20, 6; and so Deut. 19, 12. 21, 19–21. Josh. 21, 6. 1 Sam. 8, 22. 28, 3. 1 K. 22, 36. Comp. Gr. πόλις Δαβίδ i. e. Bethlehem. Luke 2, 4; πόλις αὐτῶν i. e. of Jesus' parents, Nazareth, Luke 2, 39, comp. John 11, 1. Judith 8, 3. With genit. of another city עָרֵי is put for *the smaller towns and vil-*

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luges around that city, elsewhere בְּנוֹת הָעִיר; as עָרֵי הַכִּכָּר Josh. 13. 17. Jer. 34, 1. But עָרֵי עֲרוֹעֵר Is. 17, 2. see in עֲרוֹעֵר no. 1. —Proverbially Ecc. 10, 15 *the labour of the foolish wearieth him, because he knoweth not* לָלֶכֶת אֶל־עִיר *to go to the city*, i. e. cannot find his way to the city; the figure being taken from an awkward rustic who loses his way on the most beaten road; comp. Germ. 'er weiss sich nicht zu finden.' In Ps. 73, 20 בָּעִיר is for בְּהָעִיר inf. Hiph. of r. עוּר I.—Spec. עִיר is also put:

a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. πόλις see Passow, Engl. Old city, New city. So עִיר דָּוִד *the city of David*, i. e. the citadel on Zion, a part of Jerusalem, ἡ ἄνω πόλις, 2 Sam. 5, 7. 9. 6, 10. 12. [Later the name *city of David* seems to have sometimes included the whole of Jerusalem; see Biblioth. Sacr. 1843, p. 97 sq. ib. 1846. p. 633 sq.—R.] חָצִיר הַתִּיכוֹנָה *the middle city*, the middle part of Jerusalem, 2 K. 20. 4 Cheth. where Keri has חָצַר. So עִיר הַמַּיִם *the water-city*, part of the city Rabbah, 2 Sam. 12, 27; עִיר בֵּית הַבַּעַל *the city of the house of Baal*, a part of Samaria so called from the temple of Baal, prob. the enclosure of the temple, τέμενος. 2 K. 10, 25.

b) As in Engl. *the city* for its *inhabitants, the people* of a city; 1 Sam. 4, 13 וַתִּזְעַק כָּל־הָעִיר *all the city cried out*. Is. 14, 31. Here too belongs the phrase עִיר מְתִם *the city of men*, i. e. the multitude, crowd of men, Deut. 2, 34. 3, 6. Job 20, 48. (24, 12); also Judg. 20, 48 where read מְתִם for מִתֹּם. See Thesaur. p. 830. and עִיר II. b.

c) With genit. of a people or country, *the chief city, metropolis;* as עִיר יְהוּדָה *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28: ע׳ כָּמָלֵק 1 Sam. 15, 5; ע׳ מוֹאָב Num. 22, 36.

Proper names of cities are: aa) עִיר הַמֶּלַח *the City of Salt* in the desert of Judah, near the Dead Sea, Josh. 15, 62.

bb) עִיר נָחָשׁ (city of serpents) *Ir-nahash*, the site of which is unknown, 1 Chr. 4. 12.

cc) עִיר שֶׁמֶשׁ (city of the sun) *Ir-shemesh*, in the territory of Dan, Josh. 19, 51. Prob. the same with *Beth-shemesh;* see Bibl. Res. in Palest. III. p. 19.

dd) עִיר הַתְּמָרִים *the City of palm-trees*, i. q. יְרִיחוֹ Jericho, so called from the multitude of palm-trees growing there, see Plin. H. N. 5. 14. Tacit. Hist. 5. 6. Deut. 34, 3. Judg. 1, 16. 2 Chr. 28, 15.

ee) For עִיר הַחֻרֹס see under חֶרֶס.

2. *Ir*, pr. n. of a man 1 Chr. 7, 12; for which in v. 7 עִירִי.

II. עִיר m. (r. עיר) *heat*, i. e. a) *anger, wrath;* Hos. 11, 9 לֹא אָבוֹא בְּעִיר *I will not come in wrath*. b) Of mind, *anxiety, anguish, terror;* Jer. 15, 18 הַמַּלְמִי כָּלְיָה מַחְאֹב עִיר וּבַחֲלוּחִית, Sept. ἐπέρριψα ἐτ' αὐτὴν ἐξαίφνης τρόμον καὶ σπουδήν. Here too we may refer Job 24, 12 מֵעִיר מֵתִים יִנְאָקוּ, if with Syr. for מֵתִים *men* we read מֵתִים *the dying*, i. e. *from anguish do the dying groan.*

עִיר Chald. m. (r. צוּר) *a watcher*, a name for angels in the later Hebrew, as keeping watch over the affairs of men, Dan. 4, 10. 14. 20.—In the Syrian liturgies it is also used for the archangels, as of Gabriel; elsewhere ܟܪܘܒܐ and Gr. ἐγρήγοροι of evil angels. In Lib. Henoch. Eth. ʿEgrâs watchers, is spoken of good angels 12, 2. 4. 92, 16; of fallen angels 10, 13. 12, 5. al. Suicer Thes. Eccl. art. ἐγρήγορος. Castelli Lex. Syr. ed. Mich. p. 649.

עַיִר see before r. עִיר, p. 774.

עִירָא (wakeful, r. עוּר I) *Ira*, pr. n. m. a) A priest under David, 2 Sam. 20, 26. b) Two of David's warriors 2 Sam. 23, 26. 28.

עִירָד pr. n. m. *Irad*, an antediluvian patriarch, son of Enoch and grandson of Cain, Gen. 4, 18.

עִירוּ (fr. עִיר) *Iru*, pr. n. m. 1 Chr. 4, 15.

עִירִי (urbanus) *Iri*, pr. n. see עִיר I. 2.

עִירָם (urbanus) *Iram*, pr. n. of a phylarch or head of a tribe among the Edomites, Gen. 36, 43.

עֵירֹם and עֵרֹם m. (r. עָרַם I) plur. עֵירֻמִּים, *nakedness*, Deut. 28, 48. Ez. 16, 7 וְאַתְּ עֵרֹם וְעֶרְיָה *but thou* shalt be *nakedness and need*, i. e. most naked and without help. v. 22. 39. 23, 29. Concr. *naked*, Gen. 3, 10. 11. Ez. 18, 7. 16; and so plur. עֵירֻמִּים *naked* Gen. 3, 7.—The form is

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like עֵילוֹם i. q. עוֹלָם with Dag. in the third radical.

עִישׁ *Ursa major*, see in עָשׁ.

עִיתַּי pr. n. see in עִי.

עַכְבּוֹר (i. q. עַכְבָּר mouse) *Achbor*, pr. n. m. a) An Idumean. Gen. 36, 38. b) A courtier of Josiah, 2 K. 22, 12. 14. Jer. 26, 22. 36, 12.

עַכָּבִישׁ m. *a spider* Job 8, 14. Is. 59, 5. Arab. عَنْكَبُوتٌ, Chald. עַכּוּבִיתָא. It seems to be compounded from עכב عَكْبٌ agile, swift, and Arab. عكش to weave (as a spider), q. d. *swift weaver*. So Germ. *Spinne* from spinning; also Gr. ἀράχνη, comp. Semit. אָרַג to weave.

עַכְבָּר m. *a mouse*, espec. field-mouse, 1 Sam. 6, 4. 5. 11. 18; but an esculent species of dormouse seems to be meant Lev. 11, 29. Is. 66, 17. At least the Arab. عَكْبَرٌ is i. q. يَرْبُوعٌ jerboa, *mus jaculus* Linn. See Bochart in Hieroz. T. I. p. 1017, who holds this word to be compounded of the Chald. עָבַל to devour and בַּר field, the *l* being elided; better from עכב عَكْبٌ agile, swift, and אבר, עָבַר, to dig, pr. swift digger.

עַכּוֹ (heated sand, Arab. عَكَّةُ, r. עָכַךְ) pr. n. *Accho*, a maritime city in the territory of Asher, Judg. 1, 31; perh. Mic. 1, 10, where בכי seems to be for בעכי. On Phenician-Greek coins עכ is to be read עכּוֹ, see Monumm. Phœn. p. 269. 270. In Greek Ἄκη, Strabo 16. 2. 25; more frequently *Ptolemais*; now عكّا *'Akka*, also Fr. *St. Jean d'Acre*. See Reland Palæstina p. 534–542.

עָכוֹר (troubler, comp. Josh. 7, 26) *Achor*, pr. n. of a valley near Jericho, Josh. 15, 7. Is. 65, 10. Hos. 2, 17. R. עָכַר.

* עָכַךְ obsol. root, Arab. عَكَّ pr. *to strike, to smite*; fut. *I*, *to be hot*, spoken of the day, pr. to be struck by the sun; comp. נָכָה Hiph. no. 1. b. Hence pr. n. עָכּוֹ.

* עָכַן obsol. root, prob. i. q. עָכַר *to trouble*; comp. Josh. 7, 1 sq.—Hence pr. n. יַעְכָּן and

עָכָן pr. n. (troubler) *Achan*, an Israelite who by his sacrilege brought defeat upon the people, Josh. 7, 1. 22. 20; in 1 Chr. 2, 7 written עָכָר *Achar*, id.

* עָכַס in Kal not used, Arab. عكس, *to bind back*; עֶכֶס a cord, halter, by which the mouth of the camel is bound to his fore foot. Hence עָכָס fetter, anklet; and from this again:

Piel denom. *to put on anklets* as an ornament; or rather *to make a tinkling* with them, like females desirous of attracting notice. Is. 3, 16. See עָכָס lett. b.—Hence

עָכָס m. *a fetter, ankle-band*, see the root. a) For criminals. Prov. 7, 22 *he goeth after her suddenly* (the young man after the adultress) *as the ox goeth to the slaughter-house*, וּכְעָכֶס אֶל־מוּסַר אָוִיל *and as fetters for the punishment of the wicked*. Or we may here take עָכָס for אִישׁ עָכָס *as one bound in fetters* (goeth) *to the punishment of the fool*, i. e. of folly or crime, as also in Engl. 'a criminal to the punishment of his folly.' b) As an ornament of showy females, fastened upon the ankles, *ankle-band, anklet, periscelis, περισφύριον*, plur. עֲכָסִים Is. 3, 18. Comp. עָכַס Pi. This ornament was common among ancient nations, as also now in the east; comp. Schrœder de Vestitu p. 1 sq.

עַכְסָה (anklet, from r. עָכָס) *Achsah*, pr. n. of the daughter of Caleb, Josh. 15, 16. 17. Judg. 1, 12.

* עָכַר 1. pr. i. q. Arab. عَكَرَ, *to trouble* water, *to make turbid, to disturb*. Hence trop.

2. *to trouble*, i. e. a) *to disturb*, to put in confusion; Prov. 11, 29 עֹכֵר בֵּיתוֹ *he that troubleth his house*, i. e. lets his affairs get into confusion. 15, 27; comp. 15, 6. b) *to afflict* any one, Judg. 11, 35; often more strongly, i. q. *to bring evil upon* any one, Gen. 34, 30. Josh. 6, 18. 7, 25. 1 Sam. 14, 29 עָכַר אָבִי אֶת־הָאָרֶץ *my father hath brought evil on the land*. 1 K. 18, 17. 18. Prov. 11, 17 עֹכֵר שְׁאֵרוֹ *the cruel man afflicteth his own flesh*.

Niph. *to be troubled, to be moved* with

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grief Ps. 39, 3. Part. fem. *the being troubled*, i. e. trouble, disturbance, Prov. 15, 6.

Deriv. עָכוֹר and the two following.

עָכָר (troubler, r. עָכַר) *Achar*, pr. n. m. 1 Chr. 2, 7; see in עָכָן.

עָכְרָן (afflicted, r. עָכַר) *Ochran*, pr. n. m. Num. 1, 13. 2, 27.

עַכְשׁוּב m. quadril. *an asp, adder*, Ps. 140, 4. Derived perh. from r. עָכַשׁ عكس to bend back, and עָכַב to lie in wait, i. e. an animal *coiling itself up and lying in wait*.

עַל m. (עֶלְיָה. like עַד from עָדָה, בַּר from בָּרָא) with disjunct. accent עָל.

1. Subst. *height, summit;* then for concr. *high, most high;* so of God Hos. 11, 7 אֶל־עַל יִקְרָאוּהוּ *they call them unto the Most High* (i. e. the prophets the people). *but not one will exalt him.* With a negat. partic. לֹא עַל *the not-high, non-summus*, i. q. לֹא אֱלֹהִים *no-god*, collect. *no-gods*, idols. or i. q. בְּלִיַּעַל worthlessness; so Hos. 7, 16 יָשׁוּבוּ לֹא עַל *they turn themselves to no-gods*, i. e. to idols, or to wickedness.

2. Adv. *on high, highly;* 2 Sam. 23, 1 הָקִם עָל *who was highly exalted*, elevated. With pref. מֵעָל *from on high*, from above, Gen. 27, 39. 49, 25; also simply *above* Ps. 50, 4, see מִן no. 3. h.

עַל pr. constr. of the preced. article; Plur. constr. עֲלֵי (a form peculiar to the poets like אֲלֵי, צָדֵי), c. suff. עָלַי, עָלֶיךָ, עָלָיו. עָלֶיהָ, עָלֵינוּ, עֲלֵיכֶם, עֲלֵיהֶם, poet. עֲלֵימוֹ Ps. 5, 12. Job 20, 23.

A) Prep. very frequent and of wide extent, corresponding to the Greek ἐπί (ἀνά) and ὑπέρ, Lat. *super* and *in*, Germ. *auf* and *über*, Engl. *upon, over*. Chald. עַל, Syr. ܥܠ, id.—Its various uses and applications may be reduced to four classes.

1. i. q. ἐπί, *super, auf, upon*, where one thing is placed upon the upper part of another, so as to stand, rest, incline upon it, have it for a substratum, etc. Thus:

a) Of a state of rest, e. g. יָשַׁב עַל־כִּסֵּא to sit *upon* a throne; עָמַד עַל־הָהָר to stand *upon* a mountain; עָמַד עַל־רַגְלָיו to stand *upon* his feet Zech. 14, 12; to lie עַל־מִטָּתוֹ *upon* his bed 2 Sam. 4, 7; עָלַי נָתִיב *on* or *in* the way Job 18, 10. Ps. 131, 2 כְּגָמָל עָלַי אִמּוֹ *as a weaned child upon his mother*, i. e. upon her lap. Correctly therefore Ps. 15, 3 *he slandereth not* עַל־לְשֹׁנוֹ *upon his tongue*, where strictly speech arises; and so עַל־פִּיךָ *upon thy mouth*, where we say 'upon thy lips,' e. g. Ex. 23, 13 לֹא יִשָּׁמַע עַל־פִּיךָ *nor let* the name of their idols *be heard upon thy lips*. Ecc. 5, 1. Ps. 50, 16. Comp. Gr. ἀνὰ στόμα ἔχειν.—Here belongs too the phrase עַל־בַּיִת *on* or *in* a house, of which the following examples may be noted: Is. 32, 13 *briers and thorns grow* עַל־כָּל־בָּתֵּי מָשׂוֹשׂ *upon all the houses of joy*, i. e. *upon* their ruins. 38, 20 *we will sing with stringed instruments* .... עַל־בֵּית יְיָ *in the temple of Jehovah*, or as in Engl. *up in the temple*, this being on a lofty site; comp. Germ. *auf der Stube, auf dem Saale*, for *up in* the room, etc. Polish *po izbie*, *on* the parlour, this being higher than the ground floor. Similar is עַל־עָפָר *on the dust*, not only upon the surface of the ground, but also *in the sepulchre*, where the dead repose not only *on* or *in* the dust, but mingle with it, Job 20, 11. 21, 26. See עָפָר.—We may perhaps refer to lett. b, and to no. 4 below, the following examples in which motion is implied: Hos. 11, 11 *I will cause them to dwell* עַל־בָּתֵּיהֶם *in their houses;* Is. 24, 22 *the captives are gathered into the dungeon and are shut up in the prison.*—Spec.

α) עַל־אַדְמָה *upon a land*, where we say *in* a land, *in* a country, Am. 7, 17; so עַל אַדְמַת נֵכָר *in a foreign land* Ps. 137, 4; also 49, 12. 110, 6. Is. 9, 6. 14, 2; עַל־אֶפְרַיִם *in Ephraim*, in his land, Is. 7, 2. Comp. Lev. 25, 18. Jer. 23, 8. Ez. 28, 25. 37, 25.

β) It designates *clothing* which one wears, has *on* him. Gen. 37, 23 *the tunic* אֲשֶׁר עָלָיו *which* was *on him*, which he wore. Deut. 7, 25. 22, 5. 2 Sam. 13, 18. Is. 9, 5. Ruth 3, 3. 15. 1 K. 11, 30. Thus we may explain the passage Job 24, 9: עַל־כֵּן יִחְבְּלוּ (אֲשֶׁר) *what is upon the poor* (i. e. his clothes, rags) *they take as a pledge*. Comp. גָּזַל עַל for גָּזַל אֶת־אֲשֶׁר עַל Lam. 2, 14. 4, 22, under art. גָּזַל no. 2. In like manner the Arabs thus employ their على, see Schult. ad Job 24, 21. Hariri Cons. ed. Sch. IV. p. 46. Comp. Gr. χειρίδες ἐπὶ χεροί Od. 24. 229.

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γ) With words implying to be *heavy upon* any one, i. e. to be a burden, trouble to him; Job 7, 20 *I am a burden* עָלַי *upon myself.* Is. 1, 14 הָיוּ עָלַי לָטֹרַח *they are a burden upon me*, i. e. a trouble to me. Comp. 2 Sam. 19, 36 where אֶל for עַל. Hence עָבַד עַל see r. עָבַד no. 1. Here too we may refer Gen. 48, 7 מֵתָה עָלַי רָחֵל *Rachel died*, a loss *heavy upon me.* Ecc. 6, 1.

δ) Hence of any *duty* or obligation resting *upon* any one as a burden, comp. Comm. on Is. 9, 5. So 2 Sam. 18, 11 עָלַי לָתֵת it lay *on me to give*, i. e. was my duty. Prov. 7, 14 זִבְחֵי שְׁלָמִים עָלַי *thank-offerings* were *upon me*, i. e. were due from me. Gen. 34, 12 הַרְבּוּ עָלַי מְאֹד מֹהַר *lay upon me never so much of dowry and gifts*, etc. 1 K. 4, 7. Ps. 56, 13. Ezra 10, 4. Neh. 13, 13. So Arab. عَلَيَّ الف دينار I owe a thousand dinars, and لى عليك الف دينار thou owest me a thousand dinars; see De Sacy Gramm. Arabe I. § 1062. ed. 2.

ε) חָיָה עַל, Gr. ζῆν ἐπί τινος, *to live upon*, e. g. עַל־חַלָּחֶם *on bread* Deut. 8, 3, עַל־חַרְבּוֹ *upon* or *by one's sword* Gen. 27, 40. The idea is here that of a foundation, support, by which life is *sustained.* Comp. Is. 38, 16.

ζ) Trop. and rarely of *time when*, as the basis *on* which τὰ πραχθέντα as it were rest, or as a way *on* or *in* which they have their course. Prov. 25, 11 עַל־אָפְנָיו *on* i. e. *at its proper time*, timely, see אֹפֶן. So Arab. على عَهْدِهِ in its time, Gr. ἐπ' ἤματι Od. 2. 284. ἐπὶ νυκτί, ἐπὶ πολέμοῦ, Germ. *auf den Tag*, Engl. *upon the day, upon a time.*

η) Of the *norm*, rule, standard, which is followed or imitated; since things measured or to be conformed to any model are laid *upon* the rule or pattern. Comp. the Greek ἐπὶ θηρός 'in the manner of beasts,' Lat. 'hunc *in* modum,' Germ. '*auf* die Art.' '*auf* Englisch,' i. e. in the English manner. Ps. 110, 4 עַל־דִּבְרָתִי מ' *after the manner* of Melchizedek; כָּל־מָכָה *in this manner* Esth. 9, 26; נִקְרָא עַל, καλεῖσθαι ἐπί τινος, *to be called after* any one, see קָרָא. Often of the instrument after whose modulations a song is to be sung, Ps. 8, 1. 45, 1. 53, 1. 60, 1. 69, 1. Also of a song the measure of which is followed in other poems, Ps. 56, 1. Comp. the similar use of the Syr. ܥܠ, Eichhorn Præf. ad Jones de Poesi Asiat. p. xxxiii; also Russian *po tact*, after the time, measure.

b) Of motion *upon* or *over* the upper part or surface of any thing; either from a higher place downwards, *down upon, over*, or from a lower place upwards, *up upon, over.*—Hence

α) *upon*, i. e. *down upon*, as נָתַן עַל to put *upon* any thing Lev. 1, 7; הִשְׁלִיךְ עַל to cast *upon* or *over* any thing Ps. 60, 10; to rain *upon* the earth Job 38, 26; עָהַב עַל־הַלֻּחוֹת to inscribe *upon* tablets Ex. 34, 1; נָתַן עַל־יָדַי, נָתַן עַל־יַד to give over *upon* i. e. *into* the hands of any one, see in יָד no. 1. ee. Trop. of punishment or calamity coming *upon* any one, as חָטָאתִי עָלֶיךָ *my wrong* be *upon thee* Gen. 16, 5; עָלַי קִלְלָתְךָ 27, 13; so 38, 29. 42, 36; comp. חוֹי עַל Ez. 13, 3; בּוֹא עַל to come *upon*, i. e. to happen *to* any one, see in בּוֹא. So after verbs of presenting, giving in charge, Engl. to give *over* to any one; as פָּקַד עַל, צִוָּה עַל, כָּתַב עַל, see these verbs; comp. σημαίνειν ἐπὶ ὅμωῖσι Od. 22. 427; and also after verbs of speaking or deciding *upon*, i. e. *against* any one, as הִגִּיד עַל מ', see in הִגִּיד lett. g; אָמַר עַל Ez. 26, 2.—To this general sense we may refer Judg. 15, 8 וַיַּךְ אֹתָם שׁוֹק עַל־יָרֵךְ *he smote them leg upon thigh*, Engl. 'hip and thigh;' also Am. 3, 15 *and I will smite the winter-palace upon* (עַל) *the summer-palace.* Here the idea is to smite them *limb upon limb*, i. e. so that the scattered limbs fall one upon another; and in like manner *palace upon palace*, so that the ruins of one overwhelm and destroy another.

β) *upon*, i. e. *up upon, up into;* as עָלָה עַל הַר to go up *upon* or into a mountain Is. 40, 9. 14, 8. 14; הֶעֱלָה עַל־הַמֶּרְכָּבָה to cause to come *up into* a chariot 1 K. 20, 33; תָּלָה עַל־עֵץ to hang *upon* a tree Gen. 40, 19. 2 Sam. 4, 12; and so עָלָה עַל־לֵב *to come up upon* or *into* the heart or mind, see in עָלָה no. 1 fin.

γ) Trop. it marks something *superadded;* comp. Gr. μῆλος ἐπὶ μήλῳ Od. 7. 120, ἐπὶ τοῖσι, Lat. vulnus *super* vulnus, Engl. wound *upon* wound. So יסף עַל

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to add *upon* or *to* any thing. see נָסַף; נֶחְשַׁב עַל to be reckoned *upon* or *to* any thing 2 Sam. 4. 2; עָבַר עַל־שֶׁבֶר ruin *upon* ruin Jer. 4, 20. comp. Ez. 7, 26. Job 6, 16. Is. 32, 10 יָמִים עַל־שָׁנָה *days upon years*, or as in Engl. *a year and a day*, for an indefinite period of time. Gen. 28, 9 *he took Mahalath* .... עַל־נָשָׁיו *upon* i. e. in addition to *his other wives*. 31, 50.

δ) Where any thing is *subjoined*, which might be an obstacle or hindrance, עַל is equivalent to *even upon*, i. e. *notwithstanding*; Job 34, 6 עַל־מִשְׁפָּטִי *notwithstanding my right*. Also c. infin. *although*, Job 10, 7 עַל־דַּעְתְּךָ *although thou knowest*. See below in B. no. 1.

2. The second class comprises those significations and phrases in which is contained the idea of *impending*, *suspension*, *being above* or *over* any thing, yet so as not to be in contact with it, i. q. Gr. ὑπέρ, Germ. *über*, Engl. *above*, *over*, *upon*. Spoken of rest in a place, e. g. Job 29, 3 *when his candle shined over* (*around*) *my head*. Ps. 29, 3 *the voice of the Lord* is heard *upon* (*over*) *the waters*. Also after verbs of motion, Gen. 19, 23 *the sun was risen* עַל־הָאָרֶץ *upon* (*over*) *the earth*. 1, 20. Job 31, 21. Spec.

a) Of power, dominion *over* men, as מָלַךְ עַל, מָשַׁל עַל, הִתְפְּקִיד עַל to set *over*, אֲשֶׁר עַל־הַבַּיִת *the prefect of the palace*, marshal. see בַּיִת no. 3. Comp. Gr. ὁ ἐπὶ τῶν πραγμάτων *one over affairs*, a supervisor, prefect.

b) After verbs signifying *to cover*, *to protect*, i. e. pr. to cover *over* any one, see the verbs גָּנַן, סָכָה, סָכַךְ, סָתַר, and Lehrg. p. 818; though the cover or veil may not be *over* or *above* the thing covered, but *around* or *before* it. Ex. 27, 21 *the curtain which is over* i. e. *before the law*. 1 Sam. 25, 16 חוֹמָה הָיוּ עָלֵינוּ *they were a wall over us*, i. e. before us, they protected us. Ez. 13, 5. Zech. 12, 2. After verbs signifying to protect, and also those implying to defend, to intercede, it may be rendered *for*, Lat. *pro*, (comp. Gr. ἀμύνειν ὑπέρ, θύειν ὑπέρ,) as נִלְחַם עַל to fight *for* any one Judg. 9, 17; עָמַד עַל id. Dan. 12, 1; כִּפֶּר עַל to make expiation *for* any one; הִתְפַּלֵּל עַל to intercede *for* any one, in order to avert punishment.

c) Often it expresses the idea of *surpassing*, *going beyond* in any thing, comp. Lat. *super* omnes, *supra* modum, Engl. *over*, *above*. Ps. 89, 8 *terrible above all them that are round about him*. Job 23, 2 יָדִי כָּבְדָה עַל־אַנְחָתִי *my hand* (i. e. the hand of God upon me) *is heavier than my groaning*. Ecc. 1, 16. Ps. 137, 6. Gen. 49, 26. Comp. Arab. Kor. 37, 153 'I have preferred the daughters على البنين *above* the sons.' Also Gen. 48, 22 *I give thee a portion of land* עַל־אַחֶיךָ *above thy brethren*, i. e. a portion larger than to thy brethren. Hence i. q. *over and above*, *besides*, *beyond*, Ps. 16, 2 טוֹבָתִי בַּל עָלֶיךָ *all my good* is *nothing besides thee*, i. e. I prefer thee to all other good. So of time, *over*, *beyond*, Lev. 15, 25 *if the* menstrual *flux continue* עַל־נִדָּתָהּ *beyond the time of her uncleanness*.

d) Trop. of the cause *for*, *on account of*, *because of* which any thing is done, Gr. ὑπὲρ οὗ. Ps. 44, 23 *for thee* (עָלֶיךָ), for thy sake, *we are slaughtered*. Job 34, 36. Ruth 1, 19. Hence עַל זֶה Lam. 5, 17, עַל זֹאת Jer. 4, 28, and עַל כֵּן (see כֵּן), *for this cause*, *on this account*; עַל דְּבַר (propter rem), עַל אוֹדוֹת (propter causas), *on account of*, *because of*; עַל מָה on what account? i. e. *wherefore*? With inf. עַל אֲמָרֵךְ *because of thy saying*, because thou sayest, Jer. 2, 35. Job 32, 2. Often also of the cause (qs. the foundation) both of joy and sorrow, see שָׂמַח, חָתַן, סָפַר; of laughing and weeping, see שָׂחַק, בָּכָה; of anger Job 19, 11; of compassion Ps. 103, 13, etc. etc.

e) As marking the *object* of discourse, *upon*, *concerning*, *of*; Judg. 9, 3 וַיְדַבְּרוּ אֲחֵי אִמּוֹ עָלָיו *and his mother's brethren spake concerning him*. 1 K. 5, 13. Gen. 41, 15 שָׁמַעְתִּי עָלֶיךָ *I have heard concerning thee*. Also of an oath Lev. 5, 22; of confession Ps. 32, 5; of a prophecy 1 K. 22, 8. Is. 1, 1; of strife Gen. 26, 21; comp. יָדַע עַל to know *concerning* any thing Job 37, 16.

3. The third class consists of those examples in which עַל after verbs of rest implies *proximity* and *contiguity*, Lat. *ad*, *apud*, Germ. *an*, *bey*, Engl. *at*, *by*, *near*; yet so that this notion springs out of the primary idea of being *upon*, *over* any thing. So espec.

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a) Where a thing actually impends *over* another, e. g. when one stands *by* a fountain or well, עַל־עַיִן, *over* which one really impends or inclines, Gen. 16, 7; עַל מַיִם *by* the waters, as being lower than the surface of the ground, Num. 24, 6: עַל חַיָּם *by* the sea Ex. 14, 2. 9; עַל פִּי יְאֹר *at* or *on* the bank of the Nile Is. 19, 7, עַל יְאֹר *at* the river Ex. 2, 5, comp. Gr. *ἐπὶ ποταμοῦ*, Lat. *super* fluvium Liv. i. e. Engl. *upon* the river, Dutch Keulen *op* den Rhyn, Russ. *pomorski* supermarinus, i. e. maritime; עַל הַגְּמַלִּים *by* the camels sc. lying down, so that a man standing was above them, Gen. 24, 30; עַל הַיָּרֵק Prov. 23, 30; עַל אֲבוּס *at* or *over* the crib Job 39, 9; עַל הַמַּחַת *at meat*, at table, 1 Sam. 20, 24; עַל הַמִּשְׁפָּם *at* judgment, pr. at the table of the judges, Is. 28, 6; in all which cases the head is *above* the place named. Comp. *ἐπὶ τῷ δείπνῳ* Xen. Cyr. 1. 3. 12, *super* cœnam, *ἐπ' ἔργῳ*, 'to sit *over* one's books.'—Here too belongs עָמַד עַל, נִצַּב עַל, *to stand at* or *by* a person, e. g. lying down 1 Sam. 4, 20. 2 Sam. 1, 9. 10. 20, 11; or sitting on the ground, Gen. 18, 8; or on a seat, as a judge Ex. 18, 13. 14, or a king Judg. 3, 19. 1 Sam. 22, 6. 7. 17. Also *to stand at* or *by* an altar, sacrifice, נִצַּב עַל Num. 23, 3. 6. 15. 1 K. 13, 1. Here too some refer the phrase עָמַד עַל יַד and the like; but these belong rather to lett. b, c, below.—So where one inclines or leans *upon* or *over* a person or thing; Gen. 45, 15 *he kissed all his brethren* וַיְנַשֵּׁק עַל כָּל אֶחָיו *and wept upon them*, bending over them. Judg. 14, 16. Gen. 45, 14. Is. 60, 14.

b) Different is it with phrases like: עַל פְּנֵי *at* the face, in front of a person or thing, i. e. *before* him, see in פָּנֶה (פָּנִים); עַל יְדֵי, עַל יַד, *at* or *on* the side, i. e. *by*, *near*, see in יָד no. 5; עַל יָמִין *on* the right, *at* the right of any one, see in יָמִין no. 1; עַל אַחֲרִית *at* the rear of it, behind it, Ez. 41, 15; comp. Gr. *ἐπὶ δεξιά, ἐπ' ἀριστερά*, Il. 7, 238. 12, 240; Engl. *on* the side, etc. The *superficies* of a thing is not only its upper surface, but every other external part; and by the same figure we speak of what is *on* the side, for *at* or *by* the side. Hence עַל simply is put for עַל יַד, i. q. *at*, *by*, *near*, e. g. נִצַּב עַל, עָמַד עַל, *to stand by* or *near*, even where a person so standing is in no way higher than the other, as 1 Sam. 22, 9. Zech. 4, 14. Here belong the phrases: חִתְיַצֵּב עַל יְיָ Job 1, 6. 2, 1. Zech. 6, 5, עָמַד עַל יְיָ 1 K. 22, 19, spoken of angels and other attendants of Jehovah, who stand *before* him seated upon his lofty throne, comp. Is. 6, 1. Also Job 30, 4 *who pluck up purslain by the bushes*, i. e. around and under them. 31, 9 עַל פֶּתַח *at the door*. Ez. 46, 2 עַל מְזוּזַת הַשַּׁעַר *by the post of the gate*. Job 29, 7 עַל־קָרֶת *by the city*. Comp. below in מֵעַל no. 2.

c) Sometimes the idea *at*, *by*, *near*, *at the side of*, is extended so as to include *several* or *all sides*, and becomes thus i. q. *round about*, *around*, like בְּצַד. Ex. 14, 3 סָגַר עֲלֵיהֶם הַמִּדְבָּר *the desert hath closed around them*, hath shut them in; comp. סָגַר בְּעַד 1 Sam. 1, 6. Is. 35, 10 *everlasting joy* עַל רֹאשָׁם *upon their head*, i. e. circumfused *around* their head. Job 13, 27 see in r. חָקָק Hithp. So too Job 26, 9. 36, 30, unless we refer these to the idea of covering *over*; see above in no. 2. b.

d) Kindred is the idea of accompaniment, *with*, *together with*; comp. also the sense of *adding*, no. 1. b. *γ*. So of men and beasts; Ex. 35, 22 *the men with* (עַל) *the women*. Gen. 32, 12 אֵם עַל בָּנִים *the mother with the children*. Job 38, 32. Of things, Num. 9, 11 עַל מַצּוֹת וגו' *with unleavened bread and bitter herbs shall they eat it*, sc. the paschal lamb. Ex. 12, 8. 9. Deut. 16, 3. So אָכַל עַל חַמֵּץ *to eat* flesh *with the blood* 1 Sam. 14, 32. Lev. 19, 26; comp. אָכַל דָּם Deut. 12, 23. Of attendant circumstances, as עָלַי זֶבַח *with sacrifice* Ps. 50, 5; עָלַי נֵבֶל *with the lyre* Ps. 92, 4; עָלַי אוֹר *with sunshine* Is. 18, 4.—For Judg. 15, 8 and Am. 3, 15, see above in no. 1. b. *α*, fin.

e) Hence arise various phrases, in which עַל *with* refers to that which one has *with* or *within* himself; so that in the same connection it might be בְּ or בְּקֶרֶב. So espec. in phrases pertaining to the *heart*, *soul*, *spirit*, (לֵב, נֶפֶשׁ, רוּחַ,) or their affections or changes, etc. Jer. 8, 18 עָלַי לִבִּי דַוֶּי *my heart within me is sick*. Hos. 11, 8 נֶהְפַּךְ עָלַי לִבִּי *my heart is turned within me* (comp. נֶהְפַּךְ לִבִּי בְּקִרְבִּי id. Lam. 1, 20). Neh. 5, 7. Ps. 131, 2

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כִּי־נָבְכַל עָלַי נַפְשִׁי. Lam. 3, 20. Ps. 42. 6 *why art thou cast down, O my soul,* וַתֶּהֱמִי עָלָי *and* why *disquieted within me?* v. 7. 12. 43, 5. Ps. 142. 4 בְּהִתְעַטֵּף עָלַי רוּחִי. 143, 4. Jon. 2, 8; comp. Ps. 107, 5.—Here too we may refer Ps. 42. 5 אֶשְׁפְּכָה עָלַי נַפְשִׁי *I pour out my soul within me* sc. in tears. Job 30, 16. Also 1 Sam. 4, 19 עִוְּתָה עָלֶיהָ צִירֶיהָ *for her pains turned themselves within her*, i. e. began to cause writhings within her. Dan. 10, 16.

f) With abstract nouns עַל forms a periphrase for adverbs, as עַל שֶׁקֶר *with* falsehood, i. e. *falsely*, Lev. 5, 22; עַל יֶתֶר *abundantly*, plentifully, Ps. 31, 24; עַל נְקֵלָה *lightly*, slightly, Jer. 6, 14. 8, 11; עַל רָצוֹן *with* acceptance, acceptably sc. before God Is. 60, 7, i. q. לְרָצוֹן 56, 7. Jer. 6, 20. Comp. ἐπ' ἴσα i. q. ἴσως, ἐπὶ μέγα, ἐπὶ πολύ, Arab. على بيان evidently.—But these phrases may also be referred to עַל no. 1. a. *η*.

4. Under the fourth class are included those significations and those examples in which עַל implies *motion* and especially rapid motion *upon* i. e. *towards* any place or object, and thus approaches to the force of the particle אֶל, for which indeed ܥܠ is everywhere put in Syriac and Chaldee, they being without אֶל. This springs out of the signification of *rushing down upon* any thing (see in בּוֹא. 1. b. *α*), downward motion being usually more rapid, and is expressed in Greek by ἐπί or κατά, *down upon*, especially in compounds as καθίημι; Lat. *in, ad;* Germ. *auf* etwas *hin, auf* etwas *los;* Engl. *upon, to, towards*, etc. So Job 27, 22 וְיִשְׁלַךְ עָלָיו *to cast upon him* sc. arrows, to shoot *at* him. Also עַל פָּנָיו *to* his face (elsewhere אֶל פָּנָיו, see פָּנִים) Job 21, 31; עַל מְקוֹמוֹ *to his place* Ex. 18, 23; עַל יָמִין *to the right hand* Gen. 24, 49; עַל קִרְבּוֹ for אֶל קִרְבּוֹ *into his inward parts*. i. e. into him. 1 K. 17, 21. Hence עָלַח עַל and שָׁלַח אֶל in the same verse Is. 36, 12; נָפַל עַל (also אֶל נָפַל) to fall away *to* any one; כָּתַב עַל (also אֶל כָּתַב) to write *to* any one 2 Chr. 30, 1; נָתַן עַל Is. 29, 12 i. q. נָתַן אֶל v. 11. So after verbs of going *to* 2 Sam. 15, 20; of coming *to* ib. v. 4; of fleeing *to* Is. 10, 3; of sending *to* Neh. 6, 3; of putting forth the hand *to* Is. 11, 8; of inclining oneself *to* or *towards*. עַל הִשְׁתַּחֲוָה Lev. 26, 1; of speaking, as דִּבֶּר עַל לֵב פ׳ דִּבֶּר עַל לֵב *to speak to the heart* i. e. kindly, to comfort, see in דִּבֶּר lett. e; of announcing Is. 53, 1; שִׂים לֵב עַל, see in שׂוּם no. 4. c; of love (see עָגַב) and desire Cant. 7, 11; and also 2 Sam. 14, 1 לֵב הַמֶּלֶךְ עַל אַבְשָׁלוֹם *the king's heart* was *upon* (*towards*) *Absalom*, i. e. he loved him.—Spec.

a) In a hostile sense. *upon, against, contra;* Judg. 16, 12 פְּלִשְׁתִּים עָלַיִךְ *the Philistines* are *upon thee*, i. e. assail thee. Ez. 5, 8 הִנְנִי עָלַיִךְ *lo, I* am *against thee* i. e. will assail thee (elsewhere ה׳ אֲלֵיכֶם). Job 16, 4. 9. 10. 19, 12. 21, 27. 30, 12. 33, 10. Is. 9, 20. Also קוּם עַל to rise up *against* any one; חָנָה עַל עִיר to encamp *against* a city, to besiege it; סָבַב עַל to surround any one sc. in a hostile manner; חָשַׁב עַל to take counsel *against* any one, etc.

b) More rarely in a sense of kindness, *to, towards*, e. g. עָשָׂה חֶסֶד עַל 1 Sam. 20, 8.

c) In writers of the silver age of the Hebrew (see עַל Chald.) it is not unfrequently used for אֶל and לְ, as marking the *dative*, e. g. Esth. 3, 9 אִם עַל הַמֶּלֶךְ טוֹב *if it seem good to the king*, if it please him, comp. Ezra 5, 17. So not rarely in the book of Job, as 33, 23 אִם יֵשׁ עָלָיו i. q. אִם יֵשׁ לוֹ *if there be to him*, if he have, etc. 22, 2 כִּי יִכְסֹן עָלֵימוֹ *even when he is profitable to himself.* 6, 27. 19, 5. 30, 2. 33, 27. 38, 10; comp. Ez. 27, 5. Prov. 29, 5.

d) In a few examples עַל approaches to the force of עַד, with which it is sometimes interchanged in Mss. as Is. 10, 25 עַל תִּכְלִיתָם *even to their destruction;* here 2 Mss. have עַד. Ps. 19, 7 *and his circuit* עַל קְצוֹתָם *unto the ends of them*, where 18 Mss. read עַד. Job 37, 3.

Note. Less correctly are referred to this class such phrases as עַל הַשָּׁמַיִם *toward heaven* Ex. 9, 22, עַל יְהוָה Is. 17, 7, (הַר) עַל נָהַר Mic. 4, 1, and others of the like kind; all of which belong rather to no. 1. b. *β*.

B) Conjunct. for עַל אֲשֶׁר 1. *although* comp. A. 1. b. *δ*. Job 16, 17 עַל לֹא חָמָס *although* there is *not injustice in my hands.* Is. 53, 9.—Arab. على. id. see Thesaur. p. 1028.

2. *on account that, because*, see in A. 2. d; c. præt. Gen. 31, 20. Ps. 119, 136.

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Ezra 3, 11. More fully עַל אֲשֶׁר Deut. 29, 24. 2 Sam. 3, 30; עַל כִּי Deut. 31, 17. Ps. 139, 14.

C) With other Prepositions:

I. בְּעַל pr. *as according to*, as is fitting, comp. in עַל A. 1. a. *η*. As prep. *according to*, Is. 63. 7; repeated, Is. 59. 18 כְּעַל גְּמֻלוֹת כְּעַל יְשַׁלֵּם *according to their deeds, accordingly* (for כְּעַלֵיהֶן) *will he repay*. Comp. 2 Chr. 30, 18.—Far more frequent is

II. מֵעַל, Arab. من على, although not frequent in Arabic, e. g. 1 K. 13, 15 Vers. Arab.

1. Pr. *from upon, from above*, spoken of what is removed *from* the place *upon, above, over* which it was, Germ. *von oben weg;* whether it falls or is borne *downwards*, or is removed in any other manner. Thus Gen. 24, 64 *she alighted* מֵעַל הַגָּמָל *from the camel;* so to fall from a seat, מֵעַל הַכִּסֵּא 1 Sam. 4, 18; to shoot from the wall, מֵעַל הַחוֹמָה 2 Sam. 11, 20; or even to be lifted upwards, מֵעַל הָאָרֶץ Ez. 1, 19. Gen. 48, 17 *he removed his hand* מֵעַל רֹאשׁוֹ *from his head*, on which he had laid it. נָשָׂא רֹאשׁ מֵעַל מ׳ *to take off the head* of any one Gen. 40, 19. Am. 7, 11. Judg. 16, 20 *Jehovah was departed* מֵעָלָיו *from him*, i. e. the spirit of God which had rested upon him. Spec. a) Of those who *put off* or *lay aside* a garment (comp. עַל A. no. 1. a. *β*) Gen. 38, 14. 19. Is. 20, 2; a shoe, sandal, Josh. 5, 15; a ring from the finger Gen. 41, 42, comp. Deut. 8. 4. 29, 4; hence of the skin, Job 30, 30 עוֹרִי שָׁחַר מֵעָלָי *my skin turns black* and falls *off from me*. v. 17. Trop. Judg. 16, 19 *his strength went from him*, i. e. in which he was clothed, see לָבַשׁ. b) So of those who are relieved from any cause of disquiet, any burden upon them, comp. עַל A. no. 1. *γ*. Ex. 10, 28 לֵךְ מֵעָלַי *depart from me*, as being a vexation and burden upon me. Gen. 13, 11. 25, 6. 2 Sam. 19, 10 *he* (David) *is fled out of the land* מֵעַל אַבְשָׁלוֹם *from Absalom*, to whom he had become a burden. c) Of those who read *from upon* the page of a book, *out of* a book, Jer. 36, 11. Is. 34, 16.

2. *from at, from by, from near* any person or thing, comp. עַל no. 3. Gen. 17, 22 *and Jehovah went up* מֵעַל אַבְרָהָם *from with Abraham*. 35, 13. Num. 16, 26. Hence after verbs of passing by or away Gen. 18, 3; of removing Jer. 2, 5. Job 19, 13; of turning oneself away Is. 7, 17. Jer. 32, 40. Hos. 9, 1.

3. בָּעַל בְּ nearly i. q. עַל (comp. מִתַּחַת לְ i. q. תַּחַת) *above* Neh. 12, 37; *above, over*, any thing Gen. 1, 7. Ez. 1, 25. Jon. 4, 6. 2 Chr. 13, 4. Neh. 12, 31. So too *at, by, near, by the side of*, 2 Chr. 26, 19.—Also בְּ being omitted (as מִתַּחַת for מִתַּחַת לְ) *above* Neh. 3, 28. Ecc. 5, 7 כִּי גָבוֹהַּ מֵעַל גָּבוֹהַּ שֹׁמֵר *for one high above the high watcheth*, i. e. above the most powerful there is still a higher power which watches him. Ps. 108, 5. Esth. 3, 1; *at, by, near*, Jer. 36, 21.

עַל Chald. c. suff. עֲלוֹהִי, עֲלַיְנָא, עֲלֵיהוֹן, i. q. Heb.

1. *upon*. Dan. 2, 10. 29. 46. 48. 49. 3, 12. al.

2. i. q. Heb. no. 2, *ὑπέρ, above, over*, Dan. 5, 23. 6, 4; espec. in the sense of surpassing Dan. 3, 19. Trop. *for, on account of, because of*, hence עַל דְּנָה *therefore* Ezra 4, 15; also of the object of discourse, *upon, concerning*, Dan. 6, 13. 7, 16. 19.

3. Often i. q. אֶל, *to, unto* any person or thing, e. g. after a verb of approaching Dan. 7, 16; of entering 2, 24; of returning 4, 31; of sending Ezra 4, 11. 17. 18; of writing. 4. 7. Also i. q. לְ as mark of the dative, Dan. 6, 19 *sleep fled* עֲלוֹהִי *to him*, i. e. *his* sleep fled; hence also טָב עַל Ezra 5, 17. 7, 18, and יָאֳתַר עַל Dan. 4, 24, *it seems good to* any one, i. e. pleases him. In a hostile sense, *against*, Dan. 3, 29. Ezra 4, 19.

עֹל m. (r. עָלַל II) once עוֹל Jer. 5, 5, c. suff. עֻלּוֹ, *a yoke*, the curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam, Num. 19, 2. Deut. 21, 3. 1 Sam. 6. 7. Often trop. as the emblem of servitude 1 K. 12, 4. 9–11. Is. 9, 3. 10, 27. 14, 25. 47, 6. Jer. 5, 5; hence *to break the yoke*, to become free, Gen. 27, 40. Jer. 2, 20. al. An *iron yoke* is the emblem of severe bondage, Deut. 28, 48. Jer. 28, 14. Put also for calamity, suffering, Lam. 1, 14. 3, 27. Arab. غُلٌّ id.

עִלָּא Chald. *above, over*, followed by מִן Dan. 6, 3.

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עֻלָּא (yoke) *Ulla*, pr. n. m. 1 Chr. 7, 39.

עִלָּאָה Chald. emphat. see עִלַּי.

עָלַב* obsol. root, i. q. Arab. غلب, *to be strong, to prevail.* Hence pr. n. אֲבִי־עַלְבוֹן p. 5.

עָלַג* obsol. root, i. q. לָעַג, *to stammer;* hence

עִלֵּג m. adj. *stammering, stuttering,* Is. 32, 4. Arab. عِلْجٌ barbarian.

עָלָה* fut. יַעֲלֶה, apoc. יַעַל, inf. constr. עֲלוֹת.

1. *to go* or *come up, to ascend, to mount,* opp. יָרַד. Sept. *ἀναβαίνω.* Arab. علا to ascend, also to be high, غلا to grow up high, as a plant, to be high sc. in price; Syr. Pa. ܥܠܶܐ to lift up, Ethpa. to be lifted up, to go up; Chald. Pa. to exalt, to praise, Ithpa. to be exalted. Comp. Lat. *alo* to bring *up,* whence *alesco, altus.*—Constr. a) Absol. Gen. 44, 17. 46, 29. al. b) With מִן of place *whence* Josh. 4, 17. 10, 9. Cant. 4, 2; מֵעָלַי of pers. spoken of God Gen. 35, 13. c) Place *whither* is put with עַל Is. 14, 14. Josh. 2, 8; אֶל Ex. 24, 13. 15. 18. 34, 4. Deut. 17, 8. 1 Sam. 15, 34; לְ Is. 22, 1; בְּ Ps. 24, 3. Deut. 5, 5. Cant. 7, 9; acc. Gen. 49, 4 כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ *for thou didst ascend the bed of thy father.* Prov. 21, 22. Num. 13, 17. Judg. 9, 48. Prov. 30, 4; c. ה loc. Josh. 15, 3. d) The pers. *to* whom is put with אֶל Ex. 19, 3; עַל Josh. 2, 8. But עַל oftener marks the pers. *against* whom one goes up, 2 K. 17, 3. 18, 25. Joel 1, 6. e) Infin. c. לְ, *for* doing something Is. 57, 7.

Poetically, like other verbs of going, flowing, (see יָרַד, חָלַךְ,) it takes an acc. of thing implying abundance, sc. that of which a great quantity springs up e. g. upon a certain spot of ground, so that every thing seems changed into it. So a vineyard, Is. 5, 6 וְעָלָה שָׁמִיר וָשָׁיִת *and it grew up to thorns and prickles,* i. e. was wholly changed into them, as a burning house goes up in flame and smoke (comp. Judg. 20, 40. Jer. 48, 15). Is. 34, 13. Prov. 24, 31 *and lo, it was all grown up to thorns.* So Am. 8, 8. 9, 5 וְעָלְתָה כַיְאוֹר אַרְצָהּ *and it* (the land) *shall go up wholly like the Nile,* sc. in inundation, shall be wholly overwhelmed.

Persons are said *to go up, to ascend,* not only upon a mountain, wall, roof, bed; but also in other less obvious relations, e. g. α) From a lower region to a higher, comp. in יָרַד no. 1. a–d; so of God ascending into heaven Gen. 35, 13. Job 36, 33 see in r. נָגַד Hiph. no. 2. b. Josh. 4, 17. 19. 10, 7. 9. 33. Judg. 1, 1. 2. 3. 16. 2, 1. Gen. 46, 29 where Joseph goes from the capital near the Nile to the land of Goshen. Spec. of those who *go up* to Palestine, e. g. from Egypt Gen. 13, 1. 44, 24. 50, 5. Ex. 1, 10. 2 K. 23, 29; from Assyria 2 K. 17, 3. Is. 36, 1. 10; from Babylonia 2 K. 24, 1. Ezra 2, 1. 7, 6. Neh. 7, 6. 12, 1; out of all lands Hos. 1, 11. Zech. 14, 16. 17. But as to Assyria the usage is not constant, and in Hos. 8, 9 Israel is said *to go up* to Assyria (comp. חֲגָבָה 2 K. 17, 4), just as the Greeks used *ἀναβαίνειν* of a journey to the interior of Asia, whence the *Ἀνάβασις* or expedition of the younger Cyrus; and this physically speaking is perhaps correct. β) Of those who go into *deserts,* since these are often high regions, Job 6, 18; comp. Josh. 16, 1. Matt. 4, 1. So too those who go up to a *sanctuary,* since these were usually on hills and mountains, see in בָּמָה no. 3, 4; Deut. 17, 8. Judg. 20, 3. 18. 31. 21, 5. 8. 19. 1 Sam. 1, 3. 10, 3. Ps. 122, 4; comp. Ex. 34, 24. Syr. ܣܠܶܩ to go up to a convent. Also to a place of judgment Deut. 25, 7. Num. 16, 12. 14. Judg. 5, 4. Ruth 4, 1. Yet perh. the sanctuary and place of judgment were regarded as heights also in a sacred and moral sense; which would accord better with some passages, as Num. l. c. Ruth l. c. So too where Joseph is said *to go up* to the court of Pharaoh Gen. 46, 31; comp. ܣܠܶܩ, *ἀναβαίνω,* of those who go to the metropolis, Mich. Chrest. Syr. p. 68. Raphel. Obss. ad N. T. e Polyb. p. 90. γ) *To go up against* is said also of those who go to attack or besiege a city, person, land; since cities and fortresses were situated on heights, Mic. 2, 13. Nah. 2, 2. Joel 1, 6. 1 K. 15, 17. 20, 22. Is. 7, 1. 6; comp. 1 Sam. 17, 23. 25.

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Spoken of beasts, e. g. the males of cattle in gendering Gen. 31, 10–12. Also of things, e. g. a plant, *to shoot up, to grow up*, Gen. 40, 10. 41. 22. Deut. 29, 22. Is. 55, 13; grass Am. 7, 1; so of a horn Dan. 8, 3; and even of a person who *grows up* Gen. 49, 9. Also of a stream *going up*, rising over its banks Is. 8, 7; the wind, *to spring up*, Hos. 13, 15; flame Judg. 13, 20; smoke Gen. 19, 28; vapour Gen. 2, 6; the dawn, *to rise*, Gen. 19, 15. 32, 25. 27; a stench Joel 2, 20. So of a way leading *up* Judg. 20, 31; a border Josh. 15, 15 sq. 18, 12; a rising tract of country Josh. 16, 1; the lot coming up out of the urn Lev. 16, 9. 10. Josh. 18, 11; anger, which is often compared with smoke, Ps. 18, 9. 78. 21. 31. 2 Sam. 11, 20; a battle waxing fiercer 1 K. 22, 35; of tumult, clamour. Ps. 74, 23. Jer. 14, 2. So of clamour going up to the ears of Jehovah 2 K. 19, 28; a rumour id. Jon. 1, 2.—Metaph. עָלָה עַל מ *to go up above* any one, i. q. *to surpass, to excel*, Prov. 31, 29; in wealth, prosperity, Deut. 28, 43. Also עָלָה עַל לֵב *to come up to mind*, i. e. *to be remembered, mentioned*, Is. 65, 17. Jer. 3, 16. 7, 31. 19, 5. 32, 35; so *ἀναβαίνειν ἐπὶ τὴν καρδίαν* Acts 7, 23. Hiph. Ez. 14, 3. 4.

2. As intrans. עָלָה *to go* or *come up* is also used for various passive senses: a) i. q. *to be taken up*, e. g. from the ground. Am. 3, 5. Prov. 26, 9 חוֹחַ עָלָה בְיַד שִׁכּוֹר *a thorn that is taken up in the hand of a drunkard.* Job 5, 26 כַּעֲלוֹת גָּדִישׁ בְּעִתּוֹ *as a shock of corn is taken up in its season* sc. and carried to the garner. 36, 20 *long not for the night* לַעֲלוֹת עַמִּים whither *the nations are taken away.* b) *to be put* or *laid upon*, e. g. a yoke upon an animal Num. 19, 2. 1 Sam. 6, 7; a sacrifice upon the altar 1 K. 18, 36; so of bandages applied to a wound, see in אֲרוּכָה. c) *to be put on, worn*, as a garment, Lev. 19, 19, comp. in עַל no. 1 a. β. So of flesh and sinews made to grow and cover the bones Ez. 37, 8; comp. in Hiph. no. 2. e. Of a razor, *to be drawn over* or applied to one's head Judg. 16, 17. d) *to be put upon* record, to be registered, recorded, 1 Chr. 27, 24; comp. עָרַךְ עַל, and see Hiph. no. 2. f.

Niph. נֶעֱלָה, fut. יֵעָלֶה 1. *to be made to go up*, i. e. *to be led* or *brought up* Ezra 1, 11.

2. *to lift up oneself, to rise up, to go up* in departing, etc. So the cloud of the divine presence Num. 9, 17. 21. 22. Ez. 9, 3; an army, i. q. *to break up*, Jer. 37, 5. 11, comp. 2 Sam. 2, 27. With מִן *to get oneself up* or *away from* a place Num. 16, 24, 27.

3. *to be exalted*, of God, Ps. 47, 10; c. עַל *above* others Ps. 97, 9.

Hiph. הַעֲלָה, once חַעֲלָה Hab. 1, 15 with Vav conj. וְהַעֲלִיתָ Deut. 27, 6; fut. יַעֲלֶה, conv. וַיַּעַל, which can be distinguished from Kal only by the context.

1. As referring to men and beasts, *to make go* or *come up, to cause to ascend, to lead* or *bring up*, Sept. *ἀναβιβάζω, ἀνάγω*. E. g. upon a roof Josh. 2, 6; into a chariot 1 K. 20, 33. 2 K. 10, 15; out of a pit Gen. 37, 28. Ps. 40, 3. Jer. 38, 3; from Sheol Ps. 30, 4; also to *evoke* from Sheol 1 Sam. 28, 11. So from a lower to a higher region of country 2 Sam. 2, 3. 2 K. 25, 6; from Egypt into the desert and into Palestine Gen. 50, 24. Judg. 6, 8. 1 Sam. 12, 6. 2 K. 17, 36. al. into Palestine as mountainous from other lands 2 Chr. 36, 17. Jer. 27, 22; comp. 39, 5. So an enemy, comp. in Kal no. 1. γ; Ez. 26, 3 against Tyre; Jer. 50, 9. 51, 27 against Babylon; or a crowd, mob, Ez. 16. 40. 23. 46. Also *to bring up* a young lion Ez. 19, 3; comp. Kal Gen. 49, 9. Further, *to take up* and *away, to take away* by death, Ps. 102, 25 אַל תַּעֲלֵנִי בַּחֲצִי יָמָי *take me not away in the midst of my days.* Ellipt. Nah. 3, 3 פָּרָשׁ מַעֲלֶה *the horseman causing* (his horse) *to rear*, i. e. showing off his horse by causing him to rear and prance.

2. As referring to things, and to whatever may be regarded as things, e. g. sacrifices, even if human, *to make go* or *come up, to cause to ascend;* and spoken of the sea or waves, *to cause to rise, to raise up*, c. acc. et לְ Ez. 26, 3. Hence

a) *to bring up, to draw up*, as fishes from the water Hab. 1, 15. Ez. 32, 3; the cud as ruminating animals, Lev. 11, 4. 5.

b) *to carry up* to a loft 1 K. 17, 19. Neh. 10, 39; and so of things *carried* or *brought up* from a lower to a higher tract of country, 2 Sam. 21, 13; c. לְ

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of pers. 1 Sam. 2, 19; so the ark 1 Sam. 6, 21. 7, 1. 2 Sam. 6, 12. 15; the tribute carried or sent to Assyria 2 K. 17, 4, see in Kal no. 1. *a.* Hos. 8, 9.

c) *to put* or *lay upon*, e. g. the lights upon the candelabra, Sept. *ἐπιτίθημι*, Ex. 25, 37. 40, 4. So a sacrifice upon the altar, i. q. *to offer, to sacrifice;* Is. 57, 6 חַעֲלִית מִנְחָה. 66, 3. Espec. of burnt-offerings, holocausts, which are hence called עוֹלָה *impositum;* as הֶעֱלָה כָלִיל *to offer a burnt-offering* Lev. 14, 20. Job 1, 5. al. sæp. Sept. *ἀναφέρω, προσφέρω.* הֶעֱלָה כָלִיל בַּמִּזְבֵּחַ Gen. 8, 20. Num. 23, 2. 14; ח׳ ע׳ עַל הַמִּזְבֵּחַ Ex. 40, 29. 2 Chr. 1, 6. ח׳ ד׳ לְכָלִיל *to offer* any thing *as a burnt-offering* Gen. 22, 2. 13; ח׳ ד׳ כָלִיל id. 1 Sam. 7, 9. 2 K. 3, 27. הֶעֱלָה לַיהוָה *to sacrifice to Jehovah* sc. as a burnt-offering Judg. 13, 19; לְפָנַי יְיָ 2 Sam. 6, 17.—Further, חָעֲלָה מַס *to impose a tribute*, q. d. *to raise* a levy, 1 K. 5, 27 [13]. 9, 15; *to lay on* or *apply* bandages to a wound, see in אֲרוּכָה. Ellipt. 2 Chr. 32, 5 וַיַּעַל עַל הַמִּגְדָּלוֹת *and raised up upon the towers*, i. e. made them higher, repaired the towers the tops of which were broken down. Comp. the same ellipsis in יָסַף עַל, see יָסַף no. 2.

d) *to put* or *cast upon*, e. g. dust upon the head, c. עַל Josh. 7, 6. Ez. 27, 30. Metaph. *to send* disease upon any one, Deut. 28, 61.

e) *to bring up*, i. e. *to put* or *lay on*, e. g. sackcloth upon a person, to cause him to wear it, Am. 8, 10; *to overlay* with gold, as 1 K. 10, 17 *and with three minæ of gold did he overlay each shield.* Also *to bring up* flesh upon the bones, cause it to grow and cover them, Ez. 37, 6; *to put* or *fasten upon*, as ornaments 2 Sam. 1, 24. 2 Chr. 3, 5. 14.

f) *to put upon* record, *to register, to enrol.* 1 K. 9, 21. 2 Chr. 8, 8.

g) הֶעֱלָה עַל לֵב *to bring up to mind, to remember*, q. d. to bear in mind, e. g. idols, idol-worship, Ez. 14, 3. 4. Comp. Kal no. 1 fin.

Hoph. הָעְלָה for חָעֲלָה, *to be made to go up*, i. e. a) *to be led away*, comp. Niph. no. 2. Nah. 2, 8 הָעְלָתָה הָעֲלָתָה. b) *to be offered*, as sacrifice, comp. Hiph. no. 2. c. Judg. 6, 28. d) *to be put upon* record, *to be recorded, registered*, comp. Hiph. no. 2. f. 2 Chr. 20, 34.

Hithp. *to lift up oneself*, to be elated, Jer. 51, 3.—Chald. Ithp. id.

Deriv. עַל subst. עַל prep. עֲלָה, עֵלָה, מַעֲלָה, מִעַל, מֵעַל, עֶלְיוֹן, עֲלִיָּה, עֲלִי, עֵלִי, מַעֲלֵה, עֲלֵה, עֲלָלָה, עֲלִי, עֵלִי, חֲעֲלָה, מַעֲלָה; pr. n. אֶלְעָלֵה, עִילַי, עֵלִי, עֲלַי, עֵלִיוֹן, עֲלַי; Chald. עֲלָה, עִלַּי, עֵלִיוֹן, עִלַּי.

עָלֶה m. constr. עֲלֵה, c. suff. עָלֵהוּ Ps. 1, 3, plur. constr. עֲלֵי Neh. 8, 15, *a leaf*, Gen. 8, 11. Lev. 26, 36. Josh. 13, 25. A leaf, green and flourishing, is the emblem of prosperity, Prov. 11, 28. Jer. 17, 8. Collect. *leaves, foliage* Ps. 1, 3. Is. 34, 4. Gen. 3, 7.—R. עָלָה in the sense of springing up, growing up.

עִלָּה Chald. f. (r. צְלַל) *a cause, occasion, pretext*, Dan. 6, 5. 6. Syr. ܥܠܬܐ, Arab. عِلَّةٌ, id. Arab. عَلَّ Conj. II, to be a cause, to effect as a cause; V, to give a cause or pretext; VIII, to seek a cause or pretext. Syr. ܥܠ i. q. Arab. II; Ethpa. i. q. Arab. V. Bar Heb. p. 416.

עֹלָה and עוֹלָה f. (r. עָלָה) plur. עֲלוֹת, pr. 'what goes up;' hence

1. *an ascent*, i. e. *steps, a stair-way*, 1 K. 10, 5; plur. Ez. 40, 26. Comp. 2 Chr. 9, 4. See Biblioth. Sacr. 1846. p. 612.

2. *a burnt-offering, holocaust*, a sacrifice to be wholly consumed, comp. Ex. 29, 18, and כָלִיל no. 3; so called as being *carried up* and *laid upon* the altar; see the root in Kal no. 2. b. Hiph. no. 2. c. Sept. *ὁλοκαύτωμα, ὁλοκαύτωσις*, Vulg. *holocaustum.* For the Mosaic rite, see Lev. 1, 3–17. 6, 9–13. The usual formula is הֶעֱלָה עֹלָה, עָשָׂה עֹלָה, Lev. 5, 10. Judg. 13, 16. Ez. 45, 23. The patriarchs seem also to have offered holocausts, Gen. 8, 20. 22, 3. 6; and human victims were likewise so offered, see Gen. l. c. Judg. 11, 31; comp. Monumm. Phœn. p. 446, 453.—Often coupled with other kinds of sacrifices, e. g. with זֶבַח which included other bloody sacrifices, Ex. 18, 12. Num. 15, 3. 8. 2 K. 5, 17. 10, 24. Is. 56, 7. al. חֲטָאָה Ps. 40, 7; שָׁלֵם Ez. 46, 12.

Note. For עֹלָה, עוֹלָה *evil*, see in עָוְלָה.

עֲלָה Chald. f. emphat. עֲלָתָא, *holocaust, burnt-offering*, plur. עֲלָוָן Ezra 6, 9.

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עַלְוָה 1. By transpos. for עַוְלָה which is read in many Mss. *evil, wickedness, iniquity*, Hos. 10, 9. Comp. Eth. ΩΛΦ i. q. עָוַל.

2. *Alvah*, pr. n. of an Edomitic tribe Gen. 36, 40. 1 Chr. 1, 51 Keri, where Cheth. has עַלְיָה.

עֲלוּמִים m. plur. (denom. fr. עֶלֶם, עַלְמָה, after the form זְקֵנִים, בְּחוּרִים) *youth, youthful age*, Ps. 89, 46. Job 33, 25. Poet. for youthful vigour, Job 20, 11 עַצְמֹתָיו מָלְאוּ עֲלוּמוֹ although *his bones are full of youth*, i. e. youthful strength, as Sept. Chald. Syr. well. So of the youth of a people Is. 54, 4.—Chald. עֲלֵימוּת, Arab. غُلُومَةٌ, id.

עַלְוָן (i. q. علیان tall, thick) *Alvan*, pr. n. of an Edomite Gen. 36, 23; also written עַלְיָן 1 Chr. 1, 40. R. עָלָה.

עֲלוּקָה f. (r. עָלַק) *ἅπ. λεγόμ.* Prov. 30, 15, pr. *a leech, blood-sucker*, as correctly given by Sept. Vulg. Gr. Venet. Kimchi; and so Arab. عَلَقٌ, Syr. ܥܠܩܐ, Chald. עַלְקָא, עֲלוּקָא; but spoken also of an imaginary female spectre which sucks human blood and is insatiable, like الغول, الغولة, *el-Ghûleh* of Arabian superstition in the Thousand and One Nights, and the vampyre of our own fables; thus العلوق is rendered in the Camoos by this very word الغول *el-Ghûl*, which Bochart. Hieroz. II. 801, and A. Schultens ad Prov. l. c. have wrongly interpreted *fate*. Hence in Prov. l. c. *the leech hath two daughters* crying, *Give, give*, i. e. insatiable.—On the superstitions of the Hebrews and other oriental nations concerning spectres, see our remarks in Comment. on Is. 34, 14.

* עָלַז i. q. עָלַס and עָלַץ, *to exult, to triumph*, (prob. primarily of a cry or shout of exultation, like ἀλαλάζω, רָנַן; and not of leaping and dancing, like the synon. גִּיל,) 2 Sam. 1, 20. Ps. 68, 5; c. בְּ *in* any thing Ps. 149, 5. Hab. 3, 18. Trop. of the heart Ps. 28, 7; the reins Prov. 23, 16; also inanimate things, Ps. 96, 12. Sometimes in a bad sense, of insolent and wicked men, Ps. 94, 3. Is. 23, 12, comp. 5, 14. Jer. 50, 11.

Deriv. עֲלִיז, also

עֵלֶז m. one *exulting, rejoicing*, Is. 5, 14.

* עָלַס obsol. root, Arab. غَلِظَ *to be thick, dense*; and with the letters transposed غَطِلَ *to be dark*; whence

עֲלָטָה f. *darkness*, evening twilight, Gen. 15, 17. Ez. 12, 7. 12.

עֵלִי m. *a pestle* Prov. 27, 22; from r. עָלָה in the sense *to be lifted*, comp. עָלָה no. 2. a.

עֵלִי (ascent, summit, concr. the highest, r. עָלָה) pr. n. *Eli*, a high priest, predecessor of Samuel, 1 Sam. c. 1–4. 14, 3. Sept. Ἠλί, Vulg. *Heli*.

עִלַּי Chald. adj. emph. עִלָּאָה, *supreme, most high*; אֱלָהָא עִלָּאָה *God the Most High*, Dan. 3, 26. 32. 5, 18. 21; and simpl. עִלָּאָה *the Most High* 4, 14. 21. 7, 25, of the one only supreme God. In Cheth. everywhere עִלְּיָא, after the analogy of Syr. ܥܠܝܐ. R. עָלָה.

עֶלְיִי adj. only in fem. עֶלְיִית, *higher, upper*, Judg. 1, 15; plur. עֶלְיוֹת Josh. 15, 19. R. עָלָה, after the form קַשְׁלִי.

עַלְוָה and עַלְוָן, see עַוְלָה and עַוְלָן.

עֲלִיָּה f. (r. עָלָה) 1. *an upper chamber, loft*, ὑπερῷον, Arab. عُلِّيَّةٌ, عِلِّيَّةٌ, Chald. עִלַּיָּא q. v. So of the upper chambers of an edifice or private house, 1 K. 17, 19. 23. 2 K. 4. 10; or of a palace Judg. 3, 20–25. 2 K. 1, 2. Jer. 22, 13. 14; of the temple 1 Chr. 28, 11. 2 Chr. 3, 9; sometimes over the gate 2 Sam. 19, 1; or built upon the flat roof, 2 K. 23, 12. Poet. for the heavens Ps. 104, 3. 13.

2. *ascent*, i. e. *stairs* or *way up* to the temple, 2 Chr. 9, 4; comp. 1 K. 10, 5. See Biblioth. Sac. 1846. p. 612.

עֶלְיוֹן m. adj. f. עֶלְיוֹנָה, plur. עֶלְיוֹנוֹת. R. עָלָה.

1. *high, higher, upper*, Gen. 40, 17; opp. תַּחְתּוֹן, 1 Chr. 7, 24. 2 Chr. 8. 5. הַבְּרֵכָה הָעֶלְיוֹנָה *the upper pool*, i. e. situated on higher ground, 2 K. 18, 17; also Ez. 42, 5. Deut. 26, 19. 28, 1.—Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek παραδειγματίζεσθαι,

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1 K. 9, 8 וְהַבַּיִת הַזֶּה יִהְיֶה עֶלְיוֹן, Vulg. *et domus hæc erit in exemplum.*

2. *most high, supreme*, of God, as אֵל עֶלְיוֹן Gen. 14, 18, יְהוָה עֶלְיוֹן Ps. 7, 18, אֱלֹהִים עֶלְיוֹן 57, 3, and simpl. עֶלְיוֹן 9, 3. 21, 8. al. sæp.—The Phenicians and Carthaginians used the same word also for the gods, e. g. Ἐλιοῦν i. q. ὕψιστος, Philo Bybl. apud Euseb. Præp. Evang. 1. 10; also *Alonim valonuth* [עלונים ועלונות] gods and goddesses, pr. *superi superæque* Plaut. Pœn. V. 1. 1; comp. also pr. n. *Abdalonimus*, עבד עלונים, servant i. e. worshipper of the gods.

עֶלְיוֹן Chald. id. only in plur. majest. עֶלְיוֹנִין *the Most High God* Dan. 7, 18. 22. 25. 27.

עַלִּיז m. (r. עָלַז) one *exulting, rejoicing*, mostly in a bad sense, one *proudly exulting, insolently triumphing*, Is. 22, 2. 23, 7. 24, 8. 32, 13. Zeph. 2, 15. Is. 13, 3 עַלִּיזַי גַּאֲוָתִי *my proudly exulting warriors*. Zeph. 3, 11.

עֲלִיל m. ἅπ. λεγόμ. Ps. 12, 7 *workshop, officina*. Others, *crucible*; so Chald. —R. עָלַל I. 3.

עֲלִילָה f. (r. עָלַל I. 3) Ps. 14, 1. 66, 5, plur. עֲלִילוֹת, *work, deed, doing*, e. g. a) Of the glorious deeds of Jehovah Ps. 9, 12. 77, 13. 78, 11. 103, 7. Is. 12, 4. b) Of the actions of men 1 Sam. 2, 3; espec. in a bad sense, of evil deeds, Zeph. 3, 7 הִשְׁחִיתוּ כֹל עֲלִילוֹתָם *they pervert all their doings*, i. e. act perversely altogether. Ps. 141, 4. Ez. 14, 22. 20, 43. Zeph. 3, 11. Deut. 22, 14. 17.

עֲלִילָה f. (r. עָלַל I) i. q. פְּעִילָה no. 1, *work, deed*, sc. of God, Jer. 32, 19.

עֲלִיצוּת f. (r. עָלַץ) *exultation, rejoicing*, Hab. 3, 14.

עִלִּית Chald. f. *an upper chamber, loft*, i. q. Heb. עֲלִיָּה, Dan. 6, 11.

* I. עָלַל i. q. Arab. عَلَّ. pr. *to drink again* after a first draught (for which the Arabs use the verb نهل), in order fully to quench thirst. Conj. II, *to drink again and again*, also to drink deep. This primary signification is carried over into various tropical applications implying *completion*; e. g. to the gleaning of fields or vineyards; to the second blow by which one already struck is cut down and killed; to a stripping or after-milking; comp. Jauhari and Firzubadi in Alb. Schult. Origg. Hebr. I. c. 6. where this root is copiously treated of. In Hebrew עָלַל has the following significations:

1. *to glean*, like עָלַל Conj. II; see Poel no. 1, and עוֹלֵלוֹת.

2. *to quench thirst*, trop. of lust, see Hithpa. Judg. 19, 25. Also *to gratify one's desire, to indulge oneself* in *vexing*, abusing, deriding any one; and hence *to be petulant, saucy, mischievous*, comp. Po. no. 2, עוֹלֵל, מְעוֹלֵל, a petulant boy, abstr. תַּעֲלוּלִים.

3. *to perform* a work, *to accomplish, to execute*; hence *to do a deed*, see Hithpa. no. 2, Hithpo. and the nouns עֲלִיל, עֲלִילָה, מַעֲלָל.

Po. 1. *to glean* a vineyard Lev. 19, 10. Deut. 24, 21. Trop. of a people, to be utterly cut off, Jer. 6, 9.

2. *to vex, to do evil* to any one, with לְ of pers. Lam. 1, 22. 2, 20 לְמִי עוֹלַלְתָּ פֹּה *whom thou hast thus vexed*. 3, 51 עֵינִי עוֹלְלָה לְנַפְשִׁי *mine eye vexeth me*, i. e. pains me sc. from weeping. Pass. Lam. 1, 12 *like unto my sorrow*, אֲשֶׁר עוֹלַל לִי *which is brought upon me*, with which I am pained, vexed.—For Job 16, 15 see in עָלַל II. Po.

3. *to vex, to tease, to be petulant, saucy*; hence Part. מְעוֹלָל *a boy, child*, i. q. עוֹלֵל, Is. 3, 12.

Hithpa. הִתְעַלֵּל 1. pr. *to quench thirst*, trop. of lust, c. בְּ *upon* any one, Judg. 19, 25. Also *to gratify* or *indulge oneself* in *vexing*, abusing deriding any one, *to mock*, Sept. well ἐμπαίζω, Vulg. *illudo*. 1 Sam. 31, 4. 1 Chr. 10, 4. Num. 22, 29. Jer. 38, 19.

2. *to exert one's might, to do wonders*, c. בְּ Ex. 10, 2. 1 Sam. 6, 6.

Hithpo. *to do* a deed, *to work*, c. acc. Ps. 141, 4.

Deriv. עוֹלֵל, עוֹלָה, עוֹלֵלוֹת, עֲלִיל, עֲלִילָה, מַעֲלָל, תַּעֲלוּלִים, מַעֲלָל, עֲלִילָה, תַּעֲלוּל.

* II. עָלַל i. q. Arab. غَلَّ 1. *to put in, to thrust in*, and intrans. *to go in, to enter*, like Chald. עֲלַל q. v.

2. *to bind on, to bind fast*, whence עֹל, غُلّ yoke, like Lat. *jugum* a jungendo, Gr. ζυγόν from ζευγνύω.

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Po. *to cause to enter, to thrust in;* Job 16, 15 צוֹלַלְתִּי בֶּעָפָר קַרְנִי *I have thrust my horn into the dust*, i. e. my head.

עָלַל Chald. i. q. Heb. בָּלַל II.

1. *to go in, to enter*, Syr. id. Spec. of one who is admitted to the private audience of a king, Dan. 2, 16. 24. Præt. עַל Dan. l. c. fem. עַלַת, Cheth. עַלַח 5, 10. Part. plur. עָלִין 4, 4. 5. 8, Cheth. עֲלִלִין.

2. Of the sun, *to go down, to set*, Dan. 6, 15. Comp. Heb. בּוֹא.

Aph. *to bring in, to introduce* any one, c. acc. pers. Dan. 2, 24. 6, 19; לְ 2, 25. 5, 7. Præt. הַיְתֵל (with י inserted) Dan. 2, 25. 6, 19. Imp. הַעֵל 2, 24. Inf. הַעָלָה 5, 7, and הֵיתֵלָה 4, 3.

Hoph. הָעַל like the Heb. *to be introduced*, Dan. 5, 13. 15.

Deriv. עִלָּה, מַעַל.

עִלְּלוֹת see עוֹלֵלוֹת.

* I. עָלַם *to hide, to conceal;* in Kal found only in Part. pass. עֲלֻמִים *hidden, secret*, e. g. sins, Ps. 90, 8.—Kindr. is עָלַף. The primitive idea is perh. that of *wrapping up*, comp. גָּלַם.

Niph. נֶעְלַם (not נֶעֱלַם) *to be hidden, to lie hid*, with מִן of pers. *from* whom, Lev. 2, 2–4. 1 K. 10, 3. 2 Chr. 9, 2; מֵעֵינֵי Lev. 4, 13. Num. 5, 13. Job 28, 21.—Part. נֶעְלָם *hidden* Ecc. 12, 14; plur. נֶעְלָמִים *hidden men*, i. e. crafty, dissemblers. Ps. 26, 4. Fem. נֶעְלָמָה *hidden*, covered in darkness, forgotten, Nah. 3, 11.

Hiph. הֶחְלִים, rarely with comp. Sheva as הֶחֱלִימוּ Ez. 22, 26.

1. *to hide, to conceal*, c. מִן *from* any one, 2 K. 4, 27. Spec. a) הֶחְלִים עֵינַיִם c. מִן *to hide the eyes from* any one, i. e. to turn away from him, a gesture implying neglect, Ez. 22, 26; refusal of help Is. 1, 15, comp. Prov. 28, 27; or also connivance Lev. 20, 4. 1 Sam. 12, 3 c. בְּ. b) הֶחֱלִים אָזֶן *to hide the ear*, so as not to hear, Lam. 3, 56. c) Intrans. *to hide* (oneself) Ps. 10, 1; comp. Hiph. of צָפַן.

2. *to hide, to cover over* with words, i. e. *to chide, to rebuke*, (opp. to enlighten i. e. to praise,) Job 42, 3; comp. 38, 2.

Hithp. *to hide oneself;* of a stream, Job 6, 16 עָלֵימוֹ יִתְעַלַּם־שָׁלֶג *in which the snow hideth itself*, lies hid, i. e. the melting snow in spring, עַל here implying approach, see עַל no. 1. b. γ. With מִן *to hide oneself from* any person or thing, to turn away from. Deut. 22, 1. 3. 4. Ps. 55, 2 אַל־תִּתְעַלַּם מִתְּחִנָּתִי *hide not thyself from my supplication*, i. e. turn not away. Is. 58, 7.

Deriv. עֵילוֹם, עֵילוּם, תַּעֲלֻמָה, Chald. טַעַם, pr. n. עַלְמוֹן, עָלְמָא.

* II. עָלַם or עָלֵם obsol. root, i. q. Arab. غَلِمَ *pubes fuit et coëundi cupidus*, spoken of young persons and of animals, Syr. ܥܠܡ id. The primitive idea seems to be that of *fatness, fulness*, so that עָלַם is kindr. with חָלַם q. v.—Hence עֶלֶם and עַלְמָה, עֲלוּמִים.

עָלַם Chald. m. emph. עָלְמָא; plur. עָלְמִין, emph. עָלְמַיָּא; i. q. Heb. עוֹלָם, *remote time, eternity, everlasting*, αἰών, of time past Ezra 4, 15; of time future Dan. 3, 33. 4, 31. 7, 27; whence Dan. 2, 20 מִן־עָלְמָא וְעַד־עָלְמָא *from everlasting to everlasting*. So חֵי עָלְמָא *who liveth for ever* sc. God Dan. 4, 31 [34].—For the Heb. לְעוֹלָם, לְעוֹלְמִים, *for ever*, is put לְעָלְמִין Dan. 2, 44. 6, 27; as also in the salutation מָלְכָא לְעָלְמִין חֱיִי *O king, live for ever*, Dan. 2, 4. 3, 9. 5, 10. 6, 7. 22. So too לְעָלְמַיָּא 2, 44, once עַד עָלַם עָלְמַיָּא 7, 18; comp. in N. T. *εἰς τοὺς αἰῶνας τῶν αἰώνων* Rev. 1, 6. 18. Gal. 1, 5.

עֶלֶם m. (r. עָלַם II) *a youth, young man*, of marriageable age, 1 Sam. 17. 56. 20, 22, for which נַעַר in v. 21. Sept. *νεανίσκος*. Arab. غُلَامٌ, غُلَيِّمٌ, id.

עֹלָם, see in עוֹלָם.

עַלְמָה fem. of עֶלֶם, *a girl, maiden, young woman*, so of marriageable age, like Arab. غُلَامَةٌ, غُلَيِّمَةٌ, Syr. ܥܠܡܬܐ, Chald. עַלְמְתָא, i. q. נַעֲרָה, and like Gr. *νεᾶνις* by which the Heb. עַלְמָה is rendered in Sept. Ps. 68, 26, and Aqu. Symm. Theod. Is. 7, 14.—Gen. 24. 43. Ex. 2, 8. Prov. 30, 19. Plur. עֲלָמוֹת Ps. 68, 26. Cant. 1. 3. 6, 8. Spoken of *a bride, a youthful spouse*, a wife recently married, Is. 7. 14, comp. בְּתוּלָה Joel 1. 8; see in art. ה no. 2. e. p. 239. The primary idea in this word is not that of unspotted virginity, for which the He-

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brews have the special word בְּתוּלָה, see Cant. 6, 8 and Prov. l. c. so that in Sept. Is. l. c. it is incorrectly rendered *παρθένος*; nor does it primarily signify the unmarried state, as Hengstenberg contends, Christol. des A. T. II. p. 69; but simply the being of marriageable age, the age of puberty. So too Gr. *παρθένος* Il. 2, 514; *κοράσιον* Judith 16, 12; Lat. *puella* Virg. Geor. 4. 458; and even Heb. בְּתוּלָה Joel 1, 8. See Comment. ad Is. l. c.—Hence עַל עֲלֻמוֹת *after the manner of maidens*, see עַל no. 1. a. *η*; i. e. with the female voice, i. q. our *treble, soprano*, opp. to the deeper voice of men, 1. Chr. 15, 20 (for which see under the root נָצַח I. Pi.) Ps. 46, 1. Forkel in his Gesch. der Musik I. p. 142, understands *virgin measures*, like the Germ. *Jungfrauweis* of the Meistersänger; but against the context in 1 Chr. l. c.

עַלְמוֹן (hidden, r. עָלַם) *Almon*, pr. n. a) A town in Benjamin Josh. 21, 18; called in 1 Chr. 6, 45 [60] עַלֶּמֶת *Alemeth*. b) עַלְמוֹן־דִּבְלָתָיְמָה Num. 33, 46, a station of the Israelites in the desert south-east of the Dead Sea.

עַלְמִית a word found twice, but of doubtful authority. a) In Ps. 9, 1 it seems to be the same with עַל עֲלֻמוֹת Ps. 46, 1, i. e. *with the female voice*, see under עַלְמָה. Perhaps it should be so read. b) In Ps. 48, 15 the context requires it to be i. q. עוֹלָם *eternity*, i. q. *for ever and ever*, Sept. *εἰς τοὺς αἰῶνας*, Vulg. *in secula*, as if they had read it עֲלֻמוֹת. —Many Mss. and editions have it עַל־מוּת *even unto death*, which in both cases is foreign to the context.

עַלְמִי Chald. gentile n. from עֵילָם q. v. *Elamite*, Plur. עַלְמָיֵא *Elamites*, Ezra 4, 9.

עַלֶּמֶת (covering, r. עָלַם) *Alemeth*, pr. n. m. a) 1 Chr. 7, 8. b) 8, 36. 9, 42.

עַלֶּמֶת see עַלְמוֹן lett. a.

* עָלַס, fut. יַעֲלֹס, i. q. עָלַז and עָלַץ, *to exult, to rejoice*, Job 20 18.

Niph. נֶעֱלָס id. Job 39, 13 כְּנַף־רְנָנִים נֶעֱלָסָה *the wing of the ostrich exults*, i. e. moves itself joyfully, swiftly. Comp. Hom. Il. 2. 462 *ἀγαλλόμεναι πτερύγεσσι*.

Hithp. *to make oneself joyful, to enjoy oneself*, Prov. 7, 18.

* עָלַע a very doubtful root, which some suppose to be i. q. לוּעַ *to sip up, to suck up*, and thence derive fut. Pi. יְעַלְּעוּ *they suck up* Job 39, 30. More prob. it ought to read לְכַלְּעוּ (changing י into כ, a letter of the same form but larger) i. e. לְבַלְּעוּ or לְבַלְּעוּ *thcy sip up eagerly*, præt. Pilel from לוּעַ, a form often used of rapid and eager motion. See in לוּעַ.

עֶלַע Chald. f. i. q. Heb. צֵלָע, *a rib*, plur. עִלְעִין Dan. 7, 5.

* עָלַף in Kal not used, pr. *to cover, to wrap up*; Arab. غَلَفَ to lay up in a chest, casket, etc. Gr. *καλύπτω*. Comp. צוּף no 1.

Pual עֻלַּף 1. *to be covered over*, Cant. 5, 14.

2. *to be overcome, to be languid, to faint*, see the synon. עָטַף, עָטָה, Is. 51, 20. So of trees Ez. 31, 15. where עֻלָּפָה is for עֻלָּפָה and refers to עֲצֵי הַשָּׂדֶה by the rule in Heb. Gr. § 143. 3.

Hithp. 1. *to veil oneself* Gen. 38, 14.

2. i. q. Pu. no. 2, *to be overcome, to become languid, to faint*, e. g. from heat Jon. 4, 8; from thirst Am. 8, 13.

עֻלָּפָה see in עוּף Pu. no. 2.

* עָלַץ fut. יַעֲלֹץ, i. q. עָלַז and עָלַס, *to exult, to rejoice, to be joyful*, Prov. 11, 10. 28, 12. So עָלַץ בַּיהוָה *to rejoice in Jehovah* Ps. 5, 12. 9, 3. 1 Sam. 2, 1; לְפָנַי יְיָ id. Ps. 68, 4. With ל *to exult over* any one, to triumph, Ps. 25, 2. Trop of things 1 Chr. 16, 32.

Deriv. עֲלִיצוּת.

* עָלַק obsol. root, Arab. عَلِقَ, *to adhere, to be affixed*, spec. of leeches; Syr. ܥܠܩ viscous. Hence עֲלוּקָה leech, q. v.

עֻלָּתָה see in עוּל.

עִם in st. absol. with conj. acc. and in constr. but עַם with disj. acc. and with art. הָעָם; c. suff. עִמִּי, עַמִּי; Plur. עַמִּים, constr. עַמֵּי; rarely עַמְמִים Neh. 9, 22, constr. עַמְמֵי 9, 24. עַמְמֵיהֶם Judg. 5, 14, in the Aramæan manner (see below in

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Chald. עַם); masc. rarely fem. (collect.) Ex. 5, 16. Judg. 18, 7. Jer. 8, 5. R. עָמַם.

1. *a people, nation*, so called as being *congregated* together, or from their *common* interests, etc. q. d. *community, commonwealth*. Syr. Chald. Samarit. id. Arab. عَمَّ to be in common, عَامَّةٌ the common people, plebs; see in r. עָמַם.—Constr. with sing. and also as collect. with plur. both of verbs and adj. Ex. 5, 5. Judg. 2, 4. 7. 3, 18. 9, 37. 2 K. 14, 21. 21, 24. Is. 9, 1. 8. 65, 3. Often of a *people*, properly so called, "cœtum juris consensu et utilitatis communione sociatum," Cic. ap. Augustin. Civ. Dei 2. 21; e. g. *the people of Israel* עַם יִשְׂרָאֵל 2 Sam. 18, 7; called also עַם יְהוָה Ex. 15, 16. Num. 11, 29. Judg. 5, 11. 1 Sam. 2, 24; עַם נַחֲלַת יְיָ Judg. 20, 2; עַם הָאֱלֹהִים Deut. 4, 20; עַם הַקֹּדֶשׁ Is. 62, 12; also genr. of any other people, as עַם וְעַם, עַם וָעַם, *every people* Esth. 1, 22. 3, 12. 8. 9. Neh. 13. 24; *to become one people* Gen. 34, 16. 22, comp. 11, 6. Deut. 1, 28 *a people greater and taller than we*. 2, 10. 21. 20, 1. So עַם הָאָרֶץ *the people of the land*, i. e. the Canaanites Gen. 23, 12. 13. Num. 14, 9; the Egyptians Gen. 42, 6; עַם כְּמוֹשׁ *the people of Chemosh*, i. e. Moab, Num. 21, 29. Jer. 48. 46. So too plur. עַמִּים *nations* Gen. 17, 16. Ps. 45, 6. 18. 47, 4. Is. 2, 3. 10, 13. 14, 6. 17, 12. al. עַמֵּי הָאָרֶץ Deut. 28, 10; עַמֵּי הָאֲרָצוֹת Ezra 3, 3.—Sometimes עַם stands in a narrower sense, for any *number* or *multitude of persons*, even not associated, like Engl. *people, some people*, comp. Arab. قَوْمٌ a people, also some people. Num. 21, 6 וַיָּמָת עַם רַב מִיִּשְׂרָאֵל *and there died much people of Israel*. 1 Sam. 9, 24 *I have invited the people*, i. e. the guests, thirty persons, v. 22. Judg. 3, 18. Ps. 18, 28 עַם עָנִי *the afflicted ones*; comp. גּוֹי צַדִּיק Gen. 20, 4. See below in lett. c.

With a genit. in various ways. e. g. *the people of a king*, who are ruled by him, Ex. 7, 28; *the people of Jehovah, of Chemosh*, who worship them, see above, and comp. Ex. 6. 7. Lev. 26, 12. Deut. 27, 9. al. So of private persons, e. g. *my people*, among whom I belong, am a citizen, Lev. 17, 10. 23, 30. Num. 5, 27. Esth. 2, 10. 20. Ruth 1, 10. al. *the people of Mordecai*, the Jews. Esth. 3, 6. Hence בְּנֵי עַמִּי *the children of my people*, my countrymen, my fellow-citizens, Gen. 23, 11; poet בַּת עַמִּי id. see in בַּת no. 5, Lam. 2, 11. 3, 48. 4, 3. 6; comp. אֶרֶץ no. 3.—Also *the people of a city*, its inhabitants, Gen. 19, 4. 47, 21; עַם יְרוּשָׁלַם 2 Chr. 32, 18, comp. Lam. 1, 1 חָמִיר רָבָתִי עָם *the city full of people*, thronged with inhabitants. So עַם הָאָרֶץ *the people of a land*, its inhabitants, 2 K. 11, 18–20. 15, 5. 16, 15. 25, 19. al. put sometimes for *the common people* in distinction from the kings and nobles Ez. 7, 27. Hence the Rabbinic עם הארץ for a plebeian, boor, opp. to one learned.—Once לֹא־עַם *a non-people*, i. e. not God's people, gentiles, barbarous enemies, Deut. 32, 21; parall. גּוֹי נָבָל.

Spec. עַם is used in a narrower and also wider sense:

a) Of a single *tribe, race*, e. g. עַם זְבוּלֻן Judg. 5, 18; though here it may be taken as *men, soldiers*, see in lett. b. Plur. עַמִּים often of *the tribes* of Israel, Gen. 49, 10. Deut. 32, 8. 33, 3. 19. Is. 3, 13. Hos. 10. 14. Ps. 47, 2. 10. Comp. the Athenian δῆμοι.—Also of *one's family, kindred*, as 2 K. 4, 13 בְּתוֹךְ עַמִּי אָנֹכִי יֹשֶׁבֶת *I dwell among mine own family*; and espec. plur. עַמֵּי פ׳ *one's kindred, friends*, Lev. 19, 16. 21, 1. 4. So in the phrases נֶאֱסַף אֶל־עַמָּיו *to be gathered to his kindred*, i. q. נ׳ אֶל־אֲבוֹתָיו, see in אָסַף Niph. no. 1; also נִכְרַת מֵעַמֶּיהָ *to be cut off from his people, kindred*, Gen. 17, 14. Lev. 7, 20. 21; see in כָּרַת Niph. no. 2. Comp. Arab. عَمٌّ uncle, and the proper names עַמִּינָדָב, עַמִּיהוּד, עַמִּיאֵל.

b) Of *common soldiers, men*. Hom. λαός, opp. to the leaders, chiefs; Judg. 8, 5 חָתְמוּ אֲשֶׁר בְּרַגְלַי *the people* (soldiers) *that follow me*. 5, 2. 9, 36. 37. Fully עַם חַמְלָחָמָה Num. 31, 32; עַם חַמִּלְחָמָה Josh. 8, 13. 10, 7. 11, 7.

c) Of *attendants, servants*, i. q. אַנְשֵׁי פ׳ one's men, one's *people*; Gen. 32, 8 הָעָם אֲשֶׁר אִתּוֹ *his servants*. 33, 15. 1 K. 19, 21. 2 K. 4, 41. Also of the *attendants, followers, train* of a prince, etc. Judg. 3, 18. Ecc. 4, 16. Cant. 6, 12 מַרְכְּבוֹת עַמִּי נָדִיב *the chariots of a princely train*; the י— is here not suffix, but paragogic on the constr. state.

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d) In a wider sense for *the human race, all mankind*, q. d. *the people of the earth.* Is. 42, 5 נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ *that giveth breath to the people upon it* sc. the earth. 40, 7. Ps. 45, 13 עֲשִׁירֵי עָם *the richest of people*, i. e. the Tyrians. So in irony, Job 12, 2 אָמְנָם כִּי אַתֶּם עָם *no doubt but ye* are *all the world, and wisdom will die with you.*

2. Poet. of animals, *a race, troop, flock*, Prov. 30, 25. 26. Ps. 74, 14; comp. גּוֹי no. 2. So Arab. أُمَّة and Gr. ὄῆμος.

עַם Chald. m. *a people*, Dan. 2, 44. 3, 29; emphat. עַמָּא Ez. 7, 13. 16. 25; עַמְמִין 5, 12. Plur. emphat. עַמְמַיָּא Dan. 3, 4. 7. 31. 5. 19. 6, 26. 7, 14.—Syr. ܥܡܐ, plur. ܥܡܡܐ.

עִם pr. *conjunction, communion*, from the root עָמַם, but used only as a particle. viz.

A) Adv. *therewith, therewithal*, at the same time, Gr. σύν, μετά, Arab. مَعَ. 1 Sam. 17, 42 *for he was red-haired* עִם יְפֵה *and withal comely of aspect.* 16, 12.—Usually

B) Prep. c. suff. עִמִּי (for which also עִמָּדִי is used, see עִמָּד), עִמָּךְ (in pause and fem. עִמָּךְ), עִמּוֹ, עִמָּנוּ, עִמָּכֶם, עִמָּהֶם Gen. 18, 16, and עִמָּהֶן Num. 22, 12. Syr. ܥܡ, Arab. by transp. مَعْ, مَعَ.

1. *with*, Lat. *cum* (which indeed has the same origin, see in עָמָם), pr. of accompaniment, attendance, society; Gen. 13, 1 וְלוֹט עִמּוֹ *and Lot with him.* 18, 16. 1 Sam. 9, 24. 22, 5. Nah. 3, 12. Hence spec.

a) Of help, aid, Gen. 21, 22 אֱלֹהִים עִמָּךְ *God* is *with thee* i. e. aids thee. 1 Sam. 14, 45; hence after verbs of helping, as עָזַר 1 Chr. 12, 21, הִתְחַזֵּק q. v. etc.

b) Of mutual and joint action, as חָלַק עִם to divide *with* any one Prov. 29, 24; to inherit *with* any one Gen. 22, 10; to make a covenant *with* any one, see כָּרַת; also דִּבֶּר עִם (see דִּבֶּר) to talk *with* any one, and hence דָּבָר עִם a word spoken *with* any one Job 15, 11. 2 Chr. 1, 9; שָׁכַב עִם to lie *with* any one Gen. 19, 32 sq. 30, 15.

c) In a hostile sense *with*, for *against* as נִלְחַם עִם to fight or make war *with* any one; נֶאֱבַק עִם to wrestle *with*; רִיב עִם to strive *with* any one; also Ps. 55, 19 כִּי בְרַבִּים וְדִוּ עִמָּדִי *for with many* allies *are they with me*, i. e. do they come against me. 94, 16 *who will help me* עִם מְרֵעִים contending *with the wicked?* Job 9, 14. 10, 17. 16, 21. 17, 3.

d) With verbs of *doing*, i. e. to do *with* any one well or ill, to do him good or evil, to treat him well or ill, as עָשָׂה עִם טוֹב, עָשָׂה חֶסֶד עִם Josh. 2, 12. Ps. 119, 65; הֵיטִיב עִם *to do good to* any one Gen. 32, 10; רָצָה עִם to be on good terms *with* any one Ps. 50, 18; also חָמִים עִם 18, 24; שָׁלֵם עִם, see שָׁלֵם; נָכוֹן עִם Ps. 78, 37.

e) From the idea of accompanying, proceeds also that of a common lot, event, etc. Gen. 18, 23 *wilt thou destroy the righteous with the wicked?* i. e. as the wicked. v. 25. Job 3, 14. 15. 21, 8. Ps. 73, 5. Ecc. 2, 16 *the wise dieth with the fool*, as well as the fool, the same lot falls to both.—Hence

f) As referred to any kind of equality, likeness, etc. Job 40, 15 *lo! behemoth* (the hippopotamus) *whom I have created* עִמָּךְ *equally with thee*, as well as thee. 9, 26. Ps. 73, 25 עִמְּךָ לֹא חָפַצְתִּי בָאָרֶץ *so as with thee I delight in nothing upon earth.* Coupled with verbs of likeness, נִמְשַׁל עִם to be compared *with*, i. e. to be like to any thing Ps. 143, 7.

g) Of likeness in respect to time; Ps. 72, 5 יִירָאוּךָ עִם שֶׁמֶשׁ *they shall reverence thee with the sun* i. e. so long as the sun endures. Comp. Dan. 3, 33; also Ovid Amor. 1. 15. 16, "cum sole et luna semper Aratus erit."

2. *with*, i. q. *at, by, near*, spoken of nearness, vicinity, etc. עִם בְּאֵר *at* or *by* the well Gen. 25, 11; עִם שְׁכֶם *by* or *near* Shechem (the city) 35, 4; עִם יְהוָה *by* i. e. before Jehovah, at his sanctuary 1 Sam. 2, 21; עִם פָּנַי *at* i. e. *before* the face of any one Job 1, 12. Hence, 'to dwell *with* any one,' i. e. in his house or family, Gen. 27, 44; *in* or *among* his people 23, 4; 'to serve *with* any one,' i. e. to be his servant Gen. 29, 25. 30.—Spec. '*with* or *by* any one' is said:

a) For *in the house of* any one, *chez quelqu'un*; see the above examples, and also Gen. 24, 25 *straw and provender*

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enough is עִמָּנוּ *with us*. in our house. In the later Hebrew fully written עִם בֵּית ס׳ 1 Chr. 13, 14.

b) For *in one's body;* Job 6, 4 *the arrows of the Almighty* are עִמָּדִי, Sept. ἐν τῷ σώματί μου. Oftener

c) For *in one's mind;* Job 27, 11 אֲשֶׁר עִם שַׁדַּי לֹא אֲכַחֵד *what* is *with the Almighty will I not conceal*, i. e. what is in his mind, how he is disposed. 9, 35 לֹא כֵן אָנֹכִי עִמָּדִי *not so* am *I with myself*, i. e. not so disposed in mind sc. that I should fear. Num. 14, 24. Also of purpose, intention; Job 10, 13 יָדַעְתִּי כִּי זֹאת עִמָּךְ *I know that this* is *with thee*, that such is thy purpose. 23, 14. Of that which one knows, is acquainted with; Ps. 50, 11 *the beasts of the field* are *with me*, in my mind, i. e. I know them all; parall. יָדַעְתִּי. Job 15, 9. Of one's opinion, judgment, e. g. צָדַק עִם אֵל to be just *with* God, i. e. in the view of God, Job 9, 2. 25, 4; comp. Lat. "*apud me* multum valet hæc opinio." Arab. عندى 'with me' i. e. in my opinion.—In the later Hebrew more fully written עִם לִבִּי, עִם לְבָבִי, like the Gr. μετὰ φρεσίν, Lat. *apud animum* statuere, proponere; Ecc. 1, 16 דִּבַּרְתִּי עִם לִבִּי *I communed with my heart*, thought within myself. Deut. 8, 5. Ps. 77, 7. 2 Chr. 1, 11; so of purpose 1 Chr. 22, 7. 28, 2. 2 Chr. 6, 7. 8. 24, 4. 29, 10; of that which one knows Josh. 14, 7. 1 K. 10, 2. 2 Chr. 9, 1.

d) Also *with* men is often said for *among* them, *in the midst of* them, as Gr. μεθ' ἑταίρων, μετ' ἀνδράσι, Lat. *apud* exercitum, for *in* exercitu; comp. Germ. *mit*, which comes from the same root with *Mitte* and Gr. μετά, also Engl. *mid, amid, amidst*. Is. 38, 11 עִם יֹשְׁבֵי חֶדֶל *with* (*amid*) *the inhabitants of the world*. 2 Sam. 13, 23 עִם אֶפְרַיִם *in the midst of Ephraim*.

e) Metaph. *notwithstanding*, comp. בְּ in B. no. 2. e. Arab. مَعَ De Sacy Gr. Arabe I. § 1094. ed. 2. So עִם זֶה i. q. in Engl. *with this*, for all this, i. e. *notwithstanding*, Neh. 5, 18.

Note. In many of its significations עִם accords with אֵת II; and hence Ewald proposes to derive the latter from עִם, i. e. עֵמֶת, contr. עֵת, which is then changed to אֵת, Krit. Gramm. p. 608. But that both their origin and primary force are different, is sufficiently shown above.

3. With מִן prefixed, מֵעִם (Arab. من عند), spoken of those who go *from* a person or place *with, at, by* whom or which they previously were, Fr. *d'avec*. Similar is מֵאֵת p. 586.—Spec.

a) *from with*, from one's vicinity, neighbourhood, after verbs of going away, departing, Gen. 13, 14. 26, 16; of dismissing Deut. 15, 12. al. מֵעִם הַמִּזְבֵּחַ *from near the altar* Ex. 21, 14. Deut. 23, 16. Judg. 9, 37. Job 28, 4.

b) *from one's house, de chez* quelqu'un, comp. עִם no. 2. a. מֵעִם פַּרְעֹה *from the house of Pharaoh* Ex. 8, 8. 25. 26. 9, 33. 10, 6. 18.

c) *from one's power*, i. e. *from* any one, after verbs of receiving, taking, 2 Sam. 3, 15; of demanding Ex. 22, 13; of buying 2 Sam. 24, 21. Often of God, from whom as the author and cause any thing proceeds; Ps. 121, 2 *my help cometh* מֵעִם יְהוָֹה *from Jehovah*. Is. 8, 18 *we are signs and wonders to Israel* מֵעִם יְהוָֹה *from Jehovah*, i. e. sent by him for this intent. 7, 11. 29, 6. 1 K. 2, 33. 2 Chr. 10, 15. Arab. من عند ex jussu, ex voluntate alic.

d) *from one's mind*, heart, etc. 1 Sam. 16, 14 *the spirit of the Lord departed* מֵעִם שָׁאוּל *from with Saul*, from his mind and heart. Hence of a judgment or opinion proceeding from any one, Job 34, 33 *doth God retribute* מֵעִמְּךָ *according to thy mind?* 2 Sam. 3, 28; of purpose or intent Gen. 41, 32. 1 Sam. 20, 33.

e) *from among*, comp. עִם no. 2. d. מֵעִם אֶחָיו Ruth 4, 10.

עִם Chald. i. q. Heb. *with, cum*, of accompaniment Dan. 2, 18. 43. 6, 22. 7, 13 one *like the Son of Man came* עִם עֲנָנֵי שְׁמַיָּא *with the clouds of heaven;* comp. μετὰ πνοιῇς ἀνέμοιο Od. 2, 148. In a hostile sense, *with* i. e. *against* Dan. 7, 21, see Heb. עִם no. 1. c.—Of time during which any thing is done, comp. the Heb. no. 1. g; עִם לֵילְיָא Eng. *by night*, Dan. 7, 2; so Arab. عند الليل. Also עִם דָּר וְדָר *with* all generations, i. e. so long as the generations of men shall endure, Dan. 3, 33. 4, 31.

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I. עָמַד fut. יַעֲמֹד 1. *to stand*; Chald. and Talm. to stand up, see in no. 4. Arab. and Eth. more freq. عِمَادٌ ʿimâd a column; whence in the verb عمد Conj. I, II, IV, and עמד to make stand, to prop up, sc. by a column, etc. In the Syriac church ܥܡܕ is 'to baptize,' perh. because the person to be baptized *stood* in the water; but see Castell. Lex. Syr. ed. Michaelis sub v.—Spoken of men Gen. 24, 30. 31. 41, 17. al. sæp. of beasts Gen. 41, 3; of things Deut. 31, 15. Josh. 3, 16. 11, 13. It implies not only that one already *stands* in a place, but also that he *comes to stand* there, q. d. *to take a stand*, to place oneself; as 1 K. 20, 38 וַיִּתְעַמֵּד לַמֶּלֶךְ אֶל־חַדְרֵךְ *and he stood to meet the king on the way*. 1 Sam. 17, 51 *he ran and stood by the Philistine*. Hab. 3, 11 *the sun and the moon stood in* (betook themselves into) *their dwelling*; so עָמַד בַּפֶּרֶץ *to stand in the breach*, see in פֶּרֶץ. The place *in* or *upon* which one stands is put with בְּ Ps. 1, 1; oftener with עַל Hab. 2, 1. Jer. 6, 16. Ez. 11, 23. 2 Chr. 30, 16; also עָמַד עַל רַגְלָיו *to stand upon one's feet* Ez. 2, 1. Zech. 12, 12. But עָמַד עַל is further *to stand near* any one (see עַל A. 3. a), i. e. to come near, 2 Sam. 1, 9. 10; and then trop. *α*) *to stand by* or *for*, i. e. to succour, to defend, comp. עַל A. 2. b. Dan. 12, 1. Esth. 8, 11. 9, 16; comp. לְ קוּם Ps. 94, 16. *β*) *to stand over*, i. e. to be set over, Num. 7, 2. *γ*) *to stand upon*, i. e. to confide in, Ez. 33, 26; so Syr. ܥܡܟ. Also with לִפְנֵי, once אֶת־פְּנֵי 1 K. 12, 6 where 2 Chr. 10, 6 לִפְנֵי, *to stand before* any one Gen. 18, 22; usually i. q. *to serve, to minister unto* him, e. g. to a king or leader Deut. 1, 38. 1 K. 1, 28. 10, 8. Dan. 1, 5. Jer. 52, 12; comp. עָמַד בְּהֵיכַל הַמֶּלֶךְ *to stand in the king's palace* Dan. 1, 4. So *to stand before Jehovah*, to act as his servant and minister, e. g. of the priests and Levites Deut. 10, 8. Judg. 20, 28. comp. Ps. 134, 1; the prophets 1 K. 17, 1. 18, 15. 2 K. 5, 16. Jer. 15, 19. Also i. q. to enter upon a service or ministry. Gen. 41, 46.—Once עָמַד לִפְנֵי of sexual intercourse Lev. 18, 23.

2. *to stand*, i. e. *to stand firm, to persist, to endure*, opp. to fall, to perish. Ecc. 1, 4 הָאָרֶץ לְעוֹלָם עֹמָדֶת *the earth standeth for ever*. Ps. 102, 27 *they* (the heavens) *shall perish, but thou endurest*. Ps. 33, 11 *the decree of Jehovah standeth for ever*. 19, 10. 111, 3. Ex. 18, 23. Am. 2, 15. Hos. 10, 9. Hence, *to continue*, not to die, Ex. 21, 22; of things, not to perish, Jer. 32, 14. Also עָמַד בַּמִּלְחָמָה *to stand firm in battle* Ez. 13, 5. With לִפְנֵי *to stand before* any one, i. e. to bear up against him, to resist him, Ps. 76, 8. 130, 3. 147, 17. Nah. 1, 6; more rarely c. בְּפָנֵי Josh. 21, 44. 23, 9; נֶגֶד Ecc. 4, 13; מִן Dan. 11, 8; simply Dan. 11, 25. 32. With בְּ *to persist, to persevere in* any thing, Is. 47, 12. Ecc. 8, 3. 2 K. 23, 3; once c. acc. Ez. 17, 14 *to keep the covenant and* לְעָמְדָהּ *to stand to it*; comp. Esth. 3, 4 *whether Mordecai's matters would stand*, i. e. whether he would persist in that course.

3. *to stand*, i. e. *to stand still, to stop*, opp. to go on, to proceed. 1 Sam. 20, 38 *haste*, אַל תַּעֲמֹד *stop not*. Gen. 19, 17. 45, 9. Jer. 4, 6. Of things, as the sun standing still in his course Josh. 10, 3; oil no longer flowing 2 K. 4, 6; the sea becoming calm Jon. 1, 15. Hence a) *to stay, to remain* in a place, c. בְּ 2 K. 15, 20; עִם, עַל of pers. Gen. 45, 1. 2 Sam. 20, 11; absol. Ez. 9, 28. Of things, Dan. 10, 17. Jer. 48, 11. Ecc. 2, 9. Often *to remain* in any state, condition, c. בְּ Lev. 13, 5. 37. b) With מִן *to stop from* doing any thing, *to leave off, to desist*. Gen. 29, 35 וַתַּעֲמֹד מִלֶּדֶת *and left bearing*. 30, 9.

4. *to stand*, i. e. *to stand up, to rise up, to arise*, i. q. קוּם; Sept. ἀνίστημι. Lev. 19, 16 לֹא תַעֲמֹד עַל דַּם רֵעֶךָ *nor shalt thou rise up against the blood of thy neighbour*. Elsewhere only in the later Heb. e. g. of one who rises up to speak 2 Chr. 20, 5. 24, 20; or for help Is. 47, 13. Dan. 12, 1; of a new king or prince Dan. 8, 23. 11, 2. 3. 20. Ecc. 4, 15; of one who rises from the dead Dan. 12, 13. Of things, *to arise*, e. g. deliverance Esth. 4, 14; war 1 Chr. 20, 4. Dan. 11, 31.—With עַל, *to rise up against* any one, Dan. 8, 25. 11, 14. 1 Chr. 21, 1. 2 Chr. 20, 23; comp. Ezra 10, 15.—Once, *to stand forth*, i. e. to exist, to be; Ps. 33, 9 הוּא צִוָּה וַיַּעֲמֹד *he* (God) *commanded, and it stood forth*.

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5. Pass. of Hiph. no. 1, *to be set, constituted, appointed;* Ezra 10, 14 יַעַמְדוּ־נָא שָׂרֵינוּ *let now our rulers be appointed.*

Hiph. הֶעֱמִיד, fut. יַעֲמִיד 1. Causat. of Kal no. 1, *to make stand, to set, to place,* e. g. a person (or thing Ex. 24, 11) in any place, with בְּ, עַל, לִפְנֵי, according to the nature of the case; Gen. 47, 7. Lev. 14, 11. 16, 7. 27, 8. 11. Num. 3, 6. 5, 16. 18. 30. Is. 21, 6. Ps. 31, 9. al. Hence *to set up,* e. g. statues, idols, 2 Chr. 33. 19; a house, *to build up,* 2 Chr. 24, 13. Ezra 2, 68. 9, 9; doors Neh. 6, 1. 7, 1.—Trop. *to set up, to constitute, to appoint,* e. g. a) To any office, to set over any charge, 1 K. 12, 32. 1 Chr. 15, 16. 2 Chr. 11, 22. 19, 8. 31, 2. Esth. 4, 5. al. b) *to appoint, to establish,* c. acc. 2 Chr. 30, 5; acc. and dat. of pers. 2 Chr. 38, 8 (in 2 K. 21. 8 נָתַן). Ps. 30, 8. 105, 10; עַל of pers. Neh. 10, 33.

2. Causat. of Kal no. 2, *to make stand firm,* i. e. *to establish, to maintain, to preserve,* 1 K. 15, 4. 2 Chr. 9, 8. Prov. 29, 4; *to preserve alive* Ex. 9, 16. Trop. *to confirm,* i. q. קוּם, 2 Chr. 35, 2. Dan. 11, 14 *to confirm the vision* sc. by the event.

3. Causat. of Kal no. 3. *to make stand still, to settle, to compose,* sc. the features, 2 K. 8, 11. Also *to set oneself, to stand, to stand still,* 2 Chr. 18, 34; parall. in 1 K. 22, 35 is Hoph.

4. Causat. of Kal no. 4, *to cause to arise, to raise up,* Job 34, 24; a prophet Neh. 6, 7; an army Dan. 11, 11. 13; a wind Ps. 107, 25.

Hoph. *to be set, placed,* Lev. 16, 10; *to remain* 1 K. 22, 35.

Deriv. מַעֲמָד, עֲמָדָה, עֲמוּד, מַעֲמַד, מַעֲמָד.

* II. עָמַד *ἅπ. λεγόμ.* in Hiph. but of doubtful authority; Ez. 29, 7 וְהַעֲמַדְתָּ לָהֶם כָּל־מָתְנַיִם, which is manifestly for וְהִמְעַדְתָּ וגו׳ *and thou madest all their loins to shake,* tremble, comp. Ps. 69, 24. Syr. id. Sept. *συνέκλασας.* But whether the letters are thus transposed by some special usage of the language, or merely by a corruption in this one passage, is uncertain. In any case this form is probably to be reckoned among the many licences or barbarisms in the language of Ezekiel.

עִמָּד prep. i. q. עִם, found only with suff. of 1 pers. עִמָּדִי i. q. עִמִּי *with me* Gen. 21, 23. 31, 5; *by* or *with* me, in my house, etc. Gen. 29, 19. 27. Other examples see under עִם.—This form has no connection with the root עָמַד to stand, but belongs rather to an obsol. root עמד i. q. ענד to bind, to connect, and corresponds to the Arab. عِنْدَ. See in עִם no. 1.

עֹמֶד m. (r. עָמַד) only c. suff. עָמְדִי, a word of the later Heb. i. q. מָקוֹם. *a stand,* i. e. *place* where one *stands,* Dan. 8, 17. 18. 10, 11. Neh. 8, 7. 9, 3. 13, 11. 2 Chr. 30, 16. 34, 31. 35, 10.

עַמַּד, see in עַמּוּד.

עָמְדָה f. *a station, domicil,* Mic. 1, 11. R. עָמַד.

* עָמָה obsol. root, with the idea of *society, companionship, communion,* like r. עָמַם. Deriv. עָמִית.

עֻמָּה f. (r. עָמַם) 1. Pr. subst. *a gathering, conjunction, communion;* found only in constr. עֻמַּת Ecc. 5, 15, elsewhere לְעֻמַּת, c. suff. לְעֻמָּתִי; once לְעֻמּוֹת Ez. 45, 7; always as Prep. i. q. עִם, viz.

a) *together with,* i. e. *by, at, near,* Ex. 25, 27. 28, 27. 37, 14. 39, 20. Lev. 3, 9.

b) Spec. of persons or things which move along parall. to and *near* each other, so as to be *over against* each other; 2 Sam. 16, 13 *and Shimei went along on the hill's side* לְעֻמָּתוֹ *over against him* (the king). *and threw stones* לְעֻמָּתוֹ *over against him,* i. e. he kept along *by the side* of the king's train, and threw stones and cast dust, not directly at the king, comp. v. 6. Ez. 40, 18. 42, 7. —Also of things which take place at the same time; Ez. 1, 20 *and the wheels were lifted up* לְעֻמָּתָם *together with them,* i. e. at the same time with them. v. 21. 3, 13. 10, 19. 11, 22. Comp. עִם no. 1. g. Hence

c) *equally with, like, even as;* 1 Chr. 24, 31 *these cast lots* לְעֻמַּת אֲחֵיהֶם *even as their brethren.* 26, 12. 16. Neh. 12, 24. Ecc. 7, 14. Emphat. Ecc. 5, 15 כְּלֹ־עֻמַּת *altogether as,* in all points like as; comp. כְּלֹ־צוֹד Job 17, 3.

d) *along with,* i. e. *besides,* Ez. 45, 6 comp. v. 1. 48, 13. 18. 21.

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2. *Ummah*, pr. n. of a town in Asher, Josh. 19, 30.

עַמּוּד m. (r. עָמַד) plur. עַמּוּדִים, עַמֻּדִים, constr. עַמֻּדֵי.

1. *a column, pillar*, Judg. 16, 25. 26. 1 K. 7, 2 sq. עַמּוּד הֶעָנָן *the column of cloud* Ex. 33, 9. 10, and עַמּוּד הָאֵשׁ *the column of fire* 13, 22. The pillars of heaven, i. e. lofty mountains, Job 26, 11; of the earth Job 9, 6. Ps. 75, 4.

2. *a stand, platform*, elevated place for standing, 2 K. 11, 14. 23, 3.

עַמּוֹן i. q. בֶּן־עַמִּי (comp. Gen. 19, 38, viz. *son of my kindred*, i. e. born of incest; from עַם no. 1. a, with the syllable וֹן added, as קַדְמוֹן from קֶדֶם, רִאשׁוֹן from רֹאשׁ) *Ammon*, pr. n. of the son of Lot by his youngest daughter Gen. 19, 30 sq. Also for the *Ammonites* descended from him, who dwelt beyond the Jordan in the tract of country between the streams Jabbok and Arnon, 1 Sam. 11, 11; oftener בְּנֵי עַמּוֹן Num. 21, 24. Deut. 2, 37. 3, 16. al. For their country see Deut. 3, 16. Job 12, 2. Judg. 11, 13. In Ez. 25, 2–5 בְּנֵי־עַמּוֹן is put for אֶרֶץ בְּנֵי עַמּוֹן, like the Lat. '*in Bruttios, Samnites*, profectus est,' i. e. into their territory. See Reland Palæstina p. 103. Ersch and Gruber's Encycl. art. *Ammon*, Vol. III. p. 371.—The gentile n. is עַמּוֹנִי, f. עַמּוֹנִית, *Ammonite* Deut. 23. 4. 1 Sam. 11, 1. 2. 1 K. 14, 21. 2 Chr. 24, 26; plur. f. עַמּוֹנִיּוֹת 1 K. 11, 1. Neh. 13, 23, where Keri has עַמֳּנִיּוֹת.

עָמוֹס (borne up, sustained, r. עָמַס) *Amos*, pr. n. of a prophet, Am. 1, 1. 7, 8 sq. 8, 2.

עָמוֹק (deep, r. עָמַק) *Amok*, pr. n. m. Neh. 12, 7. 20.

עַמִּיאֵל (servant of God, see in עַם no. 1. c) *Ammiel*, pr. n. m. a) Num. 13, 12. b) 2 Sam. 9, 4. 5. 17, 27. c) 1 Chr. 26. 5. d) 1 Chr. 3, 5; for which 2 Sam. 11, 3 אֱלִיעָם.

עַמִּיהוּד (one of the tribe of Judah, for עַמִּי יְהוּד) *Ammihud*, pr. n. m. a) 2 Sam. 13, 37 Keri. b) Num. 1, 10. 2, 18. 1 Chr. 7, 26. c) Num. 34, 20. d) ib. v. 28. e) 1 Chr. 9, 4.

עַמִּיזָבָד (kindred of the giver, i. e. Jehovah, comp. עַמִּיאֵל, עַמִּיחוּר) *Ammizabad*, pr. n. m. 1 Chr. 27, 6.

עַמִּיחוּר (kindred of nobles) *Ammihur*, pr. n. m. 2 Sam. 13, 37 Cheth. for עַמִּיהוּד lett. a.

עַמִּינָדָב (kindred of the prince) *Aminadab*, pr. n. m. a) Ex. 6, 23. Num. 1, 7. Ruth 4, 19. 1 Chr. 2, 10. b) 15, 10. 11. c) 1 Chr. 6, 7.

עָמִיק Chald. adj. (r. עָמַק) *deep, profound*; trop. *hidden, unsearchable*, Dan. 2, 22.

עֳמִיר m. (r. עָמַר) 1. pr. *a handful* of grain as cut down, before it is gathered into sheaves, Jer. 9, 22.

2. *a sheaf*, i. q. עֹמֶר, Am. 2, 13. Mic. 4, 12. Zech. 12, 6.—Chald. עֳמִירָא id.

עַמִּישַׁדַּי (kindred i. e. servant of the Almighty, comp. עַמִּיאֵל) *Ammishaddai*, pr. n. m. Num. 1, 12. 2, 25.

עֲמִית f. (r. עָמָה) 1. *society, companionship*; Zech. 13, 7 גֶּבֶר עֲמִיתִי *the man of my fellowship*, i. e. my companion.

2. Concr. i. q. רֵעַ, ὁ πλησίον, *neighbour, fellow-man*, Lev. 5, 21. 18, 20. 19, 11. 15. 17. 24, 19. 25, 14. 15. 17. In this signif. it is also joined (ad sensum) with a masc. Lev. 19, 17.

* עָמַל fut. יַעֲמֹל, *to labour*, with the idea of effort and exhaustion, *to toil*, Ecc. 5, 15; c. לְ *to labour for* any one, Prov. 16, 26; c. בְּ *to labour in* or *upon* any thing, Jon. 4, 10. Ecc. 2, 21. Ps. 127, 1.—Ecc. 1, 3 בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל *of all the labour wherewith he toileth*. 2, 19. 20. 5, 17. Arab. عَمِلَ to labour, to make. Syr. ܥܡܠ to labour, to be fatigued.

Deriv. the two following.

עָמָל m. (once f. Ecc. 10, 15.) 1. *labour, toil*, i. e. a) pr. Ecc. 1, 3 2, 11. 3, 13. 4, 8; trop. of the mind Ps. 73, 16. Meton. *fruit of labour*, Ps. 105, 44. Ecc. 2, 19. b) *travail, sorrow, anguish, misery*, including the idea of wearisome and painful effort, Sept. πόνος, μόχθος, κόπος, Gen. 41, 52. Deut. 26, 7. Job 3, 10. 4, 8. 7, 3. Ps. 7, 15. 73, 5. Often coupled with synonymous words, as אָוֶן וְעָמָל Ps. 10, 7. 90, 10; עָמָל וְאָוֶן Ps. 55, 11; עָמָל וְכַעַס Ps. 10, 14, etc. Job 16, 2 מְנַחֲמֵי עָמָל *miserable comforters*.

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Is. 53, 11 מֵעֲמַל נַפְשׁוֹ *from the travail* i. e. *sorrow of his soul.*—In Num. 23, 21. Is. 10, 1, it is sometimes rendered *iniquity, fault*, i. q. אָוֶן; but the signification, *sorrow, misery*, may well be adopted in both.

2. *Amal*, pr. n. m. 1 Chr. 7, 35.

עָמֵל m. adj. (r. עָמַל) plur. עֲמֵלִים.

1. *labouring, toiling*, with severe effort and exhaustion; often put with personal pronouns for a finite verb, Ecc. 2, 22. 4, 8. 9, 9. Hence *a labourer, workman*, Judg. 5, 26. Prov. 16, 26.

2. *sorrowful, wretched*, Job 3, 20. 20, 22.

עֲמָלֵק *Amalek*, pr. n. 1. *The Amalekites*, a very ancient people Gen. 14, 7. Num. 24, 20, who inhabited the regions on the south of Palestine between Idumea and Egypt, comp. Ex. 17, 8–16. Num. 13. 30. 1 Sam. 15, 7; also to the eastward of the Dead Sea and Mount Seir, Num. 24, 20. Judg. 3, 13. 6, 3. 33; and who appear likewise to have settled down here and there in Palestine itself, whence *the mount of the Amalekites* in the territory of Ephraim Judg. 12, 15; comp. 5, 14. They often waged war with the Israelites; the latest mention of them is during the reign of Hezekiah 1 Chr. 4, 43.—In the genealogical traditions of the Arabians, the عَمَالِيقُ, عِمْلِيقُ, are reckoned among the aborigines of that country. See Reland Palæstina p. 78–82. D'Herbelot Biblioth. Orient. p. 214. J. D. Michaelis Spicileg. Geogr. Hebr. ext. T. I. p. 170–177. Ejusd. Supplem. p. 1927. Ersch and Gruber's Encycl. art. *Amalek*, Vol. III. p. 301.—The gentile n. is עֲמָלֵקִי *Amalekite*, with the art. collect. Gen. 14, 7. Judg. 12, 15.

2. A grandson of Esau, the founder of an Arab tribe, Gen. 36, 16; comp. v. 12.

* **עָמַם** 1. pr. *to bring together, to congregate, to conjoin;* whence עַם a people, עִם with, by, עֻמָּה conjunction. Arab. عَمَّ to be common, to be in common. This root is very widely spread both in the Semitic and Indo-European languages. In the former comp. גָּמַם to collect, whence גַּם, מְגַמָּה; כּוּם to *cumulate*; and preserving the guttural אָמַם, חָם, עָמָה kinsman, father-in-law. In the latter comp. Lat. *cum, con, cumulus, cunctus*, (from cungo i. q. jungo.) Gr. κοινός (κυνός), γάμος, and with the palatal letter either softened into an aspirate or changed to a sibilant Sanscr. *sam*, Pers. هم, Gr. ἅμα, ὁμός, ὁμοῦ, (with *d* or *l* subjoined as a third radical ὅμιλος, ὅμαδος, comp. Heb. עִמָּד, Lat. *simul*.) σύν, ξυνός, Mœsogoth. *sama, saman*, Fr. *ensemble*, Dan. *sam*, Anglosax. *samod* with, Germ. *sammt, zusammen, sammeln*. Comp. also, for the Slavic languages, Dorn über die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes p. 183.

2. *to shut up, to close;* hence *to hide, to conceal;* trop. *to overshadow, to surpass*, Ez. 31, 8. Impers. Ez. 28. 3 כָּל־סָתוּם לֹא עֲמָמוּךָ *no secret thing can they hide* as to *thee*, i. e. nothing can be hid from thee; see Heb. Gr. § 134. 3. b.—Arab. غَمَّ to cover; to obstruct, to shut up; Pass. to be hidden, veiled with clouds, sc. the heavens. Chald. עַמְעַם to obscure; Ithp. אִתְעַמַּם to be obscured, to grow dark, as the eyes, etc.

Hoph. הוּעַם *to be obscured, to become dim*, e. g. the lustre of gold Lam. 4, 1.

Deriv. עַם, עִם, עֻמָּה, also pr. n. עַמּוֹן, עַמִּיאֵל, etc.

עֲמָמִים plur. and Chald. עַמְמִין, *nations, tribes*, see in עַם.

עִמָּנוּאֵל (God with us) *Immanuel*, the symbolical and prophetic name of a child, Is. 7, 14. 8, 8. Sept. Ἐμμανουήλ.

* **עָמַס**, once עָמַשׂ Neh. 4, 11, fut. יַעֲמֹס, *to take up, to lift up*, e. g. a stone Zech. 12, 3; *to bear, to carry*, Is. 46, 3. Spec. *to take up and place upon* a beast of burden, *to load*, absol. Is. 46, 1. Neh. 4, 11 [17]; with עַל of beast, the acc. of burden being omitted, Gen. 44, 13 וַיַּעֲמֹס אִישׁ עַל־חֲמֹרוֹ lit. *each one lifted* the load *upon his ass*, i. e. loaded his ass. Neh. 13, 15. Trop. Ps. 68, 20 יַעֲמָס־לָנוּ *if one lift* (lay) a burden *upon us, God is our deliverer.*

Hiph. הֶעֱמִיס *to lift up* a load upon any one, *to load*, c. עַל 1 K. 12, 11. 2 Chr. 10, 11.

Deriv. מַעְמָסָה, and the pr. n. עָמוֹס, עֲמַסְיָה, עֲמָשָׂא, עֲמָשַׂי, עֲמַשְׂסַי.

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עַמַסְיָה (whom Jehovah bears, comp. Is. 46, 3) *Amasiah*, pr. n. m. 2 Chr. 17 16.

עַמְעָד (people of duration) *Amad*, pr. n. of a town in the tribe of Asher, Josh. 19, 26.

*עָמַק *to be deep*, metaph. *to be unsearchable*, Ps. 92, 6. Comp. Gr. *βαθύφρων, βάθος.. σοφίας καὶ γνώσεως θεοῦ* Rom. 11, 33.—Arab. عَمُقَ, more rarely by transpos. معق, Aram. ܥܡܩ, Eth. ዐመቀ, id.

Hiph. הֶעֱמִיק, *to make deep*, often followed by a finite verb. Is. 7, 11 הַעֲמֵק שְׁאָלָה *make deep, ask*, i. e. demand that a wonder shall come from the deep, from below. Also with inf. c. ל, so as to be taken in an adverbial sense. Jer. 49, 8. 30 הֶעֱמִיקוּ לָשֶׁבֶת *make deep to dwell*, make deep your dwellings, dwell in the depths of the earth. Hos. 9, 9. Is. 29, 15 הַמַּעֲמִיקִים לַסְתִּיר *who hide deep*. Things are also said to be *deep* which extend to a great length from the eye of the spectator, as Gr. *βαθὺς τόπος* a deep tract i. e. of great length, *βαθεία αὐλή* a deep court Il. 9. 142; as we also speak of the *depth* of a house from front to rear, comp. עֵמֶק. So Is. 30, 33 הֶעֱמִיק הִרְחִיב מְדֻרָתָהּ *deep and broad do they make the pile thereof*. Metaph. הֶעֱמִיק סָרָה *to turn deeply* i. e. *far away*, to depart widely, Is. 31, 6. Hos. 5, 2.

Deriv. עָמֹק, עָמֹק, עֵמֶק, עֹמֶק, עֲמִיק, מַעֲמַקִּים, pr. n. עָמוֹק.

עָמֵק adj. *deep, profound*, only in plur. constr. עִמְקֵי שָׂפָה a people *deep of lip*, i. e. of obscure speech, using a foreign language which cannot be understood, Is. 33, 19. Ez. 3, 5. 6.

עָמֹק adj. (r. עָמַק) f. עֲמֻקָּה, plur. עֲמֻקִּים, עֲמֻקּוֹת.

1. *deep*, e. g. waters Prov. 18, 4. 20, 5; a pit 22, 14. 23, 27; the plague of leprosy as deeper than the skin Lev. 13, 3 sq. Plur. f. עֲמֻקּוֹת or עֲמֻקּוֹת *deep things* Job 12, 22.

2. Metaph. *unsearchable*, not to be found out, Ps. 64, 7. Ecc. 7, 24. Job 11, 8.

עֵמֶק m. (r. עָמַק) c. suff. עִמְקִי, plur. עֲמָקִים, *a valley*, pr. a long low plain, *βαθὺς τόπος*, (see the root in Hiph.) adapted to the culture of grain Job 39, 10. Ps. 65, 14. Cant. 2, 1; and also convenient for battles Job 39, 21. So Num. 14, 25. Josh. 8, 13. Judg. 7, 1 sq. 1 K. 20, 28. Jer. 48, 8. al. With art. הָעֵמֶק once poet. for Jerusalem Jer. 21, 13; elsewhere of a valley or plain before mentioned, Judg. 1, 19. 34. 5, 15. 7, 1. 8. 12. Plur. עֲמָקִים seems once to be put for the *inhabitants* of valleys, 1 Chr. 12, 15 *they put to flight* כָּל־הָעֲמָקִים *all* (them of) *the valleys*; unless perhaps we may read כָּל־הָעֲנָקִים *all the Anakim*, just as in Jer. 47, 5 for שְׁאֵרִית עִמְקָם it is better with Sept. to read שְׁאֵרִית עֲנָקִם (Askelon) *the remnant of the Anakim*, comp. v. 4; see also Josh. 11, 21.—It differs in usage from the words of kindred meaning בִּקְעָה, גַּי, נַחַל, in that each of these words is applied only to certain particular valleys or plains. So too עֵמֶק is used of the following valleys:

a) עֵמֶק הָאֵלָה *the Valley of Elah*, i. e. *of Terebinths*, south-west of Jerusalem, leading out from among the hills to the great plain, the scene of David's triumph over Goliath, 1 Sam. 17, 2. 19. 21, 10. See Bibl. Res. in Palest. II. p. 349, 350.

b) עֵמֶק בָּכָא *the Valley of Baca*, i. e. *of Weeping*, see in בָּכָא no. 1.

c) עֵמֶק בְּרָכָה *the Valley of Berachah*, i. e. *of Blessing*, south of Bethlehem, 2 Chr. 20, 26. Now *Wady Bereikût*, بريكوت; see Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843, p. 43.

d) עֵמֶק הַמֶּלֶךְ *the King's Dale*, perh. towards the Dead Sea, Gen. 14, 17. 2 Sam. 18, 18.

e) עֵמֶק רְפָאִים *the Plain of Rephaim*, i. e. *of the Giants*, beginning near the valley of Hinnom, south-west of Jerusalem, and stretching off as a plain south-west on the right of the road to Bethlehem, Josh. 15, 8. 18, 16. 2 Sam. 5, 18. 22. Josh. 17, 5. See Bibl. Res. in Palest. I. p. 323, 324.

f) עֵמֶק שִׂדִּים *the Vale of Siddim*, see in שִׂדִּים.

g) עֵמֶק קְצִיץ *the Vale of Keziz*, pr. n. of a city of Benjamin Josh. 18, 21.

Other valleys take their names from adjacent towns, as עֵמֶק בְּגִבְעוֹן near Gibeon Is. 28, 1, comp. Josh. 10, 11; ע׳ כְּכוֹת

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Ps. 60, 8; ע׳ יִזְרְעֶאל, see p. 393; ע׳ חֶבְרוֹן Gen. 37, 14; ע׳ אַיָּלוֹן *the Vale of Ajalon*, near that city. Josh. 10, 12; see Bibl. Res. in Palest. III. p. 63. Also from persons, as ע׳ יְהוֹשָׁפָט *the Valley of Jehoshaphat*, Joel 4, 2. 12; see p. 386. Bibl. Res. in Palest. I. p. 396.

עֹמֶק m. (r. עָמַק) *depth*. Prov. 25, 3. Chald. עוּמְקָא, Syr. ܥܘܡܩܐ, id.

* עָבַר in Kal not used. Arab. غمر to overwhelm with water; Conj. II, III, to rush upon, to assault vehemently; Conj. VII, VIII, to be overwhelmed, submerged. Hence to Heb. עָמַר, so far as we can judge from the verb and its derivatives, may be ascribed the following significations:

1. *to heap together, to accumulate*, kindr. with חָמַר no. 3. Hence עֹמֶר, עָמִיר, Pi. עִמֵּר.

2. *to overwhelm* any one, *to rush upon*, as Arab. Conj. II, III. See Hithpa.

3. *to overwhelm* any thing, *to submerge*; comp. חָמַר. Hence pr. n. עַמְרָם.

Piel denom. from עֹמֶר, *to heap together, to gather up* grass or grain as cut. Ps. 129, 7 *wherewith the mower filleth not his hand*, וְחִצְנוֹ מְעַמֵּר *nor the gatherer his arm.*

Hithpa. חִתְעַמֵּר, *to rush upon* any one, *to lay hands upon* violently. c. בְּ; comp. חִתְגַּבֵּל and חִתְגּוֹלֵל c. עַל Gen. 43, 18. So of a female slave who has been her master's concubine, Deut. 21, 14 *thou shalt not sell her* . . . וְלֹא תִתְעַמֵּר בָּהּ *nor shalt thou lay hands upon her* sc. to chastise her. Of a slave stolen, Deut. 24, 7 *if one steal a man of Israel* וְהִתְעַמֵּר בּוֹ וּמְכָרוֹ *and lay hands on him and sell him*; comp. Gen. l. c.—Others by conject. *to make merchandise of* any one.

Deriv. עֹמֶר, עָמִיר, pr. n. עֲמָרָה, עֲמָרִי.

עֲמַר Chald. m. *wool*, i. q. Heb. צֶמֶר, Dan. 7, 9.

עֹמֶר m. (r. עָמַר) 1. *a handful* of grain. *a sheaf*. Lev. 23, 10–13. Deut. 24, 19. Job 24, 10. Plur. עֳמָרִים Ruth 2, 7. 15. Sept. δρέγμα. Targ. גּוּמְרָא id.

2. *an omer*, a measure of things dry, equal to the tenth part of an ephah, or 3⅓ quarts (see Ex. 16, 36); Ex. 16, 16. 18. 22. 32. 33.—Not to be confounded with the חֹמֶר, which contained ten ephahs.

עֲמֹרָה (prob. submersion, r. עָמַר, comp. סְדֹם conflagration) *Gomorrah*, Sept. Γόμορρα, pr. n. of one of the four towns in the vale of Siddim, submerged in the Dead Sea. Where all are enumerated, Gomorrah is put second, Gen. 10, 19. 14, 2. 8. Deut. 29, 22; but oftener only two are mentioned, *Sodom and Gomorrah*. Gen. 13, 10. 14. 10. 11. Is. 1, 9. 10. Jer. 23, 14. 50, 40. Zeph. 2, 9. al.

עִמְרִי i. q. עִמְרִיָה perh. pupil of Jehovah, comp. Arab. غمر untaught, inexperienced) *Omri*, pr. n. a) A king of Israel, r. 929–918 B. C. the founder of Samaria, 1 K. 18, 16 sq. 2 K. 8. 26. Mic. 6, 16. Sept. Ἀμβρί. b) 1 Chr. 7, 8. c) 9, 4. d) 27, 18.

עַמְרָם (kindred of the Lofty One i. e. of God) *Amram*, pr. n. m. a) The father of Moses Ex. 6, 18. 20. Num. 3, 19; whence patronym. עַמְרָמִי *Amramite*, Num. 3, 27. 1 Chr. 26, 23. b) Ezra 10, 34.

עָמָשׂ, see in עָמַס.

עֲמָשָׂא (burden, r. עָמַשׂ) *Amasa*. pr. n. m. a) 2 Sam. 17, 25. 19, 14. 1 Chr. 2, 17. b) 2 Chr. 28, 12.

עֲמָשַׂי (burdensome, r. עָמַשׂ) *Amasai*, pr. n. m. a) 1 Chr. 6, 10. 20. b) 15, 24. c) 2 Chr. 29, 12.

עֲמַשְׂסַי pr. n. m. Neh. 11, 13; prob. a wrong orthography arising out of the two forms עמשי and עמסי. Comp. סְרָיָה and נְעַרְיָה.

* עָנַב obsol. root of uncertain signif. Talmud. *to conjoin*, whence Simonis derives עֵנָב cluster; but as עֵנָב signifies rather *berry*, this etymology is unapt. Better therefore עָנַב *to roll up* or *together, to become globular*, like כָּבַב whence כּוֹכָב (globule) star; comp. also צָנַח to roll up, צ and כ being interchanged.—Hence pr. n. עָנוֹב, and the two following.

עֲנָב (q. d. grape-town) *Anab*. pr. n. of a town on the mountains of Judah south of Hebron, Josh. 11, 21 (where some edit. עֵנָב). 15, 50. Still called *'Anâb*, عناب; see Bibl. Res. in Palest. II. p. 194, 195.

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עֵנָב m. (r. עָנַב) Deut. 32, 14, c. suff. עִנָּבוֹ v. 32, elsewhere only plur. עֲנָבִים, constr. עִנְבֵי (Dag. euphon.) Lev. 25, 5; *a grape*, plur. *grapes*, i. e. the berries, not the clusters; עֲנָבִים being distinguished from אֶשְׁכֹּל cluster, as Gen. 40, 10 וְהִבְשִׁילוּ אֲשְׁכֹלֹתָיו עֲנָבִים, see in אֶשְׁכֹּל no. 1. Num. 13. 23 אֶשְׁכֹּל עֲנָבִים *clusters of grapes*. Hence דַּם עֵנָב Deut. 32, 14, and דַּם עֲנָבִים *the blood of grapes* i. e. *wine* Gen. 49, 11; so Num. 6, 3. Deut. 23, 25. Hos. 3, 1. Gen. 40, 11. Num. 6, 3. al. Chald. עֵנַב id. Arab. عِنَبٌ grapes, عِنَبَةٌ a grape.

*עָנַג in Kal not used, *to live delicately and effeminately*; Arab. غَنِجَ to delight, to entice, spoken of females who draw attention by ogling and other coquettish gestures.

Pual *to be delicate, tender*, part. fem. מְעֻנָּגָה Jer. 6, 2.

Hithp. 1. i. q. Pu. Deut. 28. 56.

2. *to delight oneself, to rejoice* in any thing, espec. עַל יְ Is. 58, 14. Ps. 37, 4. Job 22, 26. 27, 10; c. מִן Is. 66, 11; also *to enjoy oneself*, c. עַל Ps. 37, 11; בְּ Is. 55, 2.

3. In a bad sense, *to sport over* any one, i. e. *to mock, to deride*, c. עַל Is. 57, 4.

Deriv. תַּעֲנוּג and the two following.

עָנֹג adj. f. עֲנֻגָּה, *delicate, soft*, effeminate, Deut. 28, 54. 56. Is. 41, 1.

עֹנֶג m. *delight, pleasure*, Is. 13, 22. 58, 13. R. עָנַג.

*עָנַד *to bind on*, only twice in the verb, Job 31, 36. Prov. 6, 21. Hence subst. מַעֲנָדוֹת. Kindred are עִנְדָּ with, by, and Heb. עִמָּד.

*I. עָנָה fut. רַעֲנֶה, conv. וַיַּעַן; pr. a verb לִי i. q. Arab. غنى.

1. *to chant, to sing*; Arab. غنى Conj. II, V, id. غِنَآء song. Syr. Pa. כַּנֵּי to sing. Comp. Lat. *cano*, Pers. خواندن to sing, to call, to read; old Germ. *han* to sing, whence *Hahn* cock.

a) Pr. Ex. 15, 21 *and Miriam sang unto them*; Vulg. *præcinebat*. 1 Sam. 18, 7. Ezra 3, 11. With לְ *to sing of* any one, to celebrate in song, 1 Sam. 21, 12. 29, 5. Num. 21, 17. Ps. 147, 7. In all these passages the LXX have ἐξάρχω, implying *to strike up, to begin to sing*. Comp. Piel.

b) i. q. *to cry aloud, to shout*, which is often expressed by words implying singing. as Lat. 'actor *canit, cantat*.' i. e. declaims, cries aloud; 'gallus *canit*,' comp. Engl. chanticleer. Ex. 32, 18 *there is a shout of battle in the camp*, . . . אֵין קוֹל עֲנוֹת גְּבוּרָה וְאֵין קוֹל עֲנוֹת חֲלוּשָׁה קוֹל עַנּוֹת אָנֹכִי שֹׁמֵעַ *not the shout of victory, not the outcry of defeat*, but *the voice of singing do I hear*; hence it appears that the signif. *to sing* belongs more to Piel. Of the shouting of soldiers in battle Jer. 51, 14; of the wailing cry of jackals Is. 13, 22.

2. *to strike up* with the voice, *to begin to speak, to speak*, which approaches nearly to אָמַר i. e. ἐξάρχω, in no. 1. a. Deut. 21, 7 וְכָנוּ וְאָמְרוּ *and they shall speak and say*. 26, 5. 27, 14. Job 3, 2 וַיַּעַן אִיּוֹב וַיֹּאמַר *then spake Job and said*. Cant. 2, 10. Is. 14, 10. Zech. 3, 4. al. sæp. comp. Gen. 31. 36. With acc. of pers. *to speak to* any one Zech. 1, 11.—So Chald. עֲנָה very freq. in the book of Daniel, see below; and hence in N. T. ἀποκρίνομαι id. Matt. 11, 25. 22, 1. 28, 5. al. see the Lexicons.

3. More freq. *to answer, to respond*; pr. of one who answers to another calling (קָרָא), q. d. 'to call back,' which the Hebrews did by the word חָנִיר. So Job 19, 16 לְעַבְדִּי קָרָאתִי וְלֹא יַעֲנֶה *I called to my servant, but he answereth not*. 5, 1. Prov. 1. 28. Hence of men who answer when God calls, Is. 50, 2. 60, 4. 66, 12. Jer. 7, 13. Job 14, 15. Of God as answering the cries and invocations of men, after צָעַק, וְצָק, Job 35, 12. Is. 46, 7. Mic. 3, 4; שָׁוַע Job 30, 20; קָרָא Is. 58, 9. Jon. 2, 3. Ps. 22, 3. 91, 15. al. So the phrase עֵר וְעָנָה, see in עוּר I. 1; also עָנָה בְאֵשׁ *to answer with fire* 1 K. 18, 24.—Mostly simpl. *to answer, to reply* to one speaking; construed: α) Absol. Prov. 15. 28. 26, 5; very often in the formula: וַיַּעַן אַבְרָהָם וַיֹּאמֶר *and Abraham answered and said* Gen. 18, 27. 31. 36. 43. 40, 18; or with לֵאמֹר Gen. 41. 16. 42 22. al. β) With acc. of pers. ἀμείβομαί τινά, Job

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1, 7. Gen. 23, 5. 45, 3. 1 Sam. 28, 15. al. γ) Acc. of thing *with* which one answers, Job 15. 2. 32, 17. Prov. 18, 23; or *to* which, Job 40, 2 *the reprover of God* וְיַעֲנֶנָּה *let him answer this.* Hence δ) With two acc. of pers. and thing, 1 Sam. 20, 10. Mic. 6. 5. Ps. 119, 42. Jer. 23, 37; comp. Job 9, 3.

Spec. *to answer* is also said:

a) Of those who respond to the requests or entreaties of any one, who hear and *grant* his requests; hence often of God as listening to the prayers of men, i. q. *to hear and answer*, 1 Sam. 9, 17. Ps. 3, 5. 4. 2. 13 4. 20, 10. 27. 7. 34, 5. 118. 21. Is. 30, 19. al. sæp. comp. above in no. 3. Sept. εἰσακούω, ἐπακούω. With an adjunct of place whence one hears and sends help, Ps. 20, 7 וְיַעֲנֵהוּ מִשְּׁמֵי קָדְשׁוֹ *he will hear* (and help) *him from his holy heavens.* So of the place whence one calls, Ps. 22, 22 מִקַּרְנֵי רֵמִים עֲנִיתָנִי *hear me* calling *from the horns of the wild buffaloes*, comp. Jon. 2, 3; commonly taken as constr. prægn. *hear* (and deliver) *me from the horns of the buffaloes.* [The parallelism here requires the latter interpretation. R.] On this animal see Bibl. Res. in Palest. III. p. 206.—With acc. of pers. and בְּ of thing, *to answer with* any thing. Ps. 65, 6. Also with acc. of thing, Ecc. 10, 19 הַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל *money answereth with all things*, i. e. imparts all, procures all. Hos. 2, 23. 24.

b) Of God as *answering* by an oracle, *to give response, to announce future things;* so after קָרָא Jer. 33, 3; שָׁאַל 1 Sam. 14, 37. 28, 6. So genr. Jer. 23, 35. 42. 4. Gen. 41, 16 אֱלֹהִים יַעֲנֶה אֶת־ שְׁלוֹם פַּרְעֹה *God responds the peace of Pharaoh*, i. e. announces to him prosperity; comp. Deut. 20, 11. 1 Sam. 9, 17.—Trop. Job 20, 3 רוּחַ מִבִּינָתִי יַעֲנֵנִי my *spirit from my understanding responds to me*, i. e. my spirit, in which is wisdom, suggests to me what to say.

c) In a forensic sense. *to answer*, i. e. α) Of a judge giving his response or sentence, Ex. 23, 2. β) Of a witness answering the inquiries of the judge; hence *to bear witness, to testify.* Deut. 19, 16. 31, 21. Job 16, 8; c. בְּ *concerning* any one, i. e. either *for* any one Gen. 30, 33. 1 Sam. 12, 3; or also *against* any one 2 Sam. 1, 16. Ex. 20, 16. Num. 35, 30. Deut. 19, 18. Is. 3, 9. Jer. 14, 7. Job 15, 6. Ruth 1, 21. al. sæp. comp. חָתַר בְּ. More fully עָנָה כַד בְּ Ex. 20, 16. Deut. 5, 18.—With acc. of that which one testifies. Deut. 19, 16. 18.

d) Further. *to answer* is likewise i. q. *to contradict.* Sept. ὑπαποκρίνομαι, Job 16, 3; with acc. of pers. 9, 14. 15. 32; *to refute*, Job 31, 35 *behold my words!* הַבָּה יַעֲנֵנִי *may the Almighty answer me*, i. e. refute my accusation; acc. of thing Job 32. 12. Also *to give account*, with acc. of thing Job 33, 13; comp. 9. 3.

4. i. q. Arab. عنى *to signify, to intend, to aim at;* hence מַעֲנֶה, מַעַן, also רַעַן pr. purpose, intent, aim.

Niph. 1. *to be answered*, i. e. a) *to be heard and answered* Job 19, 7. Prov. 21, 13. b) *to be refuted* Job 11, 2.

2. i. q. Kal no. 3, *to answer*, c. לְ Ez. 14, 4. 7.

Piel *to chant, to sing*, i. q. Kal no. 1, where see. Ex. 32, 18 see in Kal no. 1. Ps. 88, 1. Is. 27, 2.

Deriv. מַעֲנֶה, מַעַן, רַעַן, and pr. n. עֲנָה, עֲנִי, עֲנִיאֵל, עֲנִיָּה, עַנְחַתְיָה.

* **II. עָנָה** for עָנִי, a verb לי; comp. the derivatives. עֳנִי, עֲנִיָּה.

1. *to bestow labour upon, to exercise oneself in* any thing, c. בְּ Ecc. 1, 13. 3, 10.—Syr. ܥܢܐ, Arab. عَنِيَ curæ habuit rem; عَنَى lassus fuit.—Spec. perh. *to till the ground, subegit terram*, whence מַעֲנִית, מַעֲנָה, furrow.

2. *to labour*, i. e. *to suffer, to be afflicted, oppressed, humbled*, Ps. 116, 10. 119, 67. Zech. 10, 2. Hos. 5, 5. Is. 25, 5 זְמִיר עָרִיצִים תַּעֲנֶה *the song of the tyrants shall be brought low*, suppressed. With בְּ, 31, 4 הַמְּחֻסּוֹם לֹא תַעֲנֶה *and will not be depressed at their multitudes*, will not lose courage.

Niph. 1. *to be afflicted*, Ps. 119, 107. Is. 53. 7 וְהוּא נֶעֱנָה *and he was afflicted.*

2. Reflex. *to humble oneself before* any one, to submit to him. c. בְּפָנֵי Ex. 10, 3, where לַעֲנוֹת is for לְהֵעָנוֹת.

Piel עִנָּה. fut. יְעַנֶּה, *to oppress, to afflict, to humble.* Sept. ταπεινόω, κακόω. So of single persons as oppressed and afflicted, Gen. 16, 6. 31, 50. Ex. 22, 22. Ps. 89, 23.

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119, 75. Job 30, 11; also whole nations Gen. 15, 13. Ex. 1, 11. 12. Num. 24, 24. Deut. 26, 6. 2 K. 17, 20. Ps. 90, 15. Is. 60, 14. Nah. 1, 12. al. Referred to the body, Judg. 16, 5. 19; to the mind, Deut. 8, 2. So Ps. 105, 18 עִנּוּ בַכֶּבֶל רַגְלוֹ *they afflict his feet with fetters.* 102, 24 God *afflicted* (weakened) *my strength in the way*, mid-way of my life. 88, 8 *thou hast afflicted* (overwhelmed) me *with all thy waves.* Job 37, 23 לֹא יְעַנֶּה *he will not afflict;* so the common reading, but it is better to read with Sept. Vulg. Syr. and several Mss. of De Rossi לֹא יְכַנֶּה *he will not respond*, i. e. will not give account; see in עָנָה I. 3. d.—Spec. a) כִּעֲנָה אִשָּׁה *to humble a woman*, i. e. to have carnal intercourse with her, often by force; Gen. 34, 2. Deut. 22, 24. 29. Judg. 19, 24. 20, 5. 2 Sam. 13, 22. Ez. 22, 10. 11. Lam. 5, 11. b) כִּעֲנָה נַפְשׁוֹ *to afflict one's soul* by fasting, i. q. *to fast*, Lev. 16, 29. 31. 23, 27. 32. Num. 29, 7. 30, 14. Is. 58, 3. 5. 10; more fully כִּעֲנָה בְצוֹם נַפְשׁוֹ Ps. 35, 13. Sept. ταπεινοῦν τὴν ψυχήν, and so Ecclus. 2, 17. 7, 17. Judith 4, 9.

Pual 1. *to be made to labour, to labour and toil.* i. q. Kal no. 1. Inf. עֻנּוֹ *his labour, toil*, Ps. 132, 1.

2. *to be oppressed, afflicted*, Ps. 119, 71. Is. 53, 4.

Hiph. 1. Causat. of Kal no. 1, *to cause to labour*, i. e. *to occupy, to employ, to busy;* Ecc. 5, 19 *he shall not much remember the days of his life* (i. e. its shortness), *because God occupieth him with the joy of his heart.* Others: *because God will* (hear and) *answer him with joy of his heart.*

2. *to oppress, to afflict, to humble*, i. q. Piel, 1 K. 8, 35. 2 Chr. 6, 26. Ps. 55, 20.

Hithp. הִתְעַנָּה 1. Pass. *to be afflicted, to suffer*, 1 K. 2, 26. Ps. 107, 17.

2. Reflex. *to humble oneself, to submit oneself*, Gen. 16, 9; לִפְנֵי יְיָ Dan. 10, 12. Ezra 8, 21.

Deriv עֳנִי, עֲנָוָה, עֲנִיּוּת, עֲנִי, עֲנִי, עֹנֶג, מַעֲנֶה, מַעְנִית, הַתַּעֲנִית, also pr. n. עָנָן, עֲנִי.

I. עָנָה or עָנָא Chald. plur. עֲנוֹ; part. עָנֵי, plur. עָנְיָן, i. q. Heb. עָנָה I.

1. *to begin to speak, to speak*, mostly with אֲמַר, as עָנָה דָּנִיֵּאל וְאָמַר *Daniel spake and said* Dan. 2, 20. 3, 9. 14. 24. 28. 4, 16. 27. 5, 7. 10. 13. 6, 17. al. So with לְ of pers. Dan. 2, 15. 3, 9; קֳדָם 6, 14; also אֲמַר being omitted c. לְ 2, 47.

2. *to answer*, after a question, e. g. עָנָה וְאָמַר Dan. 2, 5. 7, 8. 26. 3, 16. 25. 6, 13. 14; c. קֳדָם 2, 10. 27.

II. עָנָה Chald. *to be oppressed, afflicted*, i. q. Heb. עָנָה II. 2. Part. עָנֵי, plur. עָנְיָן *the afflicted* Dan. 4, 24.

עָנָה *Anah* (r. עָנָה I or II), pr. n. a) A son of Seir, and also an Edomitish tribe descended from him, Gen. 36, 20. 29. b) A son of Zibeon and grandson of Seir, Gen. 36, 2. 14. 24.—In vs. 2. 14, Anah is called *the daughter* of Seir; but from v. 24 it obviously should read בֵּן *son*, with the Samar. and Sept.

עָנֵי m. adj. (r. עָנָה II) sing. Num. 12, 3 where Keri עָנִיו; plur. עֲנִיִּים, constr. עֲנִיֵּי.

1. *oppressed, afflicted, wretched*, but everywhere with the accessory idea of humility, meekness, i. e. *the humble, the meek*, who prefer to suffer wrong rather than do wrong, comp. espec. Ps. 25, 9. 37, 11. 69, 33; and who therefore enjoy God's favour, Ps. 10, 17. 22, 27. 34, 3. 147, 6. Is. 29, 19. Am. 2, 7. al. עַנְוֵי חָאָרֶץ Ps. 66, 10. Is. 11, 4. Zeph. 2, 3. Chald. עֲנָוְתָן, עֲנָוְתָהּ, Syr. ܥܢܘܬܢ, id.—Hence

2. Simpl. *meek*, once Num. 12, 3. Sept. πραΰς.

Note. In five passages Keri has עֲנִיִּים for Cheth עֲנָוִים, Ps. 9, 13. 10, 12. Prov. 3, 34. 14, 21. 16, 19. Vice versa, twice Keri has עֲנָוִים for Cheth. עֲנִיִּים, Ps. 9, 19. Is. 32, 7.

עֲנוֹב (bound together, r. עָנַב) *Anub*, pr. n. m. 1 Chr. 4, 8.

עֲנָוָה pr. fem. of עָנָו, used as abstr.

1. *humility, modesty*, Prov. 15, 33. 18, 12. 22, 4. Zeph. 2, 3.

2. As attributed to God, *mildness, clemency*, Ps. 18, 36.

עַנְוָה f. i. q. עֲנָוָה no. 2, *mildness, clemency*, of a king Ps. 45, 5.

עֲנוֹק, see in עָנָק no. 2.

עֲנוּת f. (r. עָנָה II) *affliction;* Ps. 22, 25 עֲנוּת עָנִי *the affliction of the afflicted.* Others, following Sept. Vulg. Chald.

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render it *the cry of the afflicted*, comp. שַׁוְּעָתוֹ in the other member; but עָנָה is never used for *the wailing cry* of the miserable, see the root no. I. b.

עָנִי m. adj. (r. עָנָה II) f. עֲנִיָּה Is. 10, 30, plur. עֲנִיִּים, constr. עֲנִיֵּי, *afflicted, distressed, wretched*, from whatever cause: whether poverty, see below in lett. a; the oppression of the wicked, persecution, extortion, Is. 3, 14. 15. 10, 2. Job 36, 6. Ps. 12, 6; solitude, abandonment, as orphans, exiles, strangers, Lev. 19, 10. 23, 22. Is. 58, 7. Ps. 25, 16. Zech. 7, 10; or wars and the harassing of enemies, Is. 14, 32. It sometimes takes also the accessory idea of innocence and piety, Ps. 22, 25. 34, 7. 35, 10; and sometimes that of meekness, e. g. as opp. to pride Ps. 18, 28. or as coupled with נִכְאֵי רוּחַ Is. 66, 2; but this idea belongs more to עָנָו. Hence spec. a) *poor, needy*, Deut. 24, 12. 14. 15. Job 24, 9. Prov. 31, 20. b) *humble, lowly, meek*, Zech. 9, 9. Sept. πραΰς.—Put often with synonymes, as עָנִי וְאֶבְיוֹן Ps. 37, 14. 40. 18. al. עָנִי וָרָשׁ Ps. 82, 3; עָנִי וָדָל Zeph. 3, 12. comp. Is. 26, 6; יָחִיד וְעָנִי Ps. 25, 16; עָנִי וְגֵר Lev. 19, 10. 23, 22; עָנִי וְכֹאֵב Ps. 69, 30; עֲנִיִּים מְרוּדִים Is. 58, 7.—Sing. as collect. Ps. 10, 2. 9. 14, 6. With genit. עֲנִיֵּי הָעָם Ps. 72, 4. Is. 10, 2. 14, 32; עֲנִיֵּי עַמִּי *the poor of* any one, i. e. his poor brethren, fellow-citizens, Deut. 15, 11; עֲנִיֵּי יְ *the poor of Jehovah*, whose hope and help is God, Ps. 74, 19. Is. 49, 13. Sept. usually πτωχός, πένης, sometimes ταπεινός, πραΰς. —Chald. עֲנִי, עַנְיָא, id.—See in עָנִי note.

עֳנִי m. (r. עָנָה II) in pause עֹנִי, c. suff. עָנְיִי, *affliction, distress, misery*, of whatever kind; so both of persons and of nations Ex. 3, 7. 17. 4, 31. 2 K. 14, 26. Ps. 44, 25; whether from the oppression of enemies or of the powerful Gen. 16, 11. 31, 42. Ps. 9, 14; or from calamities inflicted of God Job 10, 15. 30, 16. 27. 36, 8; or from any other cause, 1 Sam. 1, 11.—Ps. 25, 18. 31, 8. 107, 41. 119, 50. 92. 153. Lam. 1, 7. 9. 3, 19. al. בְּנֵי עֳנִי i. q. עֲנִיִּים Prov. 31, 5. לֶחֶם עֳנִי *bread of affliction*, i. e. the unleavened bread eaten with the passover, Deut. 16, 3.

עֻנִּי (for מְעֻנֶּה depressed. r. עָנָה II) *Unni*, pr. n. m. 1 Chr. 15, 18. 20. Neh. 12, 9.

עֲנָיָה (whom Jehovah answers, r. עָנָה I) *Anaiah*, pr. n. m. Neh. 8, 4. 10, 23.

עָנִיר Num. 12, 3 Keri for עָנִי q. v.

עֲנִים (contr. for עֲיָנִים fountains) *Anim*, pr. n. of a town in Judah, Josh. 15, 50. Perh. the mod. الغويين *el-Ghuwein*, dimin. 'little fountain;' it being coupled in Josh. l. c. with Anab and Eshtemoh; see Bibl. Res. in Palest. II. p. 625.

עָנָן m. (r. עָנָה II) a word found only in Ecclesiastes.

1. *labour, toil*, Ecc. 3, 10. Hence *business, employment*, comp. עָנָה II. no. 1. Ecc. 2, 26. 1, 13 עִנְיַן רָע *an evil business* profitless, in which there is little good.

2. *thing, affair*, as in Chald. Ecc. 4, 8 עִנְיַן רָע *an evil thing*. 5, 2 רֹב עִנְיָן *much ado*; in the other member is רֹב דְּבָרִים many words. 5, 13 בְּעִנְיַן רָע *by* some *evil event*, untoward accident. 2, 23 כִּי עַנְיָנוֹ *vexation* is *his affair*, his portion. 8, 16.

* עָנַן obsol. root, Arab. عنك *to be deep and hard to pass*, e. g. sand; also I. V, *to shut* a gate; عَنَك gate. Hence תַּעֲנָךְ.

עָנָם (two fountains, for the dual in ם— see Lehrg. p. 536) *Anem*, pr. n. of a city of Issachar 1 Chr. 6, 58 [73]; for which in the parallel passages, Josh. 19, 21. 21, 29, is עֵין־גַּנִּים fountain of gardens, see p. 773. b.

עֲנָקִים Gen. 10, 13. 1 Chr. 1, 11, *Anakim*, pr. n. of an Egyptian tribe which cannot be made out; see Bochart Phaleg. IV. 30. Mich. Spicil. I. p. 160. Thesaur. p. 1052.

עֲנַמֶּלֶךְ *Anammelech*, pr. n. of an idol of the Sepharvites or Sipparenes, 2 K. 17, 31. The name seems to be made up from ענם i. q. صنم image, statue, נ and צ being interchanged, and מֶלֶךְ king; or, according to Hyde de Rel. vett. Persarum p. 131, from غنم herd, and מֶלֶךְ, i. e. the group or constellation Cepheus, which the Orientals call كواكب الفرق stars of the flock, and الراعى والغنم the shepherd and his flock.—The first part of this name occurs also in the name Ἐνεμεσσάρ, Tob. 1, 2. 13. 15. 16.

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עָנַן in Kal not used, pr. prob. *to cover*, like the kindr. עָנַן, פָּנַן. Hence עָנָן cloud.

Piel denom. from עָנָן, *to cloud*, i. e. *to make* or *gather clouds*, Gen. 9, 14: where בְּעַנְנִי is for בְּעַנְנִי, see Heb. Gr. § 10. n.

Poel עוֹנֵן, fut. יְעוֹנֵן Lev. 19, 26, part. מְעוֹנֵן, plur. מְעֹנְנִים Deut. 18, 10. 14, without the מ also עוֹנְנִים Is. 2, 6. Jer. 27, 9; once f. עוֹנְנָה for מְעוֹנְנָה (though it can also be Kal), *to act covertly, to use covert arts, to practise magic, sorcery*, Lev. 19, 26. Deut. 18, 10. 14. 2 K. 21, 6. 2 Chr. 33, 6. Is. 2, 6. 57, 3. Jer. 27, 9. Mic. 5, 11. Several of the ancient versions understand by it some special kind of divination, e. g. Sept. *κληδονίζομαι*; Vulg. *observans somnia*, also *augurans, divinans*; Syr. sometimes *fascinans oculis*, as if עוֹנֵן were derived from עַיִן. But it seems rather to imply some kind of divination connected with idolatry.—Comp. the roots לוּט, לָחַשׁ II. See Thesaur. p. 1053.

Deriv. the five following.

עָנָן m. (r. עָנַן) constr. עֲנַן, plur. עֲנָנִים. 1. *a cloud*, collect. *clouds*, so called as *covering* the heavens; Arab. عَنَانٌ clouds. عَنَانَةٌ a cloud. Gen. 9, 13. 14. 16. Joh. 7, 9. 26, 8. 9. Ps. 97, 2. 105, 39. al. יוֹם עָנָן וַעֲרָפֶל *a day of clouds and darkness* Joel 2, 2. Zeph. 1, 15. Ez. 34, 12. עַמּוּד עָנָן *a pillar of cloud*, see in עַמּוּד. Once plur. עֲנָנִים *clouds* Jer. 4, 13. A numerous army is compared to *a cloud* Ez. 30, 18. 38, 9; *a morning cloud* is the emblem of transientness, Hos. 6, 4; comp. Job 7, 9.

2. *Anan*, pr. n. m. Neh. 10, 27.

עָנָן Chald. *a cloud*, plur. constr. עֲנָנֵי Dan. 7, 13.

עֲנָנָה f. (r. עָנַן) noun of unity corresponding to collect. עָנָן, *a cloud* Job 3, 5. Theod. well *συνοχία*. Comp. אֲנִיָּה.

עֲנָנִי (apoc. for עֲנָנְיָה) *Anani*, pr. n. m. 1 Chr. 3, 24.

עֲנָנְיָה (whom Jehovah covers i. e. protects, r. עָנַן) *Ananiah*, pr. n. a) A man Neh. 3, 23. Gr. Ἀναναίας. b) A town in the tribe of Benjamin, Neh. 11, 32.

עָנַס obsol. root, prob. *to cover*, like כָּנַס, comp. עָלַם, צוּם, especc. עָפַר.—Hence the four following.

עָנָף m. *a branch, bough*, Ez. 17, 8. 23. 31, 3. Mal. 3, 19. Constr. עֲנַף עֵץ Lev. 23, 40. Plur. c. suff. עֲנָפֶיהָ Ps. 80, 11. Syr. ܥܢܦܐ branch, ܥܢܦܐ mane.

עֲנַף Chald. id. c. suff. עַנְפוֹהִי Dan. 4, 18.

עָנֵף (r. עָנַן) *a branch, bough*, once c. suff. עַנְפָּם Ez. 36, 8.

עָנֵף m. *full of branches* Ez. 19, 10. R. עָנָף.

עָנַק *to adorn with a necklace* or *collar*, from the primary idea of choking, throttling, which is expressed by the kindr. roots אָנַק, חָנַק, where see. Arab. عنق IV to ornament a dog with a collar, عُنُقٌ neck, Germ. *Nacken*, Upper Germ. die *Anke*, Engl. *neck*.—Once trop. Ps. 73, 6 עֲנָקָתַמּוֹ גַּאֲוָה *pride surroundeth them like a neck-chain*, i. e. clothes their neck, the *collum resupinum* being to the poet the seat of pride.—Hence עָנָק.

Hiph. הֶעֱנִיק prob. *to lay upon the neck* or shoulders in order to bear. Deut. 15, 14 of a manumitted slave, תַּעֲנִיק תַּעֲנִיק לוֹ מִצֹּאנְךָ וגו׳ *thou shalt lade him liberally out of thy flock*, etc. Sept. Vulg. *dabis viaticum*. Others apply here the signif. of *giving*, as if pr. to adorn with a *neck-chain* and so with *gifts*.

עָנָק m. 1. *a collar, neck-chain, necklace*, Cant. 4, 9; plur. ים־ and וֹת Prov. 1, 9. Judg. 8, 26.

2. עֲנָק *Anak* Josh. 15, 13, once עֲנוֹק Josh. 21, 11, (pr. long-necked, a giant, comp. Arab. أَعْنَقُ long-necked,) pr. n. of a son of Arba (אַרְבַּע), the progenitor of a race of Canaanites celebrated for their great stature, called בְּנֵי עֲנָק *the sons of Anak* Num. 13, 33, also בְּנֵי חֲעֲנָק Josh. 15, 14; יְלִידֵי חֲעֲנָק Num. 13, 22. Josh. 15, 14; בְּנֵי עֲנָקִים Deut. 9, 2; עֲנָקִים *Anakim* Deut. 2, 10. 11. 21 Josh. 11, 21. 22. 14, 12. 15. The seat of the tribe before the invasion of the Hebrews was in the vicinity of Hebron, Josh. 11, 21. They were nearly extirpated by the Hebrews, so that only a few re-

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mained afterwards in the cities of the Philistines. Compare the interpreters and critics on Jer. 47, 5.

עָנֵר (i. q. נַעַר, ἀνήρ?) *Aner*, pr. n. a) A Canaanite, Gen. 14, 13. 24. b) A Levitical city in Manasseh, elsewhere תַּעֲנָךְ, 1 Chr. 6. 55 [70]; where prob. also it should read תַּעֲנָךְ or עֲנָךְ.

* **עָנַשׁ** fut. יַעֲנֹשׁ. *to impose a fine, to amerce;* found elsewhere only in the Rabbinic dialect. The primary idea seems to be that of *imposing*, comp. the kindr. עָמַס, עָמַשׂ; or better that of *urging*, comp. אָנַס.—With לְ Prov. 17, 26; with two acc. *to amerce* one *in* money Deut. 22, 19. 2 Chr. 36, 3 where it is money exacted by war; in wine Am. 2, 8. Impers. Prov. 21, 11 בַּעֲנָשׁ־לֵץ *when they amerce the scorner*, sc. the judges.

Niph. *to be amerced*, Ex. 21, 22; genr. *to be punished* Prov. 22, 3. 27, 12.

Deriv. is עֹנֶשׁ.

עֲנָשׁ Chald. m. *a fine, mulct*, Ezra 7, 26.

עֹנֶשׁ m. *a fine, mulct*, exacted from any one, 2 K. 23, 33. Prov. 19, 19.

עֲנָת (an answer sc. to prayer, from r. עָנָה, like כְּנָת from r. כָּנָה) *Anath*, pr. n. m. Judg. 3, 31. 5, 6.

עֶנֶת, see כְּעֶנֶת p. 482.

עֲנָתוֹת (answers sc. to prayers, ת servile being retained, see Lehrg. p. 528) *Anathoth*, pr. n. a) A city of the priests in Benjamin Josh. 21, 18. 1 K. 2, 26. 1 Chr. 6, 45. Neh. 11, 32; the birth-place of the prophet Jeremiah, Jer. 1, 1. 11. 21. 23. 32. 7. 9; three Roman miles from Jerusalem towards the north-east, Jerome in Jer. 1, 1, comp. Joseph. Ant. 10, 7. 3. Now عناتا *'Anâta;* see Bibl. Res. in Palest. II. p. 109. Gentile n. עַנְּתֹתִי *Anethothite* 2 Sam. 23. 27. b) Of men: α) 1 Chr. 7, 8. β) Neh. 10, 20.

עַנְתֹתִיָּה (answers from Jehovah) *Anthothijah*, pr. n. m. 1 Chr. 8, 24.

עָסִיס m. (r. עָסַס) pr. 'what is trodden out,' and so put for *new wine*, the product of the same year, like new wheat. Joel 1, 5. 4, 18. Am. 9, 13; intoxicating Is. 49, 26. Also from pomegranates Cant. 8, 2.

* **עָסַס** *to tread down, to tread in pieces*, Mal. 3, 21.—Chald. עֲסָא, Pa. inf. עַסָּאָה to tread grapes.

עָעַר a fictitious root, whence some derive יְעֹעֵרוּ Is. 15, 5; but see r. עוּר no. I Pilp.

עֳפָאִים see in art. עֳפִי.

* **עָפָה** obsol. root, Arab. عفا *to cover* the earth with herbage; Syr. ܥܦܐ *to flourish*. Comp. עוּף, עָנַף. Hence עֳפִי Heb. and Chald.

עֵפָה, see in עֵיפָה.

עֳפִי m. plur. עֳפָאִים for עֳפָיִים (comp. Lehrg. p. 575. Heb. Gr. § 91. 6. 6), *boughs, foliage* of trees, Ps. 104, 12.

עֳפִי Chald. id. Dan. 4, 9. 11. 18.—Syr. ܥܘܦܐ branch, top of a tree, ܥܘܦܝܐ foliage.

* **עָפַל** in Kal not used, pr. *to swell, to become tumid*, whence עֹפֶל tumulus, hill. Arab. عَفِلَ to have a tumor or hernia.

Pual *to be tumid;* metaph. *to be inflated, elated, proud*, Hab. 2, 4; see in art. יָשַׁר no. 1.

Hiph. *to act tumidly*, i. e. *proudly, presumptuously*. Num. 14, 44 וַיַּעְפִּילוּ לַעֲלוֹת וגו׳ *they acted presumptuously in going up*, i. e. they went up presumptuously, neglecting God's warning. The same is expressed in Deut. 1, 43 thus: וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה.—Hence

עֹפֶל m. *a hill*, 2 K. 5, 24. Mic. 4, 8 עֹפֶל בַּת צִיּוֹן *the hill of the daughter of Zion*, i. e. Mount Zion. Is. 32, 14. Spec. with the art. הָעֹפֶל *Ophel*, pr. n. of a hill or ridge on the east of Mount Zion, surrounded and fortified by a separate wall 2 Chr. 27, 3. 33, 14. Neh. 3, 26. 27. 11, 21. Josephus Ὀφλᾶ B. J. 6. 6. 3. See Bibl. Res. in Palest. I. p. 394.

2. Plur. עפלים (עֳפָלִים) *tumors*, hemorrhoids, in Cheth. Deut. 28, 27. 1 Sam. 5, 6 sq. Arab. عَفَلٌ tumor in ano virorum vel in pudendis mulierum; see Schrœder Origg. Heb. cap. 4. p. 54, 55. H. A. Schultens ad Meidanii Prov. p. 23.—Keri has instead of it טְחוֹרִים q. v

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עָפַן * obsol. root, Arab. and Syr. *to become mouldy;* hence

עָפְנִי gentile n. *Ophni, Ophnite*, once Josh. 18, 24, where חֲפְנִי (חֲפַר) is a town of Benjamin.

עַפְעַפַּיִם m. dual, (r. עוּף, Pilp. עִפְעֵף, Heb. Gr. § 54. n. 4.) only constr. עַפְעַפֵּי, c. suff. עַפְעַפָּיו, *the eye-lashes*, pr. the flying, the fluttering, Job 16, 16. Like the eyes there is ascribed to them sleep Ps. 132, 4. Prov. 6, 4; weeping Jer. 9, 17; sight Ps. 11, 4. Prov. 4, 25; pride Prov. 30, 13; beauty 6, 25.—Poet. עַפְעַפֵּי שַׁחַר *the eye-lashes of the dawn*, for the rays of the morning sun Job 3, 9. 41, 10. Comp. *ὀμέρας βλέφαρον* Soph. Antig. 103. 104. The Arab poets compare the sun to an eye, to which they ascribe eye-lashes, حواجب الشمس; see Schult. ad Job p. 61. [Better, עַפְעַפַּיִם for *the eyelids with the eyelashes* as a whole, like Lat. *palpebræ;* hence, as closing or revealing the eyes and giving to them expression, they are put for the eyes themselves in parallelism; as in all the passages above cited, except Job 3, 9. 41, 10. In these the poetic allusion is specially to *the eyelashes*, as a figure to represent the first rays of dawn; so too the Arabic.—R.

עָפַר * in Kal not used, prob. a verb of colour, i. q. Arab. عَفَرَ *to be whitish, light-reddish*, like sand, the gazelle; hence עָפָר dust, earth, from the colour (as אֲדָמָה from אָדָם). עֹפֶר a fawn, כִּפְרַת lead, also from its whitish colour.

Piel עִפֵּר denom. from עָפָר, *to dust, to throw dust at*, 2 Sam. 16, 13.

Deriv. עָפָר, עֹפֶר, עִפָּרֹת, and pr. n. עֵפֶר, עֶפְרַיִן, עֶפְרוֹן, עֶפְרָה.

עָפָר m. (r. עָפַר) constr. עֲפַר, c. suff. עֲפָרוֹ, plur. עֲפָרוֹת, constr. עֲפָרוֹת.

1. *dust, dry earth*, Gen. 2, 7. 26, 15. Arab. عَفَرٌ id. Put also for *clay, mire*, with which walls are cemented or built Lev. 14, 42. 45; *rubbish* Hab. 1, 10. Ps. 102, 15; *fine dust* as driven by the wind, i. q. אָבָק, Ps. 18, 43; and which mourners cast upon their heads Josh. 7, 6. Job 2, 12. Lam. 2, 10. Ez. 27, 30; עֲפַר הָאָרֶץ *the dust of the earth* Ex. 8, 12. 13. Is. 40, 12. Am. 2, 7. Hence עַל עָפָר *upon the dust* or sand, where the ostrich leaves her eggs for warmth, Job 39, 14; then *upon the earth, in orbe terrarum*, Job 19, 25. 41, 25; *upon the ground* 22, 24. Is. 47, 1; or also *in the grave, sepulchre*, Job 20, 11. 21, 26; for which is also said לֶעָפָר 7, 21. יָרַד עָפָר *to go down into the dust*, i. e. into the sepulchre, Ps. 22, 30. שֹׁכְנֵי עָפָר *those who dwell in the dust*, the dead, Is. 26, 19; יְשֵׁנֵי אַדְמַת עָפָר id. Dan. 12, 2; עֲפַר מָוֶת *the dust of death*, i. e. the grave, Ps. 22, 16. שׁוּב אֶל-עָפָר *to return to dust* Gen. 3, 19. Ps. 104, 29; עַל עָפָר id. Job 34, 15. Hence עָפָר put for *the dead* as dissolving into dust, Ps. 30, 10. Ecc. 12, 8. Also אָכַל עָפָר *to eat dust*, spoken of the serpent Gen. 3, 14 comp. Is. 65, 25; *to lick the dust*, hyperbol. of those who prostrate themselves in the dust, Mic. 7, 17; but trop. Lam. 3, 29 *to put the mouth in the dust*, is to bow in silence and await God's help. עָפָר וָאֵפֶר *dust and ashes*, a proverbial expression for the lowness and frailty of human nature, Gen. 18, 27, comp. Ps. 103, 14.—Spoken also of a multitude, Num. 23, 10 עְפַר יַעֲקֹב *the dust of Jacob*, i. e. a people like the dust of the earth innumerable, comp. Gen. 13, 16.—Plur. עֲפָרוֹת *lumps, clods of earth;* Prov. 8, 26 רֹאשׁ עֲפָרוֹת תֵּבֵל *the first clod of the earth*. Job 28, 6 זָהָב עֲפָרוֹת *lumps of gold* in mines.

עֵפֶר (i. q. עֹפֶר a calf, young animal) *Epher*, pr. n. m. a) A son of Midian Gen. 25, 4. b) 1 Chr. 4, 17. c) 5, 24.

עֹפֶר m. (r. עָפַר) *a fawn*, i. e. a young deer, roe, gazelle, Cant. 2, 9. 17. 4, 5. 7, 4. 8, 14.—Arab. عُفْرٌ and عُفْرٌ young of the wild goat, Steinbock.

עָפְרָה (female fawn) *Ophrah*, pr. n. a) A town in the tribe of Benjamin Josh. 18, 23. 1 Sam. 13, 17; fully Mic. 1, 10 בֵּית לְעַפְרָה (house of the fawn). [Perh. the mod. *Tuyibeh*, see Bibl. Res. in Palest. II. p. 124. Biblioth. Sac. 1845. p. 398 sq. Prob. i. q. עֶפְרוֹן 2 Chr. 13, 19, where see.—R. b) A town in Manasseh Judg. 6, 11. 8, 27. 9, 5. c) A man 1 Chr. 4, 14.

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עָפְרוֹן (fawn-like) *Ephron*, pr. n. a) A city on the border of Benjamin 2 Chr. 13, 19, where Keri עָפְרַיִן. [It was the Ἐφραΐμ of John 11, 54, and prob. identical with עָפְרָה lett. a, where see more. Biblioth. Sac. 1845. p. 398.—R. b) A mountain on the confines of the tribes of Judah and Benjamin, Josh. 15, 9. c) A descendant of Heth, a Hittite Gen. 23, 8. 25, 9.

עָפְרַיִן (the two fawns) see עָפְרוֹן lett. a.

עֹפֶרֶת f. (r. עָפַר) in pause עֹפֶרֶת Num. 31. 22, *lead*, so called from its whitish colour, comp. עֶפֶס, זֶהֶב. Ex. 15, 10. Ez. 22, 18. 20. 27, 12. Zech. 5, 7. al. אֶבֶן הָעֹפֶרֶת *the leaden weight* Zech. 5, 8.

עֲפָתָה Job 10, 22, see in עִיפָה.

עֵץ m. (r. עָצַץ) c. suff. עֲצִי; plur. עֵצִים, constr. עֲצֵי, c. suff. עֲצֵיו.

1. *a tree*, Eth. ዕፅ id. Arab. عَصًا a staff, rod, also a bone; comp. Gr. ὄζος branch. ὄστεον, Sanscr. *asthi*, Lat. *hasta*, Germ. *Ast*. For the idea *wood* the Arabs often employ the kindred form عُود. Chald. אָת and אָא id.—E. g. עֵץ הַחַיִּים (see חַי) *the tree of life* Gen. 2, 9. 3, 1. 18, 4. 8. Ps. 1, 3. al. sæp. Often collect. *trees*; עֵץ פְּרִי *fruit-trees*, Gen. 1, 11. Is. 10, 19. Ps. 74, 5. Plur. *trees*, Judg. 19, 8 sq. 1 K. 5. 13. Ps. 104, 16. al.

2. *wood*, Ex. 15, 25. Is. 40, 20. 44, 19. עֵץ וְאֶבֶן *wood and stone* Deut. 4, 28. בַּל־עֵץ אֶרֶז *cedar-wood* Lev. 14, 4 sq. *all wood* i. e. all idols Ez. 21, 15, comp. Jer. 2, 27. Spec. *a wooden post, a stake*, gibbet, cross, Gen. 40, 19. Deut. 21, 22. Josh. 10, 26. Esth. 2, 23. 5, 14. Plur. עֲצִים *wood* i. e. sticks of wood, as prepared for fuel, Gen. 22, 3. 9. Lev. 1, 7. 4, 12; of materials for building, wood, timber, Ex. 25, 10. 1 K. 5, 24. 10, 12. Is. 60, 17. Comp. art. עֲצָה I.

* עָצַב 1. *to work, to form, to fashion*, see Piel no. 1. The primary idea lies perhaps in *cutting, carving*, both wood and stone, comp. חָצַב, חָטַב, קָצַב; hence also the idea of *cutting, wounding, giving pain*, etc. In the kindred languages there are secondary significations, as Arab. عضب to be angry.—Hence עֶצֶב and עֹצֶב a carved image, idol, עֵצֶב earthen vessel.

2. *to suffer pain, to be afflicted*, as with painful toil; see עֶצֶב, עֹצֶב, מַעֲצֵבָה, עִצָּבוֹן. Also in mind, in Kal trans. *to pain, to afflict, to grieve*, 1 K. 1, 6. 1 Chr. 4, 10. Part. pass. f. Is. 54, 6.

Niph. נֶעֱצַב, *to be pained*: a) In body. *to hurt oneself*, with בְּ of instrum. Ecc. 10, 9. b) In mind, *to be afflicted, grieved* Gen. 45, 5. 1 Sam. 20, 3; c. אֶל 1 Sam. 20, 34; עַל 2 Sam. 19, 3.

Piel. 1. *to form, to fashion*, comp. Kal no. 1, Job 10, 8. Sept. ἔπλασάν με.

2. *to pain, to afflict, to grieve*, comp. Kal no. 2, Is. 63, 10. Ps. 56, 6.

Hiph. 1. i. q. Kal no. 1, *to labour*; and thence *to serve* an idol, *to worship*, like synon. עָבַד; Jer. 44, 19 לְהַכְעִיבָהּ *to worship her* sc. the queen of heaven; Vulg. *ad colendum eam*. Others *to fashion her* i. e. her image; comp. Kal no. 1.

2. i. q. Piel no. 2, *to grieve*, i. e. to provoke to anger sc. God, Ps. 78, 40.

Hithp. 1. *to grieve oneself* Gen. 6, 6.

2. *to be angry, wroth*, Gen. 34, 7. See Hiph. no. 2.

Deriv. עָצָב — מַעֲצֵבָה and מִתְעַצֵּבָה.

עָצֵב Chald. part. pass. עָצִיב *grieved afflicted*, Dan. 6, 21.

עֶצֶב m. (r. עָצַב no. 1) only in plur. עֲצַבִּים, constr. עֲצַבֵּי, *images, idols*, 1 Sam. 31, 9. 2 Sam. 5, 21. Hos. 4, 17. 8, 4. Is. 10, 11. Mic. 1, 7. al.

עֹצֶב m. (r. עָצַב) 1. *an earthen vessel, vas fictile*, Jer. 22, 28. See the root in Kal no. 1.

2. *labour*, hard and painful, *toil, travail*, Prov. 10, 22.—Plur. עֲצָבִים *labours*; לֶחֶם הֶעֱצָבִים *the bread of labours* i. e. obtained by labour Ps. 127, 2; genr. what is obtained by labour Prov. 5, 10. With suff. עֲצָבֵיכֶם *your labours*, i. e. those which you exact from your servants, Is. 58, 3; see in נָגַשׂ.

3. *pain*, e. g. of a woman in travail Gen. 3, 16; comp. Engl. *labour* id. Also *pain of mind, anger*; Prov. 15, 1 דְּבַר עֶצֶב *a word of anger*, i. e. spoken in anger, bitter, harsh.

עֶצֶב m. (r. עָצַב) c. suff. עָצְבִּי 1. *an image, idol*, i. q. עֶצֶב, Is. 48, 5. Ps. 139, 24 דֶּרֶךְ עֹצֶב *idol-way*, i. e. idol-worship, idolatry.

2. *labour, sorrow*, Is. 14, 3; *pain* of a woman in travail 1 Chr. 4, 9.

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עִצָּבוֹן m. (r. עָצַב) constr. עִצְּבוֹן.

1. *labour*, hard and painful, *toil, travail*, Gen. 3, 17. 5, 29.

2. *pain, sorrow*; Gen. 3, 16 עִצְּבוֹנֵךְ וְהֵרֹנֵךְ *thy sorrow and thy pregnancy*, Hendiadys for 'the sorrow *of* thy pregnancy.'

עֶצֶבֶת f. (r. עָצַב) in pause עֲצֶבֶת, constr. עִצְּבַת as if from a form עֲצֶבֶת; plur. constr. עִצְּבוֹת, c. suff. עִצְּבוֹתָם.

1. *an idol*, plur. עִצְּבוֹתָם i. q. עֲצַבִּים; Ps. 16, 4 *many are their idols*, etc. [But as עִצְּבוֹת elsewhere signifies only *sorrows*, it is better so to take it here, as Engl. Vers. *many* are *their sorrows*, etc. —R.

2. *pain*, as of body Job 9. 28; of mind Ps. 147, 3 מְחַבֵּשׁ לִעְצֻבוֹתָם *he bindeth up their sorrows*, i. e. heals the wounds of their minds. Prov. 10, 10. With לֵב 15, 13.

* עָצַד obsol. root, *to cut, to cut down*; Arab. عضد to cut, to cut down a tree. Hence עֵצֶד axe.

* עָצָה 1. *to make fast, firm*; and hence *to close, to shut*, e. g. the eyes, Prov. 16, 30. Arab. غضّ IV, id. Eth. ዐጸወ to shut a door.

2. Intrans. *to be hard, firm*; Arab. عصى fut. *I*, to be obstinate, stubborn; Conj. VIII, to be or grow hard; comp. in עָרַץ.

Deriv. עֵץ, עֲצָה I, עָצָה, and pr. n. עֲצִיוֹן.

עָצָה m. (r. עָצָה) Lev. 3, 9, *the backbone, spine*, according to Onkelos and Arabs Erpen. or else according to Saadias and Bochart in Hieroz. I. p. 497, *os coccygis*, Arab. العُصْعُص, i. e. the lower joint or vertebra of the spine. In either case so called from its hardness and firmness; see the root. Arab. عَصًا is the thigh-bone; plur. wing-bones of birds.

I. עֲצָה fem. of עֵץ, collect. *wood*, i. q. עֵצִים, spoken of building materials, *timber*, Jer. 6, 6; of fragrant wood, עֲצַת נֵמֶשׁ Prov. 27, 9.

II. עֲצָה f. (for יְעֻצָה, r. יָעַץ) constr. עֲצַת, c. suff. עֲצָתִי; plur. see in no. 4; *counsel*, i. e.

1. *purpose, plan*, Is. 19, 3. 29, 15. Jer. 18, 23. Hos. 10, 6. Job 5, 13. 21, 16. Ps. 14, 6. 33, 10. 11. al. עָשָׂה עֵצָה *to execute counsel*, to carry out a purpose, Is. 30, 1. Spec. of the divine counsels, purposes, עֲצַת יְיָ Is. 5, 19. 14, 26. 19, 17. Jer. 49, 20. Ps. 107, 11. Is. 46, 11 אִישׁ עֲצָתִי *the man of my counsel*, whom I use as an instrument for executing my purposes. Also emphat. עֲצָתָה id. Job 38, 2. 42, 3.

2. *counsel* which one gives or takes, *advice*, 2 Sam. 16, 20. 1 K. 1, 12. al. Ps. 119, 24 אַנְשֵׁי עֲצָתִי *my counsellors*. חָלַךְ בַּעֲצַת ס׳ *to walk in the counsel of* any one, to live according to his advice, Ps. 1, 1. 2 Chr. 22, 5. Of prophetic warnings, predictions, Is. 44, 26; comp. 41, 28 and יָעַץ no. 2. b.

3. *counsel* as a quality of mind, i. e. *deliberation, prudence, wisdom*, espec. of God Is. 11, 2. Prov. 8, 14. 21, 30. Jer. 32, 19 גְּדֹל הָעֵצָה *the great in counsel*, i. e. of great wisdom. 1 Chr. 12, 19 בָּעֵצָה *upon advisement, advisedly*.

4. Plur. עֵצוֹת, once c. suff. עֲצָתֵךְ Is. 47, 13; *counsels* Deut. 32, 28. Is. 25, 1; *deliberations* Is. 47, 13; *anxious cares* Ps. 13, 3.

עָצוּם m. adj. (r. עָצַם) plur. עֲצוּמִים, עֲצֻמִים.

1. *strong, mighty, powerful*, of a people Gen. 18, 18. Num. 14, 12. Deut. 9, 14. 26, 5. Joel 2, 2; of kings Ps. 135, 10; of waters Is. 8, 7. Plur. עֲצוּמִים *the strong, the mighty*, i. e. warriors, heroes, Prov. 18, 18. Is. 53, 12; once *the strong members* of a lion. i. e. the claws, teeth, Ps. 10. 10 נָפַל בַּעֲצוּמָיו חֶלְכָאִים *the unhappy fall into his mighty fangs*; but others understand the *whelps* of the lion.—Arab. عَظِيم great.

2. *strong* in number, *numerous*, Num. 32, 1. Ps. 35, 18. Am. 5, 12. See the root, Kal no. 3.

עֶצְיוֹן גֶּבֶר (back-bone of a man, r. עָצָה) *Ezion-geber*, pr. n. of a sea-port of Idumea on the Elanitic gulf of the Red Sea, not far from Elath (see אֵילוֹת), Num. 33, 35. Deut. 2, 8; whence the ships of Solomon sailed to Ophir 1 K. 9, 26. 2 Chr. 8, 17; and where the fleet of Jehoshaphat was lost 1 K. 22, 49. 2 Chr. 20, 36. The Greek name was *Βερενίκη*

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Jos. Ant. 8. 6. 4. Written in Arabic عصيون *'Asyún.* [A similar name still exists in connection with a small Wady north of 'Akabah, الغضيان *el-Ghŭdyán;* but no traces of the city have yet been found. See Bibl. Res. in Palest. I. p. 250. Burckh. Travels in Syria p. 511. —R.

* עָצַל in Kal not used, Arab. عطل I, V, *to be at leisure, idle;* Conj. II, *to leave, to neglect.* The primary idea seems to be that of *laxness, languor,* comp. חָדַל, خطل, also הָלַל.

NIPH. *to be slothful, remiss,* Judg. 18, 9. Deriv. the three following.

עָצֵל m. adj. verbal, one *slothful, a sluggard,* Prov. 6, 6. 9. 13, 4. 15, 19. 20, 4. al. R. עָצַל.

עַצְלָה f. (r. עָצַל) *sloth, indolence,* Prov. 19, 15. Dual עַצְלָתַיִם *double slothfulness,* i. e. great, excessive, Ecc. 10, 18; referring perhaps to the languor and sloth of both hands.

עַצְלוּת f. *sloth, indolence,* Prov. 31, 27. R. עָצַל.

* עָצַם 1. pr. *to bind up, to bind fast, to tie up,* e. g. the eyes, Is. 33, 15; see Piel. Arab. عصم IV, to tie up a leather bottle or skin; more commonly عصب to bind up. Kindr. are עָצַם, זָמַם, (עָצַר), also אָסַם, חָתַם.—From the idea of binding up (see קָשַׁר, גָּבַר), comes

2. Intrans. (once mid. *E,* עָצְמוּ Ps. 38, 20,) *to be strong, mighty, powerful,* Gen. 26, 16. Ps. 38, 20; *to become strong,* etc. Ex. 1, 7. 20. Dan. 8, 8. 24. 11, 23.—Arab. عَظُمَ to be great, of great moment, عِظْم greatness, عَظِيم great.

3. *to be strong in number, to be numerous, many,* Ps. 38, 20. 40, 6. 13. 69, 5. 139, 17. Is. 31, 1. Jer. 15, 8. 30, 14. 15. See עָצוּם no. 2.

PIEL עִצֵּם 1. i. q. Kal no. 1, *to shut up* the eyes of any one, Is. 29, 10.

2. Denom. from עֶצֶם, *to gnaw* or *craunch the bones,* Jer. 50, 17. Comp. גָּרַם.

HIPH. *to make strong* Ps. 105, 24.

Deriv. עָצוּם, תַּעֲצֻמוֹת, and the five here following

עֶצֶם f. but with masc. Ez. 24, 10. Ps. 22, 18; in pause עָצֶם, c. suff. עַצְמִי; plur. עֲצָמִים, constr. עַצְמֵי, c. suff. עֲצָמַי; also plural עֲצָמוֹת, constr. עַצְמוֹת, c. suff. עַצְמוֹתַי. R. עָצַם.

1. *a bone,* so called from its hardness and strength, comp. the root no. 2; Arab. عَظْم. Gen. 2, 23. Ex. 12, 46. Num. 9, 12. Job 30, 30. עַצְמִי וּבְשָׂרִי *my bone and my flesh,* see in בָּשָׂר no. 4. Plur. עֲצָמִים constr. עַצְמֵי Ps. 6, 3. 31, 11. 32, 3; once of the bones of the dead Am. 6, 10. Oftener plur. עֲצָמוֹת Ps. 22, 15. 18. 42, 11. 51, 10. Is. 38, 13. Job 4, 14. Prov. 14, 30; mostly of the bones of one dead (comp. גֻּפּוֹת, יָרֵךְ), Ex. 13, 19. Josh. 24, 32. 2 Sam. 21, 12. 13. 14. 2 K. 23, 14. 18. 20. al.

2. *a body,* bodily form, Lam. 4, 7.

3. With genit. it is used instead of the pronoun *self, self-same, ipse,* comp. synon. גֶּרֶם no. 3, and Arab. عين eye, ipse. self; but only of things, e. g. בְּעֶצֶם הַיּוֹם הַזֶּה *in the self-same day,* that very day, Gen. 7, 13. 17, 23. 26. Lev. 23, 21. 28. al. Ex. 24, 10 כְּעֶצֶם הַשָּׁמַיִם *as the heaven itself,* the very heaven. Job 21, 23 בְּעֶצֶם תֻּמּוֹ *in his very wholeness,* in the midst of health and prosperity.

4. *Azem,* pr. n. of a city in the tribe of Simeon, Josh. 15, 29. 19, 3. 1 Chr. 4, 29.

עָצְמִי m. (r. עָצַם) c. suff. עָצְמִי.

1. *strength,* Deut. 8, 17. Job 30, 21.

2. Collect. *the bones, body,* i. q. עֶצֶם no. 2. Ps. 139, 15.

עָצְמָה f. (r. עָצַם) constr. עָצְמַת.

1. *strength* Is. 40, 29. 47, 9.

2. *number, multitude,* Nah. 3, 9.

עַצְמוֹן (strong, r. עָצַם) *Azmon,* pr. n. of a place on the southern border of Palestine, Num. 34, 4. 5. Josh. 15, 4.

עַצְמוֹת f. plur. (r. עָצַם) *strong defences, bulwarks,* trop. of arguments with which disputants defend their cause, Is. 41, 21; comp. Job 13, 12.—Talmud. אתעצם to dispute, to contend with arguments; Arab. عِصْمَة defence, guard.

* עָצַן obsol. root. prob. of a like force with עָצַם, עָצָה, *to be hard, firm, strong.* —Hence

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עֶצֶן *ăπ. λεγόμ.* 2 Sam. 23, 8, prob. *a spear;* comp. Arab. غُصْن branch. See this passage in full under art. עָדִין.

עָצַר* fut. יַעְצֹר, more rarely יַעֲצֹר 1 K. 18, 44. 2 K. 4, 24.

1. *to shut up, to close.* The primary idea lies in *surrounding, enclosing*, with a fence, wall; comp. the similar roots חָצַר, אָצַר, אָזַר, and the remarks there made. Arab. عصر to prohibit, to refuse; غضر to hold back, to restrain, like the Heb. no. 2.—E. g. *to shut up* the heavens, so that it cannot rain, Deut. 11, 17. 2 Chr. 7, 13; the womb, so as not to bear, Gen. 16. 2. 20, 18 (where it is construed with בְּעַד q. v. no. 1), comp. Is. 66, 9. Also *to shut up in* a place Jer. 20, 9; espec. in prison 2 K. 17, 4. Jer. 33, 1. 36, 5. 39, 15. With מִפְּנֵי, 1 Chr. 12, 1 עָצוּר מִפְּנֵי שָׁאוּל *shut out from the presence of Saul*, not permitted to see Saul's face; others: *shut up at home because of Saul*, through fear of him, comp. عصر IV to keep oneself at home.—For the phrase עָצַר וְרָזַר, see in עָזַב no. 1. a.

2. *to hold back, to hinder, to detain* a person anywhere, 1 K. 18. 44. Judg. 13, 16; c. לְ 2 K. 4. 24; c. בְּ Job 12, 15 יַעְצֹר בַּמַּיִם *he holdeth back, withholdeth, the waters.* 4, 2 עָצַר דְּבָרִים *to withhold words.* 29, 9. 1 Sam. 21, 6 אִשָּׁה עֻצְּרָה־לָּנוּ *women* have been *kept from us.*—A peculiar formula not unfrequent in the later Hebrew is עָצַר כֹּחַ. *to retain strength, to be strong*, Dan. 10, 8. 16. 11, 6. 2 Chr. 13, 20; c. לְ *to have strength for* any thing, *to be able*, 1 Chr. 29, 14. 2 Chr. 2, 5. 22. 9; and so כֹּחַ being omitted 2 Chr. 20, 37. 14, 10.

3. *coërcuit imperio*, i. e. *to rule, to reign*, c. בְּ 1 Sam. 9, 17.

4. *to collect, to heap up*, i. q. אָצַר q. v. hence עֶצֶר wealth; *to assemble* persons, see Niph. no. 3, and עֲצָרָה.

Niph. 1. *to be shut up*, e. g. the heavens 1 K. 8, 35. 2 Chr. 6. 26.

2. *to be restrained, hindered, stayed*, Num. 17. 13. 15 [16, 48. 50]. 2 Sam. 24, 21. 25. Ps. 106. 30.

3. *to be assembled* (from the idea of constraining, compelling, see עֲצָרָה), espec. to a festival, עֲצָרָה. 1 Sam. 21, 8 נֶעְצָר לִפְנֵי יְהוָה *assembled before Jehovah.*

Deriv. the three following, and מַעְצֵר, מַעְצוֹר.

עֶצֶר m. (r. עָצַר) *treasures* laid up, *wealth, riches*, i. q. אוֹצָרוֹת. Judg. 18, 7 אֵין . . . יוֹרֵשׁ עֶצֶר *no possessor of wealth;* comp. עָצַר no. 4; Vulg. *magnarum opum;* Sept. Vatic. *κληρονόμος ἐκπιέζων θησαυρούς.*—Several ancient intpp. give it by *dominion, rule*, see עָצַר no. 3. But the expression refers to a people, and not to a ruler.

עִצֶּר m. (r. עָצַר) 1. *a shutting up, closure.* Prov. 30, 16 עִצֶּר רֶחֶם *the shutting up of the womb*, i. e. a barren womb.

2. *constraint, oppression, vexation*, Ps. 107, 39. Is. 53. 8.

עֲצָרָה f. (r. עָצַר no. 4) 2 K. 10, 20. Is. 1, 13. Joel 1, 14; elsewhere עֲצֶרֶת, in pause עָצֶרֶת 2 Chr. 7, 9; plur. c. suff. עֲצַרְתֵּיכֶם; *an assembly*, Jer. 9, 1 [2] עֲצֶרֶת בּוֹגְדִים *an assembly of wicked men.* Usually, *the assembly, congregation* of the people for celebrating public rites, *πανήγυρις*, Joel 1, 14. 2 K. 10, 20. Am. 5, 21. Is. 1, 13; espec. as held on the seventh day of the passover, and on the eighth day of the festival of tabernacles, i. q. מִקְרָא קֹדֶשׁ, Lev. 23, 36. Num. 29, 35. Deut. 16, 8. 2 Chr. 7, 9. Neh. 8, 18. Comp. Arab. جُمُعَة assembly, more fully يوم الجمعة day of assembly, i. e. Friday, as a festival or holyday of the Muhammedans.—Iken and Michaelis find the primary idea in *restraint from labour;* see Iken Diss. philol. theol. p. 49 sq. J. D. Michaelis Suppl. h. v. The contrary is shewn by Jer. 9, 1 [2].

עָקַב* fut. יַעְקֹב Jer. 9, 3; c. suff. יַעְקְבֵנִי Gen. 27, 36.

1. Prob. *to be high*, like a vault, mound, or the like; kindr. with קָבַב גָּבַב. Hence עָקֹב hill, עָקֵב heel.

2. Denom. from עָקֵב, *to take, or seize by the heel;* Hos. 12 4 בַּבֶּטֶן עָקַב אֶת־אָחִיו *in the womb he took his brother by the heel;* comp. Gen. 25, 26. So Arab. عقب has meanings borrowed from عَقِب heel, e. g. to hit in the heel.—Spec. in order to trip or throw one down; hence

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3. Trop. *to circumvent, to deceive, to defraud.* Gen. 27, 36. Jer. 9, 3. Chald. עָקַב to lie in wait for, pr. to follow at one's heels. to track. Comp. עָקַב no. 3, עָקֹב no 2, עֲקֻבָּה.

PIEL *to leave behind*, pr. at one's heels, e. g. the lightnings behind the thunders Job 37, 4. Arab. عقب to leave behind, to defer, to procrastinate; Chald. עַקֵּב to delay.

Deriv. עָקַב—עֲקֻבָּה, and pr. n. עֲקוּב, עֲקַבְיָה, יַעֲקֹבָה.

עָקֵב m. (r. עָקַב no. 1) constr. עֲקַב Gen. 25, 26; plur. עֲקֵבִים, constr. עִקְבֵי Cant. 1. 8, עִקְבֵי Dag. euph. Gen. 49, 17, and עִקְבוֹת Ps. 77, 20; c. suff. עֲקֵבַי, עִקְּבוֹתֶיךָ.

1. *the heel* of the foot; Arab. عَقِب, Syr. ܥܩܒܐ, id. Chald. עִקְבָא id. also *end* of a thing. a) Of men Gen. 3, 15. 25, 26. Ps. 41, 10. Job 18, 9.—Meton. *steps. footsteps;* Ps. 56, 7 עֲקֵבַי יִשְׁמֹרוּ *they watch my heels*, i. e. my steps; so Cant. 1, 8, and עִקְבוֹת Ps. 77, 20. 89, 52 *they have reproached the footsteps* (עִקְבוֹת) *of thine anointed.* Comp. עָקַב no. 3.—*To make bare the heels* of a woman, to show her disgrace, the heels of a modest woman being covered by her train, Jer. 13, 22. b) Of a horse, *the hoof*, Gen. 49, 17. Judg. 5, 22.

2. Metaph. *the rear* of an army, Josh. 8, 13. Gen. 49, 19.

3. Adj. verbal from the root no. 3, *a lier-in-wait, tracker*, Ps. 49, 6.

עָקֹב m. (r. עָקַב no. 1) fem. עֲקֻבָּה.

1. *a hill, acclivity*, Is. 40, 4. Arab. عَقَبَة, *'Akabah*, a steep pass. Ethiop. ዓቀብ.

2. Adj. *fraudulent, deceitful*, e. g. the heart. Jer. 17, 9.

3. Adj. denom. from עָקֵב no. 1. a. Hos. 6, 8 עֲקֻבָּה מִדָּם *tracked with blood*, i. e. full of bloody footsteps, the traces of blood.—This adj. עָקֹב, f. עֲקֻבָּה, imitates those which mark colours and the like, e. g. אָרֹם, נָקֹד, עָקֹד.

עֵקֶב m. (r. עָקַב) 1. *the end, the last* of any thing; Arab. عَقِب, Chald. עִקְבָא. Hence as adv. *even to the end, ever, for ever*, Ps. 119, 33. 112.

2. *recompense, reward, wages*, as the end and result of labour; comp. λοισθήϊα reward, from λοίσθιος last. Ps. 19, 12. Prov. 22, 4.—Hence עֵקֶב Ps. 40, 17. 70, 4, and עֵקֶב Is. 5, 23, as Prep. pr. *in reward of*, i. e. *on account of, because of, propter.* Also with a relat. particle as Conjunct. e. g. עֵקֶב אֲשֶׁר Gen. 22, 18. 26, 5, and עֵקֶב בְּי Am. 4, 12, *propterea quod, because;* and so simpl. עֵקֶב Num. 14, 24. Deut. 7, 12. 8, 20.

עֲקֻבָּה f. or better עֲקֻבָּה f. *fraud, craft, subtilty*, 2 K. 10, 19. R. עָקַב no. 3.

עֲקַבָּה see in עָקֹב.

* עָקַד fut. יַעֲקֹד, *to bind*, Gen. 22, 9. Chald. id. Arab. عقد nexuit, nodavit. Kindred roots are אָגַד, אָגַד, q. v. Hence

עָקֹד adj. plur. עֲקֻדִּים. *banded*, i. e. marked with bands or stripes, *striped ring-streaked*, comp. חָבַר no. 3; espec. on the feet, *pied-footed, white-footed*, Gen. 30, 35. 39. 40. 31, 8. 10. 12. Symm. λευκόποδες. Saad. مُحَجَّلَة white-footed, from حَجَل band, fetter.

עֲקַד see בַּיִת עֲקַד הָרֹעִים in art. בַּיִת no. 12. ii.

* עָקָה obsol. root, Arab. عقا *to retain, to detain.* The primary idea seems to lie in *compressing;* see עוּק, צוּק. Hence מַעֲקֶה.

עָקָה f. *oppression* Ps. 55, 4. R. עוּק.

עֲקוּב (insidious i. q. יַעֲקֹב) *Akkub*, pr. n. m. a) 1 Chr. 3, 24. b) 9, 17. Ezra 2, 42. Neh. 7, 45. 8, 7. 11, 19. 12, 25. c) Ezra 2, 45.

* עָקַל in Kal not used, *to twist, to wrest, to pervert.* Chald. עֲקַל to pervert; Syr. ܥܩܠ part. perverse. Arab. عقل to bind together sc. the feet.

PUAL part. מְעֻקָּל *perverted*, Hab. 1, 4. Deriv. the two following.

עֲקַלְקַל m. adj. (r. עָקַל) *winding, crooked*, only plur. Judg. 5, 6 אָרְחוֹת עֲקַלְקַלּוֹת *winding ways*, i. e. devious and unfrequented, by-paths. So without subst. עֲקַלְקַלּוֹת id. Ps. 125, 5. Syr. ܥܩܠܩܠ id.

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עֲקַלְתּוֹן adj. (from a lost subst. עֲקַנָּה and adj. ending וֹן) *winding, tortuous*, epithet of a serpent Is. 27, 1. R. עָקַל.

* **עָקַן** obsol. root, perh. i. q. עָקַל and Aram. עֲקַם, *to twist, to wrest*. Hence

עָקָן *Akán*, pr. n. m. Gen. 36, 27; for which יַעֲקָן *Jaakan*, 1 Chr. 1, 42. See also בְּאֵרוֹת בְּנֵי יַעֲקָן p. 110.

* **עָקַר** 1. *to pluck up, to root out*, e. g. a plant, Ecc. 3, 2.—Syr. and Chald. id. The primary syllable is קר with the idea of *digging, digging out;* comp. the kindr. roots קוּר, נָקַר; also כּוּר, כָּרָה, אָכַר.—Hence

2. i. q. Arab. عَقَرَ and عَقُرَ, *to be sterile*, used both of male and female, but pr. to have the testicles *extirpated*, comp. under the root סָרַס.

Niph. *to be rooted up, destroyed*, e. g. a city Zeph. 2, 4.

Piel *to hamstring, to hough*, e. g. a horse, i. e. to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. 11, 6. 9. 2 Sam. 8, 4. 1 Chr. 18, 4; of a bullock Gen. 49, 6. Sept. νευροκοπεῖν. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab. عَقَرَ id.

Deriv. the six following.

עֲקַר Chald. *to pluck up, to root out*. Ithpe. pass. Dan. 7, 8.

עָקָר m. adj. (r. עָקַר) f. עֲקָרָה, עֲקֶרֶת, *sterile*, spoken of both male and female; for the primary idea see the root no. 2. Of a male Deut. 7, 14; of females Gen. 11, 30. 25, 21. 29, 31. Deut. 7, 14. al.—Syr. and Arab. id.

עֵקֶר m. (r. עָקַר) 1. pr. *a rooting up*, concr. *a plant rooted up* and transplanted to another soil. Hence metaph. of a person sprung from a foreign family resident in the Hebrew territory, Lev. 25, 47.

2. *Eker*, pr. n. m. 1 Chr. 2, 27.

עִקַּר Chald. m. *a stump, trunk* of a tree, Dan. 4, 12. 20.

עַקְרָב m. plur. עַקְרַבִּים 1. *a scorpion* Ez. 2, 6. Arab. عَقْرَبٌ id. Syr. ܥܩܪܒܐ id. Comp. Gr. σκορπίος, the guttural being changed to a sibilant, as in עָקַל σκόλιος. As a quadriliteral it seems to be compounded from עָקַר عقر to wound, and עָקַב heel.—See also מַעֲלֵה־עַקְרַבִּים p. 598.

2. *a scourge*, armed with knots, points, etc. 1 K. 12, 11. 14. 2 Chr. 10, 11. 14. So Lat. *scorpio* according to Isidorus, Origg. 5. 27, i. e. 'virga nodosa et aculeata.'

עֶקְרוֹן (eradication, r. עָקַר; comp. Zeph. 2, 4) *Ekron*, pr. n. of one of the five chief cities of the Philistines, situated in the northern part of their territory, Josh. 13, 3; assigned first to the tribe of Judah, Josh. 15, 45, and then to Dan, Josh. 19, 43, but occupied by neither.—Josh. 15, 11. 19, 43. Judg. 1, 18. 1 Sam. 5, 10. 2 K. 1, 2. al. Sept. Ἀκκαρών, Ἀκαρών. Now عاقر *'Akir*, a large village; see Bibl. Res. in Palest. III. p. 23.—Gentile n. עֶקְרוֹנִי *Ekronite* Josh. 13, 3. 1 Sam. 5, 10.

* **עָקַשׁ** not used in Kal, *to twist, to pervert, to wrest*. Arab. عقش and عقص id. This signif. of twisting or bending lies both in the syll. עק, as ܥܩܐ to bend or twist back, עקד, عقد. ܥܩܕ nexuit, עָקַל, עֲקַם, ܥܩܡ, عقف; and also in the syll. קש as קוּשׁ, יָקֹשׁ.

Piel *to pervert*, Mic. 3, 9. So *to pervert one's ways*, i. q. to act perversely, Is. 59, 8. Prov. 10, 9.

Hiph. *to declare perverse*, i. e. guilty, parall. with הִרְשִׁיעַ. Job 9, 20 though *I be perfect*, וַיַּעְקְשֵׁנִי *he will declare me perverse*, guilty; here וַיַּעְקְשֵׁנִי is for וַיַּעְקִישֵׁנִי. Heb. Gr. § 52. n. 4.

Niph. pass. *to be perverted, perverse*. Part. נֶעֱקַשׁ דְּרָכִים *whose ways are perverse*, Prov. 28, 18.

Deriv. עִקֵּשׁ, עִקְּשׁוּת, מַעֲקַשִּׁים.

עִקֵּשׁ m. adj. (r. עָקַשׁ) plur. עִקְּשִׁים, constr. עִקְּשֵׁי.

1. *perverse;* לֵבָב עִקֵּשׁ *a perverse mind* Ps. 101, 4; and vice versa עִקֵּשׁ־לֵבָב *a man of perverse mind* Prov. 11, 20. 17, 20. עִקֵּשׁ שְׂפָתָיו *one perverse of lips* i. e. speaking falsely Prov. 19, 1. Absol. *false, deceitful*, Deut. 32, 5. Ps. 18, 27. Prov. 8 8.

2. *Ikkesh*, pr. n. m. 2 Sam. 23, 26.

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עִקְּשׁוּת f. (r. עָקַשׁ) with פֶּה, *perverseness* of mouth, i. e. false speech, deceitful words, Prov. 4, 24. 6, 12; comp. 19, 1.

I. עָר m. (r. עוּר I) *a city*, spec. as fortified, whence plur. עָרִים used as plural of עִיר q. v. In sing. only as pr. n. עָר *Ar*, Num. 21, 15. Deut. 2, 29; fully עָר מוֹאָב *Ar Moab* Num. 21, 28. Is. 15, 1; also עִיר מוֹאָב *city of Moab*, Num. 22, 36, i. e. the metropolis of Moab, situated on the southern bank of the Arnon; Gr. Ἀρεόπολις (which some neglecting the etymology have interpreted *Urbs Martis*), Abulfeda ماب and الربة; still called *Rabba*. See Reland Palæstina p. 577. Burckhardt's Trav. in Syria, p. 374. 377. Bibl. Res. in Palest. II. p. 569. —Twice put for the country of Moab, Deut. 2, 9. 18.

II. עָר m. (r. עִיר) *an enemy;* c. suff. עָרֶךָ 1 Sam. 28, 16. Plur. עָרִים Is. 14, 21. Ps. 139, 20.

עָר Chald. i. q. Heb. no. II, *an enemy*, Dan. 4, 16.

עֵר (waking, r. עוּר I) *Er*, pr. n. a) A son of Judah, Gen. 38, 3. 46, 12. b) 1 Chr. 4, 21.—Another עֵר see in r. עוּר I. 1.

*** I. עָרַב** 1. Pr. a) *to interweave, to braid;* comp. אָרַב to knot, to braid, Egypt. ⲟⲣⲃ constringere; hence עֵרֶב woof. b) *to mix, to mingle*, as Syr. ܥܪܒ, Chald. עֲרַב; see Hithp. no. 1, עֵרֶב no. 2.

2. *to exchange* commodities, *to barter, to traffic*, by exchange of merchandise, Ez. 27, 9. 27. Hence מַעֲרָב.

3. *to become surety* for any one, with acc. of pers. pr. *to exchange* with him, to stand in his place. Chald. Syr. Sam. id. E. g. a) *to be surety for* one's life, to pledge oneself for the life of another, Gen. 43, 9. 44, 32. b) For another's debt, *to give security for* the payment, Prov. 11, 15. 20, 16. 27, 13; c. לְ Prov. 6. 1; לִפְנֵי 17, 18. Poet. Job 17. 3 עָרְבֵנִי עִמָּךְ *be surety for me with thee*, i. e. in the cause which I have with thee. Is. 38, 14 עָרְבֵנִי *be surety for me*, O Lord! i. e. take me under thy protection. Ps. 119, 122.—Deriv. עֲרֻבָּה, תַּעֲרֻבָּה.

4. *to pledge, to give in pledge*, with acc. of thing; Arab. عرب Conj. II, IV, to give a pledge. Neh. 5, 3. Metaph. עָרַב אֶת־לִבּוֹ *to pledge his life*, i. e. to expose it to pressing danger, Jer. 30, 21. Deriv. עֵרָבוֹן.

Hithp. 1. *to mingle onself, to intermeddle*, with בְּ of thing, Prov. 14, 10.

2. *to intermingle* in social life, *to have intercourse* with any one, spec. to be familiar with, c. בְּ pers. Ps. 106, 35; לְ Prov. 20, 19; עִם 24, 21; by marriage, c. בְּ Ezra 9, 2. Also to make an engagement, c. אֵת *with* any one, sc. by way of wager, 2 K. 18, 23. Is. 36, 8.

Deriv. עֵרֶב, עֲרֻבָּה, עֵרָבוֹן, מַעֲרָב I, תַּעֲרֻבָּה.

*** II. עָרַב** 1. *to be black;* Arab. غَرِبَ id. غِرْبِيبٌ jet-black, crow-black. Hence עֹרֵב raven.

2. Trop. *to be* or *grow dark, to draw towards sunset* or *evening*, Judg. 19, 9. Metaph. Is. 24, 11 עָרְבָה כָּל־שִׂמְחָה *all joy is darkened*, gone down. Syr. ܥܪܒ the sun sets, ܥܪܒܐ sunset; Eth. ሀረበ the sun sets; Arab. غرب id. whence غَرْبٌ, مَغْرَبٌ, the occident, west.

Hiph. *to do at evening;* Inf. הַעֲרֵב 'doing at evening,' as adv. *evening, at evening*, 1 Sam. 17, 16. Comp. הַשְׁכֵּם in the morning.

Deriv. עֵרֶב, עֶרֶב, עֹרֵב, מַעֲרָב II, מַעֲרָבָה.

*** III. עָרַב** or **עָרֵב**, i. q. חָרַב, *to be arid, sterile*. Eth. by transp ሀበረ id. Hence עֲרָבָה, and pr. n. עֲרָב Arabia.

*** IV. עָרֵב** fut. יֶעֱרַב 1. Intrans. *to be sweet, pleasant*, (perh. well tempered, well mixed? comp. no. I. 1. b,) with לְ of pers. e. g. sleep, Prov. 3, 24. Jer. 31, 26; a desire accomplished Prov. 13, 19; sacrifices, gifts, Jer. 6, 20. Hos. 9, 4. Mal. 3, 4; c. עַל Ps. 104, 34. Ez. 16, 37 אֲשֶׁר עָרַבְתְּ עֲלֵיהֶם *to whom thou hast been, pleasant*. Comp. adj. עָרֵב sweet.

2. From the notion of *sweetness* is derived perhaps the signif. of *sucking*, comp. מָצַץ, מַצָּה. Hence עָרֹב gad-fly, as *sucking* the blood of men and beasts; comp. Arab. عرب which in the Camoos, p. 125. l. 11, is explained by اكل comedit.

Deriv. עָרֵב, עָרֹב.

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עָרַב Chald. Pa. *to mix, to mingle.* Part. pass. מְעָרַב *mixed*, Dan. 2, 43.

Ithpa. pass. Dan. 2, 43.

עָרֵב m. adj. (r. עָרַב IV) *sweet, pleasant*, Prov. 20, 17. Cant. 2, 14.

עָרֹב m. (r. עָרַב IV) a species of fly, *gad-fly*, exceedingly troublesome to man and beast, so called from its *sucking* the blood; see the root no. 2. Ex. 8, 17. 18. 20. 25. 27 [21. 22. 24. 29. 31]. Ps. 78, 45. 105, 31. Sept. *κυνόμυια dog-fly*, which Philo describes as so named from its impudence, Phil. de vita Mosis, T. II. p. 101 ed. Mangey.—The Rabbins almost unanimously interpret it of a *mixture, conflux* of noxious insects, as if from עָרַב I, to mix; and so Aqu. *πάμμυια*, Jerome *omne genus muscarum*, Engl. *divers sorts of flies* Ps. ll. cc. But that עָרֹב denotes some certain species of insect is clear from Ex. 8, 17. 18 [21. 22]. Oedmann (Verm. Sammlungen II. p. 150) understands by it the *blatta orientalis*, Dutch and Germ. *Kakerlacke*, Engl. *cockroach*, which however devours things rather than stings men, contrary to the express words in Ex. 8, 17.

עֲרַב 2 Chr. 9, 14. Jer. 25, 24, and עַרַב Is. 21, 13. Ez. 27, 21, pr. n. *Arabia*, עֲרָב, so called from being *arid* and *sterile;* see r. עָרַב III. The gentile n. is עֲרָבִי *Arab, Arabian*, Is. 13, 20. Jer. 3, 2. of nomadic tribes in both passages; also עַרְבִי Neh. 2, 19. 6, 1; Plur. עֲרָבִים *Arabs, Arabians*, 2 Chr. 21, 16. 22, 1, and עַרְבִיאִים 2 Chr. 17, 11.—The name *Arabia* among the Hebrews did not include the vast peninsula to which geographers have given this name, but only a tract of country not very extensive, on the east and south of Palestine as far as to the Red Sea; perh. the same assigned by ancient writers to the Ishmaelites, see in יִשְׁמָעֵאל. Hence in Jer. 25, 24 this name is coupled with other Arabian tribes. So too Eusebius, of the Midianites: *κεῖται ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσας ἐπ' ἀνατολάς.* The Arabia of the N. T. extended no further, Gal. 1, 17. 4, 25. See Comm. on Is. 21, 13.

עֵרֶב m. (r. עָרַב I) also עֶרֶב see in no. 2.

1. *the woof, weft*, in weaving, Lev. 13, 48–59. See the root no. 1. a.

2. Simpl. עֵרֶב Ex. 12, 38. Neh. 18, 3, elsewhere c. art. הָעֵרֶב, pr. *mixture*, see the root no. 1. b; hence concr. *a mixed multitude, mingled mass*, of strangers and foreigners who follow a migrating people or an army. So of strangers who joined themselves to the Israelites Ex. 12, 38. Neh. 13, 3; of Solomon's foreign troops, auxiliaries, 1 K. 10, 15 מַלְכֵי הָעֵרֶב; or those of Egypt Ez. 30, 5. Jer. 25, 20. 24 where מֶלֶךְ הָעֵרֶב and מַלְכֵי עֵרֶב are coupled; also those of the Chaldeans Jer. 50, 37. Sept. *ἐπίμικτος, σύμμικτος.* Vulg. *promiscuum vulgus, vulgus.* Chald. עֲרַבְרְבִין id. Comp. also Arab. غَرِيب stranger; though this pertains to r. עָרַב II.

עָרֵב m. (r. עָרַב II) but f. 1 Sam. 20, 5; in pause עָרֵב Gen. 24, 63; plur. עֲרָבִים, constr. עַרְבֵי see in no. 2; also עֲרָבוֹת Jer. 5, 6. Dual see below.—For הָעֲרָב c. art. *mixture*, see in עֵרֶב no. 2.

I. *evening, even-tide*, see the root no. 2. Gen. 1, 5. 8. 13. 19. 23. Lev. 23, 32. al. מִנְחַת עֶרֶב *the evening sacrifice* Dan. 9, 21. Ezra 9, 4. *At evening, in the evening*, is בָּעֶרֶב Gen. 19, 1. 29, 23. Ex. 12, 18. al. Poet. לָעֶרֶב Gen. 49, 27. Ps. 59, 7. 15. 90, 6. Job 4, 20; and so in the later books 1 Chr. 16, 40. 2 Chr. 2, 3. Ezra 3, 3. Ecc. 11, 6; acc. עֶרֶב Ex. 16, 6; לִקְרַאת עֶרֶב Gen. 8, 11. 24, 11. Zech. 14, 7; עֶרֶב יוֹם *evening of the day*, at evening, Prov. 7, 9; לְפְנוֹת עֶרֶב *at the turning of evening*, towards evening, Gen. 24, 63. Deut. 23, 12.—Also זְאֵבֵי עֶרֶב *evening wolves*, see in זְאֵב; and so Plur. once זְאֵב עֲרָבוֹת Jer. 5, 6. עֶרֶב בֹּקֶר *evening and morning, νυχθήμερον*, a day and night, i. e. the civil day of 24 hours, Dan. 8, 14.

Dual עַרְבַּיִם *the two evenings*, only in the formula בֵּין הָעַרְבַּיִם *between the two evenings* Ex. 16, 12. 30, 8, as marking the interval of time during which the paschal lamb was to be killed Ex. 12, 6. Lev. 23, 5. Num. 9, 3. 5, and the evening sacrifice offered Ex. 29, 39. 41. Num. 28, 4. This, according to the opinion of the Karaites and Samaritans, as also

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Aben Ezra (which moreover is favoured by Deut. 16, 6), was the interval between sunset and dark. But the Pharisees and Rabbinists (comp. Jos. B. J. 6. 9. 3) held the first evening to commence with the declining sun, Gr. δείλη πρωΐα, and the second evening with the setting sun, Gr. δείλη ὀψία; hence according to them the paschal lamb was to be killed from the ninth till the eleventh hour, Jos. l. c. A third opinion is that of Jarchi and Kimchi, who hold the *two evenings* to be the time before and after sunset, so that the sunset divides them. Of all these the first is best supported. The Arabs have the like expression; and also the Syrian church; see Thesaur. p. 1065.

II. Only in plur. עֲרָבִים, constr. עַרְבֵי. *willows, osiers*, perh. so called from their *ash-coloured* leaves. Comp. مُغْرَبٌ one having white eyelashes. غَرَبٌ whiteness of the eyelashes, silver, also a willow. Syr. ܥܪܒܬܐ, plur. ܥܪܒܐ, id.—Is. 44, 4. Job 40, 22. Ps. 137, 2, where the *salix Babylonica* Linn. is to be understood, with pendulous boughs, the emblem of grief and mourning. Engl. *weeping-willow*. Is. 15, 7 נַחַל הָעֲרָבִים *the Brook of Willows* (comp. Job 40, 22) in Moab, i. e. وادى الاحسى *Wady el-Ahsy*, which forms the boundary between the district of Kerak or Moabitis, and of Jebâl or Idumea; see Burckhardt's Travels in Syria, etc. p. 400. Bibl. Res. in Palest. II. p. 488, 555.—The more ancient name was זֶרֶד *Zered*, q. v.

עֹרֵב m. (r. עָרַב II) plur. עֹרְבִים.

1. *a raven*, so called from its black colour. Chald. עוּרְבָא, Syr. ܥܘܪܒܐ, Arab. غُرَابٌ. Corresponding in sound are Sanscr. *kârawa* and *kurawa*, Lat. *corvus*, old Germ. *hraban*, whence *Rabe*, Engl. *raven*.—Gen. 8, 7. 1 K. 17, 4. 6. Is. 34, 11. Ps. 147, 9. al. Sometimes it would seem to have a wider sense and to comprehend kindred species of birds, espec. *the crow*, see Lev. 11, 15. Deut. 14, 14.

2. *Oreb*, pr. n. of a prince of the Midianites, Judg. 7, 25. 8, 3. Ps. 83, 12. From him the name was transferred to a rock beyond Jordan, Judg. 7, 25. Is. 10, 26.

עֲרָבָה f. (r. עָרַב III) c. ה loc. עֲרָבָתָה; plur. עֲרָבוֹת, constr. עַרְבוֹת.

1. *an arid tract, sterile region, desert*, Job 24, 5. 39, 6. Is. 33, 9. 35, 1. 6. 40, 3. 41, 19. 51, 3. Jer. 2, 6. 17, 6. 50, 12. 51, 43. Sept. ἔρημος, also ἄβατος, ἄπειρος, γῆ διψῶσα.—With the art. הָעֲרָבָה *the Arabah*, as pr. n. for the low desert tract or plain of the Jordan and Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Elanitic Gulf; see Josh. 12, 3 עֲרָבָה עַד־יָם כִּנְרוֹת. Deut. 1, 1 בָּעֲרָבָה מוֹל סוּף *in the Arabah over against the Red Sea*, i. e. at the opposite end or part. 2, 8. So Deut. 1, 7. 3, 17. 4, 49. 11, 30. Josh. 12, 1. 3. 8. 8, 14. 11. 2. 8. 16. 15, 2. 2 Sam. 2, 29. 4, 7. 2 K. 25, 4. Jer. 39, 4. 52, 7. Ez. 47, 8. Hence the Dead Sea is called *the Sea of the Arabah* Deut. 3, 17. 4, 49. Josh. 3, 16. 12, 3. 2 K. 14, 25. [The Greek name for this tract was Αὐλών, described by Eusebius as extending from Lebanon to the desert of Paran; Onomast. art. Αὐλών. Abulfeda speaks of it under the name *el-Ghôr* الغور, and says correctly that it stretches between the lake of Tiberias and Ailah or 'Akabah. At the present day the name *el-Ghôr* is applied to the northern part, from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called *Wady el-'Arabah* العربة, the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been unknown to the early geographers; and in modern times was first discovered by Burckhardt; see his Travels in Syr. p. 441 sq. Bibl. Res. in Palest. II. p. 594–600.—At Jericho the valley is broader; and is called in plur. עַרְבוֹת יְרֵחוֹ Josh. 5, 10. 2 K. 25, 5; also, east of the Jordan. עַרְבוֹת מוֹאָב, Vulg. *campestria Moab*, Num. 22, 1. 26, 3. al. נַחַל הָעֲרָבָה *the brook of the Arabah*, see in נַחַל no. 1, p. 663.—R.

2. *Arabah*, pr. n. of a town in Benjamin; fully בֵּית הָעֲרָבָה, see בַּיִת no. 12. kk.

עֲרֻבָּה f. 1. *surety, security*, Prov. 17, 18. R. עָרַב I. 3.

2. *a pledge*. 1 Sam. 17, 18 וְאֶת־עֲרֻבָּתָם תִּקַּח *and bring from them a pledge*, token. R. עָרַב no. I. 4.

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עֲרָבוֹן m. (r. עָרַב I. 4) *a pledge, earnest*, Gen. 38, 17. 18. 20. Arab. عَرْبَانٌ, عَرَبُونٌ, id. Hence ἀῤῥαβών, *arrhabo*, i. e. *a pledge, earnest*, a mercantile term which the Greeks and Romans appear to have adopted from the Phenicians as the founders of commerce.

עֲרָבִי, עַרְבִי, *an Arab, Arabian*, see in עֲרָב.

עַרְבָתִי *Arbathite*, gentile name from עֲרָבָה no. 2. 2 Sam. 23, 31.

* עָרַג fut. יַעֲרֹג 1. *to rise, to ascend*, Arab. عَرَجَ id. مَعْرَجٌ place of ascent, staircase, ladder. Ethiop. ሀርገ id. See עֲרוּגָה.

2. With עַל and אֶל *to look up towards* any thing. *to long for*, Gr. ὀρέγω; comp. נָשָׂא נֶפֶשׁ עַל. Arab. Conj. II, institit, intentus fuit rei. Ps. 42. 2. Joel 1, 20.—The assertion of the Hebrew interpreters, that עָרַג is strictly used for the cry of the stag and is transferred to domestic animals in Joel l. c. (the Syriac version also having ܓܥܐ in both passages,) is not supported by the usage of the kindred languages; although one might compare the Gr. onomatop. ὠρύω, ὠρυγή. See too the deriv. עֲרוּגָה. More also is given by Bochart, Hieroz. P. I. p. 883.

* עָרַד obsol. root, Arab. عرد *to flee;* comp. kindr. חָרַד. Hence עָרוֹד, Chald. עֲרָד, wild ass. onager.

עֲרָד *Arad*, pr. n. a) A Canaanitish city in the southern part of Palestine, so called prob. from the wild ass, Num. 21, 1. 33, 40. Josh. 12, 14. The name is still preserved in *Tell 'Arâd* عراد, a hill far south of Hebron adjacent to the desert; see Bibl. Res. in Palest. II. p. 473, 622. b) A man 1 Chr. 8, 15.

עֲרָד Chald. m. i. q. עָרוֹד, *a wild ass, onager*, Dan. 5, 21.

* עָרָה *to be naked*, in Kal not used. Arab. عَرِيَ id. The primary idea of the root seems to lie in *plucking out* (comp. אָרָה), e. g. plants, hair, etc. hence to be bald. bare, naked, of plants, trees, etc. comp. מַעֲרָה, תַּעַר. Kindr. is עָרַם and perhaps עָרַף II.

Piel עֵרָה, fut. conv. וַתְּעַר, imper. plur. עָרוּ.

1. *to make naked, to uncover*, e. g. the pudenda Is. 3, 17; a shield sc. from its covering 22, 6. Zeph. 2, 14 אַרְזָה עֵרָה *the cedar-work they have uncovered*, i. e. they have torn off the wainscotings of cedar and laid the walls bare.

2. *to lay naked, bare*, as the foundation of an edifice, i. e. *to demolish, to rase*, Ps. 137, 7. Inf. עָרוֹת Hab. 3, 13. Comp. גָּלָה, גִּלָּה, Ez. 13, 14. Mic. 1, 6.—Hence

3. *to empty* a vessel, *to pour out*, in doing which its bottom is laid bare, uncovered; Gen. 24, 20. 2 Chr. 24, 11. Ps. 141, 8 אַל־תְּעַר נַפְשִׁי *do not empty out my life*, i. e. let not my blood be shed. Comp. Hiph. no. 2.

Hiph. הֶעֱרָה 1. *to make naked, to uncover*, e. g. the pudenda, Lev. 20, 18. 19.

2. *to pour out*, comp. Pi. no. 3. Is. 53, 12 הֶעֱרָה לַמָּוֶת נַפְשׁוֹ *he poured out his life unto death*, or *in death*, gave himself up to death. Arab. أَسَالَ نَفْسَهُ animam suam effudit, h. e. tradidit. Syr. ܫܕܐ ܢܦܫܗ, Gr. παραβάλλεσθαι, whence *parabolanus*.

Niph. pass. of Hiph. no. 2, *to be poured out*, trop. of the Spirit, Is. 32, 15.

Hithp. 1. *to make oneself naked* Lam. 4, 21.

2. *to pour oneself out*, trop. *to spread oneself abroad*, of a flourishing wide-spreading tree, Ps. 37, 35.

Deriv. עָרָה, עֶרְוָה, עֶרְיָה, מַעֲרָה, מַעַר, תַּעַר, and pr. n. מַעֲרָת.

עָרָה f. (r. עָרָה) plur. עָרוֹת Is. 19, 7, *naked places*, without trees (see מַעַר, מַעֲרָה), here of the meadows or grassy places on the banks of the Nile. Arab. عَرًا, عَرَاءٌ, open place.

עֲרוּגָה f. (r. עָרַג) Cant. 5, 13. 6, 2. Ez. 17, 7. 10, *areola, bed*, of a garden or vineyard, raised in the middle. So the ancient versions.—Others *a ladder, trellis*, a frame for training plants upwards; comp. Arab. مَعْرِجٌ ladder.

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עָרוֹד m. (r. עָרַד) *a wild ass. onager*, Job 39, 5. Chald. id. in Targg. for Heb. פֶּרֶא. Syr. id. Arab. عَرَنٌ ass.

עֶרְוָה f. (r. עָרָה) 1. *nakedness*, Ez. 16, 8. Hos. 2, 9 [11]. Metaph. עֶרְוַת הָאָרֶץ *the nakedness of the land*, i. e. the exposed part, where it is unfortified, easy of access, Gen. 42, 9. 12. Arab. عَوْرَةٌ, *τεῖχος ἐγυμνώθη* Hom. Il. 12. 399. 2. *pudenda*, espec. as exposed, *nakedness*, Gen. 9. 22. 23. Ex. 20, 26. Lev. 20, 17. Ez. 16, 37. 23, 29. Lam. 1, 8. גָּלָה עֶרְוַת מ *to uncover the nakedness of* a woman, either in ignominy Is. 47, 3; or for carnal intercourse with her, see in גָּלָה Pi. no. 1. a. עֶרְוַת אָבִיו *the nakedness of his father*, i. e. of his father's wife, see in גָּלָה Pi. no. 1. a. בְּשַׂר עֶרְוָה *the flesh of nakedness*, the privy-member, Ex. 28, 42.

3. *shame, uncleanness, filthiness.* עֶרְוַת דָּבָר *any filthy thing*, excrement, Deut. 23, 15; a foul blemish found in a woman, 24, 1. See in Thesaur. p. 1068.— Hence *ignominy, disgrace;* Is. 20, 4 עֶרְוַת מִצְרַיִם *the shame of Egypt.* 1 Sam. 20, 30.

עַרְוָה Chald. f. pr. *an emptying out;* hence *damage, detriment*, sc. of the king, Ezra 4, 14. See Heb. עָרָה Pi. no. 3.

עָרוֹם m. adj. (r. עָרַם I) also עָרֹם 1 Sam. 19, 24. Job 1, 21. Is. 58, 7, fem. עֲרֻמָּה, plur. עֲרוּמִּים; *naked*, Job 1, 21. Ecc. 5, 14. Mic. 1, 8. Am. 2, 16. Adv. *naked*, without clothing, Job 24, 7. 10. Is. 20, 4. But *naked* is also put: a) i. q. *poorly clad, ragged.* Job 22. 6. Is. 58, 7; comp. Gr. *γυμνός* James 2, 15, Lat. *nudus* Seneca de Benef. 5. 13. Arab. مسلوخ undressed, ill-clothed. b) Of one who has laid aside his outer garment and goes about in his tunic (כְּתֹנֶת), 1 Sam. 19, 24. Is. 20, 2. Comp. John 21, 7. Virg. Georg. I. 229 and Voss's note. Aurel. Vict. c. 17.

עָרוּם m. adj. (r. עָרַם I. 2) 1. *crafty, cunning, subtle.* Gen. 3. 1. Job 5, 12. 15. 5. 2. In a good sense, *shrewd, prudent, wise*, Prov. 12, 16. 23. 13, 16. 14, 8. 15. 18. al.

עֲרוֹם, see עֵירֹם.

עֲרוֹעֵר, also עַרְעֵר Is. 17, 2, from r. עָרַר, like קְלוֹקֵל from קָלַל.

1. *ruins, rudera*, see the root Po. Pilp. and Hithpal. Jer. 48, 6. Is. 17, 2.—Vulg. in Jer. l. c. *myrica;* others *juniper*, comp. Arab. عرعر juniper; Bibl. Res. in Palest. II. p. 506. In Is. l. c. עָרֵי עֲרֹעֵר is usually rendered *cities of Aroer;* but Aroer was not a metropolis, nor does it suit the context.

2. *Aroer*, pr. n. a) A city on the northern bank of the brook Arnon, Deut. 2, 36. 3, 12. 4, 48. Josh. 12, 2. 13, 9. 16; subject to Moab Jer. 48, 19; and with a different form עַרְעוֹר Judg. 11, 26. Its ruins still bear the ancient name, عراعر *'Arâ'ir;* see Burckhardt's Travels in Syria, etc. p. 372. Bibl. Res. in Palest. III. App. p. 170. b) Another city situated further north over against Rabbath-Ammon Josh. 13, 25, on the brook Gad i. e. a branch of the Jabbok 2 Sam. 24, 5; founded by the Gadites Num. 32, 34. Judg. 11, 33. c) A city of the south of Judah, 1 Sam. 30, 28. Its site still bears the name *'Ar'ârah* عرعرة; see Bibl. Res. in Palest. II. p. 618.—Gentile n. עֲרֹעֵרִי *Aroerite* 1 Chr. 11, 44.

עָרוּץ m. (r. עָרַץ, after the form זְבוּל) in other Mss. עָרוֹץ after the form מָלֵא, *terror, horror.* Job 30. 6 בַּעֲרוּץ נְחָלִים *in a horror of valleys*, i. e. in horrid valleys, chasms.

עֶרְיָה f. (r. עָרָה) *nakedness*, i. q. עֶרְוָה Hab. 3. 9 *thy bow* תְּעוֹר עֶרְיָה with *nakedness was made naked*, i. e. quite naked, the verbal noun being put for the inf. absol. Elsewhere concr. Ez. 16, 7 אַתְּ עֵרֹם וְעֶרְיָה *thou wast naked and nakedness*, utterly naked, bare. v. 22. 39. 23, 29. Mic. 1, 11.

עֵרִי (for עֶרְיָה watching i. e. worshipping Jehovah. r. עוּר I) *Eri*, pr. n. of a son of Gad, Gen. 46, 16.

עֲרִיסָה f. (r. עָרַס) only in plur. עֲרִיסוֹת Num. 15, 20. 21. Neh. 10, 38. Ez. 44, 30. *groats, grits, coarse meal, ptisana.* Talmud. עֲרִיסָן ptisana of barley, barley-groats, pearled barley; also a drink made from it. Syr. ܥܪܝܣܢ id.—Sept. Vulg. in Num. *φίφαμα, pulmentum;* in Neh. and Ez. *σῖτος, cibus.*

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עֲרִיפִים m. plur. (r. עָרַף I) pr. 'the distilling.' Poet. for *the clouds*, and meton. *the heavens*, Is. 5, 30.—Syr. and Vulg. *caligo*; comp. quadrilit. עַרְפֶּל.

עָרִיץ m. adj. (r. עָרַץ, Kamets impure for עַהֲרִיץ) plur. עָרִיצִים, constr. עָרִיצֵי; pr. *terrible, inspiring terror*; hence

1. *powerful, mighty*, of God Jer. 20, 11; of powerful nations Is. 25, 3.

2. In a bad sense, *violent, fierce, lawless, a tyrant*, Ps. 37, 35. Is. 13, 11. 25, 4. 5. Job 6, 23. 15, 20. 27, 13. al.—Ez. 28, 7 עָרִיצֵי גּוֹיִם *the violent of the nations*. 30, 11. 31, 12. 32, 12.

עֲרִירִי m. adj. (r. עָרַר) plur. עֲרִירִים, *destitute, forlorn*; hence *childless*, Gen. 15, 2. Jer. 22, 30; plur. עֲרִירִים Lev. 20, 20. 21. Sept. ἄτεκνος.

* עָרַךְ fut. יַעֲרֹךְ *to place in a row, to set in order, to arrange*, Gr. τάσσω, τάττω. Comp. kindr. אָרַךְ to extend in a straight line, and in the Indo-European tongues: Germ. *Reihe* (Reige, Riege). *reihen*, intens. *recken*; Lat. *rego* (not for *reago*, as some suppose), *regula, rectus*, also *rigeo* to be stiff, *rigor* right line.—E. g. wood upon the altar Gen. 22, 9. Lev. 1, 6; bread upon the sacred table 24, 8, comp. מַעֲרֶכֶת no. 1. Also *to put in order, to prepare*, e. g. a table for a banquet, *to spread*, Prov. 9, 2. Is. 21, 5. 65, 11; an altar Num. 23, 4; the sacred candelabra Ex. 27, 21. Lev. 24, 3. 4; arms for battle Jer. 46, 3. Also Is. 30, 33 כִּי עָרוּךְ מֵאֶתְמוֹל תָּפְתֶּה *for the place of burning is already long arranged*, prepared. 2 Sam. 23, 5 בְּרִית עוֹלָם עֲרוּכָה בַכֹּל *an everlasting covenant ordered in all things*, i. e. confirmed in all ways.—Spec. in phrases:

a) עָרַךְ מִלְחָמָה *to set the battle in array*, to draw up an army, Judg. 20, 20. 22; with אֵת and לִקְרַאת *against* any one 1 Sam. 17, 2. Gen. 14, 8. Part. עֹרְכֵי מִלְחָמָה 1 Chr. 12, 33. 35; and עֵרוּךְ מִלְחָמָה Joel 2, 5, *arrayed for battle*, in battle array. So without מִלְחָמָה id. Judg. 20, 30. 33. 1 Sam. 4, 2. 17, 21; c. אֶל, לְ, לִקְרַאת *against* any one. 2 Sam. 10, 9. 10. 17. Jer. 50, 9. 14. Part. pass. עָרוּךְ *arrayed* sc. for battle, Jer. 6, 23. 50, 42.—With acc. Job 6, 4 יַעַרְכוּנִי *they set themselves in array against me*.

b) עָרַךְ מִלִּים *to set in order words*, i. e. to utter words, c. אֶל *against* any one Job 32, 14; also without מִלִּים, Job 37, 19 לֹא נַעֲרֹךְ מִפָּנָיו־חֹשֶׁךְ *we cannot set in order* (words) *by reason of darkness*, i. e. ignorance. 33, 5. With לְ, *to direct words to* any one Is. 44, 7, and ellipt. Ps. 5, 4 בֹּקֶר אֶעֱרָךְ־לָךְ *in the morning I will direct to thee* sc. my words, my prayer.

c) עָרַךְ מִשְׁפָּט *to set in order a cause* before a judge, to array it before him, Job 13, 18; c. לִפְנֵי 23, 4, comp. Ps. 50, 21.

2. With לְ, *to place together with* any thing, along side of it, *to compare*. Is. 40, 18 מָה־דְּמוּת תַּעַרְכוּ־לוֹ *what likeness will ye compare unto him?* Ps. 89, 7. 40, 6 אֵין עָרֹךְ אֵלֶיךָ *nothing can be compared to thee*. Job 28, 17. 19, where in both verses נָהּ־ is dative for לָהּ.

3. *to estimate* by comparing with money, i. e. *to value, to esteem*; comp. חָשַׁב. Job 36, 19 הֲיַעֲרֹךְ שׁוּעֲךָ *will he set value on thy riches?* i. e. will he regard them?

HIPH. i. q. Kal no. 3, *to estimate, to value*, Lev. 27, 8 sq. 2 K. 23, 35.

Deriv. עֶרֶךְ, מַעֲרָכָה, מַעֲרָךְ, and

עֵרֶךְ m. c. suff. עֶרְכִּי 1. *a row, pile*, of the shew-bread Ex. 40, 23.

2. *preparation, equipment*, pr. a putting in order, *a suit*, espec. of clothes, arms, etc. Judg. 17, 10 עֵרֶךְ בְּגָדִים *equipment of clothing*, i. e. all necessary clothing. Sept. Vat. well, στολὴ ἱματίων, since στολή is the word appropriate to this idea, comp. Lat. *stola*; Alex. ζεῦγος ἱματίων, whence Vulg. *vestem duplicem*, which L. de Dieu ad h. l. seeks to defend.—Of the *armature* (qs. *stola*) of the crocodile Job 41, 4.

3. *estimation, valuation*; בְּעֶרְכֶּךָ *according to thy estimation* Lev. 5, 15. 18. 25. 27, 27. Num. 18, 16. 2 K. 23, 35. 12, 5. Lev. 27, 12 בְּעֶרְכְּךָ הַכֹּהֵן *according to thy estimation, of the priest* I mean; and so also the formula is to be taken in v. 2, בְּעֶרְכְּךָ נְפָשׁוֹת לַיהוָה *according to thy* (the priest's) *estimation* shall *the persons* be *to Jehovah*; comp. on this passage De Wette and Dettinger, in Theol. Studien u. Kritiken 1831. p. 303. 1832. p. 395, 396.—Hence, *estimate, price* at which a thing is estimated, Lev. 27, 3 *thy estimate* (price) *shall be fifty shekels*. v. 4–7. 13. 15. 19. 25.—Job 28, 13. Ps. 55, 14

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אֱנוֹשׁ כְּעָרְכִּי *a man after mine own price*, i. e. whom I equal to myself my own equal.

* עָרַל 1. *to be uncircumcised*; see adj. עָרֵל. Arab. غَرِلَ id.

2. Denom. from עָרְלָה, q. d. *to foreskin*, i. e. *to remove as foreskin, as an unclean thing*, spoken of the first fruits of a young tree, Lev. 19. 23.

Niph. *to show oneself uncircumcised*, to show one's foreskin, Hab. 2, 16; spoken of a drunken heathen, who shamelessly uncovers his nakedness.

Deriv. the two following.

עָרֵל m. adj. constr. עֵרֶל Ez. 44, 9, and עֲרַל Ex. 6, 12. plur. עֲרֵלִים; *uncircumcised*, Gen. 17, 14. Ex. 12, 48. Often spoken of other nations in contempt, and with the idea of uncleanness, profaneness; as the Philistines, Judg. 15, 18. 1 Sam. 14, 6. 17, 26. 36. 31, 4; of other gentiles Is. 52, 1. Ez. 28. 10. 31, 18. 32. 19. 21. 24 sq. Metaph. עֲרַל שְׂפָתַיִם *uncircumcised of lips*, i. e. dull of speech, (יַקִּיר מְמַלֵּל Onk.) stammering, one whose lips still have as it were the foreskin, and are therefore too thick and large to bring out words easily and fluently, Ex. 6. 12. 30. So likewise Jer. 6, 10 עֲרֵלָה אָזְנָם *their ear is uncircumcised*, shut up by a foreskin; also לִבָּם עֲרֵל *their uncircumcised heart*, to which the precepts of religion and piety cannot penetrate, Lev. 26, 41. Ez. 44, 9. Comp. Acts 7, 51.

עָרְלָה f. (r. עָרַל) constr. עָרְלַת, plur. עָרְלוֹת, constr. עָרְלוֹת 1 Sam. 18, 25.

1. *the foreskin, prepuce*, Sept. ἀκροβυστία. Arab. غُرْلَة, Syr. ܥܘܪܠܐ, 1 Sam. 18, 25. 2 Sam. 3, 14. בְּשַׂר עָרְלָתָם *membrum præputiatum* Gen. 17, 11. 24. Lev. 12, 3. Metaph. עָרְלַת־לֵב *the foreskin of the heart*, see in עָרַל ult. Deut. 10, 16. Jer. 4, 4. Comp. Kor. Sur. 2, 82. 4, 154.

2. Trop. *foreskin* of a tree, i. e. the fruit of the first three years, which by the law was to be regarded as unclean, Lev. 19, 23. Comp. r. עָרַל no. 2.

3. Plur. גִּבְעַת הָעֲרָלוֹת *Foreskins-hill*, pr. n. of a place near Gilgal, Josh. 5, 3.

* I. עָרַם or עָרֹם 1. *to make naked*; hence עָרֹם (עָרוֹם), עֵירֹם, naked, עַרְעָרִים. Kindr. are עָרָה, עָרַר II, perh. עָרַהּ. Arab. عَرَمَ to make naked; also to bark a tree. Intrans. عَرِمَ to be shameless, malignant, i. e. bearing one's malignity naked before him.

2. *to be crafty, cunning*, once inf. absol. עָרוֹם 1 Sam. 23, 22.—Syr. Pe. Pa. Ethpe. id. ܐܬܥܪܡ, Chald. עֲרִימָא, cunning. This signif. either connects itself with Arab. عَرِمَ to be malignant, see above; or comes from the primary idea of *smoothness, baldness*.

Hiph. 1. *to make crafty*. Ps. 83, 4 יַעֲרִימוּ סוֹד *they make crafty* their *counsel*, i. e. they take crafty counsel.

2. *to act cunningly, craftily*, 1 Sam. 23, 22. In a good sense *to act prudently, discreetly*. Prov. 15, 5. 19. 25.

Deriv. עָרוֹם, עָרוּם, עֵירֹם, כְּרֹם, עָרְמָה, עַרְמֹמִים, perh. עַרְמוֹן.

* II. עָרַם in Kal not used, kindr. with the verbs אָרַם, הָרַם, רָאַם, רוּם, רָמַם, *to be high*. Syr. Pa. to heap up. Arab. عرم V, to be heaped up, Saad. Ex. 15, 8; عَرَمَة heap of grain on the threshing-floor.

Niph. *to be heaped up*, as waters Ex. 15, 8.

Deriv. עֲרֵמָה.

עָרֹם *naked*, see עָרוֹם.

עֵרֹם, see in עֵירֹם.

עֹרֶם m. *craftiness, cunning*, Job 5, 13. R. עָרַם I.

עֲרָמָה f. (r. עָרַם I) 1. *craftiness, guile*, Ex. 21, 14. Josh. 9, 4.

2. *prudence*, Prov. 1, 4. 8, 5. 12.

עֲרֵמָה f. (r. עָרַם II) constr. עֲרֵמַת Tsere impure, plur. עֲרֵמוֹת, once עֲרֵמִים Jer. 50, 26; *a heap*, e. g. of rubbish Neh. 3, 34; of grain Cant. 7, 3; of sheaves Ruth 3, 7. Neh. 13, 15. Hagg. 2, 16. 2 Chr. 36, 6 sq.

עַרְמוֹן m. *the plane-tree, platanus orientalis*, perh. so called from shedding its bark; comp. Arab. عَرَمَ in r. עָרַם I.

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Gen. 30, 37. Ez. 31, 8. See Celsii Hierobot. T. I. p. 513.

עֵרָן (q. d. Vigilantius, i. q. עֵר with an adj. ending) *Eran*, pr. n. m. Num. 26, 36. Patron. עֵרָנִי *Eranite*, ib. R. עוּר I.

* עָרַס obsol. root, i. q. גָּרַס, *to break into coarse pieces, to pound coarsely.* Hence Talmud. גְּרִיס, גְּרוּסוֹת, pounded beans, polenta from beans, bean-groats. See the deriv. עֲרִיסָה.

עַרְעוֹר Judg. 11, 26, see in עֲרוֹעֵר no. 2. a.

עַרְעָר m. adj. (r. עָרַר) 1. Pr. *naked, bare;* then *destitute, forlorn*, Ps. 102, 18. Perh. Jer. 17, 6 *like one forlorn in the desert*, where there is none to help. But see in no. 2.

2. *ruins*, Jer. 17, 6; like עֲרוֹעֵר Jer. 48, 6. Others as in no. 1.

עֲרֹעֵר and עֲרֹעֵרִי, see in עֲרוֹעֵר.

* I. עָרַף fut. יַעֲרֹף, i. q. רָעַף, *to drop, to distil*, (comp. נָטַף, דָּלַף,) Deut. 33, 28; metaph. of speech ibid. 32, 2.

Deriv. עֲרִיפִים.

* II. עָרַף 1. Prob. primarily *to pull, to pluck*, which is the force of the primary syllable רף, רב, comp. רָפָא, רָפַף, רִיב, and with the palatal or guttural prefixed גָּרַף, חָרַף, עָרַף. Hence عُرْف mane of a horse (something to be pulled out), غَرَفَ to pull out a horse's forelock; also Heb. עֹרֶף neck, prob. so called from the mane. In the Indo-European tongues comp. Lat. *rapio. carpo.* Germ. *raffen, raufen.* The signif. of mane and top, vertex, is found also in Gr. λόφος, mane, then neck, back or ridge, κορυφή, κόρυμβος, κορύμβη vertex.

2. Denom. from עֹרֶף. *to break the neck* of an animal Ex. 13. 13. 34, 20. Deut. 21, 4. 6. Is. 66. 3. Trop. of altars, *to break down, to destroy.* Hos. 10, 2.

Deriv. the two following.

עֹרֶף m. *neck, nape*, the back of the neck, e. g. of a beast Lev. 5, 8; Arab. عُرْف mane. So of a man Gen. 49, 8. Job 16, 12. al. sæp. In phrases: a) נָתַן עֹרֶף *to present* or *turn the nape* or *back*, the back of the neck being thus put genr. for the back, 2 Chr. 29, 6; also פָּנָה עֹרֶף־אֶל *to turn the back to* any one, i. e. to turn away from him, Jer. 2, 27. 32, 33, comp. 18, 17. b) פָּנָה עֹרֶף Josh. 7, 12, הִפְנָה עֹרֶף Jer. 48, 39, and הָפַךְ עֹרֶף Josh. 7, 8, *to turn the nape* or *back* sc. in flight, to flee, Syr. ܐܦܢܝ ܚܨܐ, and Pers. پشت دادن. Here belongs Ex. 23, 27 וְנָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלֶיךָ עֹרֶף *and I will give thee all thine enemies*, their *back*, i. e. I will make them turn their backs, put them to flight. Ps. 18, 41. c) קְשֵׁה עֹרֶף *stiff-necked*, i. e. stubborn, obstinate, see קָשֶׁה; comp. Is. 48, 4, and Lat. 'tantis cervicibus est,' Cic. Verr. III. 95.

עָרְפָּה (mane, forelock, or acc. to Simonis i. q. עָפְרָה fawn) *Orpah*, pr. n. f. Ruth 1, 4. 14. R. עָרַף II.

עֲרָפֶל m. quadrilit. *thick clouds, darkness, gloom*, Ex. 20, 21. 1 K. 8, 12. Ps. 18, 10. Job 22, 13. Is. 60, 2. al. Often coupled with a synon. word, as עָנָן וַעֲרָפֶל Deut. 4, 11. 5, 19; יוֹם עָנָן וְע׳ Joel 2, 2. Zeph. 1, 15.—Syr. ܥܪܦܠܐ id. ܐܬܥܪܦܠ to be dark. It seems to be made up from the triliterals עָרִיף cloud, and אָפַל to be dark. Comp. ὀρφνός obscure, dark, ὄρφνη darkness espec. of the night.

* עָרַץ fut. יַעֲרֹץ 1. *to terrify, to frighten*, to inspire terror and trembling. Arab. عرص Conj. VIII, the skin trembles, is tremulous. عَرَّاص a quivering lance. Greek perh. ἀράσσω.—Is. 2, 19. 21. Job 13, 25. Is. 47, 12 אוּלַי תַּעֲרֹצִי *perhaps thou mayest terrify* sc. thine enemies, make them afraid; the ancient versions render: 'thou mayest be strong, mayest prevail.' With מִן of place whence; Ps. 10, 18 *that man may no more terrify* them *out of the land.*

2. Intrans. *to fear, to be afraid, to tremble*, Deut. 1, 29; c. מִפְּנֵי *before* any one Deut. 7, 21. 20, 3. 31, 6; c. acc. Job 31, 34.

Niph. part. נַעֲרָץ *terrible, fearful*, i. q. נוֹרָא, Ps. 89, 8.

Hiph. 1. Causat. *to cause to fear, to make afraid*, particip. c. suff. מַעֲרִיצְכֶם Is. 8, 13.

2. *to fear*, c. acc. Is. 8, 12. 29, 23.

Deriv. עָרוּץ, עָרִיץ, מַעֲרָצָה.

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* **עָרַק** *to gnaw;* Arab. عرق I, V, to gnaw a bone. Syr. ܥܪܩ id.—Job 30, 3 *for want and famine* הָעֹרְקִים צִיָּה אֶמֶשׁ שׁוֹאָה וְגוֹ׳ *they gnaw the dry land, the darkness of desolate wastes;* Vulg. *rodebant in solitudine.* This expresses hyperbolically the deepest misery; comp. 'to embrace the rock' Job 24, 8, 'to embrace dunghills' Lam. 4, 5, also 'to lick the dust' see in לָחַךְ Pi. Job 30, 17 עֹרְקַי לֹא יִשְׁכָּבוּן *my gnawers take no rest*, i. e. my gnawing pains; Vulg. *qui me comedunt, non dormiunt.*—But Chald. עֲרַק is *to flee*, often in Targg. for Heb. נוּס and בָּרַח; and so Syr. ܥܪܩ, Arab. عرق and عَرِقَ to go away, to depart through a region. This signif. most ancient intpp. apply in Job 30, 3, viz. *they flee into a dry land*, i. e. into the desert; Sept. φεύγοντες ἄνυδρον, Targ. עָרְקִין בְּאַרְעָא צְהִיָּא; see in אֶמֶשׁ no. 2. In Job 30, 17 they render with Sept. τὰ νευρά μου, or rather: *my arteries take no rest*, cease not to throb; comp. عُرُوق nerves, veins, עַרְקָא ligament. But neither of these suits the context.

עַרְקִי gentile n. *Arkite*, Gen. 10, 17. 1 Chr. 1, 15, i. e. an inhabitant of the city *Arka* or *Arke*, Gr. Ἄρκη, in Phenicia, the ruins of which are still found to the northward of Tripolis, and are called عرقا and عرقة *'Arka*, *'Arkeh*. See Burckhardt's Travels in Syria, etc. p. 162. Bibl. Res. in Palest. III. App. p. 183.

* **עָרַר** i. q. עוּר II and עָרָה, *to make oneself bare, to be naked;* in Kal once imper. with He parag. עֹרָה *make thyself bare*, Is. 32, 11. Hence trop. *to be destitute, forlorn, forsaken*, whence עַרְעָר, עֲרִירִי.

Po. עוֹרֵר *to lay bare*, e. g. the foundation of an edifice, i. e. *to demolish, to rase*, Is. 23, 13.

Pilp. עִרְעֵר and Hithpalp. הִתְעַרְעֵר Jer. 51, 58, *to be laid bare*, e. g. the walls of a city, i. e. *to be utterly demolished, rased.* Comp. עֵרָה Ps. 137, 7. Hab. 3, 13.—Hence עֵרוֹעֵר.

Deriv. see in Kal and Pilp.

* **עָרַשׂ** obsol. root, Arab. عرش *to erect* a house or tent; II *to roof, to arch;* whence عَرْش roof, vault, throne with a canopy; comp. כִּסֵּא.—Hence

עֶרֶשׂ f. Cant. 1, 16, in pause עֶרֶשׂ Am. 3, 12, c. suff. עַרְשִׂי; plur. constr. עַרְשׂוֹת Am. 6, 4; *a bed* or *couch*, (pr. with a canopy, curtains, comp. Cant. l. c.) Deut. 3, 11. Ps. 132, 3; whether for sleeping Prov. 7, 16; for sickness Ps. 6, 7. 41, 4. Job 7, 13; or for reclining, *a couch, divan*, Am. ll. cc.—Syriac ܥܪܣܐ, Chald. עַרְסָא, עֲרִיסָא, id. Arab. عِرْس 'husband' is secondary, q. d. bedfellow, see אָרַשׂ.

* **עָרַשׁ** obsol. root, Syr. ܥܪܫ *to make fat, to fatten.* Hence pr. n. יַעֲרֶשְׁיָה.

* **עָשַׂב** obsol. root, pr. *to shine, to be bright;* then *to be green* as a plant. Kindred is אָזַב whence אֵיזוֹב hyssop; also by transp. צָהַב, זָהַב. Arab. عشب seems to be denom. e. g. Conj. II, IV, to yield green pasture, XII to be covered with green herbage, sc. the earth. —Hence

עֵשֶׂב m. c. suff. עֶשְׂבָּם Is. 42. 15, plur. constr. עִשְּׂבוֹת (Dag. euph.) Prov. 27, 25, *green herb, plant*, collect. *green herbs*, growing in the fields עֵשֶׂב הַשָּׂדֶה Gen. 2, 5. 3. 18. Ex. 9, 22. 10, 12. 15; ע׳ הָאָרֶץ Job 5, 25; and on mountains Is. 42, 15. Prov. 27, 25; growing up and setting seed Gen. 1, 11. 12. 29; and serving as food for man Gen. 1, 30. 3, 18. Ps. 104, 14; and for beast Deut. 11, 15. Ps. 106, 20. Jer. 14, 6; comprehending therefore *vegetables, greens*, and sometimes all *green herbage* Am. 7, 2 comp. v. 1; including also grain Ex. 10, 12. 15. Men are said *to flourish as a green herb* Ps. 72, 16. 92, 8. Job 5, 25; also *to wither* כָּעֵשֶׂב Ps. 102, 5. 12. Hence too those seized with fear and turning pale, χλωροί, are compared to *the herb of the field* which grows yellow and withers. 2 K. 19, 26. Is. 37, 27. Sept. χόρτος, βοτάνη. Chald. עִשְׂבָּא, Syr. ܥܣܒܐ, id. Arab. عُشْب green fodder, عَشْب a field green with herbage.

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עֵשֶׂב Chald. m. Dan. 4, 12 [15]. emph. עִשְׂבָּא, *green herb, herbage*, as the food of cattle, Dan. 4, 22. 29. 30 [25. 32. 33]. 5, 21.

עָשָׂה I.* fut. יַעֲשֶׂה, apoc. יַעַשׂ, conv. וַיַּעַשׂ, rarely וַיַּעֲשֶׂה 1 K. 16, 25. al. וַתַּעֲשֶׂה 1 K. 14, 9. 17, 15. al. וְאֶעֱשֶׂה Ez. 20, 14. Dan. 8, 27; but never in Pentat. Inf. constr. עֲשׂוֹת, absol. עָשׂוֹ Jer. 22, 4.

1. *to work, to labour, to do.* The primary idea lies prob. in *forming, shaping, cutting;* so that עשׂה, עשׁו, is perhaps formed by softening the letters from עָצַב, comp. צָהַב and קָהַב, צָצָה and קָצָה, שָׂגַב and שָׂגָה. Of the same origin may also be Arab. عَسِيَ to be apt, convenient, pr. to be adapted. So Lat. *facere* is prob. *a fingendo;* comp. Germ. *machen*, Engl. *to make*, with μιχανή, Lat. *machina, machinari*.—Prov. 31, 13 וַתַּחַשׁ בְּחֵפֶץ כַּפֶּיהָ *and she worketh with willing hands*. Ruth 2, 19 וְאָנָה עָשִׂית *and where hast thou wrought?* 1 K. 20, 40 וַיְהִי עַבְדְּךָ עֹשֶׂה וַיְהִי הֵנָּה וְהֵנָּה *and thy servant was busy* (had to do) *here and there*. So of God Job 23, 9. With בְּ of that *in* or *on* which one works, Ex. 5, 9. Neh. 4, 15; so of a material, as עָשׂוֹת בַּזָּהָב וּבַכֶּסֶף Ex. 31, 4. 5. 2 Chr. 2, 13.

2. *to make, to do*, to produce by labour. Spec.

a) *to make*, i. q. *to form, to construct, to prepare, to build*, Ex. 25, 13 sq. 26, 4 sq. 27, 1 sq. 28, 2 sq. So of the ark of Noah Gen. 6, 14. 8, 6; an altar 13, 4. 2 K. 16, 11; bricks Ex. 5, 16; garments Gen. 3, 7. 21. 37, 3; idols Deut. 4, 16; arms 1 Sam. 8, 12; gardens and pools Ecc. 2, 5. 6, comp. הַבְּרֵכָה הָעֲשׂוּיָה *the made pool* as opp. to natural, Neh. 3, 16. So i. q. *to build* or *erect* booths Gen. 33, 17; a gibbet Esth. 5, 14. 7, 9; cities 2 Chr. 32, 29; a house for any one. trop. 2 Sam. 7, 11; landmarks Prov. 22, 28, Sept. τίθημι. With עַל and לְ, *to make upon* or *unto*, Ex. 25, 11. 24–26. Also עָשָׂה מְלָאכָה *to do work, to do labour*, opp. to rest, Ex. 20, 9. Deut. 5, 13. עֹשֵׂי הַמְּלָאכָה *the doers of the work*, i. e. the workmen, labourers, 2 K. 12, 12. 22, 5. 9. Neh. 11, 12. al.—Where the material is indicated, *of* which a thing is made, a double accusative is employed; Ex. 30, 25 וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ *and thou shalt make them* (the spices, i. e. *of* them) *an oil of holy unction*. Is. 40, 6. Hos. 8, 4. So too even where the acc. of material is put last (comp. בָּנָה, יָצַר, Lehrg. p. 813), Ex. 38, 3 כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת *all its vessels he made of brass*. 25, 39. 30, 25. 36, 14. 37, 24. Sometimes the thing thus made out of any material is put with לְ, e. g. Is. 44, 17 שְׁאֵרִיתוֹ לְאֵל עָשָׂה *the rest of it he makes into an idol*, i. e. *of* the rest he makes an idol. In the same way Ex. 27, 3 לְכָל־כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת *all its vessels shalt thou make of brass*. v. 19.—Here too belongs Gen. 6, 14 קִנִּים תַּעֲשֶׂה אֶת־הַתֵּבָה *chambers shalt thou make the ark*, i. e. *in* the ark, thou shalt divide it up into rooms.

b) Of God, i. q. *to create*, as the heavens, earth, men, Gen. 1, 7. 16. 2, 2. 3, 1. 5, 1. 6, 6. Ps. 96, 5. 104, 19. Hence part. עֹשֶׂה as subst. *creator*, c. suff. עָשַׂי *my creator*, Job 35, 10; עֹשֵׂהוּ *his creator* 4, 17. Is. 17, 7. 27, 11. Hos. 8, 14. So also עֹשֶׂה נִפְלָאוֹת *to do wonders*, wonderful works, Ps. 78, 4. 12. 98, 1. Neh. 9, 17; עֹ׳ גְּדֹלוֹת id. Is. 25, 1; עֹ׳ פֶּלֶא id. Ps. 71, 19; עָשָׂה אוֹת לְ *to make* i. e. show *a sign* to any one. Judg. 6, 17.

c) *to make* is also put i. q. *to produce* out of oneself, *to yield;* spoken also of animals, e. g. *to make milk*, i. e. to yield milk, of a cow Is. 7, 22; *to make fat* sc. upon the loins, spoken of a man growing fat Job 15, 27; comp. 'corpus facere' Justin; Ital. *far corpo;* Gr. μεγάλην ἐπιγουνίδα θέσθαι Od. 17. 225; τρίχας γεννᾶν, 'sobolem facere' i. e. procreare, Plin. In like manner trees are said *to make fruit*, i. e. to bear, to yield. (comp. Gr. ποιεῖν κάρπον,) Gen. 1, 11. 12. 2 K. 19, 30. Is. 37, 31. Ez. 17, 23; branches (comp. 'caulem facere' Colum.) Job 14, 9. Ez. 17, 8; so of fruits or grain as yielding meal Hos. 8, 7; of the earth as yielding fruits, a vineyard grapes, Gen. 41, 47. Hab. 3, 17. Is. 5, 2. 4. 10.—The Hebrews often express the same idea by the conjug. Hiphil; see Heb. Gramm. § 52. 2, note.

d) *to make*, i. e. *to get* by labour, *to acquire;* as in Engl. *to make money*, Lat. *pecuniam facere*, Gr. ποιεῖν βίον to make a living. E. g. property, wealth, Gen. 31, 1. Deut. 8, 17. 18. Jer. 17, 11; wages Is. 19, 10 עֹשֵׂי שָׂכָר *those making*

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wages, i. e. hired labourers.—So Gen. 12, 5 *the slaves which they had got*, acquired, bought Ecc. 2, 8. Also *to make* or *get for oneself* a name, renown, Gen. 11, 4; a new heart Ez. 18, 31.

e) *to make ready, to prepare, to dress* e. g. food (comp. Engl. 'a *made* dish') Gen. 18, 7. 8. 27, 17. Judg. 13, 15. 1 Sam. 25, 18. 2 Sam. 12, 4. 13, 10; so a feast, banquet, Gen. 19, 3. 21, 8. Esth. 5, 12.—Also *to dress* the beard, i. e. to trim and comb it, not to shave, (comp. Lat. 'facere barbam' Lamprid. Fr. 'faire la barbe,') 2 Sam. 19, 25; *to dress* the feet, i. e. to wash and anoint them, ibid. *to trim* and *pare* the nails Deut. 21, 12. Trop. עָשָׂה אָוֶן *to prepare iniquity*, spoken of the heart Is. 32, 6. Also of God as making ready future things Is. 37, 26.

f) *to dress* or *prepare* a victim or sacrifice to be offered to God; hence *to sacrifice, to offer;* Ps. 66, 15. Ex. 29, 36 פַּר חַטָּאת תַּעֲשֶׂה *thou shalt offer a bullock as a sin-offering*. v. 38. 39. 41. Lev. 9, 7. 15, 15. 16, 9. Judg. 6, 19. 1 K. 18, 23. Hos. 2, 10 זָהָב עָשׂוּ לַבָּעַל *gold* which *they offered to Baal*. So the acc. of the sacrifice being omitted, עָשָׂה לַיהוָה *to offer, to sacrifice, to Jehovah*, Ex. 10, 25; comp. 2 K. 17, 32 וַיִּהְיוּ עֹשִׂים לָהֶם *who sacrificed for them*. Comp. Gr. ἱερὰ ῥέζειν, ἱερὰ ῥέζειν, and without acc. ῥέζειν θεῷ Il. 2. 400. ib. 8. 250. Od. 14. 251.

g) *to make* one any thing, i. e. to make into, to cause to become any thing; c. dupl. acc. 1 Sam. 17, 25 *and will make his father's house free in Israel*. With acc. and לְ, (comp. in lett. a, fin. and נָתַן no. 3.) Gen. 12, 2 אֶעֶשְׂךָ לְגוֹי גָּדוֹל *I will make thee a great nation*. Ex. 32, 10. Jer. 10, 13. 51, 16.—Hence i. q. *to constitute, to appoint*, to an office, etc. 1 Sam. 12, 6 *Jehovah* אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה *who appointed Moses*. עָשָׂה כֹּהֲנִים *to appoint priests* 1 K. 12, 31. 2 Chr. 13, 9; comp. 2 K. 21, 6. 2 Chr. 33, 6. With לְ, *to appoint to* or *over* a thing, Jer. 37, 15. 1 Sam. 8, 16.

h) עָשָׂה מִלְחָמָה *to make war* with any one, Gr. πόλεμον ποιεῖσθαι, Fr. 'faire la guerre,' Gen. 14, 2. Deut. 20, 12. Josh. 11, 18. Also עָשָׂה שָׁלוֹם לְ *to make peace with*, to grant it *to* any one, εἰρήνην ποιεῖσθαί τινι, Is. 27, 5, where Schnurrer's view is to be preferred; see Comment. on Is. in loc. So *to make a covenant* with any one Is. 28, 15.

i) Emphat. *to effect, to execute, to accomplish* a thing proposed, a purpose; hence עָשָׂה עֵצָה *to execute counsel* Is. 30, 1. Job 5, 12; עָשָׂה נְדָרִים *to accomplish vows*, i. e. to perform or pay them, Judg. 11, 39; עָשָׂה שְׁפָטִים בְּ *to execute judgments* (punishments) *upon* any one, Ez. 5, 8. 10. 11, 9. 30, 14. 19; עֲ׳ חָרוֹן *to execute anger* 1 Sam. 28, 18. Ecc. 2, 2 *and of joy I said* מַה־זֹּה עֹשָׂה *what doth it effect?* i. e. what good.—Often without acc. Dan. 8, 24 וְהִצְלִיחַ וְעָשָׂה *and he shall prosper and accomplish* his purpose. 11, 17. 28. 30. Is. 10, 13. So of God Ps. 22, 32. 37, 5. 52, 11.

k) i. q. *to keep* any stated day, *to hold, to celebrate*, e. g. the sabbath, the paschal festival, Ex. 12, 48. Num. 9, 10. 14. Deut. 5, 15. Also *to pass* or *spend* time Ecc. 6, 12; comp. ποιεῖν χρόνον Acts 15, 33. So with adv. עָשָׂה טוֹב *to spend* one's life *well*, εὖ πράττειν, Engl. *to do well* Ecc. 3, 12.

l) *to do* i. e. *to perform* the laws of God, his precepts, will, etc. Lev. 20, 22. Deut. 15, 5. Ps. 103, 20. 21; also *to do* i. e. to practise right, justice, עֲ׳ מִשְׁפָּט Gen. 18, 19. 25. Ps. 9, 17. Is. 58, 2. Jer. 22, 15. 23, 5. 33, 15; (but עָשָׂה מִשְׁפַּט מ׳ is *to maintain one's right* Ps. 9, 5;) virtue Num. 24, 18; good Ps. 37, 3. Contra, *to do* or *commit* wrong, חָמָס, עָוֶל, Is. 53, 9. Ez. 3, 20. 18, 26. 33, 18; wickedness, נְבָלָה Gen. 34, 7. Deut. 22, 21; fraud Dan. 11, 23; falsehood 2 Sam. 18, 13; rapine Ez. 22, 13. Also עֲ׳ הַטּוֹב (הַיָּשָׁר) בְּעֵינֵי מ׳ *to do what is good* (*right*) *in one's eyes*, what is pleasing to him, Is. 38, 3. 1 K. 11, 38; contra, comp. Ps. 51, 6. Absol. in a bad sense, *to do* or *commit* any thing wrong, Gen. 40, 15. With לְ, עִם, אֵת, of pers. *to* whom one does kindness or wrong; e. g. עָשָׂה חֶסֶד עִם *to do kindness with* or *to* any one, see in חֶסֶד no. 1; עָשָׂה טוֹבָה אֵת Jer. 33, 9; עָשָׂה רָעָה לְ, עִם Ps. 15, 3. Judg. 15, 3. So Num. 5, 30 וְעָשָׂה לָהּ אֶת־כָּל־תּוֹרָה הַזֹּאת *and shall do unto her all this law*, i. e. whatever this law requires.—Sometimes that which one has thus done to another is omitted, and can be gathered only from the context; whether evil Gen. 27, 45. Ex. 14, 31; or good Gen. 30, 30. Ex.

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13, 8. Deut. 11, 7. Often it is taken only in a bad sense, as Gen. 19, 8 *only unto these men* אַל תַּעֲשׂוּ דָבָר *do ye nothing*, do them no harm. 22, 12. Ps. 56, 5. So מַה־זֹּאת עָשִׂיתָ לִּי *why hast thou done this unto me?* Gen. 12, 18. 20, 9. 26, 10. 29, 25. Ex. 14, 11. Judg. 15, 11; כֹּה נַעֲשָׂה לִי וְכֹה יוֹסִיף, see in כֹּה no. 1. Instead of לְ is found also עִם Ruth 2, 19, אֵת v. 11, and accus. Is. 42, 16.

m) עָשָׂה בְּ *to do with* any one, *to deal with* him, according to one's own pleasure; (fully פִּרְצוֹנוֹ Dan. 8, 4. 11, 3. 36;) Jer. 18, 23 בְּעֵת אַפְּךָ עֲשֵׂה בָהֶם *in the time of thine anger deal thou with them* sc. according to thy pleasure. Dan. 11, 7.

n) Once עָשָׂה מֵרָעָה 1 Chr. 4, 10, pr. *to do* so as to abstain *from evil*, i. q. *to abstain from evil*. Others less well, *to do* me *from evil*, i. e. to keep me from harm.

3. Often עָשָׂה is so put as to express the simple idea of a verb of action, *to do, to act*, rendered definite only by the context or the circumstances. Gen. 3, 13 מַה־זֹּאת עָשִׂית *why hast thou done this?* v. 14 כִּי עָשִׂיתָ זֹּאת *because thou hast done this*. Gen. 6, 22 וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה *and Noah did according to all that God commanded him*. Ps. 115, 3 *he doeth whatsoever he will*. Gen. 8, 21. 18, 5. 17. 29. 30. 20, 5. 6. 10. 21, 26. 22, 16. 27, 19. 1 Sam. 14, 43. Ps. 7, 4. 50, 21. al. sæp. 2 Sam. 12, 2 אַתָּה עָשִׂיתָ בַּסָּתֶר *thou didst* it *in secret*, i. e. didst act secretly. Is. 46, 4 אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *I have done* it, *and I will bear*, i. e. as I have borne, so I will bear. Comp. the Attic use of *ποιεῖν*, see Passow h. v. no. 2. f. So of a way of acting, Prov. 13, 16 כָּל־עָרוּם יַעֲשֶׂה בְדָעַת *every prudent man acteth with understanding*. Jer. 8, 8. —Sometimes it is pleonastically inserted before another verb, by way of emphasis. Gen. 31, 26 *why hast thou done* (this) *and deceived me?* (Mark 11, 5 *τί ποιεῖτε λύοντες*;) Gen. 41, 34 יַעֲשֶׂה פַרְעֹה וְיַפְקֵד *let Pharaoh do* (this, let him follow my counsel) *and appoint*, etc. 1 K. 8, 32.—With לְ of thing, *to do to* or *with* a thing, *to deal with* it; Lev. 4, 20 *and he shall do with the bullock as he did with the bullock for a sin-offering*. Deut. 31, 4. Josh. 8, 2. Is. 5, 4. 10, 11. Dan. 11, 39; also c. בְּ id. Is. 5, 4; acc. Lev. 16, 15, comp. v. 14.

4. *to work over*, in an immodest sense, Ez. 23, 21; see in Piel.

Niph. נַעֲשָׂה, f. נַעֲשָׂתָה, part. נַעֲשָׂה, fut. יֵעָשֶׂה (once תֵּרָעֶשׂ c. matr. lect. against all rule Ex. 25, 31), apoc. יֵעָשׂ Esth. 5, 6. al. *to be made, to be done*, Num. 15, 24. Esth. 4, 1. Ecc. 1, 9. 13. 4, 3. 8, 9. 9, 3. 6. al. Fut. of what *ought not to be done*, Gen. 20, 9. Lev. 4, 2. 13. 22. 27. 5, 17. Impers. in the same sense, Gen. 34, 7 וְכֵן לֹא יֵעָשֶׂה *and thus it ought not to be done*. Also impers. *it must not be so done*, i. e. according to custom, Gen. 29, 26.—Spec. pass. of Kal no. 2. lett. a, *to be made* 1 K. 10, 20; of lett. b, *to be created* Ps. 33, 6; of lett. e. *to be made ready, prepared*, as food Num. 6, 4. Neh. 5, 18; of lett. f, *to be dressed and offered*, as a sacrifice Lev. 7, 9; of lett. i, *to be done, executed*, as counsel 2 Sam. 17, 23, punishment Dan. 11, 36; of lett. k. *to be kept, celebrated*, as a festival 2 K. 23, 23. Esth. 9, 28; of lett. l, *to be wrought, committed*, as wickedness Deut. 13, 15. 17, 4. Mal. 2, 11.—With dat. נַעֲשָׂה לְ *to be done to* any one, to happen to him; Ex. 2, 4 *to see* מָה יֵעָשֶׂה לוֹ *what would be done unto him*. Lev. 24, 19. Obad. 15. Num. 15, 11. Deut. 25, 9. 1 Sam. 17, 26. 27. Esth. 6, 9. Is. 3, 11.

Piel כִּשָּׂה *to work over*, i. e. *to handle, to squeeze* the breasts of an immodest woman, i. q. כָּשַׂךְ, Ez. 23, 3. 8; and so in Kal v. 21. So Gr. *ποιεῖν* and Lat. *facere, perficere, conficere* mulierem, are put by euphemism for sexual intercourse, Juv. 7, 240. Petron. 87. Suet. Ner. 29.

Pual *to be made, created*, Ps. 139, 15.

Deriv. מַעֲשֶׂה, and the pr. names, בְּעַשְׁיָה, בַּעֲשָׁא, מַעֲשֵׂי, מַעֲשֵׂיאֵל, מַעֲשֵׂיָה, מַעֲשֵׂיָהוּ, עֲשָׂהאֵל, עֲשָׂהאֵל, עֲשָׂיָה.

* II. עָשָׂה obsol. root, *to be hairy, rough, shaggy*, Arab. أَعْشَى hairy, عَشًا hairiness. Hence pr. n. עֵשָׂו.

עֲשָׂהאֵל (whom God created, constituted, r. עָשָׂה) *Asahel*, pr. n. m. a) 2 Sam. 2, 18. 23, 24. 1 Chr. 27, 7; and in separate words 1 Chr. 2, 16. b) 2 Chr. 17, 8. 31, 13. c) Ezra 10, 15.—For the letter ה quiescent in the middle of a word, see Lehrg. p. 48.

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עֵשָׂו pr. n. (i. e. hairy, rough, Gen. 25. 25, r. עָשָׂה II) *Esau*, the son of Isaac and twin-brother of Jacob; also called אֱדֹם, which name however is used more of his posterity than of himself. On the other hand, בְּנֵי עֵשָׂו Deut. 2, 4 sq. בֵּית עֵשָׂו Obad. 18, and עֵשָׂו Jer. 49, 8. 10. Obad. 6, spoken of the *Esauites* i. e. the Idumeans, is mostly poetic. הַר עֵשָׂו *the mountain of Esau*, i. e. of the Idumeans, Mount Seir, Obad. 8. 9. 19. 21.

עֲשׂוֹר m. (denom. from עֶשֶׂר) *a ten, a decad*, e. g. a) Of days, like שָׁבוּעַ a se'nnight, Gen. 24, 55. Also for the last day of the ten. i. e. *the tenth day* sc. of the month. Ex. 12, 3. Lev. 16, 29. Num. 29, 7. Josh. 4, 19. Jer. 52, 4. 12. al. Comp. Gr. *δεκάς, ἔννεάς, τετράς*, for the tenth, ninth, fourth day of the month; also Ethiop. ዐሠርቱ, ኀምስቱ, for the tenth, fifth day, etc. See Ludolf's Gramm. p. 100. b) Of the cords or strings of an instrument; hence for *a ten-stringed instrument, decachord*, Ps. 92, 4; fully, by appos. נֵבֶל עָשׂוֹר *a ten-stringed lyre* 33, 2. 144, 9. Sept. *δεκάχορδον*.

עֲשַׂרְאֵל (created of God) *Asiel*, pr. n. m. 1 Chr. 4, 35.

עֲשָׂיָה (whom Jehovah created, constituted) *Asaiah*, pr. n. m. a) 1 K. 22, 12. 14. 2 Chr. 34, 20. b) 1 Chr. 4, 36. c) 6, 15. 15, 6. 11. d) 9, 5.

עֲשִׂירִי adj. ordinal (from עֶשֶׂר) *the tenth* Gen. 8, 5. Num. 7, 66. al. sæp. Ellipt. for *the tenth month*, i. e. Tebeth, Gen. 8, 5. Jer. 52, 4. al. comp. *December*.—Fem. עֲשִׂירִית Is. 6, 13 and עֲשִׂרִית *the tenth* part, *a tenth*, Ex. 16, 36. Lev. 5, 11. al.

* עָשַׂק in Kal not used, Chald. and Talmud. עָסַק *to have to do with* any person or thing, *to strive with*.

Hithp. *to strive, to quarrel*, once c. עִם Gen. 26, 20.—Hence

עֵשֶׂק (quarrel) *Esek*, pr. n. of a well near Gerar, Gen. 26, 20.

* עֶשֶׂר f. in pause עֶשְׂרֶה Josh. 21, 5; masc. עֲשָׂרָה, constr. עֲשֶׂרֶת; *ten*, a cardinal number. Arab. عَشْرٌ f. and عَشَرَةٌ m. Syr. ܥܣܪ f. and ܥܣܪܐ m. Etymologists agree in deriving this form from the *conjunction* of the ten fingers; comp. Arab. عشر to be joined together, associated; also עָצַר, אָסַר, אָזַר, and by transp. ערס, all which contain the idea of conjunction.—Every where coupled only with a noun plural; in 1 Sam. 17, 17 עֲשֶׂרֶת לֶחֶם the word מִנְחוֹת is omitted. E. g. a) Fem. עֶשֶׂר נְדָרִים 2 Sam. 15, 16; עֶשֶׂר אֲתֹנוֹת Gen. 45, 23; עֶשֶׂר עַמּוּת Ex. 26, 16; and with the numeral after. עָרִים עֶשֶׂר Josh. 15, 57. 1 Chr. 6, 46. b) Masc. Gen. 18, 32. עֲשָׂרָה נְעָרִים 1 Sam. 25, 5; and so Gen. 24, 10. Neh. 5, 18. Deut. 4, 13; with the num. after, עָרִים עֲשָׂרָה Gen. 32, 16.—Sometimes *ten* is put as a round number, Gen. 31, 7. Job 19, 3.

Plur. עֲשָׂרוֹת *tens, decads*; hence שָׂרֵי עֲשָׂרוֹת *rulers of tens* Ex. 18, 21. Deut. 1, 15. Sept. *δεκάδαρχοι, δεκαρχοι*. Arab. عَشَرَاتٌ tens.—Plur. עֶשְׂרִים see in עֶשֶׂר.

Deriv. עֲשִׂר, עֲשׂוֹר, עֲשִׂירִי, עֶשְׂרִים, מַעֲשֵׂר, the denom. verb עָשַׂר. Other forms of the cardinal itself here follow.

עָשָׂר m. and עֶשְׂרֵה f. id. 1. *ten*, Engl. *teen*, used only in those numbers which are compounded with ten; as masc. אַחַד עָשָׂר *eleven*, אַרְבָּעָה עָשָׂר *fourteen*, שִׁשָּׁה עָשָׂר *sixteen*; also as ordinals, *eleventh, fourteenth, sixteenth*; with art. שְׁנֵים הָעָשָׂר *the twelve* Josh. 4, 4. Fem. אַחַת עֶשְׂרֵה *eleven*. שֵׁשׁ עֶשְׂרֵה *sixteen*; also ord. *eleventh, sixteenth*, etc.

2. Plur. עֶשְׂרִים (from sing. עֶשְׂרֵה) a) Card. *twenty*, of both genders, used with nouns sing. and plur. and either before or after them, Gen. 31, 41. Lev. 27, 5. al. b) Ord. *the twentieth*, Num. 10, 11. 1 K. 15, 9. 16, 10.

עֲשַׂר Chald. f. and עַשְׂרָה m. *ten*, Dan. 7, 7. 20, 24. תְּרֵי עֲשַׂר *twelve* Dan. 4, 26. Ezra 6, 17. Plur. עֶשְׂרִין *twenty* Dan. 6, 2.

עָשַׂר fut. יַעְשֵׂר (denom. from עֶשֶׂר) c. acc. *to take the tenth part of* any thing, *to tithe*, 1 Sam. 8, 15. 17.

Piel *to give the tenth part, to pay tithes*. Neh. 10, 38 *and the tithes of our fields* (must we bring) *to the Levites* וְהַלְוִיִּם *for they, the Levites, must* (in turn) *pay tithes*. With acc. of that of which the tithe is paid. Deut. 14, 22;

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dat. of him *to* whom it is paid, Gen. 28, 22.

Hiph. like Piel. *to give tithes*, inf. with pref. בַּעְשֵׂר, לְעַשֵּׂר, Neh. 10, 39. Deut. 26, 12.

עֲשָׂרָה, see עֶשֶׂר.

עֶשְׂרֵה, see עֶשֶׂר.

עִשָּׂרוֹן m. (denom. from עֶשֶׂר) plur. עֶשְׂרֹנִים, *a tenth, tenth part*, a measure of things dry, spec. for grain and meal, Lev. 14, 10. 21. 23, 13. 17. al. sæp. Sept. *δέκατον*, more fully Num. 15, 4 *δέκατον τοῦ οἰφί*, Vulg. *decima pars Ephi*. the tenth part of an ephah, or about 3¼ quarts, i. q. כִּכָּר; and this appears to be correct, comp. Lev. 5, 11. 6, 13. Num. 5, 15. 28, 5; et ibi Sept.

I. עָשׁ m. *a moth*, Job 4, 19. 13. 28. Is. 50, 9. Hos. 5, 12. al. Arab. عُثَّة. R. עָשַׁשׁ.

II. עָשׁ m. (r. עָשַׁשׁ) Job 9, 9, and עַיִשׁ f. Job 38, 32, the constellation which we call *the Great Bear, Ursa Major, the Wain*, from the Greeks and Romans. In Job 38, 32 בְּנֶיהָ *its sons* are the three stars in the tail of the bear. The word עָשׁ does not itself signify *a bear*, but is made by aphæresis from נָעַשׁ, Arab. نَعْشٌ *a barrow, bearer*, (from r. نعش to take up, to bear,) the Arabic name of this constellation. The same three stars in the tail are also called بنات نعش, i. e. daughters of the Bearer. See Bochart Hieroz. II. p. 114. Niebuhr Arabien p. 115.—Alb. Schultens ad Job. l. c. regards the Heb. עָשׁ as i. q. Arab. عَسٌّ night-watcher, from r. عَسَسَ and عَسَّ to go about by night, and supposes this constellation to be so called because it never sets. But the former etymology is preferable. Comp. Michaelis Suppl. p. 1907. See more in Thesaur. p. 895 sq.

עָשׁוֹק m. *an oppressor* Jer. 22, 3. i. q. עוֹשֵׁק 21, 12. R. עָשַׁק.

עֲשׁוּקִים m. plur. (r. עָשַׁק) *oppressions, injuries*, acts of violence, Ecc. 4, 1. Am. 3, 9. Job 35, 9. But in Ps. 103, 6. Jer. 50, 33, it is part. pass. plur. *the oppressed*.

עָשׁוּת m. adj. (r. עָשָׁה) *bright*; Ez. 27, 19 בַּרְזֶל עָשׁוּת *bright iron*, perh. polished steel; others, *wrought iron*, from the root no. 2. Sept. *σίδηρος εἰργασμένος*, Vulg. *fabrefactum*.

עַשְׁוַת *Ashvath*, pr. n. m. 1 Chr. 7, 33.

עָשִׁיר m. (r. עָשַׁר) plur. עֲשִׁירִים, constr. עֲשִׁירֵי; *rich*, viz.

1. Adj. אִישׁ עָשִׁיר *a rich man* 2 Sam. 12, 4.

2. Subst. *one rich, a rich man*; plur. עֲשִׁירִים *the rich*; Prov. 10, 15. 14, 20. 18, 11. Jer. 9, 22. Ecc. 10, 20. Ps. 49, 3. 45, 13 עֲשִׁירֵי עָם *the richest of people*.—Spec. a) In a good sense, *honourable, noble*, Ecc. 10, 6; opp. סָכָל. b) In a bad sense, *proud, impious, ungodly*, since riches are the source of pride, and pride to a Hebrew is synonymous with impiety; so Is. 53, 9 *and they put with the wicked* (אֶת־רְשָׁעִים) *his sepulchre, and with the ungodly* (וְאֶת־עָשִׁיר) *his tumulus*; here the parallelism demands that עָשִׁיר and רְשָׁעִים be synonymous. See also הוֹלְלִים (in הָלַל no. 3), עָנִי and עֲנִי; comp. Is. 2, 7. Mic. 7, 12. Matt. 19, 23.

* עָשַׁן fut. יֶעְשַׁן plur. in pause יֶעֱשְׁנוּ Ps. 104, 32; *to smoke*, as mountains Ex. 19, 18. Ps. 104, 32. 144, 5. Arab. عَثَنَ id. Kindr. is תָּנַן, whence אַתּוּן furnace. In the Indo-European tongues compare Sanscr. *âtman* mind (pr. breath, spirit); Gr. *ἀτμός* vapour, smoke. *ἀτμή. ἀτμίς*; Goth. *athma*, breath, Germ. *Athem*.—Metaph. spoken of the divine wrath Deut. 29, 19. Ps. 74, 1. 80, 5.

Deriv. the two following.

עָשָׁן m. (r. עָשַׁן) constr. עֲשַׁן Josh. 8, 20. 21, also עֶשֶׁן as if from עָשַׁן Ex. 19, 18; c. suff. עֲשָׁנָהּ.

1. *smoke*, Gen. 15, 17. Is. 4, 5. 6, 4. Nah. 2, 14. Prov. 10, 26. עַמּוּד עָשָׁן *a column of smoke* Judg. 20, 40; גַּאֲוַת ע׳ id. Is. 9, 17; תִּרְבְּרוֹת ע׳ id. Cant. 3, 6. A people suddenly dispersed is compared to *smoke driven away* Hos. 13, 3. Ps. 68, 3. Is. 51, 6.—Poet. *smoke* is also put: a) For *vapour* caused by the breathing and snorting of an enraged animal, Job 41, 12 [20]; comp. 'fumantem nasum viri ursi' Martial 6. 64. 28. Hence of the divine wrath, Ps. 18, 9 עָלָה עָשָׁן בְּאַפּוֹ *there went up a smoke out of his nostrils*

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Is. 65, 5. b) For *a cloud of dust*, as indicating the approach of a hostile army, Is. 14, 31; comp. 'fumantes pulvere campos' Virg. Æn. 11. 909.

2. *Ashan*, pr. n. of a city in Simeon, Josh. 15, 42. 19, 7. 1 Chr. 4, 32. 6, 44. Called also כּוֹר עָשָׁן q. v.

עָשָׁן m. adj. (r. עָשַׁן) plur. עֲשָׁנִים, *smoking* Ex. 20, 15. Is. 7, 4.

* עָשַׁק fut. יַעֲשֹׁק 1. *to oppress, to treat with violence and injustice;* Arab. عَسَقَ I, V, to urge, to press, عَسَقٌ injustice, violence.—E. g. the poor and needy, Ps. 119, 121. 122. Am. 4, 1. Jer. 7, 6. Prov. 14, 31. 22, 16. 28, 3. Ecc. 4, 1; a king his subjects 1 Sam. 12, 3. 4; a victor the vanquished Is. 52, 4. Jer. 50, 33. Ps. 105, 14. Hos. 5, 11; God a man Job 10, 3. More fully עָשַׁק עַ׳ Ez. 18, 18. 22, 29. Part. act. עוֹשֵׁק *an oppressor* Ps. 72, 4; pass. עָשׁוּק *oppressed* Deut. 28, 29. 33. Often coupled with גָּזַל q. v.—Metaph. Prov. 28, 17 אָדָם עָשׁוּק בְּדַם־נֶפֶשׁ *a man oppressed with life's blood* sc. shed by him, i. e. sinking under the burden of this guilt.

2. *to defraud* any one, *to extort* from him by fraud and violence, with acc. of pers. Lev. 19, 13. Deut. 24, 14; also acc. of thing Mal. 3, 5 עֹשְׁקֵי שְׂכַר שָׂכִיר *who wrest his wages from the hireling.* Absol. Hos. 12, 8.—Both senses (no. 1 and 2) occur together in Mic. 2, 2 וְעָשְׁקוּ גֶּבֶר וּבֵיתוֹ *they oppress a man and* (*wrest away*) *his house* sc. by fraud and violence; comp. גָּזַל.

3. *to be proud, insolent*, trop. of a river overflowing its banks. Job 40, 18 [23]. Comp. synon. בָּגָא · ظَلَمَ, فَجَرَ.

Pual part. fem. מְעֻשָּׁקָה *violated*, e. g. a virgin, metaph. of a captured city Is. 23, 12.

Deriv. עָשׁוּק, עֲשׁוּקִים, עֹשֶׁק, עֲשֻׁקָה, מַעֲשַׁקּוֹת, pr. n. עֵשֶׁק.

עַשָּׁק (oppression) *Eshek*, pr. n. m. 1 Chr. 8, 39.

עֹשֶׁק m. 1. *violence, injury*, violent act, Is. 59, 13. Spec. *oppression* of the poor and needy, by fraud, extortion, pillage. Ez. 22, 7. 12. Ps. 73, 8. Jer. 6, 6. 22, 17. With genit. of the oppressor Ps. 119, 134; of the oppressed Ecc. 5, 7.

2. Any thing *extorted, got by fraud and violence*, Lev. 5, 23. Ps. 62, 11; genr. *unjust gain* Ecc. 7, 7.

3. *distress, straits*, i. q. עֲשֻׁקָה, Is. 54, 14.

עֲשֻׁקָה f. (r. עֹשֶׁק) *oppression* which one suffers; hence *distress, straits*; Is. 38, 14 עֲשֻׁקָה־לִי *distress is upon me;* read *ōshkal-li* notwithstanding the Metheg, as in עֲתֻרָנִי, עֲטֻרָנִי, see Lehrg. p. 43.

עָשַׁר fut. יֶעְשַׁר *to be rich*, Job 15, 29. Hos. 12, 9. Aram. עֲתַר, כְּעַת, id.—The primary idea seems that of *being right, straight*, so as to be kindr. with אָשַׁר, כָּשַׁר, רָשַׁר; hence the idea of *happiness*, and then of *riches*.

Piel *to build*, pr. *to erect*, from the primary force of the root; once 1 K. 22, 49 Cheth. יְהוֹשָׁפָט עִשֵּׂר אֳנִיּוֹת *Jehosaphat built ships;* Keri עָשָׂה, and thus 2 Chr. 20, 36. 37.

Hiph. הֶעְשִׁיר, fut. c. suff. יַעְשִׁרֵנִי 1 Sam. 17, 25.

1. *to make rich, to enrich*, c. acc. pers. Gen. 14, 23. Ez. 27, 33. Trop. Ps. 65, 10 רַבַּת תַּעְשִׁרֶנָּה *thou dost abundantly enrich it*, the earth, i. e. with copious gifts dost adorn it. With two acc. 1 Sam. 17, 25. Absol. 1 Sam. 2, 7. Prov. 10, 4. 22.

2. Intrans. *to enrich* oneself, *to become rich*, (pr. to make riches, see Heb. Gr. § 52. 2, note.) Ps. 49, 17. Prov. 21, 17. With acc. of that with which one is enriched, Dan. 11, 2.

Hithp. *to feign oneself rich*, Prov. 13, 7.

Deriv. עֹשֶׁר, also

עֹשֶׁר m. *riches* 1 Sam. 17, 25. 1 K. 3, 11. 13. Ecc. 4, 8. Prov. 22, 1. al. sæpe.

* עָשַׁשׁ i. q. בָּלָה, *to fall in, to fall away*, e. g. a) Of garments falling in pieces from use or from being moth-eaten; comp. עָשׁ, עָשָׁה moth. b) Of the countenance *falling away, pining, wasting*, from disease or care, Ps. 6, 8. 31, 10. 11. Arab. عَشَّ to fall away, to pine.

* עָשַׁת 1. *to shine, to be bright, smooth*. Jer. 5, 28 עָשְׁתוּ עָשְׁתוּ *they are waxen fat, they shine*. i. e. their skin shines with fatness. Hence עָשׁוּת.

2. *to make shining*, i. e. *smooth;* hence

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to work, to forge, to form, see deriv. עָשַׂת. Comp. חָנַק.—Hence

3. Trop. of the mind, which *forms, fashions, moulds* any thing by revolving it, see עַשְׁתּוֹת, עַשְׁתֹּנוֹת; also

Hithp. *to bethink oneself, recogitare* as Vulg. well; c. לְ Jon. 1, 6. Chald. אִתְעַשַּׁת to excogitate.

עָשַׁת, עָשְׁתִי, Chald. *to think, to have in mind, to purpose*, c. inf. et לְ Dan. 6, 4. See Heb. עָשַׂת no. 3, and Hithpa.

עֶשֶׂת f. (r. עָשַׂת) something *wrought, artificial work*, Cant. 5, 14. The fem. gender comes prob. from regarding the ת as a mere ending; see Lehrg. p. 474. —Plur. עֶשְׂתֵי see in its order.

עַשְׁתּוֹת f. (r. עָשַׂת no. 3) *thought, opinion;* Job 12, 5 לְעַשְׁתּוֹת שַׁאֲנָן *in the thought of one at ease*, i. q. בְּעֵינֵי. Some Mss. and printed editions read לְעַשְׁתִּית plur. constr. of עֶשֶׂת, which however ought then to be עַשְׁתּוֹת; but the more accurate exhibit Shurek.

עֶשְׂתֵּי a word of doubtful origin, which joined with a number denoting ten, i. e. עַשְׁתֵּי עָשָׂר m. and עַשְׂתֵּי עֶשְׂרֵה f. signifies *eleven*, e. g. masc. Num. 7, 72. 29, 20; fem. with plur. Ex. 26, 7. 8. 36, 14. 15, with sing. 2 K. 25, 2. Jer. 1, 3. al. Also as an ordinal *the eleventh*, masc. Deut. 1, 3. Zech. 1, 7; fem. Jer. 39, 2. Ez. 26, 1. Simonis explains it, after Kimchi, as if plur. constr. of עֶשֶׂת, thus: "*cogitationes ultra decem*, i. e. numerus *cogitatione* sive *mente* concipiendus, cum præcedentes numeri *ad digitos* numerarentur." This is unsatisfactory enough, though a better solution is still wanting.

עַשְׁתּוֹנוֹת f. plur. *thoughts, counsels*, Ps. 146, 4. Chald. id. R. עָשַׂת.

עַשְׁתֹּרֶת f. 1 K. 11, 5. 33. 2 K. 23, 13, *Ashtoreth*, elsewhere plur. עַשְׁתָּרוֹת *Ashtaroth*, i. e. *Astarte*, ἡ Ἀστάρτη, pr. n. of a female divinity worshipped by the Sidonians 1 and 2 K. ll. cc. by the Philistines 1 Sam. 31. 10; and after their example by the Hebrews in the days of the Judges and Solomon, Judg. 2, 13. 10, 6. 1 Sam. 7, 3. 4. 12, 10. 1 and 2 K. ll. cc. with great observance and in connection with Baal, Judg. l. c. 1 Sam. 12, 10. The plur. הָעַשְׁתָּרוֹת, which is thrice coupled with חַבְּעָלִים Judg. 10, 6. 1 Sam. 7, 4. 12, 10, seems to denote *statues of Astarte*, comp. בְּעָלִים, אֲשֵׁרוֹת, Gr. Ἀσήρωθ; and so too in 1 Sam. 31, 10 בֵּית עַשְׁתָּרוֹת *the temple of Astartes* (since there may have been several images in the same temple), and Judg. 2, 13 לַבַּעַל וְלָעַשְׁתָּרוֹת. But some explain these passages as instances of the 'pluralis excellentiæ.' Sept. Ἀστάρτη, plur. Ἀστάρται and Ἀσταρώθ.—The extent of this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the pr. names both of men and women; as עבד עשתרת servant of Astarte, Gr. Ἀβδασταρτος, Lat. *Bodostor, Bostor*; דלי עשתרת served of Astarte, *Delœastartus*, etc.—Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. 7, 16 'Juno sine dubitatione a Punicis Astarte vocatur;' more commonly with Venus and Luna, as Lucian de Dea Syr. Ἀστάρτην δ' ἐγὼ δοκέω Σεληναίην ἔμμεναι. Philo Bybl. ap. Euseb. I. 10 τὴν δὲ Ἀστάρτην Φοινίκης τὴν Ἀφροδίτην εἶναι λέγουσι. Cic. Nat. 3, 23 'quarta [Venus] Syria Tyroque concepta, quæ Astarte vocatur.' The latter is the more correct; for as בַּעַל was sometimes held to be the god of the sun (see בַּעַל חָמָן in בַּעַל no. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again *Venus*, i. e. the planet Venus, the goddess of love and fortune, who in a like respect is called likewise אֲשֵׁרָה and מְנִי q. v. See also Mover's Phœnizien p. 601 sq.—As to the figure of this idol it can only be affirmed that it was *horned;* since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called עַשְׁתָּרוֹת קַרְנָיִם Gen. 14, 5; and these horns accord well both with the goddess of the moon, and also with the *mythus* respecting Astarte in Philo Bybl. ap. Euseb. l. c. and Sanchun. Fragm. ed. Orelli p. 34: Ἀστάρτη δέ ἡ μεγίστη καὶ Ζεὺς Δημαροῦς καὶ Ἄδωδος (הדד) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γνώμῃ. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας πταράσημον κεφαλὴν ταύρου· περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀερόπετῆ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε.

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See also Tacit. Hist. II. 3.—As to the etymology of the name, so long sought for in vain, it would seem that עַשְׁתֹּרֶת is for אַסְתַּר Pers. ستارہ *star*, *κατ' ἐξοχήν the star of Venus*, like Syr. ܟܘܟܒܬܐ; see art. אַסְתַּר p. 76. Hence the name *Ἀστροάρχη*, by which Astarte is called, Herodian 5. 6. 10, gives the etymology well. —See more in Thesaur, p. 1082 sq.

Plur. עַשְׁתָּרוֹת, constr. עַשְׁתְּרוֹת 1. *Astartes*, images of Astarte; see above.

2. עַשְׁתְּרוֹת צֹאן *Astartes of the flock*, Venuses, prob. for *females*, *ewes*, as propagating the flock, Deut. 7, 13. 28. 4. 18. 51. Kimchi נקבות הצאן, Gr. Venet. well *ὄϊες ewes*.

3. Plur. *Ashtaroth*, pr. n. of a city of Bashan, Deut. 1, 4. Josh. 9, 10. 12, 4. 13, 12. 31. 1 Chr. 6, 56. Once עַשְׁתְּרוֹת קַרְנַיִם *Ashteroth-karnaim*, i. e. horned, Gen. 14, 5; so called from the horned images of Astarte, with which the city prob. abounded; see in no. 1. The ancient full name seems to have been בית עשתרות (house of Astartes), whence by contraction בְּעֶשְׁתְּרָה Josh. 21, 27; see this art. p. 149. It was assigned first to Manasseh, and then to the Levites, Josh. 13, 31. 1 Chr. 6, 56. Often coupled with אֶדְרֶעִי *Edrei*, from which according to Eusebius it was six Roman miles distant. The *Καρναΐν* of 1 Macc. 5, 43 seems to be the same. [A large mound or acropolis, called *Tell 'Ashtereh*, now marks the site of Ashtaroth; it is in the midst of a vast plain, 7½ miles S. S. W. of Nôwa towards Mezârеib, from which it is 5 miles distant. It is also about 6 miles distant from Der'a the ancient Edrei. See Newbold in Journ. of Lond. Geogr. Soc. 1846. p. 333. Reland. Palæst. p. 598.—R.

עֵת pr. for עֶרֶת fem. of עַר (r. עָרַת) as לֵת for לֶרֶת, אֵת for אַרְתַּ; c. Makk. עֶת־, c. suff. עִתִּי; usually fem. as in בָּעֵת הַהִיא, but sometimes masc. Ez. 7, 7. 12. Cant. 2, 12, since the origin of the word appears to have been overlooked; see Lehrg. p. 474. Plur. עִתִּים fem. Ez. 12, 27. Neh. 13, 31; oftener masc. 2 Chr. 15, 5. Dan. 11, 14. Ezra 10, 14. Neh. 10, 35.

1. *time*, in general; with genit. עֵת חֲעֶרֶב *the time of evening*, even-tide, Josh. 8, 29; עֵת הַזְּמִיר *pruning-time* Cant. 2, 12; עֵת רָעָה *time of evil*, of calamity, Ps. 37. 19; Jer. 51, 6. Hagg. 1, 2. With inf. עֵת לֶדֶת *time of bearing* Job 39, 1. 2; Jer. 8, 7. So before a clause, Mic. 5, 2 עֵת יוֹלֵדָה יָלְדָה *the time* when *she that travaileth bringeth forth*. Job 6, 17. Deut. 32, 35. 2 Chr. 20, 22. 28, 22. Also מֵעֵת עֵת (עַד) אֶל *from time to time* 1 Chr. 9 25. Ez. 4, 10. 11.—With prepositions:

a) בְּעֵת, c. art. בָּעֵת, *in* or *at* a time; בָּעֵת הַהִוא *at that time* Gen. 21, 22. 38, 1. Num. 22, 4, and so always in the Pent. see in הוּא; in the other books בָּעֵת הַחִיא. So בְּעֵת קָצִיר *in the time of harvest* Jer. 50, 16; בְּעֵת לְדָתָהּ Gen. 38, 27; בְּכָל־עֵת *at all times*, always, Ps. 10, 5. 34, 2. 62, 9. al. sæp.

b) לְעֵת *at* a time, espec. of the time of day, of life, etc. לְעֵת עֶרֶב Gen. 8, 11. 24, 11. 2 Sam. 11, 2. al. לְעֵת בּוֹא חַשֶּׁמֶשׁ Josh. 10, 27. 2 Chr. 18, 34; לְעֵת זִקְנָה *in the time of old age* 1 K. 11, 4. 15, 23, לְעֵת־יוֹם בְּיוֹם, i. q. יוֹם בְּיוֹם, *day by day*. 1 Chr. 12, 22.

c) כְּעֵת *about* or *at* a time, see in כְּ B. 3; as כְּעֵת מִנְחַת עֶרֶב *at the time of the evening oblation* Dan. 9, 21. With the art. כָּעֵת (for כְּהָעֵת) *at this time*, now, Num. 23, 23. Judg. 13, 23. 21, 22. Job 39, 18. כָּעֵת מָחָר *about this time to-morrow*, Ex. 9, 18. 1 Sam. 9. 16. 20. 12. 1 K. 19, 2. al. more fully כָּעֵת הַזֹּאת Josh 11, 6. כָּעֵת חַיָּה, see in חַי no. 3. p. 309.

d) Accus. עֵת, *at* or *in the time*; Ps. 4, 8 מֵעֵת דְּגָנָם וגו׳ *more than in the time* when *their corn and their wine were abundant*. Absol. *at the time*, *now*, i. q. עַתָּה, Ez. 27, 34. Sept. *νῦν*, Vulg. *nunc*. —Spec.

2. *time* of the year, *season*, Gr. *ὥρα*; Cant. 2, 12. Jer. 50, 16, see above in no. 1. בָּעֵת חַיָּה, see above in no. 1. c. Ezra 10, 13 חֲעֵת גְּשָׁמִים *the season of rains*, i. e. the rainy season; see Bibl. Res. in Palest. II. p. 97.

3. *time* or *season* of life, espec. *youth*, spoken of a marriageable virgin, Ez. 16, 8 וְהִנֵּה עִתֵּךְ עֵת דֹּדִים *lo, thy time* was *the time of love*. So Ps. 81. 16 *their youth should have endured for ever*. Comp. Gr. *ὥρα*, e. g. *ἐς γάμου ὥρην ἀπίκεσθαι* Hdot. 6, 61; *εἰς ἀνδρὸς ὥραν ἥκουσα κόρη* Plat.

4. *a fit time*, *proper season*, like Gr. *καιρός*; often with suff. as בְּעִתּוֹ *the*

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rain in its season, i. e. at the proper time, Deut. 11, 14. 23, 12; of fruit Ps. 1, 3; so Ps. 104, 27. Job 38, 32. Prov. 15, 23. Ecc. 7, 17. 10, 17. Acc. לֹא עֵת *not in time*, out of time, untimely, Job 22, 16; and so עֵת *in time*, betimes, Hos. 13, 13 *he is a foolish son* כִּי עֵת לֹא יַעֲמֹד וגו׳ *for he standeth not betimes in the matrix*, i. e. doth not break forth from the womb at the right time, while there is yet strength to bear; comp. Is. 37, 3.

5. *the time* of any one, i. q. *day* of any one, see in יוֹם no. 1. b; i. e. the time of the end, the last and fatal day, time of destruction, Is. 13, 22. Jer. 27, 9. Ez. 22, 3. 30, 3. Ecc. 9, 12. Absol. Ecc. 9, 11.

6. *a set time, a certain period*, which will have an end, opp. עוֹלָם. Ecc. 3, 1 לְכֹל־חָפֶץ עֵת *to every thing* there is *a time*, i. e. it endures but for a time, is not permanent; comp. 8, 6. So עַד עֵת *for a time*, i. e. a fixed period, which will come to an end, Dan. 11, 24.

Plur. עִתִּים, עִתּוֹת, see above init. *times*; i. e. a) As computed by those learned in such matters; e. g. יֹדְעֵי הָעִתִּים Esth. 1, 13, and יֹדְעֵי בִינָה לָעִתִּים 1 Chr. 12, 32, *knowing of times*, i. e. astrologers. b) As connected with the *vicissitudes* of men and things, 1 Chr. 29, 30. Dan. 9, 26. Is. 33, 6. Hence i. q. *destiny, lot*, Ps. 31, 16. Also *times* of judgment, of divine wrath, Job 24, 1; comp. in no. 5. c) As implying repetition, Neh. 9, 28 עִתִּים רַבּוֹת *many times*, repeatedly; comp. Chald. זִמְנִין no. 2.

Denom. עָתַד, עָתִי, perh. pr. n. עַתַּי.

עֵת קָצִיר (time of the judge) with ה local עִתָּה קְ, *Ittah-kazin*, pr. n. of a city in Zebulun, Josh. 19, 13.

* עָתַד in Kal not used; Chald. Pa. עַתֵּד *to set, to place, to prepare*; Ithpa. to set oneself, to stand, i. q. הִתְיַצֵּב. Syr. Pe. and Pa. to set, to arrange. Arab. عَتَدَ to be prepared, ready; II, IV, to prepare, to arrange. Kindr. are יָסַד, שִׁית.

Piel *to make ready, prepare*, Prov. 24, 27.

Hithp. *to be ready, destined*, for any thing, c. ל Job 15, 28.

Deriv. עֲתִיד, עָתּוּד, עַתּוּד.

עַתָּה adv. (from עֵת time, with ה paragog. demonstr.) in pause עָתָּה Milêl Gen. 32, 5, like אַתָּה, אָתָּה; pr. *at the time*. Hence.

1. *at this time, now*, as opp. both to time past and future, Josh. 14, 11. Hos. 2, 10. Is. 48, 7; and so Gen. 22, 12. 29, 32. Job 3, 13. 4, 5. Ps. 12, 6. 20, 7. al. sæp. Also *now, already*, Job 6, 3; and poet. i. q. *presently, shortly*, Job 7, 21. 8, 6. מֵעַתָּה וְעַד עוֹלָם *from this time even for ever*, Is. 9, 6. עַד עָתָּה *until this time*, until now, Gen. 32, 5. 46, 34. עַתָּה זֶה *just now*, this moment, see in זֶה no. 3. b. גַּם עַתָּה *yea now*, see גַּם no. 3 ult. לֹא עַתָּה *not now*, no more, Is. 29, 22. Freq. is וְעַתָּה *and now*, therefore, Gen. 3, 22. 4, 11. 21, 23. 41, 23. Neh. 5, 5. al.

2. Sometimes the notion of time is dropped, and then like Gr. *νῦν, νύν*, it is used by way of emphasis, incitement, *now, come now*, mostly with imperat. Gen. 31, 13. Is. 30, 8. Mic. 4. 14; עַתָּה חָנָּה 1 K. 1, 18. 2 K. 18, 21. Also with interrog. Is. 36, 5 *come now, on whom dost thou trust?* v. 10 *and now* (וְעַתָּה) *have I then come up without Jehovah?*

עַתּוּד m. *a he-goat*; Arab. عَتُودٌ a young goat, pr. well-formed, of perfect age, robust; comp. عَتَدٌ a horse ready for the course; others, robust, of perfect stature.—Only plur. עַתּוּדִים, Gen. 31, 10. 12. Num. 7, 17. Ps. 50, 9. 13. Prov. 27, 6. Is. 1, 11. al. Put for the leaders of the flock Jer. 50, 8. Poet. of the leader of a people, a prince, Is. 14, 9. Zech. 10, 3.

עָתִיד m. (r. עָתַד) i. q. עָתִיד, viz. a) *ready, prepared*, Esth. 8, 13 Cheth. b) Plur. עֲתִידוֹת *things prepared*, i. e. acquired, *treasure*, Is. 10, 13 Keri.

עַתַּי (perh. i. q. עִתִּי opportune) *Attai*, pr. n. m. a) 1 Chr. 2, 35. 36. b) 12, 11. c) 2 Chr. 11, 20.

עִתִּי m. adj. (from עֵת) *timely, fit, opportune*, Lev. 16, 21.

עָתִיד m. adj. (r. עָתַד) 1. *ready, prepared*, c. ל Esth. 3, 14. 8, 13. Job 15, 24. Syr. and Arab. id.

2. *practised, skilful*, c. inf. Job 3, 8. Comp. عتد Conj. V, artis peritissimus fuit; see Schult. ad l. c.

3. Plur. עֲתִידוֹת a) *things prepared for* any one, i. e. things impending, des-

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tined, Deut. 32, 35. b) *things prepared* i. e. acquired, *treasures, riches*, τὰ ὑπάρχοντα, Is. 10, 13 Cheth.

עֲתִיד Chald. *ready*, Dan. 3, 15.

עֲתָיָה (perh. i. q. עֲשָׂיָה) *Athaiah*, pr. n. m. Neh. 11, 4.

עָתִיק m. adj. (r. עָתַק) *splendid*, spoken of garments, Is. 23, 18 מְכַסֶּה עָתִיק, Targ. כְּסוּ דִיקָר. It is here the splendour of the sacerdotal vestments, handed down from antiquity and preserved with the highest care and veneration; see in r. עָתַק no. 4.—Arab. عاتق old, antique, put for that which is superexcellent, of ancient name and honour.

עַתִּיק m. adj. (r. עָתַק) 1. *taken away, taken off*, sc. from the mother's breast, weaned, Is. 28, 9.

2. *ancient, old*, 1 Chr. 4, 22. See the root, no. 2.

עַתִּיק Chald. m. adj. *ancient, senex*, Dan. 7, 9. 13. 22. Syr. ܥܬܝܩܐ id. See r. עָתַק no. 2.

*עָתַךְ obsol. root, Arab. عتك *to turn in, to take lodging*. Hence

עֲתָךְ (lodging-place) *Athach*, pr. n. of a place in the tribe of Judah 1 Sam. 30. 30.

*עָתַל obsol. root, Arab. عتل *to treat with violence*. Hence the two following.

עַתְלַי (for עֲתַלְיָה q. v.) *Athlai*, pr. n. m. Ezra 10, 28.

עֲתַלְיָה (whom Jehovah afflicts, r. עָתַל) *Athaliah*, pr. n.

1. Masc. a) 1 Chr. 8, 26. b) Ezra 8, 7.

2. Fem. a queen of Judah, the daughter of Ahab and Jezebel, 880–877 B. C. 2 K. 11, 1; elsewhere עֲתַלְיָהוּ id. 2 K. 8, 26. 11, 2. 2 Chr. 22, 2. 23, 21. 24, 7.

*עָתַם a root ἅπ. λεγόμ. in Niph. Is. 9, 18 *through the anger of Jehovah* נֶעְתַּם אָרֶץ *the land is consumed*, burned; parall. 'the people are food for fire.' Sept. συγκέκαυται. Cod. Alex. συγκαυθήσεται. Targ. חֲרוֹכַת is burned. This sense is required by the context; and is confirmed by Arab. عَتْمٌ suffocating heat, and Eth. መዓትም angry, heated with anger.—The Rabbins render it, *the land is darkened*, comp. Arab. عتم to be darkened; but against the context.

*עָתַן obsol. root, kindr. with עָתַל, i. q. Arab. غتن *to treat with violence*. Comp. غُتُونٌ lion. Hence the two following.

עָתְנִי (for עָתְנִיָּה lion of Jehovah) *Othni*, pr. n. m. 1 Chr. 26, 7.

עָתְנִיאֵל (lion of God) *Othniel*, pr. n. of one of the judges of Israel, Josh. 15, 17. Judg. 1, 13. 3, 9. 1 Chr. 4, 13. Gr. Γοθονιήλ Judith 6, 15. R. עָתַן.

*עָתַק fut. יַעְתֹּק 1. *to be taken away, removed*, Job 14, 18. 18, 4. See עַתִּיק no 1, and Hiph.

2. *to be advanced in years, to grow old*, Job 21, 7. Ps. 6, 8 *mine eye groweth old*; comp. Lam. 3, 4. Arab. عَتُقَ to be antique, old. Syr. ܥܬܩ to grow old. Chald. id. See עַתִּיק no. 2.

3. *to be set free, manumitted*, from the idea of taking away; comp. Is. 28, 9. Arab. عَتَقَ fut. *I*; عَاتِقٌ manumitted, free, عِتْقٌ freedom. Hence Heb. עָתָק in a bad sense, licentious, impudent.

4. From the idea of age in no. 2, comes the signif. *to be antique*, and thus *to be venerable, noble, splendid*, in the manner of antique wealth, or old wine, transmitted from one's ancestors and preserved untouched; see Schult. ad Prov. 8, 18. Hence עָתִיק, עָתָק.

Hiph. Causat. of Kal no. 1, *to take away, to remove*, Job 9, 5. Spec. a) Of tents, *to break up, to remove*, e. g. a nomadic camp, Gen. 12, 8. 26, 22. b) *to transfer, to transcribe*, from one book into another, hence i. q. *to collect* proverbs, Prov. 25, 1. Sept. ἐξεγράψαντο, Vulg. *transtulerunt*. Talmud. to copy, to translate. c) *to take away from* any one. Job 32, 15 הָעְתִּיקוּ מֵהֶם מִלִּים *they took from them words*, impers. for 'words were taken from them,' they could say nothing.

Deriv. עָתָק, עָתַק, עָתִיק, עַתִּיק.

עָתָק m. adj. pr. 'free, licentious,' i. e. *bold, impudent, wicked*, see the root no

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3. דִּבֶּר עָתָק *to speak impudently*, i. e. arrogantly, *wickedly*, Ps. 31, 19. 75, 6. 94, 4. 1 Sam. 2, 3.

עָתַק m. adj. (r. עָתַק no. 4) *splendid;* Prov. 8, 18 הוֹן עָתֵק, Vulg. *opes superbæ.*

* I. עָתַר fut. יַעְתַּר 1. i. q. קָטַר, *to burn incense* to a divinity; Syr. ܥܬܪ to smoke with perfume, ܥܬܪܐ fume, incense; Arab. عطر to breathe odours. Hence עָתָר no. 1.

2. *to pray* as a suppliant, *to supplicate* God; the prayers of the righteous being likened to incense, comp. Rev. 5, 8, and *μνημόσυνον τῆς προσευχῆς* Tob. 12, 12. Acts 10, 4. With לְ and אֶל Gen. 25, 21. Ex. 8, 26. 10, 18. Judg. 13, 8. Job 33, 26.

Niph. *to let oneself be entreated* by any one, c. dat. i. e. *to hear and answer* prayer; Gen. 25, 21 וַיֵּעָתֶר לוֹ יְהוָֹה *and Jehovah heard him.* 2 Sam. 21, 14. Is. 19, 22. 2 Chr. 33, 13. 19. Ezra 8, 23. Inf. absol. נַעְתּוֹר 1 Chr. 5, 20.

Hiph. i. q. Kal no. 2. *to pray, to supplicate*, c. אֶל Ex. 8, 4. 25. 9, 28. Job 22, 27; לְ Ex. 10, 17. With לְ and בְּעַד *to entreat for*, i. e. in behalf of any one, Ex. 8, 5. 24.

Deriv. עָתָר.

* II. עָתַר in Kal not used, i. q. Chald. עֲתַר and Heb. עָשַׁר, *to be rich, abundant.*

Niph. id. Prov. 27, 6 *abundant* are *the kisses of an enemy;* opp. faithful are the wounds of a friend.

Hiph. *to make abundant, to multiply;* Ez. 35, 13 וְהַעְתַּרְתֶּם עָלַי דִּבְרֵיכֶם *ye multiply your words against me* sc. impiously. Comp. גָּדוֹל no. 2.

Deriv. עֲתֶרֶת and pr. n. עָתָר.

עָתָר m. (r. עָתַר I) constr. עֲתַר, plur. c. suff. עֲתָרַי.

1. *incense*, fragrant smoke, Ez. 8, 11. So correctly Sept. Vulg. Syr.—Others render it *abundance;* comp. r. עָתַר II.

2. *a suppliant, worshipper* of God, Zeph. 3, 10.

עֶתֶר (abundance) *Ether*, pr. n. of a place in Simeon, Josh. 15, 42. 19, 7.

עֲתֶרֶת f. *abundance, riches*, Jer. 33, 6. R. עָתַר II.

פ

פֵּא the seventeenth letter of the Hebrew alphabet, as a numeral denoting 80. The name פֵּא probably signifies *mouth*, i. q. פֶּה. It was pronounced like *φ, ph;* but with Dag. lene פ also as *π, p;* see Lehrg. p. 20, 21. It is interchanged chiefly with the other labials ב and מ, where see

פֹּא adv. *here*, see פֹּה.

* פָּאָה a root not used in Kal, *to breathe, to blow;* like the kindr. פָּעָה (פָּהָה), also פּוּא, פּוּחַ, פּוּחַ, all which are onomatopoetic, and imitate the sound of one blowing from his lips.—Hence *ἅπ. λεγόμ.*

Hiph. Deut. 32, 26 אַפְאֵיהֶם *I will blow them away*, i. e. scatter them like the wind. Sept. *διασπερῶ αὐτούς.*—Simonis compares here Arab. فَأَا which has the signif. of splitting, separating, and so of wounding, dispersing; but less well. See more in Thesaur. p. 1086.

Deriv. פֵּאָה, פֶּה, פֵּיָה, פִּיפִיּוֹת, and words compounded with פִּי.

פֵּאָה f. (from masc. פֵּאָה, פֶּה, r. פָּאָה) constr. פְּאַת, plur. פֵּאֹת.

1. Pr. *the mouth*, then *the face*, like Lat. *os.* Syr. ܦܐܬܐ id. Like other feminines it is everywhere transferred to inanimate objects, i. q. *side;* hence

a) Of the *side* or *quarter* of the heavens; as פְּאַת יָם *the west side*, the west, Ex. 27, 12. Josh. 18, 14; פְּאַת צָפוֹן *the north side* Ex. 26, 20. 27, 11; פְּאַת נֶגֶב *the south side* Ex. 27, 9. Num. 34, 3; פְּאַת קָדִים *the east side* Ez. 48, 2. Often with ה local, as פְּאַת יָמָּה *the side westward*, to the west, Ez. 48, 16; פְּאַת צָפוֹנָה Josh. 15, 5; פְּאַת נֶגְבָּה Josh. 18, 15; פְּאַת נֶגְבָּה תֵימָנָה *the south side*

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southward Ex. 26, 18; פְּאַת קֵדְמָה Num. 35, 5; פְּאַת קֵדְמָה מִזְרָחָה *the east side eastward* Ex. 38. 13. *At* or *on the side of* is לִפְאַת in Ex. and Josh. ll. cc. but מִפְּאַת in Ez. 45, 7. 48, 2 sq.

b) Genr. *side, quarter, parts;* Lev. 13, 41 *if any one have lost his hair* מִפְּאַת פָּנָיו *from the side towards his face*, i. e. from his forehead, in front. Neh. 9, 22 וַתַּחְלְקֵם לְפֵאָה *and didst distribute them* (the Israelites) *into various quarters*, i. e. districts of the promised land. Jer. 48, 45 פְּאַת מוֹאָב *the parts of Moab.* Parall. in Num. 24, 17 is dual constr. פַּאֲתֵי מוֹאָב q. d. *the two sides of Moab*, the whole region; comp. יָדַיִם, יַרְכָתַיִם, all borrowed from the human body and transferred to tracts of country. Symm. *κλίματα.*—Hence

2. *the extreme part, extremity, corner*, e. g. of a field Lev. 19, 9. 23, 22; of the sacred table Ex. 25, 26. 37, 13; of a couch or divan, the place of honour, Am. 3, 12.—Lev. 19, 27 לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם *ye shall not round off* (cut in a circle) *the extremity of your head* of hair; and then is subjoined: וְלֹא תַשְׁחִיתוּ אֵת פְּאַת זְקָנֶךָ *nor shalt thou mar the extremity* (corner) *of thy beard;* and this again is thus expressed in Lev. 21, 5 פְּאַת זְקָנָם לֹא יְגַלְּחוּ *nor shall they shave off the extremity* (corner) *of their beard.* Here the פְּאַת רֹאשׁ doubtless refers to the extremities of the hair or locks along the forehead, temples, and behind the ears, which are not to be rounded off in cutting. By the same analogy פְּאַת הַזָּקָן is put for the *extremities* or *corners of the beard* running up from the mustachios and beard towards the ears; these the Hebrews were forbidden to cut off; [and in this same respect, at the present day, the Jews in the East are distinguished from the Muhammedans, who trim this part of the beard.—R.] To the extremities of the hair or locks, פְּאַת רֹאשׁ, is also to be referred the phrase קְצוּצֵי פֵאָה *clipped as to the locks*, having the locks clipped, rounded off. Jer. 9, 25. 25, 23. 49, 32. This is said with a sort of contempt of the Arabs of the desert, who are described by Herodotus as wearing their hair cut in this manner, Hdot. 3. 8. The Jewish intpp. here render פֵּאָה *parts*, as in no. 2.

* פָּאַם obsol. root. 1. *to fill the mouth with food, to swallow* with effort. Arab. فأم id. also to satiate oneself. Eth. ፐፋእመ to have in the mouth a morsel, lump, etc. ፋእመ morsel. It is one of the roots ending in *m* which express sounds made with the lips closed. Kindred is فهم intellexit, pr. imbutus est.—Hence פּוּם for פְּאוּם mouth.

2. Arab. فَئِمَ *to be fat;* apparently of the same family with Sanscr. *pîna* fat, *πιμελής, πιμελή, opimus, pinguis.*—Hence פִּימָה fat.

* I. פָּאַר in Kal not used. 1. *to be beautiful, adorned;* see פְּאֵר, תִּפְאֶרֶת, פֹּארָה, פֹּארָה. Kindr. is prob. فخر to excel in glory, to glory.

2. i. q. Arab. فار mid. Waw, *to boil, to be hot, to glow;* فَوْرَةٌ fervid heat, فُوَارَةٌ foam of a boiling pot; kindr. בָּעַר to burn? Hence פָּארוּר, פָּרוּר.

Note. These two significations have perh. no mutual connection; that of *beauty* belonging properly to this root with mid. א, and the other being prob. borrowed from a root עוֹר.

Piel פֵּאֵר *to adorn, to beautify, to honour*, e. g. the sanctuary, Is. 60, 7. 13; the people of God Is. 55, 5. Ezra 5, 27; the poor with succour Ps. 149, 4; comp. *ornare beneficiis.*

2. Denom. from פֹּארָה, *to bough, to go over the boughs* sc. in order to glean, Deut. 24, 20.

Hithp. 1. *to be adorned, honoured*, e. g. a people from Jehovah Is. 60, 21. 61, 3; of Jehovah, *to glorify himself* in bestowing favours on his people, c. בְּ Is. 44, 23. 49, 3.

2. *to vaunt oneself, to glory.* c. עַל *against* any one, Judg. 7, 2. Is. 10, 15.

Deriv. פְּאֵר, פֹּארָה, פֹּארָה, פָּארוּר (פָּרוּר), תִּפְאֶרֶת, תִּפְאָרָה.

* II. פָּאַר *to dig, to bore*, espec. in the earth; kindr. with בָּאַר. Arab. فَأَرَ to dig down and hide in the earth. Hence פֵּרָה for פְּאֵרָה (Arab. فَارَةٌ) a mole or rat,

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and pr. n. פָּארָן. To this root also we may refer

Hithpa. הִתְפָּאֵר *to explain* or *declare oneself;* compare similar tropical significations under בָּאֵר no. 2, and נָקַב no. 2. Ex. 8, 9 [5] הִתְפָּאֵר עָלַי לְמָתַי וגו׳ *declare unto me when*, etc. where the particle עַל by a delicate idiom implies command; Sept. well τάξαι πρός με, Vulg. *constitue mihi. quando*, etc.—The Rabbins and many moderns render: *Glory over me, when shall I entreat for thee?* i. e. as they explain it, thou shalt have from me this honour, viz. to appoint a day when, etc. But this is far-fetched and arbitrary.

פְּאֵר m. (r. פָּאַר I) c. suff. פְּאַרְךָ; plur. פְּאֵרִים, constr. פַּאֲרֵי Ex. 39, 28, but פְּאֵרֵכֶם Ez. 24, 23; *a head-dress, tire, turban;* worn by females, Is. 3, 20; priests, פַּאֲרֵי מִגְבָּעָה, Ex. 39. 28. Ez. 44. 18; a bridegroom, Is. 61, 10; by others in gala dress, Is. 61, 3. Ez. 24, 17. 23.

פֹּארָה f. (by Syr. for פְּאֹרָה, r. פָּאַר I) only plur. פֹּארוֹת Ez. 17, 6, c. suff. פֹּארֹתָיו Ez. 31, 5. 6, and by transp. פֹּ־אֹתָיו v. 8. 12. 13, *green branches, foliage*, pr. the ornament of a tree, Ez. ll. cc. Comp. in Syr. ܦܐܪܐ fruit.

פֻּארָה f. (by Syr. for פְּאֻרָה, r. פָּאַר I) *a bough, branch*, adorned with foliage, Is. 10, 33. Several Mss. read פּוּרָה.

פָּארוּר m. (for פַּאֲרוּר, r. פָּאַר I) *heat, glow*, and hence *a pot*, see פָּרוּר. Then *glow, flush* of countenance; Joel 2, 6 כָּל־פָּנִים קִבְּצוּ פָארוּר *all faces gather a glow*, are flushed with anxiety. Nah. 2, 11. Comp. for the same thing Is. 13, 8 פְּנֵי לְהָבִים פְּנֵיהֶם; also Ps. 10. 2. 39, 4.—Others: *all faces withdraw their ruddiness*, i. e. grow pale with fear; comp. Joel 2. 10 and 4, 15 כּוֹכָבִים אָסְפוּ נִגְהָם *the stars withdraw their brightness*. But then it should be פָּארוּרָם; and פָּא־וּר without suff. implies a quality not natural to the countenance.

פָּארָן (prob. region with caverns, r. פָּאַר II) *Paran*, pr. n. of a desert region inhabited by nomadic tribes 1 K. 11. 18; lying between Mount Sinai, Palestine, and Idumea. So מִדְבַּר פָּארָן Gen. 21, 21. Num. 10, 12. 13, 3. 26. Deut. 1, 1. 1 Sam. 25, 1. In the north-eastern part, next to the 'Arabah, there is a broad tract of mountains, הַר פָּארָן Hab. 3, 3. Deut. 33, 2; see Bibl. Res. in Palest. I. p. 275. II. p. 508, 609. Once spec. Gen. 14, 6 אֵיל פָּארָן אֲשֶׁר עַל־הַמִּדְבָּר *the oak* or *terebinth of Paran which is by the desert*, Sept. τερέβινθος τῆς Φαράν, prob. a noted tree on the borders of Edom. The desert of Paran in its widest sense included also that of Zin in the Ghôr and 'Arabah south of the Dead Sea, Num. 13, 26, comp. 20, 1; and was also not far distant from Carmel and Maon, 1 Sam. 25, 1. Josephus mentions a valley Pharan, apparently towards Idumea, with many caverns, B. J. 4. 9. 4.—This Paran has of course no connection with the Pharan of Eusebius, three days east of Ælana, Onomast. art. Φαράν; nor with the Faran or Feiran in the peninsula of Sinai; though it has often been confounded with them. See Bibl. Res. in Palest. I. p. 186, 552.

פַּג m. plur. פַּגִּים *unripe figs*, which hang on the tree over winter, *grossi, grossuli*, Cant. 2, 13. Sept. ὄλυνθοι. R. פָּגַג.

* פָּגַג Arab. فَجَّ VII *to be unripe*, e. g. fruit; Syr. ܦܓܐ unripe, sour. The primary idea seems to be that of *cold*, transferred to late fruits; comp. kindr. פּוּג.

פִּגּוּל m. (r. פָּגַל) *filth, uncleanness, abomination*, i. q. שֶׁקֶץ; so בְּשַׂר פִּגּוּל *meat of pollution*, unclean, Ez. 4, 14; plur. מְרַק פִּגֻּלִים *broth of unclean meats* Is. 65, 4. Concr. for *abominable*, unclean. Lev. 7, 18. 19, 7.

* פָּגַל obsol. root. Talm. Pi. *to make stink, to render fetid;* Hithp. *to be fetid, to stink*. Arab. and Eth. (ג and ח being interchanged) فحل the food stinks, ፈሐለ to be unclean.—Hence פִּגּוּל.

* פָּגַע fut. יִפְגַּע, imp. פְּגַע.

1. *to strike upon* or *against, to impinge*, Lat. *pepigit* from *pango* or *pago* which is a root of the same family. Comp. also the kindr. *pax* for *pacs, paciscor*, Gr. πηγνύω, Germ. *pochen*, and the kindr. *bocken, Bock*, from striking, pushing, Engl. *buck*. Kindr. in termination is the root נָגַע; comp. פָּגַשׁ and נָגַשׁ.—

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With בְּ *to strike upon* any person or thing, *to fall upon, to light upon*, either with purpose or accidentally, either with violence or gently; e. g. a) In a hostile sense, *to fall upon*, 1 Sam. 22, 17. 18. Josh. 2, 16. Judg. 18, 25; espec. in order to kill, hence *to kill, to slay*. Judg. 8, 21. 15, 12. 2 Sam. 1, 15. 1 K. 2, 25. 29. 31 sq. Once with acc. of pers. and בְּ of thing, Ex. 5, 3 פֶּן־יִפְגָּעֵנוּ בַדֶּבֶר *lest he fall upon us with pestilence*. b) In a kind sense, *to assail* with petitions, *to urge, to entreat* any one, c. בְּ Ruth 1, 16. Jer. 7, 16. 27, 18. Job 21, 15; also with לְ of him *for* whom one asks or intercedes, Gen. 23, 8. c) *to light upon, to meet with* any one, c. בְּ Gen. 32, 1 [2]. Num. 35, 19. 21; comp. Gen. 28, 11. Also c. acc. Ex. 23, 4. 1 Sam. 10, 5. Am. 5, 19. d) *to reach unto, to border upon*, c. בְּ Josh. 16, 7. 17, 10. 19, 11. 22. 26. 27. 34; c. אֶל Josh. 19, 11.

2. *to strike* a league with any one, *to make peace* with him, Lat. *paciscor* (see above), c. אֶת *with*; pr. 'to strike hands with,' in ratifying a covenant; see סָמַךְ I, Hithp. So in two passages of Isaiah, which have been variously explained by interpreters, Is. 64, 4 פָּגַעְתָּ אֶת־שָׂשׂ וְתֹשֵׂה צֶדֶק *thou makest peace with him who rejoiceth to do justice*, i. e. with the just and upright man thou art in league, thou delightest in him, he is אִישׁ, אִישׁ בְּרִיתֶךָ שְׁלוֹמֶךָ. With אֶת impl. Is. 47, 3 *I will take vengeance* וְלֹא אֶפְגַּע אָדָם *and I will not make peace with man*, i. e. will make peace with none before all are destroyed.

Hiph. הִפְגִּיעַ, fut. יַפְגִּיעַ.

1. Causat. of Kal no. 1. a, *to cause to fall upon* any one, *to lay upon*. Is. 53, 6 הִפְגִּיעַ בּוֹ אֶת עֲוֹן כֻּלָּנוּ *he hath laid on him the iniquity of us all*.

2. Causat. of Kal no. 1. b, *to cause to supplicate*. Jer. 15, 11 הַפְגַּעְתִּי בְךָ ... אֶת־ תָּאַר *I will cause the enemy to come as a suppliant to thee*. So Chald. L. de Dieu, Rosenm.

3. Intrans. a) i. q. Kal. no. 1. a, *to fall upon*. Part. מַפְגִּיעַ *an assailant, enemy*, Job 36, 32. b) i. q. Kal no. 1. b, *to assail* with prayers, *to entreat, to supplicate*, c. בְּ Jer. 36, 25; c. לְ of him *for* whom one intercedes Is. 53, 12. Part. מַפְגִּיעַ *an intercessor*, defender, Is. 59, 16.

Deriv. מִפְגָּע, also the two following.

מִפְגָּע m. 'what lights upon any one,' *incident, event, chance*, Ecc. 9. 11; with רַע *an evil occurrence* 1 K. 5, 18 [4].

פַּגְעִיאֵל (event of God) *Pagiel*, pr. n. of a phylarch of the tribe of Asher, Num. 1, 13. 2, 27. R. פָּגַע.

* פָּגַר in Kal not used. Piel *to be faint, weak, exhausted*, 1 Sam. 30, 10. 21.—Talmud. Pi. to be languid, lazy. Syr. ܦܓܪ (ב and פ being interchanged) to be attenuated, weak.—Hence

פֶּגֶר m. in pause פֶּגֶר; plur. פְּגָרִים, constr. פִּגְרֵי, *a corpse, carcass*, of man Is. 14. 19. 34, 3. Jer. 31, 40. Ez. 6, 5. 43, 7. 9; of beasts Gen. 15, 11. With מֵת added 2 K. 19, 35. Is. 37, 36. Comp. Syr. ܦܓܪܐ, also of a living body.—Sing. collect. 1 Sam. 17, 46. Am. 8. 3. Metaph. פִּגְרֵי גִלּוּלֵיכֶם *the carcasses* (ruins, fragments) *of your idols*, Lev. 26, 30.

* פָּגַשׁ fut. יִפְגַּשׁ, *to strike against, to light upon*, kindr. with פָּגַע and נָגַשׁ, comp. in עָקַשׁ. a) In a hostile sense, *to fall upon, to attack* any one, c. acc. Ex. 4, 24. Hos. 13, 8. b) By chance, *to fall in with, to meet*, c. acc. Gen. 32. 18. 33, 8. Ex. 4, 27. 1 Sam. 25, 20. 2 Sam. 2, 13. Is. 34, 14; c. בְּ Prov. 17, 12.

Niph. recipr. *to meet together*, i. e. one another, Ps. 85, 11. Prov. 22. 2. 29, 13.

Piel i. q. Kal. lett. b. *to light upon* any thing, *to meet with*, poet. Job 5, 14.

* פָּדָה fut. יִפְדֶּה 1. Pr. *to cut, to cut in two* or in pieces; Arab. فَدَى id. Hence פְּדוּת.—Spec. 'to cut loose;' whence

2. *to ransom, to redeem*, Ex. 13. 13. 15. 34, 20. Lev. 27, 27. With בְּ of price, as Ex. 34. 20 פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה *the firstling of an ass thou shalt redeem with a lamb*. Poet. *to redeem* from death, Ps. 49, 8.

3. With מִן, *to let go free, to set free*, e. g. God his people *from* servitude Deut. 7, 8. 13, 6. Mic. 6, 4. Ps. 130. 8; any one from straits 2 Sam. 4. 9. 1 K. 1 29. Ps. 25, 22; from death Job 5, 20 from the hand (יָד, כַּף) of enemies the wicked, Jer. 15. 21. 31, 11. Job 6, 23 from the power of Sheol Hos. 13, 14 מִן c. inf. Job 33, 28; absol. פְּדֵה נָפֶשׁ מ

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to preserve the life of any one Ps. 34, 23. 71, 23. Sometimes retaining the figure of a *redemption*, it is put for the deliverance of Israel out of Egypt, 2 Sam. 7, 23. 1 Chr. 17, 21; and from Babylon Is. 35, 10. 51, 11.

4. *to let go, to dismiss*, as the priest a firstling, Num. 18, 15. 17.

Niph. pass. of no. 2, Lev. 19, 20. 27, 29; of no. 3, Is. 1, 27.

Hiph. הֶפְדָּה, causat. of Kal no. 1, Ex. 21, 8.

Hoph. pass. inf. absol. הָפְדֵּה Lev. 19, 20.

Deriv. פְּדַהְאֵל—פִּדְיוֹם.

פְּדַהְאֵל (whom God delivers) *Pedahel*, pr. n. m. Num. 34, 28. R. פָּדָה.

פְּדָהצוּר (whom the rock i. e. God delivers) *Pedahzur*, pr. n. m. Num. 1, 10. 2, 20. R. פָּדָה.

פְּדוּי m. (r. פָּדָה) only in plur. פְּדוּיִים, *price of redemption, ransom*, Num. 3, 46 sq. 18. 16.—Elsewhere פְּדוּיִים as part. pass. plur. *the delivered, rescued*, Is. 35, 10. 51, 11. See the root no. 3 fin.

פָּדוֹן (deliverance, r. פָּדָה) *Padon*, pr. n. m. Ezra 2, 44. Neh. 7, 47.

פְּדוּת f. (r. פָּדָה) 1. *division, distinction*, Ex. 8, 19 [23]. Sept. διαστολή, Vulg. *divisio*, Aben Ezra הפרש. Comp. Muntinghe in Diss. Lugdd. p. 1154.

2. *deliverance*, Ps. 111, 9. 130, 7. Is. 50, 2.

פְּדָיָה (whom Jehovah delivers) *Pedaiah*, pr. n. m. a) The father-in-law of king Josiah 2 K. 23, 36. b) 1 Chr. 3, 18. c) Neh. 3, 25. d) 11, 7. e) 8, 4. 13, 13.

פְּדָיָהוּ (id.) *Pedaiah*, pr. n. m. 1 Chr. 27, 20.

פִּדְיוֹם m. Num. 3, 49, and פִּדְיֹן Ex. 21, 30. Ps. 49, 9, *price of redemption, ransom*, λύτρον. R. פָּדָה.

* פָּדַן obsol. root of uncertain primary signification. From it have come:

1. Arab. فَدَّنَ *to build high*; hence فَدَنٌ a high tower; see Heb. אַפֶּדֶן.

2. Arab. فَدَانٌ and فَدَّانٌ a yoke of oxen, a plough, a measure of land, *Feddân*; also Syr. ܦܕܢܐ, Chald. פַּדָּן, id. But Syr. ܦܕܢܐ a valley, plain, depressed region; a signif. not obviously allied to the preceding.—Hence

פַּדָּן Gen. 48, 7, i. q. Syr. ܦܕܢܐ, *a plain, low region*, fully פַּדַּן אֲרָם *the plain of Syria, Padan-Aram*, i. e. *Mesopotamia* with the desert on the west of the Euphrates, opp. to the mountainous region along the Mediterranean; Gen. 25, 20. 31, 18. 33, 18. 35, 9. 46, 15. With ה local פַּדֶּנָה אֲרָם Gen. 28, 2. 5. 6. 7. In Hos. 12, 13 שְׂדֵה אֲרָם id. whence it appears that פַּדָּן is nearly equivalent to שָׂדֶה.

* פָּדַע i. q. פָּדָה *to deliver*; once Job 33, 24 פְּדָעֵהוּ מֵרֶדֶת שַׁחַת *deliver him from going down to the pit*; comp. in v. 28 פָּדָה in a like connection. In other roots too the forms לע״ and לה״ are kindred and stand side by side; comp. יָגַע and יָגָה, יָפַע and יָפָה. Five Mss. here read פְּרָעֵהוּ *loose* or *dismiss him*; but less adapted to the context, while the ד is also sustained by the parall. v. 28.

* פָּדַר obsol. root, prob. *to nourish, to fatten*; comp. Arab. فَدَّنَ to fatten animals, *r* and *n* being interchanged; and more frequently بَدَنَ to become fat, thick, بُدْنٌ fat, fatness. In the Indo-European tongues comp. Germ. *Futter*, Engl. *food, fodder*, later Lat. *fodrum*; also *fett*, Engl. *fat*, Icel. *feitr* from the root *foeden* to nourish. The primary radical syllable is *fad*, which in many forms takes *r*, comp. *pita, pater*; *pigeo, piger*, פגר.—Hence

פֶּדֶר m. in pause פֶּדֶר, c. suff. פִּדְרוֹ, *fat, grease*, Lev. 1, 8. 12. 8, 20. Sept. στέαρ.

פֶּה m. (r. פָּאָה; for פֵּאֶה, as שָׂה for שֵׂאֶה) constr. פִּי for פְּאִי; c. suff. פִּי Arab. فِيَّ; פִּיךָ, f. פִּיךְ; פִּיו and פִּיהוּ, f. פִּיהָ; פִּינוּ; פִּיכֶם; פִּיהֶם Deut. 21, 5, poet. פִּימוֹ Ps. 17, 10; plur. in signif. no. 3 פִּים 1 Sam. 13, 21, and פִּיּוֹת Prov. 5, 4.

1. *the mouth*, so called from breathing and blowing, see the root and Ps. 135, 17, comp. רוּחַ פִּיו Ps. 33, 6; like אַף nose from אָנַף. Arab. فُوهٌ, فِيهٌ, فَاهٌ, فَهٌ,

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constr. פִּי, פִּ, פִּא, id.—Spoken of the mouth of man and beast, e. g. of the lion Ps. 22, 22 (whence poet. Job 36, 16 מִפִּי צָר *from the mouth* i. e. jaws *of the enemy*); of the crocodile Job 41, 11. 13; and of the beak of birds Gen. 8, 11. Is. 10, 14. As the instrument of speech Ex. 4, 11. 12. Num. 22, 28 (of Balaam's ass). Ps. 37, 30. 115, 5. 135, 16. Is. 1, 20. al. sæp. So of eating or devouring Is. 9, 11. Ez. 2, 8. 3, 27. 4, 14. Dan. 10, 3; of tasting Gen. 25, 28; of kissing Cant. 1, 2; of laughter Job 8, 21; of breathing, see above. So כְּבַד פֶּה *heavy-mouthed*, i. e. slow of speech Ex. 4, 10; פֶּה חָלָק *a smooth mouth* i. e. flattering Prov. 26, 28; פִּי מִרְמָה *a mouth of deceit* Ps. 109, 2.—As phrases may be noted: a) *To speak with* any one פֶּה אֶל־פֶּה *mouth to mouth*, i. e. in person, without mediator or interpreter. Num. 12, 8; comp. פִּיהוּ אֶת־פִּיהָ Jer. 32, 4; פִּי עִם פִּי 34, 3; also בְּפִי 1 K. 8, 15. b) פֶּה אֶחָד *with one mouth*, with one voice or accord Josh. 9, 2. 1 K. 22, 13. 2 Chr. 18, 12. Syr. ܒܦܘ ܚܕ ܦܘ. c) Job 19, 16 *I entreat him* בְּפִי *with my* whole *mouth*, i. e. with all my strength of voice; and so בְּפִי Ps. 89, 2. 109, 30; also in acc. Ps. 66, 17 אֵלָיו פִּי קָרָאתִי *I cry unto him with my* whole *mouth*; see for this acc. Heb. Gr. § 135. 1. n. 3. d) שִׂים בְּפִי *to put in one's mouth* sc. words, to suggest what one shall say, Ex. 4, 15. Num. 22, 38. 23, 5. 12. 2 Sam. 14, 19. Is. 59, 21; נָתַן בְּפִי id. Deut. 18, 18. Ps. 40, 4. Jer. 1, 9. Also i. q. Deut. 31, 19. Further, *to be* בְּפִי *in one's mouth*, i. e. so as to be often spoken of, as a law Ex. 13, 9; comp. Ps. 5, 10. 38, 15. Diff. is 2 Sam. 17, 5 *let us hear* מַה־בְּפִיו *what* is *in his mouth*, i. e. what he has to say. e) עַל־פֶּה *upon the mouth*, Gr. ἀνὰ στόμα, ἐπὶ στόμα, where we say *in* or *into* the mouth; Nah. 3, 12 *they* (the figs) *fall* עַל־פִּי אוֹכֵל *into the mouth of the eater*. Mic. 3, 5. So that which is spoken is said to be עַל־פֶּה *upon the mouth*, where we say *upon the lips*, see in עַל A. 1. 2 Sam. 13, 32 עַל־פִּי אַבְשָׁלוֹם חָרְתָה שׂוּמָה *upon the lips of Absalom hath this been purposed*, i. e. he has often spoken of it, has not concealed it. But שִׂים יָד עַל־פֶּה *to lay the hand upon the mouth*, i. q. to be silent, Judg. 18, 19. Job 21, 5. 40, 4. Mic. 7, 16; comp. כָּתַב כִּפִּי מ *to write from the mouth of* any one, at his dictation, Jer. 36, 4. 27, 32. 45, 1. g) רוּחַ פִּי יְ *the breath of the mouth of Jehovah*, for the wind Job 15, 30; for his powerful and creative word or command, fiat, Ps. 33, 6.

Further, *the mouth* is also put by meton. aa) For *a speaker, spokesman*, Ex. 4, 16 הוּא יִהְיֶה לְךָ לְפֶה, comp. 7, 1 where it is נָבִיא. Jer. 15, 19. bb) For *voice, sound*, Am. 6, 5 עַל־פִּי הַנָּבֶל *to the sound of the lyre*. cc) For *speech, discourse*; Ps. 49, 14 *their followers* בְּפִיהֶם *their sayings*. dd) For *command, precept, order*; עַל־פִּי מ *according to the command of* any one, *by order of*, Gen. 45, 21. Ex. 17, 1. Lev. 24, 12. Num. 3, 16. Josh. 19, 50. Job 39, 27; more rarely אֶל־פִּי Josh. 15, 13. 17, 4. 21, 3; בְּפִי 1 Chr. 12, 23. Also שָׁמַר פִּי מ *to keep the commandment of* any one Ecc. 8, 2; contra, חִתָּה (מָרָה) אֶת־פִּי *to rebel against a command*, see in מָרָה. In like manner עָבַר פִּי יְ *to transgress the command of Jehovah* Num. 14, 41. 22, 18. 24, 13. 1 Sam. 15, 24. Prov. 8, 29. So perh. Ps. 17, 3 זַמּוֹתִי בַל יַעֲבָר־פִּי, see in art. זָמַם. ee) For *counsel, opinion, decision*, e. g. of a judge Deut. 21, 5. So in the phrase שְׁאַל אֶת־פִּי מ *to ask the opinion* or *counsel of* any one Gen. 24, 57. Josh. 9, 14. Is. 30, 2. Also of *testimony*, as עַל־פִּי שְׁנַיִם עֵדִים *at the mouth of two witnesses*, i. e. by their testimony. Deut. 17, 6. 19, 15; לְפִי עֵדִים Num. 35, 30.

2. *a mouth*, i. e. *an aperture, orifice, entrance*; e. g. of a sack Gen. 42, 27. 43, 12. 21. 44, 1; of a well Gen. 29, 2. 3. 8; of an ephah Zech. 5, 8; of the laver 1 K. 7, 31; of a cavern Josh. 10, 18. 22, 27, and hence of Sheol Ps. 141, 7. Is. 5, 14; also of any garment which surrounds the neck, Ex. 39, 23. Job 30, 18. Ps. 133, 2; פִּי רֹאשׁ id. Ex. 28, 32. So of a city, Lat. *ostium*, Prov. 8, 3. Hence פֶּה לְפֶה *entrance to entrance*, i. e. from one end to the other, 2 K. 10, 21. 21, 16; מִפֶּה אֶל־פֶּה id. Ezra 9, 11.—So Arab. فَمٌ, Ethiop. አፍ, Gr. στόμα, id.

3. *mouth* of the sword, i. e. *the edge*, as biting and devouring like the mouth,

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comp. r. אָבַל no. 2. Syr. ܦܣܟܐ, Ethiop. ፍጫ, edge of the sword.—So in the phrases: הִכָּה לְפִי חָרֶב *to smite with the edge of the sword*, see in נָכָה Hiph. no. 2. d. and לְ no. 3. e. fin. דָּרַג לְפִי חָרֶב Gen. 34, 27; הַחֲרִים לְפִי חָרֶב Josh. 6, 21. 11, 11. 1 Sam. 15, 8; הָמַם לְפִי חָרֶב *to discomfit with the edge of the sword*, Judg. 4, 15; חָלַשׁ לְפִי חָרֶב id. Ex. 17, 13; also נָפַל לְפִי חָרֶב Josh. 8, 24. Judg. 4, 16. Here הִכָּה לְפִי חָרֶב etc. does not differ from הִכָּה בַּחָרֶב Josh. 11, 10, except as being more vivid. Sept. πατάσσω ἐν στόματι τῆς ῥομφαίας.—Plur. פִּים *edges* of cutting instruments 1 Sam. 13, 21; פִּיּוֹת id. Prov. 5, 4.

4. *a portion, part*, pr. a mouthful, morsel, comp. יָד no. 7. Deut. 21, 17 פִּי שְׁנַיִם *the portion of two*, i. e. a double portion. 2 K. 2, 9; also *two parts* of three, two thirds, Zech. 13, 8; comp. יָד l. c.

5. i. q. fem. פֵּאָה, *the side* or *extremity* of any thing. Is. 19, 7 עַל־פִּי יְאֹר *on the side of the Nile*, not 'at the mouth of the Nile.'

6. With prepositions it assumes almost the nature of a particle:

a) כְּפִי α) *according to the command of*, 1 Chr. 12, 23. β) *according to the mention* or *notation of*, i. e. *in proportion to, according to*. Ex. 16, 21. Lev. 25, 52 כְּפִי שָׁנָיו *according to his years*. Num. 6, 21. 7, 5. 8. 35, 8. γ) i. q. כְּ, כְּמוֹ, *as, like;* Job 33, 6 אֲנִי כְפִיךָ לָאֵל *I am, as thou, of God* sc. created. δ) כְּפִי אֲשֶׁר Conj. *according as, even as*, Mal. 2, 9; and without אֲשֶׁר ellipt. *so as, so that*, Zech. 2, 4.

b) לְפִי, i. q. כְּפִי, see לְ no. 13. α) *by* or *according to the command of*, i. q. simpl. *according to;* Gen. 47, 12 לְפִי הַטָּף *according to* the number of *the children*. Lev. 25, 16. 27, 16. Num. 26, 54. Prov. 12, 8. Hos. 10, 12 *sow ye in justice*, קִצְרוּ לְפִי חֶסֶד *and reap according to* your *piety*. β) With infin. *according to*. Ex. 16, 16. 18. 12, 4; also *when*, i. q. לְ c. inf. Num. 9, 17. Jer. 29, 10; see in לְ lett. C. no. 7.

c) עַל־פִּי α) *upon the mouth*, where we say *in* or *into the mouth*, see in no. 1. e. β) *on the side*, see no. 5. γ) *at the sound of*, see no. 1. bb; *according to the command of, by order of*, see no. 1. dd; *by the testimony of*, see no. 1. ee. Hence δ) i. q. כְּפִי, לְפִי, *according to*, Num. 26, 56. Lev. 27, 18. Deut. 17, 10. Ex. 34, 27. Gen. 43, 7 עַל־פִּי הַדְּבָרִים הָאֵלֶּה *according to these things*, as things were, truly. עַל־פִּי אֲשֶׁר *according as*, Lev. 27, 8.

פֹּה or פֹּ, once פֹּא Job 38, 11, (perh. contr. from פֹּהוּ i. q. בָּהוּ *in this* or *that* sc. place, like כֹּה for כָּהוּ) Adv. of place.

1. *here, in this place*, Gen. 19, 12. 22, 5. 40, 15. Josh. 18, 6. 8. al. sæpe. מִפֹּה, מִפֹּ *from here, hence*, Ez. 40, 21. 26. 34. 37. מִפֹּה—מִפֹּה *hence—hence*, on this side—on that side, Ez. 40, 10. 12. 21. 41, 2. For אֵיפֹה see in its place.

2. *hither*, 1 Sam. 16, 11. Ezra 4, 2.

פּוּאָה (perh. Arab. فُوهَة mouth) *Puah*, pr. n. m. a) A son of Issachar 1 Chr. 7, 1; for which Gen. 46, 13 and Num. 26, 23 פֻּוָּה *Puvah*. b) Judg. 10, 1.

* פּוּג fut. יָפוּג, with Vav conv. וַיָּפָג.

1. *to be cold*, without vital warmth. Syr. and Arab. id. The primary idea is that of *breathing, blowing, cooling*, see Heb. פּוּחַ, the palatal and guttural being interchanged.—Gen. 45, 26 וַיָּפָג לִבּוֹ *but his heart was cold*, did not warm with joy, was not moved. Trop. *to be torpid, sluggish, slack*, Ps. 77, 3. Hab. 1, 4 *friget lex*.

Niph. *to be torpid, languid*, Ps. 38, 9. Deriv. הֶפוּגָה and

פּוּגָה f. *remission, pause*, Lam. 2, 18.

פּוּד, see r. פִּיד.

פֻּוָּה see in פּוּאָה.

* פּוּחַ fut. יָפִיחַ, i. q. נָפַח q. v. *to puff, to blow, to breathe*. Arab. فَاحَ and فَاخَ to breathe odours, to be fragrant. Syr. ܦܘܚ to blow, Pa. to refresh, to cool, sc. the air by a breeze.—Cant. 2, 17 עַד שֶׁיָּפִיחַ הַיּוֹם *until the day breathes*, i. e. until the breeze comes and the heat remits, until evening. Cant. 4, 6. Comp. רוּחַ no. 2, and פּוּג.

Hiph. 1. With acc. *to blow upon*, as a wind Cant. 4, 16.

2. *to breathe out* words, *to utter*, e. g. falsehood Prov. 6, 19. 14, 5. 19, 5. 9; also in a good sense, *to speak* the truth. 12, 17.

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3. *to pant*, i. e. *to hasten*, Hab. 2, 3. Comp. שָׁאַף Ecc. 1, 5.

4. With בְּ *to blow* into a flame, *to kindle up* a fire, Ez. 21, 36. Trop. c. acc. Prov. 29, 8 *to kindle up a city*, i. e. to excite sedition.

5. *to puff at*, i. q. *to rail at* any one, c. בְּ Ps. 10, 5; לְ Ps. 12, 6 (אֲשֶׁר) יָפִיחַ לוֹ *whom they puffed at*, i. e. the oppressed.

Deriv. פִּיחַ.

* פּוּט obsol. root, Syr. Aph. *to despise, to afflict*. See פּוּטִיאֵל.

פּוּט *Phut*, pr. n. of a warlike African people, descended from Ham, Gen. 10, 6. Jer. 46, 9. Ez. 27, 10. 30, 5. 38, 5. Nah. 3, 9. Sept. and Vulg. usually *Libya*, with which also Josephus agrees, Ant. 1. 6. 2. *Phut* then prob. comprised the Libyans next to Egypt, while לוּבִים was a more general term, Nah. 3, 9. See Thesaur. p. 1093.

פּוּטִיאֵל (afflicted of God) *Putiel*, pr. n. m. Ex. 6, 25.

פּוֹטִי פֶרַע Egyptian pr. n. *Potiphera*, the father-in-law of Joseph, and priest of Heliopolis, Gen. 41, 45. 50. 46, 20. Sept. *Πετεφρῆ, Πεντεφρῆ*, i. q. ⲡⲉⲧⲉⲫⲣⲏ qui Solis est, Soli proprius; see Champollion Précis du Système Hiéroglyphique, Tableau général, p. 23. Pl. 12. Found in various forms on Egyptian monuments; see Rosellini Monum. Storici I. p. 117. Thesaur. p. 1094.

פּוֹטִיפַר (contr. for פּוֹטִי פֶרַע) *Potiphar*, pr. n. of the chief of Pharaoh's body-guard, Gen. 37, 36. 39, 1.

* פּוּךְ obsol. root, uncert. but perh. i. q. Talmud. Pa. פִּיַּח, *to paint, to lay on colours*.—Hence

פּוּךְ m. i. q. Gr. φῦκος, Lat. *fucus*, i. e. *paint, dye*, with which the Hebrew women tinged their eye-lashes; prepared from antimony (stibium) or minium; see in r. כָּחַל. Sept. *στιμμί*, Vulg. *stibium*. 2 K. 9, 30. Jer. 4, 30. Comp. pr. n. קֶרֶן הַפּוּךְ. Is. 54, 11 *with eye-paint* (stibium) *will I lay thy stones*, i. e. I will use it as cement in laying thy walls. 1 Chr. 29. 2 אַבְנֵי־פוּךְ *stones of paint*, used in building the temple; prob. a more costly kind of stones, or species of marble, used for ornamenting and as it were *painting* the walls or pavements.

פּוֹל m. (r. פָּלַל) *a bean*, 2 Sam. 17, 28. Ez. 4, 9. Mod. Arab. فول, فولة, id.—The etymology is to be referred to the idea of *rolling*, from its round form; comp. Lat. *bulla*, Belg. *bol* a bean, *peul, pœul*, chick-pea, *bolle* onion.

פּוּל *Pul*, pr. n. 1. A people and region in Africa as yet unknown, Is. 66, 19; where it is coupled with לוּד. Vulg. *Africa*. Bochart, Phaleg. IV. cap. 26, with little probability understands *Philæ*, a large island of the Nile between Egypt and Ethiopia, called by the Egyptians ⲡⲓⲗⲁⲕ i. e. border, far country, see Champollion l'Egypte I. p. 158. See Thesaur. p. 1094.

2. A king of Assyria who preceded Tiglath-pileser, about 774–759 B. C. 2 K. 15, 19. 1 Chr. 5, 26.—The name may signify elephant, i. q. Sanscr. *pil*, Pers. پیل; or better lord, king, i. q. Sanscr. *pâla*, Pers. بالا, lofty, highest. The same syllable is found in Nabo*pol*asar.

פּוּם and פֻּם Chald. m. c. suff. בְּפֻמַּהּ Dan. 7, 5, more correctly without Daghesh; contracted for פְּאוּם, פאום, r. פָּאַם, as מוּם for מְאוּם; i. q. Heb. פֶּה, *mouth* Dan. 4. 28. 6. 23. 7, 5. 8. 20; *an aperture, entrance*, Dan. 6, 18. Syr. ܦܘܡܐ id. Arab. فَمٌ. فِمٌ. فُمٌ.

* פּוּן perh. i. q. Arab. افن or افل, comp. אָפַל.

1. *to set*, spoken of the sun, to become dark, see פּוּנֹן.

2. *to be perplexed, distracted*. Once fut. Ps. 88, 16 אָפוּנָה. Sept. *ἐξηπορήθην*, Vulg. *conturbatus sum*.

Deriv. pr. n. פּוּנִי, פּוּנֹן.

פּוֹנֶה spoken of a gate of Jerusalem 2 Chr. 25, 23; see in r. פָּנָה B. no. 2. fin.

פּוּנִי *Punite*. patronym. from a pr. n. פּוּן, a person unknown, Num. 26, 23.

פּוּנֹן (darkness, r. פּוּן) *Punon*, pr. n. of a station of the Israelites in the desert after leaving Mount Hor, Num. 33, 42. 43. Prob. Gr. *Φαίνω*, Lat. *Phenon*, celebrated according to Jerome for its mines

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in which convicts were sentenced to labour, between Petra and Zoar; de Locis Heb. See Relandi Palæstina p. 952. The same is פּוּךְ.

פּוּעָה (i. q. פּוֹאָה, Arab. فُوهٌ mouth, or according to Simonis for פְּוּעָה splendid) *Puah*, pr. n. f. Ex. 1, 15.

* פּוּץ only in fut. יָפוּץ, imper. plur. פֻּצוּ, once part. pass. c. suff. מוּצֵי Zeph. 3, 10, i. q. נָפַץ q. v.

1. *to break* or *dash in pieces*. See Pil. Hithp.

2. *to scatter, to disperse;* Ez. 46, 18 *that they scatter not my people every man from his possession*, i. e. expel them. Part. pass. פּוּץ *dispersed;* Zeph. 3, 10 בַּת מְפֻצַי *the daughter* (congregation) *of my dispersed*.—Elsewhere only intrans. *to be scattered, to disperse themselves*, e. g. a flock Ez. 34, 5. Zech. 13, 7; a people Gen. 11, 4. Num. 10, 35. 1 Sam. 11, 11. 14, 34. 2 Sam. 20, 22. Ps. 68, 2.

3. *to overflow, to be superabundant*, of fountains Prov. 5, 16; metaph. of prosperity, מְצוּבוֹ, Zech. 1, 17.

Niph. נָפוּץ pass. *to be scattered, dispersed*, e. g. an army 2 K. 25, 5. Jer. 52, 8; a people Ez. 11, 17. 20, 34. 41. 28, 25. 34, 12. So of voluntary dispersion, *to disperse themselves, to be scattered*, as a flock not watched Ez. 34, 6. 1 K. 22, 17; a people by removing to various regions Gen. 10, 18. 2 Sam. 18. 8 *for the battle was scattered over the face of all the country*, extended itself.—Niph. does not differ from Kal in signification; but in Niph. only præt. and part. are used; in Kal only fut. and imperative; comp. Ez. 34, 5 Kal, v. 6 Niph.

Pil. פּוֹצֵץ *to break in pieces*, a rock with a hammer Jer. 23, 29.

Pilp. פִּצְפֵּץ *to break in pieces*, a man by dashing him upon the ground or against a rock, Job 16, 12.

Hiph. 1. Trans. a) *to scatter* seed Is. 28, 25. b) *to scatter, to disperse*, as the wind a cloud Job 37, 11; inhabitants Is. 24, 1; an army, *to discomfit, to rout*, Hab. 3, 14. Ps. 18, 15. 144, 6. Jer. 13, 24. 18, 17. Often with adjunct of place whither a people is scattered, Deut. 30, 3. Jer. 30, 11; c. בְּ Deut. 4, 27. 28, 64. Neh. 1, 8. Jer. 9, 15. al. comp. Gen. 49, 7. Also *to let be scattered*, as a shepherd his flock Jer. 23, 1. 2. Part. מַפִּיץ *a disperser*, devastator, Nah. 2, 2 [1]. c) *to put to flight* a single person Job 18, 11. d) *to let overflow, to pour abroad*, metaph. of anger Job 40, 11.

2. Intrans. *to disperse oneself, spread oneself abroad*, e. g. the east wind over the earth Job 38, 24; a people Ex. 5, 12. 1 Sam. 13, 8.

Hithpal. הִתְפּוֹצֵץ *to be broken in pieces, to be scattered as dust*, e. g. mountains Hab. 3, 5 [6].

Note. An example of the form *Tiphel* (see Heb. Gramm. § 54. 5. Lehrg. p. 254) occurs in the common reading Jer. 25, 34 תְּפוּצוֹתֵיכֶם *I will scatter you*. Other Mss. and editions read תְּפוּצוֹתֵיכֶם *your dispersions*, which is also expressed by Aqu. Symm. Vulg. The former is better suited to the context.

Deriv. מַפִּיץ a mallet.

* I. פּוּק *to move to and fro, to waver, to be unsteady*, Is. 28, 7.—Kindr. is Arab. فَاقَ to become poor, comp. in פָּקַק. Of the same stock perh. is Germ. *wank*en, with a sibilant prefixed *schwank*en, (old Germ. *wagen*), diminut. *vac*illo, *wack*eln, Engl. *to wag*. Comp. פּוּךְ.

Hiph. id. Jer. 10, 4 וְלֹא יָפִיק *and it moveth not*.

Deriv. פִּיק, פּוּקָה.

* II. פּוּק *to go out*, i. q. Chald. נְפַק.

Hiph. 1. *to give out, to furnish, to supply*, Ps. 144, 13; c. dat. Is. 58, 10, see in נָפַשׁ no. 2, end of 2d par. p. 685.

2. To cause to go out from any one, to cause him to give, i. e. *to get, to obtain*, from any one, Prov. 3, 13. 12, 2. 8, 35. 18, 22. Sept. λαμβάνω.

3. *to bring out fully, to further, to let succeed*, Ps. 140, 9.

פּוּקָה f. (r. פּוּק I) *an obstacle* in the way, which causes one to stagger, *a stumbling-block*, i. q. מִכְשׁוֹל, 1 Sam. 25, 31.

* פּוּר i. q. פָּרַר, *to break, to break in pieces*. Hence

Hiph. הֵפִיר id. i. q. הֵפַר, trop. *to frustrate*, Ps. 33, 10. Ez. 17, 19.

Deriv. פּוּרָה wine-press.

פּוּר m. *a lot, die*, a Persian word, i. q. גּוֹרָל by which it is explained Esth. 3, 7.

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It corresponds to Pers. پاره *pâreh* part, portion, whence پاره کردن to part, and بهره *behre* part, lot. Of the same family is also Lat. *pars;* comp. too Heb. r. פּוּר and פָּרַר.—Plur. פּוּרִים *lots* Esth. 9, 24. Also יְמֵי הַפּוּרִים v. 31, and simply פּוּרִים v. 29. 32, *the festival of Purim*, i. e. of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month Adar. Arab. فُهْر festival of Purim.

פּוּרָה f. *a wine-press*, Is. 63, 3. Hagg. 2, 16. R. פּוּר.

פּוֹרָתָא *Poratha*, Pers. pr. n. of one of the sons of Haman, Esth. 9, 8. Sept. Vat. *Φαραδαθά*, Alex. *Βαρδαθά* or *Φαρδαθά*. Hence perh. פּוֹרָתָא is contr. for פּוּרְדָּתָא *sorte datus;* comp. מִתְרְדָת.

*פּוּשׁ fut. תָּפוּשׁ 1. *to be scattered, dispersed*, kindr. with פּוּץ; see Niph. Chald. id. Also *to spread oneself, to overflow*, as a stream; see פִּישׁוֹן.—Hence

2. *to be proud, to show off proudly*, from the idea of a stream proudly overflowing. comp. עָשַׁק no. 3. Arab. فاش mid. Ye, I, III, id. So of a horseman prancing proudly Hab. 1, 8; of calves leaping and sporting. 2 pers. פִּשְׁתֶּם Mal. 3, 20 [4, 2]. Jer. 50, 11. Sept. *σκιρτάω*.

Niph. *to be scattered, dispersed*, Nah. 3, 18.

Deriv. pr. n. פִּישׁוֹן.

*פּוּת obsol. root, Arab فات mid. Waw, *to be apart, to be separated* one from another, to have an interval between two things. Kindr. is פָּתַת, also فوت, interval between the fingers.—Hence פֹּת.

פּוּתִי *Puthite*, patronym. once 1 Chr. 2, 53.

פָּז m. (r. פָּזַז I) pr. adj. *purified, pure*, an epithet of gold Cant. 5, 11; then itself for *pure gold, fine gold*, Ps. 21, 4. Lam. 4, 2. Is. 13. 12. al. Distinguished from ordinary gold, Ps. 19, 11. 119, 127. Prov. 8, 19.—Rosenmüller prefers to render it *solid* or *massive gold*, comparing ܦܙܝܙܐ solid, heavy; but in a case so doubtful I would not desert the authority of the book of Chronicles; see in פָּזַז Hoph. Bibl. Alterthumsk. IV. p. 49.

*I. פָּזַז in Kal not used, i. q. Arab. فَضَّ *to separate, to distinguish;* comp. the roots beginning with the letters פצ under פָּצָה. Spec. as it would seem, *to separate* and *purify* metals from the scoria by fire; whence فِضّ silver, comp. בְּדִיל stannum, tin, from בָּדַל, and Eth. ብሬር silver, ብርት brass, from the root ברר to purify.—Hence פָּז pure gold, and

Hoph. part. זָהָב מוּפָז 1 K. 10, 18, which in 2 Chr. 9, 17 is expressed by זָהָב טָהוֹר *pure gold*.

*II. פָּזַז *to be hard, firm, strong;* Syr. ܦܙܝܙܐ *hard, solid*, robust, see above in פָּז. Once in fut. Gen. 49, 24 *his bow abode in strength*, וַיָּפֹזּוּ זְרֹעֵי יָדָיו *and the arms of his hands were firm*, strong, i. e. the power of his hands. So Kimchi יתחזקו; also Abulw.—Others, as Saad. *the arms of his hands were active;* comparing Arab. فَزَّ to leap up, as a gazelle, to be agile, light; also the kindr. أفز, وفز, نفز, Talm. אֲפַז to leap, to dance. So at least Heb. פָּזַז in

Piel. 2 Sam. 6, 16 מְפַזֵּז וּמְכַרְכֵּר *leaping and dancing;* which in 1 Chr. 15. 29 is expressed by מְרַקֵּד וּמְשַׂחֵק *dancing and playing*. So too Sept. *ὀρχούμενος καὶ ἀνακρουόμενος*, Vulg. *subsiliens et saltans*. Targ. מְרַקֵּד וּמְשַׁבַּח.—But Kimchi and Abulw. who explain פָּזַז by חזק, render here: *strengthened*, i. e. girded, accinctus.

*פָּזַר *to scatter, to disperse*, i. q. בָּזַר, בָּדַר; in Kal only part. pass. fem. פְּזוּרָה Jer. 50, 17.

Piel. פִּזַּר, fut. יְפַזֵּר 1. i. q. Kal, *to scatter, to disperse*, e. g. ashes, frost, Ps. 147, 16; enemies, Ps. 89, 11; Israel among the nations, בַּגּוֹיִם Joel 4. 2; the bones of any one Ps. 53. 6. Jer. 3, 13 וַתְּפַזְּרִי אֶת־דְּרָכַיִךְ *and hast scattered thy ways* i. e. hast roved about.

2. *to distribute largely, to be liberal, bountiful*, Ps. 112, 9. Prov. 11, 24.

Niph. Ps. 141, 7, and Pual Esth. 3, 8, pass. *to be dispersed*.

I. פַּח m. (r. פָּחַח) plur. פַּחִים Dag fort. impl. like אַחִים; constr. פַּחֵי.

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1. *a plate, lamina*, see the root in Kal; plur. פַּחִים Num. 17, 3. פַּחֵי הַזָּהָב *the plates of gold*, Ex. 39, 3.

2. *a net, snare, trap-net*, Sept. παγίς; espec. of a fowler Am. 3, 5, see below. Prov. 7, 23. Ecc. 9, 12; פַּח יָקוּשׁ Hos. 9, 8. Ps. 91, 3; פַּח יוֹקְשִׁים Ps. 124, 7. Also such an one as seizes and holds beasts or men by the foot; Job 18, 9 יֹאחַז בְּעָקֵב פַּח *the trap shall take him by the heel.* Jer. 18, 22 פַּחִים טָמְנוּ לְרַגְלָי. It was set in the path, Prov. 7, 23. 22, 5; and hidden on or in the ground, whence טָמַן פַּח לְ Ps. 140, 6. 142, 4. Jer. 18, 22; also צָפַן פַּח לְ id. Ps. 119, 110; יָקַשׁ פַּח לְ Ps. 141, 9.—The form of this springe or trap-net appears from two passages, Am. 3, 5 and Ps. 69, 23; it was in two parts, which when set were spread out upon the ground and slightly fastened with a stick (trap-stick); so that as soon as a bird or beast touched the stick, the parts flew up and inclosed the bird in the net, or caught the foot of the animal, Job 18, 9. Thus Am. 3, 5 הֲתִפּוֹל צִפּוֹר עַל־פַּח הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ הֲיִתְלַהֵד פַּח מִן־הָאֲדָמָה וְלָכוֹד לֹא יִלְכֹּד פַּח *doth a bird fall into a net upon the ground when there is no trap-stick for her? doth the net spring up from the ground and take nothing at all?* i. e. does any thing happen without a cause? Ps. 69, 23 יְהִי שֻׁלְחָנָם לִפְנֵיהֶם לְפָח *let their table before them become a net;* here the שֻׁלְחָן is the oriental cloth or leather spread upon the ground like a net, Arab. سُفْرَة; see in שֻׁלְחָן and Niebuhr Reisebeschr. II. p. 372.—Metaph. put for any *cause of destruction* Josh. 23, 13. Is. 8, 14. Hos. 5, 1; comp. Ps. 69, 23. Job 22, 10. For the paronomasia פַּחַד וָפַח וָפָח, see in פַּחַד.—Here is usually referred Ps. 11, 6 יַמְטֵר עַל־רְשָׁעִים פְּחִים וגו׳ *upon the wicked* God *shall rain snares, fire, and brimstone.* But Jarchi and Aben Ezra long ago perceived that פְּחִים might here be referred to the root פָּחַם, whence פֶּחָם a coal, burning coal, and then *lightning*, comp. גַּחֲלֵי אֵשׁ Ps. 18, 13. 14. There is therefore no need with Olshausen to replace פֶּחָם, since פְּחִים means the same thing; see פְּחִים in its order. Still the signif. *nets, snares*, may here well be retained, as an emblem of destruction to the wicked.

II. פַּח i. q. פָּחָה q. v. *a prefect* or *governor* of a province; once c. suff. פָּחָם Neh. 5, 14. But the suffix is here suspicious, not being required by the context, and being in fact omitted by Vulg. and Syr. though expressed by Sept. Alex. Perh. it should read פָּחָה.

פָּחַד* fut. יִפְחַד *to tremble, to be in trepidation;* Chald. id. but rare. The primary idea seems to be that of *leaping, springing*, comp. פָּחַז, חָפַז, also פָּזַז, פָּזַר, אָפַז, נָפַז; see in פָּזַז II. Thus: a) For fear, i. q. *to fear, to be afraid*, Deut. 28, 66. Is. 33, 14. 44, 8. 11; hence לֹא פָּחַד *not to be afraid*, i. q. to be of good courage, intrepid, coupled sometimes with בָּטַח, Is. 12, 2. Jer. 36, 24. Ps. 78, 53. Prov. 3, 24. פָּחַד פָּחַד *to fear a fear* Ps. 14, 5. 53, 6. Job 3, 25. With מִן of pers. *of* whom one is afraid, Ps. 27, 1 מִמִּי אֶפְחָד *of whom shall I be afraid?* Mic. 7, 19. Job 23, 15; מִמֶּנִּי Is. 19, 16. 17. Ascribed to the heart, Deut. 28, 67. Ps. 119, 161. With עַל *to turn trembling to* any one, either as expressing fear, Jer. 36, 16 (comp. Gen. 42, 28); or to implore help, Hos. 3, 5. b) For joy, Is. 60, 5 וּפָחַד וְרָחַב לִבְבֵךְ *and thy heart shall tremble* (leap, throb) *and be enlarged.* Jer. 33, 9. See also r. גִּיל spoken both of joy and terror.

Piel i. q. Kal, but intensive, *to fear continually, to be in terror*, c. מִפְּנֵי Is. 51, 13. Hence *to be cautious, circumspect*, Prov. 28, 14.

Hiph. *to make tremble* or *shake*, c. acc. Job 4, 14.

Deriv. פַּחְדָּה and

פַּחַד m. c. suff. פַּחְדּוֹ, plur. פְּחָדִים. 1. *fear, terror*, Ex. 15, 16. Job 4, 14. 13, 11. 22, 10. al. sæp. Job 25, 2 חֶמְשָׁל וָפַחַד עִמּוֹ *dominion and fear* are *with him*, i. e. they proceed from him. שָׁלוֹם מִפַּחַד *secure from fear*, without fear, Job 21, 9; בְּלִי פָחַד id. 39, 16. פַּחַד לָיְלָה *terror by night*, nocturnal terror, Ps. 91, 5, comp. Cant. 3, 8. פַּחַד פִּתְאֹם *sudden terror*, Prov. 3, 25. פַּחַד לֵבָב *fear of heart*, terror of mind, Deut. 28, 67. Paronomasia is מִפַּחַד וָפַחַת Lam. 3, 47, and פַּחַד וָפַחַת וָפָח *fear, and the pit, and a*

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snare Is. 24, 17. Jer. 48, 43, put for any kind of terror and destruction, and apparently a proverb drawn from birds or other game, which by some object of *fright* were driven into a *pit* or *snare*; comp. Lat. *formido* Virg. Georg. 3. 372, and Heyne's note.—Often with genit. of pers. who inspires fear; as פַּחַד יְי *the fear of Jehorah*, which he inspires, 1 Sam. 11, 7. 2 Chr. 14, 13. 17, 10. Is. 2, 10. 19; comp. פַּחְדּוֹ 1 Chr. 14, 17. Job 13, 11; also פַּחַד אֱלֹהִים Ps. 36, 2; פַּחַד אִישׁ Ps. 64, 2; פַּחַד חֲיהוּדִים Esth. 8, 17. 9, 3; פַּחְדָּהּ Deut. 2, 25; פַּחְדְּכֶם 11, 25; and in like manner פַּחַד רָעָה *the fear of evil*, calamity, Prov. 1, 33.—Put for *an object of fear* or *terror*; Prov. 1, 26 בְּבֹא פַּחְדְּכֶם *when your fear cometh*, i. e. that which you fear. v. 27 (comp. Job 3, 25). Ps. 31, 12. Hence for the deity of any one, as Gen. 31, 42 פַּחַד יִצְחָק *the fear of Isaac*, the God whom Isaac fears, i. e. Jehovah, comp. v. 53.—Plur. פְּחָדִים *fears*, *terrors*, Job 15, 21.

2. Plur. or Dual, *the thighs*; Job 40, 17 [12] גִּידֵי פַחְדָּיו יְשֹׂרָגוּ *the sinews of his thighs are wrapped together*. Targ. תְּנַיָּא דְּפַחְדּוֹי, Pesh. ܐܶܡ̈ܬ̈ܐ ܕ̈ܦ̈ܣ̈ܘ̈ܡ̈ܐ, Arab. عُرُوقُ أَفْخَاذِهِ, the same word in all, but prob. in different senses. Syr. ܦܣܘܡܐ is explained in Lex. Adl. by ودج the jugular vein in a horse; but the Arabic translator, who follows the Syriac, gives it by افخاذ thighs, from فَخِذٌ thigh; and this is most appropriate to the context in Job l. c. See more in Bochart Hieroz. III. 716 Lips.—But Chald. פַּחֲדִין is *testicles* Lev. 21, 20; and so Vulg. *testiculi* Job l. c. In this case the signif. *thigh* is transferred to the *pudenda virilia*; comp. in יָרֵךְ and also Lat. *femur*.—The primary idea is doubtful. If the signif. *thigh* be the original one, then it may come from the idea of *leaping* (see in r. פָּחַד), as שׁוֹק leg, from the signification of running. Or if the meaning *pudenda* be first, then the idea of *shame* may be derived from that of *fear*.

פַּחְדָּה f. (r. פָּחַד) *fear* of Jehovah, i. q. יִרְאָה, Jer. 2, 19.

פַּחָה (for פַּחַת Dag. forte impl.) constr. פַּחַת, c. suff. פַּחֲתָהּ Mal. 1, 8; plur. פַּחוֹת 1 K. 10, 15, constr. פַּחוֹת Neh. 2, 7, c. suff. פַּחוֹתֶיהָ Jer. 51, 28. 57; *a prefect* or *governor* of a province less than a satrapy (see in אֲחַשְׁדַּרְפְּנִים); e. g. in the Assyrian empire 2 K. 18, 24. Is. 36, 9; the Babylonian Jer. 51, 57. Ez. 23, 6. 23; the Median Jer. 51, 28; espec. the Persian Esth. 8, 9. 9, 3. So of the Persian *prefect* or *governor* on this side the Euphrates Neh. 3, 7; of whom several are mentioned Neh. 2, 7. 9. Ezra 8, 36; also of the governor of Judea Hag. 1, 1. 14. 2, 2. 21. Mal. 1, 8. This office was held by Zerubbabel, Hag. ll. cc. and then by Nehemiah, Neh. 5, 14. 18. 12, 26. Rarely spoken of a prefect of Judea in the time of Solomon 1 K. 10, 15. 2 Chr. 9, 14; and of Syria in the days of Benhadad, 1 K. 20, 24.—The fem. ending appears in this word in common with many other names of office (see Lehrg. p. 468, 878); though פַּחָה being of Persian origin, the ending may arise from another source. Several etymologies have been proposed; the best perh. is by Benfey (Monathsn. p. 195), who compares Sanscr. *paksha* companion, friend, Pracrit. *pakkha*, old Parsee prob. *pakha*, applied to the prefects of provinces as the associates and (quasi) adjutants of the king. Of the same origin is prob. پاشا, باشا *Bâsha*, *Pâsha*, coming from the same Sanscr. form.

פַּחָה Chald. constr. פַּחַת, plur. emphat. פַּחֲוָתָא. *a prefect*, *governor*, i. q. Heb. Ezra 5, 3. 14. 6, 7. Dan. 3, 2. 3. 27. 6, 8.

* פָּחַז *to leap*, *to spring*, as in Chald. So of water boiling over, comp. פַּחַז Gen. 49, 4. Hence trop.

1. *to be proud*, *vain-glorious*, like Arab. فَخَرَ; comp. זִיד. Part. plur. פֹּחֲזִים, spoken of false prophets Zeph. 3, 4.

2. *to be light*, *wanton*, *lewd*; Part. מְפֻחָזִים Judg. 9, 4. So Syr. ܦܚܙ, comp. Gr. ζέω.

Deriv. the two following.

פַּחַז m. pr. *a boiling up*, *ebullition*, as of boiling water. Gen. 49, 4 *Reuben*, *thou my first born* . . . פַּחַז כַּמַּיִם *a boiling up as of water* art thou, i. e. thou

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didst boil up like water with lust and passion, referring to his incest. Symm. ὑπερζέσας, Vulg. *effusus es*. Comp. r. פָּחַז no. 2.

פַּחֲזוּת f. *vain-glory, boasting*, Jer. 23, 32. R. פָּחַז.

* פָּחַח in Kal not used, pr. *to strike upon, to pound, to smite*, onomatopoetic and kindr. with פָּגַע, פָּגַשׁ, פָּגַח, פָּקַד, אָבַק, and others in which the syllables פג, פכ, פק, also בכ, בק, have the force of striking upon, smiting; comp. Gr. πήγω (πηγνύω), Lat. *pago* (pango). *paco* (pax, paciscor).—Hence פַּח plate of metal, from beating: also net, snare, from setting, making fast by pegs, etc.

Hiph. הִפְחִם denom. from פַּח, *to snare*; Is. 42, 22 הֻפַּח בְּחוּרִים כֻּלָּם *snaring* one snares *them all in holes*, i. e. binds them fast with fetters in prison-houses.

פַּחִים m. (r. פָּחַם) i. q. פָּחָם, *a coal*, collect. *coals*, like Arab. فُحَيْم; and so, according to some, put for lightning Ps. 11, 6; comp. Ps. 18, 13. 14. See in פַּח I. 2, fin.

* פָּחַם obsol. root, Chald. פְּחַם and Arab. فَحُمَ, *to be black*, like coal; comp. חום.

Deriv. פַּחִים and

פָּחָם m. (for פַּחַם Dag. forte impl.) *a coal*, collect. *coals, charcoal*, Prov. 26, 21; also coal as kindled, *burning coal* Is. 44, 12. 54, 16. Arab. فَحْم, فَحْم, id. Eth. ፍሕም a coal, live coal.

* פָּחַר obsol. root, Syr. Ethp. اتفخر *to form, to be a potter*. Hence

פָּחָר Chald. m. (for פַּחַר Dag. forte impl.) *a potter*, Dan. 2, 41. Syr. فخرا, Arab. فَخَّار, id.

* פָּחַת obsol. root, Syr. Pa. فشّث *to dig, to excavate*. Hence

פַּחַת m. 2 Sam. 18, 17, plur. פְּחָתִים f. 2 Sam. 17, 9; *a pit*, often as the emblem of destruction Lam. 3, 47. Is. 24, 17 פַּחַד וָפַחַת וָפָח, see in פַּחַד no. 1. Jer. 48, 43.

פַּחַת־מוֹאָב (prefect of Moab, see פַּחַת) *Pahath-Moab*, pr. n. m. Ezra 2 6. 8, 4. 10, 30. Neh. 3, 11. 7, 11. 10, 15.

פְּחָתֶת (fem. of פַּחַת) *a hollow, low spot*, in garments infected with leprosy, Lev. 13, 55. R. פָּחַת.

פִּטְדָה f. a species of *gem* Ex. 28, 17. 39, 10. Ez. 28, 13; found in Cush Job 28, 19; according to most of the ancient versions *the topaz*, a pale yellowish gem found on an island in the Red Sea, Plin. H. N. 37. 8. See more in Braun de Vest. Sacerd. p. 508.—Bohlen (in Abhandlungen der Deutschen Gesellschaft zu Königsberg I. p. 80) seeks the origin of the word in the Sanscr. language, where *pita* is *yellowish, pale;* and the Greek name τοπάζιον might itself seem to come by transposition from פטרה, טפדה.

פֶּטֶר m. (r. פָּטַר) pr. something *cleft;* hence *a bursting bud, opening blossom;* פִּטְרֵי צִצִים *opening flower-buds*, 1 K. 6, 18. 29. 32. 35.

פָּטֻר m. adj. (r. פָּטַר) *free*, 1 Chr. 9, 33 Cheth. In Keri פָּטוּר part. pass. see the root no. 3.

פַּטִּישׁ m. (r. פָּטַשׁ) *a hammer*, Is. 41, 7. Jer. 23, 29. Metaph. Babylon is called *the hammer* (desolator) *of the whole earth*, Jer. 50, 23. Chald. id. Arab. فِطِّيس id.

פַּטִּישׁ Chald. m. plur. c. suff. Dan. 3, 21 Cheth. פַּטִּישֵׁיהוֹן *their tunics*, undergarments. So Syr. فطمشا from فطما tunic; Heb. intpp. כתנות. In Keri is פַּטְשֵׁיהוֹן from פָּטַשׁ id. R. פָּטַשׁ no. 2.

* פָּטַר, fut. יִפְטַר only in no. 3.

1. *to cleave, to burst open;* see פֶּטֶר. Arab. فطر id. and intrans. to break forth, sc. a tooth. Kindred is בָּתַר q. v.

2. Transit. *to cause to break forth* e. g. water, *to let out*, Prov. 17, 14.—Hence

3. Trop. *to let go free, to dismiss*, like Chald. פְּטַר; 2 Chr. 23, 8. 1 Chr. 9, 33 פְּטוּרִים *the dismissed, the free*, i. e. exempt from public duty, where Cheth. פִּטִּירִים.—Intrans. *to break* or *slip away to get out of* the way or place, fut. יִפְטַר

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1 Sam. 19, 10. Syr. ܦܬܰ id. Chald. Pe. and Ithpe.

Hiph. i. q. Kal no. 1, *to cleave, to burst open*; hence *to gape*. So הִתְפַּטֵּר בְּפִיהָ *to gape with the lips*, i. e. to open wide the mouth, to stretch the mouth, as a gesture of scorn, Ps. 22, 8; comp. 35, 21. Job 16, 10.

Deriv. פֶּטוּר, פָּטִיר, פִּטְרָה, and

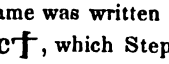
פֶּטֶר m. *a fissure*, concr. that which first breaks forth; hence פֶּטֶר רֶחֶם *the first-born, firstling*, which first opens the womb, Ex. 13, 2. 12. 15. 34, 19. Num. 3, 12. al. Also without רֶחֶם Ex. 13, 12. 13. 34, 20.

פִּטְרָה f. id. Num. 8, 16. R. פָּטַר.

* פָּטַשׁ 1. *to beat, to pound, to hammer*, Gr. *πατάσσω*, whence פַּטִּישׁ hammer. Arab. فطس to hammer out iron. This root is onomatopoetic; kindr. are טוּשׁ, טָשַׁשׁ, לָטַשׁ, נָטַשׁ. The same idea of beating lies also in the syllable פּט *pat*; comp. late Lat. *battuere*, Fr. *battre*, Belg. *bot*, Engl. *to beat*; and with the second *t* changed to a sibilant, Germ. *patschen*, Swed. *batsch*, blow.

2. *to spread out, to expand*, for which more usually פָּשַׁשׁ. Hence Chald. פַּטִּישׁ.

פִּי constr. state of the noun פֶּה *mouth*, q. v.

פִּי־בֶסֶת Ez. 30, 17, in some Mss. פִּיבֶסֶת in one word, which is better, *Pibeseth*, pr. n. of a city in lower Egypt on the east side of the Pelusian branch of the Nile, Gr. *Βουβαστός* and *Βούβαστις*, *Bubastis*, Hdot. 2. 59. Strabo XVII. p. 805. It was so called from a temple of Bubastis, a goddess of the Egyptians, whom Herodotus compares with Diana, 2. 137, 156. The name was written in Egyptian  , which Steph. Byz. erroneously affirms to be the name for *cat*. But the Egyptian name of Diana was , and not improb. פִּי־בֶסֶת was formed by prefixing the masc. art. פִּי, as in פִּירָם. The ruins of the ancient city, now called *Tell Bastah, Kûm Bastah*, were discovered and are described by Malus in Descr. de l'Egypte, Etat moderne, livr. III. p. 307. Comp. Quatremère Mémoires sur l'Egypte I. p. 98. Wilkinson Mod. Egypt, I. p. 427 sq. Lond. 1843.

* פִּיד obsol. root, Arab. فَادَ mid. Waw and Ye, *to die*, i. q. فات (kindr. with מוּת, מָאַת) IV, to destroy. Sanscr. *pid* to make sad, to afflict.—Hence

פִּיד m. *calamity, misfortune*, Job 30, 24. 31, 29. Prov. 24, 22. Here also belongs Job 12, 5 לַפִּיד בּוּז *to misfortune* (i. e. to the unfortunate) is *contempt*; see in לַפִּיד.

פֶּה m. (for פֶּאָה, r. פָּאָה) *mouth*, i. e. *edge* of a sword; plur. שְׁנֵי פִיוֹת Judg. 3, 16. Comp. פֵּא no. 3.

פִּי־הַחִירוֹת *Pi-hahiroth*, pr. n. of a place near the northern end of the Gulf of Suez, eastward of Baal-zephon, Ex. 14, 2. 9. Num. 33, 7; also without פִּי v. 8. According to the Hebrew it would be *the mouth of the caverns*; but it is doubtless an Egyptian name פי-ḥ-ḥrt-pšḏ place where grass or sedge grows. See Jablonski Opusc. ed. Te Water I. p. 447. II. p. 159.

פִּיחַ m. (r. פּוּחַ) *ashes, cinders*, easily blown away, Ex. 9, 8. 10.

פִּיכֹל (mouth of all, i. e. all-commanding) *Phicol*, pr. n. of the commander of Abimelech's troops, Gen. 21. 22. 32. 26, 26.

פִּילֶגֶשׁ *a concubine*, see in פִּלֶגֶשׁ.

פִּימָה f. (r. פָּאַם) *fat, fatness*, Job 15, 27.

פִּינְחָס (mouth of brass, from פִּי and נְחָשׁ for נְחֹשֶׁת i. q. נְחֻשְׁתָּא) *Phinehas*, pr. n. a) The son and successor of the high-priest Eleazar, Ex. 6, 25. Num. 25, 7. Josh. 22, 13. Judg. 20, 28. 1 Chr. 6, 35. 9, 20. Ps. 106, 30. b) A son of Eli, 1 Sam. 1, 3. 2, 34. 4, 4 sq. 14, 3. c) Ezra 8, 33.

פִּינֹן (i. q. פּוּנֹן) *Pinon*, pr. n. of an Idumean city, Gen. 36, 41. 1 Chr. 1, 52; see פּוּנֹן. R. פּוּן.

פִּיפִיּוֹת f. plur. (by redupl. from פִּי, פֶּה) *edges*, i. e. two or more. חֶרֶב פִּיפִיּוֹת *a two-edged sword*, *δίστομος*, Ps. 149. 6. In Is. 41, 15 of a threshing-dray, בַּעַל פִּיפִיּוֹת *having edges*, i. e. teeth, points.

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פִּיק m. *a wavering, tottering*, of the knees Nah. 2, 11. R. פּוּק.

פִּישׁוֹן (overflowing, r. פּוּשׁ) *Pishon*, pr. n. of a river issuing from the garden of Eden and flowing around the land of *Havilah* or India (see חֲוִילָה no. 3) Gen. 2, 11, comp. Sir. 24, 25. Josephus understands the *Ganges*, Ant. 1. 1. 3; but with Schultheß and others I would prefer the *Indus*, which actually flows around India on the west, and was nearer to the Hebrews. Others, as Reland (de situ Paradisi § 3), Rosenmüller (Bibl. Geogr. I. p. 194), understand the *Phasis*, and take חֲוִילָה for *Colchis*; but the Heb. name for the Colchians was כַּסְלֻחִים. The Samaritan translator and others hold Pishon to mean the *Nile*, and employ the Heb. word in this sense; see Castell Annot. Sam. ad Ex. 2, 3. See more in J. D. Michaelis Supplem. p. 2008. Rosenmüller l. c.

פִּיתוֹן *Pithon*, pr. n. m. 1 Chr. 8, 35. 9, 41. The etymology is unknown.

פַּךְ m. (r. פָּכָה) *a flask, bottle*, 1 Sam. 10, 1. 2 K. 9, 1. 3.

פָּכָה* in Kal not used, kindr. with נָבָה, *to drop, to distil.*

Piel *to flow out in drops, to flow*, Ez. 47, 2.

Deriv. פַּךְ.

פָּכַר* obsol. root, Syr. *to bind, to fetter*; Pa. *to entangle, to hinder*. Hence

פֹּכֶרֶת הַצְּבָיִים (snaring the roes; or, according to Simonis, retarding i. e. getting ahead of the roes,) *Pochereth-Zebaim*, pr. n. of a man Ezra 2, 57. Neh. 7, 59.

פָּלָא* in Kal not used. 1. Pr. *to separate, to distinguish*, i. q. פָּלָה; see Pi. and Niph. no. 1.—The primary biliteral root is פל, which like פר implies separation; as Chald. פְּלִי to cleave, to cut in two, Pa. to sever, separate, remove; Syr. ܦܠܐ to search out; Arab. فَلَا de lacte depulit. Comp. the kindr. roots פָּלַח, פָּלַג, פָּלַד, Sanscr. *phal* to separate.

2. *to make distinguished, extraordinary, wonderful*, see Niph. Hiph. no. 2, and pr. n. פְּלָאיָה.

Niph. נִפְלָא, fut. יִפָּלֵא 1. *to be distinguished*, i. e. *great, extraordinary*, e. g. of strong affection, 2 Sam. 1, 26. Dan. 11, 36 יְדַבֵּר נִפְלָאוֹת *shall speak great things* i. e. impious words, atrocious blasphemy against God. Comp. in גָּדוֹל no. 2.

2. *to be great*, i. e. *to be hard, difficult, arduous*, with בְּעֵינֵי *in the eyes of* any one, 2 Sam. 13, 2. Zech. 8, 6; with מִן *too* hard, *too* difficult, Gen. 18, 14. Deut. 30, 11. Jer. 32, 17. 27. Also *to be hard* to accomplish Ps. 131, 1; *hard* to understand Prov. 30, 18. Job 42, 3; *hard* to judge Deut. 17, 8.—Hence

3. *to be wonderful, marvellous*, Ps. 118, 23. 139, 14. Part. plur. fem. נִפְלָאוֹת as subst. *wonderful works, marvellous deeds, miracles*, of God, both in creating and sustaining the world Job 5, 9. 37, 14. Ps. 72, 18; and also in preserving and aiding his people and pious worshippers e. g. in Egypt, etc. Ex. 3, 20. 34, 10. Josh. 3, 5. Judg. 6, 13. Neh. 9, 17. Ps. 9, 2. 26, 7. 106, 22. al. sæp. It also takes an adjective, as נִפְלָאוֹת גְּדֹלוֹת Ps. 136, 4. Adv. נִפְלָאוֹת *wonderfully, marvellously*, Job 37, 5. Dan. 8, 24.

Piel, *to separate, to set apart*, ἀφορίζειν, i. e. *to consecrate*, e. g. an offering in fulfilment of a vow, only in the phrase פִּלֵּא נֶדֶר לַיהוָה *to accomplish, pay a vow to Jehovah*, Lev. 22, 21. Num. 15, 3. 8.

Hiph. הִפְלִיא twice הִפְלָא like verbs לוּז Deut. 28, 59. Is. 28, 29.

1. i. q. Pi. *to consecrate* a vow, i. e. an offering vowed, Lev. 27, 2; and so in a different construction Num. 6, 2 כִּי יַפְלִיא לִנְדֹּר נֶדֶר נָזִיר *if one consecrate* any thing *for vowing the vow of a Nazarite*.

2. *to make distinguished* i. e. *great, extraordinary*, e. g. kindness, to show great kindness, with לְ of pers. Ps. 31, 22; calamity Deut. 28, 59. Inf. הַפְלָא adv. *eminently, very*. 2 Chr. 2, 8.

3. *to make wonderful, admirable*, e. g. counsel Is. 28, 29; with אֵת *to do marvellously, to deal wonderfully with* any one, in a sense of disfavour Is. 29, 14; but עָשָׂה לְהַפְלִיא עִם id. in a good sense Joel 2, 26. With לְ c. inf הִפְלִיא לְהֵיטִיב *to be wonderfully helped* 2 Chr. 26, 15; הִפְלִיא לַעֲשׂוֹת *to do* or *act wondrously* Judg. 13, 19.

Hithpa. *to show oneself distinguished,*

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i. e. *to show oneself strong, mighty*, c. בְּ *towards, against* any one, in oppressing him, Job 10. 16.

Deriv. פֶּלֶא, פִּלְאִי, פְּלִיא, מִפְלְאָה, and the pr. names פַּלּוּא, פַּלְאִיָּה, פְּלָיָה.

פֶּלֶא m. in pause פֶּלֶא, c. suff. פִּלְאִי, *a wonder, marvel, miracle*, of God Ex. 15, 11. Ps. 77, 12. 15. 78, 12. 88, 11. Is. 25, 1. Plur. פְּלָאִים adv. *wonderfully* Lam. 1, 9; but plur. פְּלָאוֹת *wonders* Dan. 12, 6.—Concr. *the Wonderful*, spoken of the Messiah, Is. 9, 5.

פִּלְאִי m. adj. (פֶּלֶא with adj. ending) *wonderful*, Judg. 13, 18 Cheth. spoken of something supernatural. In Keri is פֶּלִי, which is only a contracted form.—The fem. of פִּלְאִי is פלאית (פִּלְאִיָּה) Ps. 139, 6 Cheth. where Keri פְּלִיאָה is fem. of a form פְּלִיא.

פַּלְאָיָה (whom Jehovah makes distinguished, r. פֶּלֶא) *Pelaiah*, pr. n. m. Neh. 8, 7. 10, 11.

* פָּלַג in Kal not used, Aram. and Arab. فلج *to cleave, to divide*; comp. on the primary root פל under פָּלָא.—Hence

Niph. *to be divided*, Gen. 10, 25. 1 Chr. 1, 19.

Piel *to divide*, e. g. water-courses Job 38, 25. Metaph. Ps. 55, 10 *divide their tongue*, i. e. cause dissension among them.

Deriv. פֶּלֶג—פְּלֻגָּה, מִפְלָגָה.

פַּלַג Chald. id. Part. pass. פְּלִיג Dan. 2, 41.

פֶּלֶג m. 1. *a brook, rivulet*; Arab. فَلَج, فَلَج, id. Ethiop. ፈለግ river, large stream. Commonly taken as *a channel, canal*, from the idea of *dividing*, comp. the verb פָּלַג Job 38. 25. Not improbably, however, the root פלג may have also included the idea of *flowing, fluctuating, boiling up*, comp. the words *fluo, fluc*-si, *fluc*-tus, φλύ-ω, *pluo*, Sanscr. *plu, βλύω* to flow, also πέλαγος; Eth. ፈለሐ to boil, to boil up; see Pott Etymol. Forsch. I. p. 212.—Ps. 65, 10 פֶּלֶג אֱלֹהִים *the brook* or collect. *the brooks, streams, of God*, i. e. watering and fertilizing the land with God's blessings. Plur. פְּלָגִים Is. 30, 25, constr. פַּלְגֵי, as פַּלְגֵי מָיִם Ps. 1, 3. Prov. 5, 16. 21, 1. Of *streams* of tears Ps. 119, 136. Lam. 3, 48; comp. فَلَج id. פַּלְגֵי שָׁמֶן *brooks of oil* Job 29, 6. For Ps. 46, 5 see in נָהָר no. 2.

2. *Peleg*, (division, part.) pr. n. of a patriarch, the son of Eber, Gen. 10, 25. 1 Chr. 1, 19.

פַּלַג Chald. *a half*, Dan. 7, 25.

פַּלַג or פַּלְגָה only in plur. פְּלַגּוֹת *brooks, streams*, Judg. 5, 15. 16. Job 20, 17. R. פָּלַג.

פַּלְגָה f. *a division, class* of the priests, i. q. מַחְלָקֶת, 2 Chr. 35. 5. R. פָּלַג.

פַּלְגָה or פַּלְגָא Chald. id. Ezra 6, 18.

פִּילֶגֶשׁ, oftener פִּלֶגֶשׁ, c. suff. פִּילַגְשׁוֹ; plur. פִּילַגְשִׁים and פַּלַגְשִׁים, cstr. פִּילַגְשֵׁי, פַּלַגְשֵׁי.

1. Fem. *a concubine*, Chald. פִּילַקְתָּא, פִּלַקְתָּא id. comp. Gr. *πάλλαξ, παλλακίς, παλλακή*, Lat. *pellex*. The etymology is obscure; the word seems not to be of Semitic origin, but may come from Gr. *πάλλαξ*, or perh. from the Persian.—Spoken usually of a female slave, who was also a legal concubine, Gen. 22, 24. 35, 22. Judg. 19, 2 sq. al. sæpe. Fully אֵשֶׁת פִּילֶגֶשׁ Judg. 19, 1. 2 Sam. 15, 16. 20, 3. Opp. to wives of higher rank 1 K. 11, 3. Cant. 6, 8. 9.

2. Masc. i. q. ὁ *πάλλαξ, a paramour*, מְאַהֵב, Ez. 23, 20 comp. v. 5.

* פָּלַד obsol. root, Arab. فلذ *to cut up*; comp. in פָּלָא.—Hence

פַּלְדָה f. *iron, steel*; Syr. ܦܠܕܐ, Arab. فَالُوذ, a finer kind of iron, steel.—Plur. פַּלְדוֹת *irons*, perh. hooks or scythes on chariots of war. Nah. 2. 4 בָּאֵשׁ פַּלְדוֹת הֶרְכֶּב *with the flashing of irons* are *the chariots*, i. e. with polished scythes or armature.

פִּלְדָשׁ *Pildash*, pr. n. m. Gen. 22, 22. The etymology is unknown.

* פָּלָה in Kal not used, i. q. פָּלָא, *to separate, to distinguish*.

Niph. *to be separated, distinguished*, c. מִן Ex. 33. 16. Ps. 139, 14 *I will praise thee* כִּי נִוֹרָאוֹת נִפְלֵיתִי *for I am wonderfully distinguished*.

Hiph. 1. *to separate, to distinguish*, Ex. 8, 18 [22]; c. בֵּין *to distinguish between*, ib. 9, 4. 11, 7.

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2. *to distinguish*, i. e. *to make distinguished. to make great*, Ps. 4, 4. 17, 7.
Deriv. פְּלֹנִי.

פַּלּוּא (distinguished, r. פָּלָא) *Pallu*, pr. n. of a son of Reuben Gen. 46, 9. Ex. 6, 14.—Patronym. פַּלֻּאִי *Palluite*, Num. 26, 5.

* פָּלַח *to cleave*, espec. *to plough, to furrow* the ground, Ps. 141, 7. Arab. فلح id. فَلَّاحٌ a husbandman. Syr. Ethp. to be ploughed. Pa. to grave, to write. Comp. the Chald.

Piel 1. *to cleave*, e. g. an arrow the liver Prov. 7, 23. Job 16, 13; *to cut up, to slice*, e. g. wild cucumbers 2 K. 4, 39.
2. *to let break forth* from the womb, *to bring forth* young, Job 39. 3. Comp. בְּקַע Kal, Niph. and Pi. no. 4.
Deriv. פֶּלַח, pr. n. פִּלְחָא.

פְּלַח Chald. *to labour, to serve*, often in the Targums; spec. *to serve* or *worship* God, comp. עֲבַד; with acc. and לְ Dan. 3, 12 sq. 7 14. 27.
Deriv. פִּלְחָן.

פֶּלַח f. Job 41, 16 (r. פָּלַח) 1. *a piece, slice*, part cut off, e. g. of an apple, fig, Cant. 4, 3. 1 Sam. 30, 12.
2. *a mill-stone*, so called from the *cut* side which fits to the other stone, i. e. the lower side of the upper stone, and the upper side of the lower one. Arab. فَيْلَخٌ. The upper stone is also called in full פֶּלַח רֶכֶב i. e. *the rider* Judg. 9, 53. 2 Sam. 11. 21, and simpl. רֶכֶב; the lower one is פֶּלַח תַּחְתִּית Job 41, 16.

פִּלְחָא (a slice, r. פָּלַח) *Pilha*, pr. n. m. Neh. 10, 25.

פִּלְחָן Chald. m. *service* of God, *worship*, Ezra 7, 19. R. פְּלַח.

* פָּלַט pr. *to be smooth, slippery*, i. q. מָלַט q. v. Hence *to slip away, to escape*, Ez. 7, 16; also *to let escape. to deliver*, comp. pr. n. פְּלַטְיָה. Arab. فلط IV, to deliver; فلص II, IV id. V, VII to be delivered, to escape. Syr. ܦܠܛ Pe. and Pa. id.

Piel 1. i. q. Kal, but intens. *to escape wholly, to be fully delivered*, c. מִן Job 23, 7.
2. *to let escape*. viz. a) From danger, *to deliver*, Ps. 18, 3. 40, 18. al. sæp. With מִן Ps. 17, 13. 18, 49; מִיַּד 71, 4. b) A fœtus from the womb, i. e. *to bring forth*, Job 21, 10. Comp. מָלַט Pi. no. 2.
Hiph. *to deliver* from danger Mic. 6, 14; *to place in safety* Is. 5, 29.
Deriv. פָּלַט—פְּלַטְיָהוּ, פָּלִיט—פְּלֵיטָה, מִפְלָט.

פָּלֵט adj. *escaped* by flight, i. q. פָּלִיט; only plur. פְּלֵטִים Jer. 44, 14. 50, 28. 51, 50. R. פָּלַט.

פַּלֵּט inf. Pi. as noun, *deliverance*, Ps. 32, 7. 56, 8. R. פָּלַט.

פֶּלֶט (deliverance, r. פָּלַט) *Pelet*, pr. n. m. a) 1 Chr. 2, 47. b) 12, 3.

פְּלֵטָה, see פְּלֵימָה.

פַּלְטִי (for פַּלְטִיָּה deliverance of Jehovah, r. פָּלַט) *Palti*, pr. n. m. a) Num. 13, 9. b) 1 Sam. 25, 44; fuller פַּלְטִיאֵל *Paltiel*, 2 Sam. 3, 15.

פִּלְטַי (apoc. from פְּלַטְיָה) *Piltai*, pr. n. m. Neh. 12, 17. R. פָּלַט.

פַּלְטִיאֵל see in פַּלְטִי lett. b.

פְּלַטְיָה (whom Jehovah delivers, r. פָּלַט) *Pelatiah*, pr. n. m. a) 1 Chr. 3, 21. b) 1 Chr. 4, 42.

פְּלַטְיָהוּ (id.) *Pelatiah*, pr. n. m. Ez. 11, 1. 3.

פְּלִי, in pause פֶּלִי, see in פִּלְאִי.

פָּלִיא, see in פִּלְאִי.

פְּלָיָה (i. q. פְּלָאיָה, whom Jehovah makes distinguished, r. פָּלָא) *Pelaiah*, pr. n. m. 1 Chr. 3, 24.

פָּלִיט m. adj. verbal (r. פָּלַט), one *escaped* by flight, espec. from battle, slaughter, i. q. פָּלֵט, 2 K. 9, 15. Am. 9, 1; often coupled with שָׂרִיד, Josh. 8, 22. Jer. 42, 17. Lam. 2, 22. With the art. הַפָּלִיט collect. *the escaped* Gen. 14, 13. Ez. 24, 26. 33, 21. 22. With genit. פְּלֵיטֵי אֶפְרַיִם *the escaped of Ephraim* Judg. 12, 5; but פְּלֵיטֵי חֶרֶב *those escaped from the sword* Jer. 44, 28. Ez. 6, 8.

פָּלִיט m. (r. פָּלַט) i. q. פָּלִיט, only in plur. פְּלֵיטִים *the escaped* Num. 21, 29. Is. 66, 19.

פְּלֵיטָה thrice פְּלֵטָה Ex. 10, 5. 1 Chr. 4, 43. Ez. 14, 21, (r. פָּלַט) pr. *escape, de-*

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liverance, Joel 3, 5. Obad. 17. לֹא הָיְתָה פְּלֵיטָה pr. *there is no deliverance to* any one, i. e. *none shall escape* or *be delivered*, 2 Sam. 15. 14. Jer. 50, 29; אֵין פְּלֵיטָה id. 2 Chr. 20, 24. Ezra 9, 14. Dan. 11, 42 לֹא תִהְיֶה לִפְלֵיטָה *shall not be delivered*, shall not escape.—Meton. *that which escapes* Ex. 10, 5. Joel 2, 3. Is. 10, 20. Espec. concr. collect. i. q. פְּלִיטִים, פְּלֵיטִים, *the escaped, the delivered* from danger or destruction, Gen. 32, 9. 45, 7. 2 Chr. 30, 6. Ezra 9, 13. So *the escaped of Israel* or *Jacob* are the people of Israel diminished by repeated slaughter, Is. 4, 2. 10, 20. 38, 3; comp. Neh. 1, 2.

פָּלִיל m. (r. פָּלַל) *a judge*, only in plur. פְּלִילִים Ex. 21, 22. Deut. 32, 31. Job 31, 11 עָוֹן פְּלִילִים *a crime for the judges* i. e. for them to punish; comp. 2. 28. For the stat. absol. instead of the constr. see Heb. Gram. § 114 n. *β*; but many Mss. read here פְּלִילֵי as in v. 28.

פְּלִילָה f. *judgment, right*, i. e. *justice* Is. 16, 3. R. פָּלַל.

פְּלִילִי adj. (from פָּלִיל) pr. *judicial*, i. e. *pertaining to the judges*, Job 31, 28, comp. v. 11.—Fem. פְּלִילִיָּה *judgment*, act of judging, Is. 28, 7.

* פָּלַךְ obsol. root, prob. *to be round, globular*; Arab. فلك to have the breasts round and plump, spoken of a maiden; II, to be round and plump, spoken of the breasts; IV, to be round; فَلَكٌ the round part of any thing, a mound, wave of the sea, celestial orb.—Hence

פֶּלֶךְ m. in pause פָּלֶךְ, c. suff. פִּלְכּוֹ. 1. *a circle, circuit, district*. i. q. פְּכַר, (Chald. פְּלַךְ id.) Neh. 3, 9 sq. פֶּלֶךְ יְרוּשָׁלַיִם *the circuit* or *district round Jerusalem* Neh. 3, 12. 14. 15. al.

2. *the whirl* of a spindle, and hence for the *spindle* itself, Prov. 31, 19. See in פִּישׁוֹר. Arab. فِلْكَةٌ id. Talmud. פַּלְכָּא, פִּילְכָא, id. whence פָּלַךְ to spin.—Hence

3. *a round staff, crutch*, 2 Sam. 3, 29. Sept. *σκυτάλη*.

* פָּלַל in Kal not used. In Piel and in the derivatives it has the signif. *to judge*, which is usually referred to the primary idea of cutting, separating, taking away, comp. פָּלָא, פָּלַח, פָּלַט, and others beginning with פל; but פָּלַל is i.q. פָּרַר to break. I would rather refer the primary meaning of פָּלַל to the idea of *rolling, revolving*, comp. פּוֹל, פָּלַג, פָּלַגְ, פָּלַשׁ, Syr. ܦܠܫ, to roll in any thing, to tinge, to dye; then, to make even by rolling, *to level* with a roller, comp. פָּלַךְ to roll; whence *to lay even* a cause, to adjust a difference, to act as umpire. So in Germ. the words *richten* and *schlichten*, used for judging, deciding, strictly signify 'to make even.'

Piel 1. *to judge*, 1 Sam. 2. 25. Also *to execute judgment*, by punishing Ps. 106, 30 [33], comp. Num. 25, 7. But Sept. Vulg. *placavit*, see under Kal.—With לְ, *to adjudge to* any one Ez. 16, 52.

2. *to think, to suppose*, Gen. 48, 11.

Hithpa. 1. *to intercede for, to supplicate for* any one, pr. 'to interpose as umpire, mediator,' c. בְּעַד Gen. 20, 7. Deut. 9, 20. 1 Sam. 7, 5; עַל Job 42, 8; לְ 1 Sam. 2, 25 id. With אֶל of him *with* whom one intercedes and supplicates Gen. 20, 17. Num. 11, 2. See both constructions in Jer. 29, 7. 42, 2. 20.

2. Genr. *to supplicate, to pray*, espec. to God, c. אֶל Ps. 5, 3. 1 Sam. 1, 26. 2 Sam. 7, 27. Jer. 29, 12. al. לְ Dan. 9, 4; עַל 1 Sam. 1, 10; לִפְנֵי 1 K. 8, 28. Neh. 1, 4. 6; absol. 1 Sam. 2, 1. 2 Chr. 7, 14. That *for* which one prays to God is put with אֶל 1 Sam. 1, 27. Is. 37, 21. So too הִתְפַּלֵּל אֶל־מָקוֹם *to pray towards a place*, sanctuary, 1 K. 8, 30. 33. 35, comp. v. 44. 48. 2 Chr. 6, 38.—Rarely *to pray to* idols, c. אֶל Is. 44, 17. 45, 20; also once *to supplicate* men Is. 45. 14.

Deriv. from the signif. of rolling פּוֹל; of judging פְּלִיל, פְּלִילָה, פְּלִילִי; of supplicating, תְּפִלָּה; also the pr. names פָּלָל, פְּלַלְיָה, אֶפְלָל.

פָּלָל (judge) *Palal*, pr. n. m. Neh. 3, 25.

פְּלַלְיָה (whom Jehovah judges i. e. whose cause he protects, r. פָּלַל) *Pelaliah*, pr. n. m. Neh. 11, 12.

פַּלְמֹנִי, see next art. no. 1, ult.

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פְּלֹנִי m. (r. פָּלָה) 1. *some one, a certain one*, Gr. ὁ δεῖνα, Arab. فُلَانٌ, Syr. ܦܠܳܢܝ, pr. one distinct, definite, whom one points out as with the finger and not by name; prob. from an obsol. noun פְּלוֹן a distinguishing. Every where joined with the synon. אַלְמֹנִי pr. one concealed, nameless. So of persons in the voc. Ruth 4, 1 שְׁבָה־פֹּה פְּלֹנִי אַלְמֹנִי *sit down here, thou such an one!* Gr. ὦ οὗτος, Arab. يَا فُلُ. يَا فُلَا, i. q. يَا هٰذَا. Of things, 1 Sam. 21, 3 אֶל־מְקוֹם פְּלֹנִי אַלְמֹנִי *to such and such a place*, i. q. to a certain place which shall be nameless. 2 K. 6, 8.—From the junction of these two words comes the form פַּלְמֹנִי Dan. 8, 13.

2. *Pelonite*, a gentile n. from a place פֶּלוֹן, elsewhere unknown, 1 Chr. 11, 27. 36.

* פָּלַךְ in Kal not used; prob. *to roll*, and then *to roll smooth, to level* by rolling. Kindr. is פָּלַל where see.

PIEL 1. *to make level, even, plain*, sc. a way, i. e. *to make* or *prepare* a way, Is. 26, 7. Prov. 4, 26. 5, 6. Ps. 78, 50 *he made a way for his anger*, i. e. let it have free course.

2. *to weigh*, which is done by making the balance *even; to weigh out*, trop. Ps. 58, 3. Also trop. *to ponder, to consider*, Prov. 5, 21.

Deriv. מִפְלָס and

פֶּלֶס m. *a balance*, so called from being *even*, level, Prov. 16, 11. Is. 40, 12. In both passages it is coupled with מֹאזְנַיִם *scales*, and would seem therefore to be pr. *a steel-yard*, Arab. قَفْلَسٌ.

* פָּלַע in Kal not used, prob. of a like signif. with פָּרַץ, *to break, to rend.*

HITHPA. *to tremble, to be shaken*, of the columns of the earth Job 9, 6; pr. to be broken, rent, comp. נִבְקַע 1 K. 1, 40.

Deriv. מִפְלָצַת, תִּפְלָצַת, an

פַּלָּצוּת f. *trembling, horror*, Job 21, 6. Ps. 55, 6. Is. 21, 4. Ez. 7, 18.

* פָּלַשׁ i. q. פָּלַט, whence מִפְלָט.

* I. פָּלַשׁ obsol. root, pr. *to roll, to make revolve*, like kindr. פָּלַט, פָּלַל. So Simonis correctly in ed. 1–3, and Kimchi הִתְגַּלְגֵּל.

HITHPA. *to roll oneself, to wallow*, e. g. in ashes, בָּאֵפֶר, Jer. 6, 26. Ez. 27, 30; in the dust, בֶּעָפָר, Mic. 1, 10; absol. id. Jer. 25, 34.—In former editions I have assigned to this root the sense of *strewing, sprinkling*, after the Sept. and Vulg. but the former sense is preferable, as springing from the nature of the root.

* II. פָּלַשׁ (prob. kindr. with פָּלַט, פָּלַח) Eth. ፈለሠ *to migrate, to emigrate;* ተፈለሠ to rove about without certain dwelling; ፈላሢ a rover, sojourner, stranger.—Hence

פְּלֶשֶׁת Is. 14, 29. 31. Ps. 60, 10, 83, 8. 87, 4. 108, 10; in pause פְּלֶשֶׁת Ex. 15, 14; *Philistia*, pr. n. fem. 'land of strangers, sojourners,' see r. פָּלַשׁ II, and פְּלִשְׁתִּי. It comprised the southern portion of the coast and plain of Canaan, along the Mediterranean (hence called יַם פְּלִשְׁתִּים Ex. 23, 31), from Ekron to the border of Egypt; though at certain times the Philistines had also in possession large portions of the interior; see 1 Sam. 31, 8. 1 K. 15, 27. 16, 15.—Hence the Gr. name *Παλαιστίνη*, Jos. Ant. 1. 6. 2. ib. 2. 15. 2; which name was applied by most ancient writers to the whole land of the Israelites, as also by Josephus himself, Ant. 8. 10. 3. See Reland Palæst. p. 38 sq.

פְּלִשְׁתִּי gent. n. (from פְּלֶשֶׁת) *a Philistine*, 1 Sam. 17, 4 sq. 23 sq. 19, 3. 21, 9. 22, 10. al. Plur. פְּלִשְׁתִּים *the Philistines* Gen. 26, 1. Judg. 10, 6. 1 Sam. 4, 1. 5, 1. al. sæp. rarely פְּלִשְׁתִּים Am. 9, 7. They were of Egyptian origin, and emigrated to the coast of Canaan from Caphtor, see in כַּפְתֹּר and Gen. 10, 14. Am. 9, 7. Sept. *Φυλιστιείμ* in Pent. but elsewhere usually *Ἀλλόφυλοι*. Josephus *Παλαιστῖνοι* Ant. 5. 1. 18. Comp. Reland Palæst. p. 42. The Philistines were the indomitable enemies of the Hebrews; and continued to harass them until after the time of the Maccabees (see Ecclus. 50, 26); when by degrees they appear to have amalgamated with the other inhabitants of Palestine into one people.

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פָּלַט* obsol. root, Arab. فلت *to flee, to escape*, i. q. Heb. פָּלַט; פֶּלֶט swift, פַּלְטָן a swift horse, runner.—Hence the two following.

פֶּלֶת (swiftness) *Peleth*, pr. n. m. a) Num. 16, 1. b) 1 Chr. 2, 33.

פְּלֶתִי m (r. פָּלַת) *a public runner, courier*, with art. collect. *the public runners, couriers*, everywhere coupled with כְּרֵתִי q. v. 2 Sam. 8, 18. 15, 18. 20, 7. 23. 2 K. 11, 4. 19. Some without good reason hold both כְּרֵתִי and פְּלֶתִי to be *Philistines*, and regard the latter form as put by paronomasia for פְּלִשְׁתִּי, but against the analogy of the Hebrew language; so Ewald Heb. Gram. p. 297. See in כְּרֵתִי.

I. פֵּן m. i. q. fem. פֵּאָה which is more usual, *a corner*, c. suff. פִּנָּה Prov. 7, 8. Plur. פִּנִּים Zech. 14, 10. R. פָּנַן.

II. פֵּן conj. (for פֶּנֶה, r. פָּנָה Pi. no. 1) pr. *a removing, taking away*; used only in the constr. state with Makk. פֶּן־, as a Conj. of removing, prohibiting, hindering, i. q. *μή, that not, lest*. Thus:

1. Where an action precedes, that serves to hinder or prohibit something which one fears and wishes to remove or avoid. Gen. 11, 4 *let us build us a city . . .* פֶּן־נָפוּץ *lest we be scattered.* 19, 15 *arise . . .* פֶּן־תִּסָּפֶה *lest thou perish.* 3, 3 *eat not of it . . .* פֶּן־תְּמֻתוּן *lest ye die.*—Then, after verbs of fearing, like Gr. *δείδω μή*, Lat. *vereor ne*, Gen. 31, 31, comp. 26, 9; of caution. comp. Gr. *ὀδεῖν μή*, Gen. 24, 6. 31, 24. Deut. 4, 23; also of swearing Judg. 15, 12, comp. *ὀμνύω μή* Il. 23. 585. In examples of this kind אֶל is never used.

2. At the beginning of a sentence, where it implies: a) Prohibition or dissuasion, like אַל. Job 32, 13 פֶּן־תֹּאמְרוּ *say not*, i. e. beware *lest* ye say. Is. 36, 18 פֶּן־יַסִּית אֶתְכֶם חִזְקִיָּהוּ beware *lest Hezekiah deceive you.* b) Fear, apprehension. as Gen. 3, 22 וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וגו׳ *and now* (I fear) *lest he put forth his hand*, etc. 44, 34 פֶּן־אֶרְאֶה בָרָע וגו׳ (I fear) *lest I see the evil*, etc. 31, 31. 38, 11. 42, 4. Ex. 13, 17. Num. 16, 34. 1 Sam. 13, 19. With præt. where one fears lest something has already taken place, 2 Sam. 20, 6 פֶּן־מָצָא *lest he may have found.* 2 K. 2, 16 פֶּן־נְשָׂאוֹ רוּחַ יְהוָה (we fear) *lest a wind from Jehovah hath taken him up.*—Once it approaches to the power of a negative adverb, i. q. לֹא, Prov. 5, 6 אֹרַח חַיִּים פֶּן־תְּחַשֵּׁב *the way of life she prepareth not* for herself, sc. the adulteress, i. e. she walks not in the way of life. But the full sentence is: '(see) lest she walk in the way of life.'

פַּנַּג *ἅπ. λεγόμ.* Ez. 27, 17. perh. a kind of *pastry* or *sweet cake.* The Targ. renders it קוּלְיָא, i. e. Gr. *κολία*, a kind of sweet pastry; and in the book Zohar לחם פנג is pastry-work. Other opinions are enumerated by Celsius in Hierobot. II. p. 73. Sept. *κασία*, Vulg. *balsamum.*—The etymology is wholly uncertain.

פָּנָה* fut. יִפְנֶה, apoc. and conv. וַיִּפֶן, וַיִּפֶן, in the other persons וַאֶפֶן, וַנִּפֶן, וַתִּפֶן; imper. פְּנֵה; *to turn*, trans. in one phrase: פָּנָה עֹרֶף *to turn the back* Josh. 17, 12. Jer. 2, 27. 30, 33.—Elsewhere always intrans. *to turn, to turn oneself*, i. e.

1. In order to go anywhere, to go away; Ex. 7, 23 וַיִּפֶן פַּרְעֹה וַיָּבֹא. 10, 6. 32, 15. Gen. 18, 22. Deut. 9, 15. 10, 5. 16, 7. al. Sometimes with a dat. pleon. Deut. 1, 40. 2, 3. 1 K. 17, 3. Hence a) *to turn to* or *towards* any place, to betake oneself in any direction. c. עַל Gen. 24, 49; אֶל 1 Sam. 13, 17; לְ Is. 53, 6. 56, 11; acc. 1 Sam. 13, 18. 14, 47 בְּכֹל אֲשֶׁר יִפְנֶה *whithersoever he turned himself;* with He parag. 1 K. 17, 3. Deut. 2, 3. Cant. 6, 1. Also with אֶל of pers. *to turn unto* any one, to go to him for response or for aid, espec. God Is. 45, 22; angels Job 5, 1; idols Lev. 19, 4. Deut. 31, 18. 20; wicked men Ps. 40, 5; diviners Lev. 20, 6; with אֶל of thing. *to turn unto* e. g. iniquity Job 36, 21. פָּנָה אַחֲרֵי *to turn after* any one. to incline to his side or party, Ez. 29, 16. b) *to turn away* from any one. c. מֵעַל Deut. 29, 17 mentally; absol. 30, 17 *if thy heart turn away* from God. *and thou do not obey*, etc. c) Trop. of time, e. g. *α*) *to turn away*, i. e. to pass away. Jer. 6, 4 פָּנָה הַיּוֹם *the day turns*, declines; also poet. Ps. 90, 9 *all our days turn away*, pass away. *β*) *to turn* in approaching, e. g. in the phrases: לִפְנוֹת

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הַבֹּקֶר *at the turning of the morning*, at the approach of dawn, Ex. 14, 27. Judg. 19, 26. Ps. 46, 6; לְפְנוֹת עֶרֶב *at the turning of evening*, at even-tide, Gen. 24, 63. Deut. 23, 12.

2. In order to look at any thing, 2 K. 23, 16. Ecc. 2, 12 פָּנִיתִי אֲנִי לִרְאוֹת חָכְמָה *I turned myself to behold wisdom*. Ex. 2, 12 וַיִּפֶן כֹּה וָכֹה וַיַּרְא *and he turned himself* (his eyes) *hither and thither and looked*. Hence i. q. *to turn the eyes, to look* at any thing, c. אֶל Ex. 16, 10. Num. 17, 7. Job 21, 5; בְּ 6, 28. Ecc. 2, 11; אַחֲרָיו *behind oneself* Judg. 20, 40. 2 Sam. 1, 7. 2, 20; לְמַעְלָה *upwards* Is. 8, 21 [22]. Metaph. פָּנָה אֶל *to look upon*, i. e. *to regard, to have respect to* any person or thing, Deut. 9, 27; espec. of God as hearing and regarding men with favour, Ps. 25. 16 פְּנֵה אֵלַי וְחָנֵּנִי. 69, 17. 86. 16; also פָּנָה אֶל־תְּפִלָּה Ps. 102, 18. 1 K. 8, 28; אֶל־הַמְּנוּחָה Num. 16, 15. Mal. 2, 13. Of a king 2 Sam. 9, 8.—Of things, *to turn* or *look towards* any quarter, Ez. 8, 3 הַשַּׁעַר פְּנֵה צָפוֹנָה *the gate looking toward the north*. 11, 1. 44, 1. 46, 12. 47, 2; simpl. הַשַּׁעַר הַמְּזוּנָח 2 Chr. 25, 23, comp. 2 K. 14, 13. Of a boundary Josh. 15, 2. 7.

Piel pr. *to cause to turn* and go *away*, see Kal. no. 1. b; hence *to clear away* any thing, c. acc. Zeph. 3, 15; absol. Ps. 80, 10 פִּנִּיתָ לְפָנֶיהָ *thou didst clear away before it*, i. e. didst make room and prepare the ground.—Also *to clear out* sc. from things thrown hither and thither, impediments, *to put in order, to prepare*, e. g. a house Gen. 24, 31. Lev. 14, 36; a way Is. 40, 3. 57, 14. 62, 10. Mal. 3, 1.

Hiph. fut. conv. וַיִּפֶן 1. Trans. *to turn*, Judg. 15, 4; espec. the back in departing, flight, 1 Sam. 10, 9. Jer. 48, 39. Hence

2. Intrans. with עֹרֶף impl. *to turn the back, to flee*, Jer. 46, 21. 49, 24; also *to look back*, to stop in flight, Jer. 46, 5. Nah. 2, 9. With אֶל *to turn oneself to* any one Jer. 47, 3.

Hoph. *to be turned back*, i. q. *to turn back* Jer. 49, 8; *to be turned*, i. q. *to look towards* any quarter, comp. in Kal no. 2 fin. Ez. 9, 2.

Deriv. פִּן (פֶּן), פֵּאָה plur. פֵּאוֹת, whence לְפַנֵּי, פְּנִימִי; and the pr. names פְּנוּאֵל, פְּנִינָּה, פְּנִיאֵל, פְּנוֹאֵל.

פָּנֶה not used in sing. (though under another form פָּנִי, פְּנִי, it appears in the pr. names פְּנִיאֵל, פְּנוּאֵל,) plur. פָּנִים, constr. פְּנֵי, m. but fem. Ez. 21, 21.

1. *the face, countenance*, pr. the part *turned towards* any one, see Ez. 21, 3, from r. פָּנָה; comp. Arab. وَجْهٌ face, from وَجَهَ V, to turn oneself in any direction. For the use of the plur. comp. Gr. *τὰ πρόσωπα* in Homer.—Gen. 38, 15. 50, 1. Ex. 3, 6. al. sæpe. Also of the face of animals Ez. 10, 14. Job 41, 6. Constr. with a verb or adj. plur. Job 38, 30. Dan. 1, 10, and in the fem. Ez. 21, 21; rarely sing. Lam. 4, 16. Prov. 15, 14. Also as a real plur. *faces*, e. g. אַרְבָּעָה פָּנִים Ez. 1, 6. 10, 21. 41, 18; כָּל־פָּנִים *all faces* Joel 2, 6. Is. 13, 8. Nah. 2, 11. Spec. לֶחֶם הַפָּנִים *the bread of the face*, presence, *the shew-bread*, see in לֶחֶם no. 2; also הַפָּנִים שֻׁלְחַן *the table of the shew-bread*, on which these loaves were set out, Num. 4, 7. נָפַל עַל־פָּנָיו *to fall upon one's face*, see נָפַל no. 2. a. חִלָּה פְּנֵי מ׳ *to smooth the face of* any one, see in חָלָה Piel no. 1.

Spec. to be noted are the following phrases:

a) פָּנִים אֶל־פָּנִים *face to face* Gen. 32, 31. Deut. 34, 10. al. id. Also בְּפָנִים פָּנִים id. Ez. 5, 4; פָּנִים לַפָּנִים id. Prov. 27, 19.

b) *To say* or *do* any thing עַל־פְּנֵי מ׳ *to one's face*, i. e. frankly, freely, and also often impudently, insolently, in scorn and defiance; comp. French *dire dans la barbe*, Lat. *laudare in os*, Ter. So Job 1, 11 עַל־פָּנֶיךָ יְבָרֶכֶךָּ *he will curse thee to thy face*. 21, 31. Is. 65, 3 *who provoke me* עַל־פָּנַי *to my face*, i. e. in scorn and defiance. In the same sense is said אֶל־פָּנִים Job 2, 5. 13, 15. Deut. 7, 10 אֶל־פָּנָיו יְשַׁלֵּם־לוֹ *he will repay him to his face* sc. God an enemy, i. e. openly and speedily, Vulg. *statim*; the other member has לֹא יְאַחֵר. Here belongs also עָנָה בְּפָנָיו *to answer one to his face*, i. e. to refute him strongly, freely, openly; Job 16, 8 בָּחְשִׁי בְּפָנַי יַעֲנֶה *my leanness refutes me to my face* i. e. testifies openly and strongly against me. Hos. 5, 5. 7, 10.

c) שׂוּם פָּנִים עַל *to set the face upon* any one; for good, 1 K. 2, 15 *upon me did all Israel set their faces, that I should reign*; or for evil, *to set the face*

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against any one, Ez. 6, 2. 29, 2. 35, 2. Also שׂוּם פָּנָיו אֶל in the same sense Ez. 13, 17. 21, 7. 25, 2. 38, 2; and with ח parag. Ez. 21, 2.—Similar is שִׁית פָּנָיו אֶל *to set* (turn) *one's face towards* a place Num. 24, 1. Also in a hostile sense הֵכִין פָּנִים אֶל *to direct the face against* any thing Ez. 4, 3. 7; תַּשְׁרֵב פָּנִים לְ id. Dan. 11, 18. 19.—Absol. 2 K. 8, 11 וַיַּעֲמֵד פָּנָיו וַיָּשֶׂם *and he fixed his countenance and set* it, i. e. beheld him with a fixed look.

d) שׂוּם פָּנָיו c. acc. *to set one's face* towards any quarter, i. e. to direct one's course thither, to go, Gen. 31, 21; with inf. c. לְ *to intend, to purpose* doing any thing, but still with special reference to going or departing, Jer. 42, 15. 17. 44, 12. 2 K. 12, 18. Dan. 11, 17. In N. T. comp. Luke 9, 53. Syr. in the same sense has ܫܰܘܶܐ ܦܰܢ̈ܝܳܗܝ ܥܰܠ to set his face, ܫܰܘܶܐ ܣܰܡ̈ܝܳܐ ܥܰܠ to fix his look.

e) נָתַן פָּנָיו *to set one's face*, q. d. to cast the eyes, e. g. אַרְצָה *upon the ground* Dan. 10, 15; c. אֶל *towards* any one, as God Dan. 9, 3. With inf. c. לְ *to set one's face to do* any thing, i. e. to purpose, to determine, 2 Chr. 32, 2. But נָתַן פָּנִים אֶל *to set the face of* any one *towards*, i. e. to cause him to look towards any thing, Gen. 30, 40.—Further

f) In a hostile sense, שׂוּם פָּנָיו בְּ *to set one's face upon* i. e. *against* any one in anger, to behold him in anger; so of God Lev. 20, 5. Ez. 15, 7; more fully לְרָעָה Jer. 21, 10, לְרָעָה וְלֹא לְטוֹבָה 44, 10. Also נָתַן פָּנָיו בְּ id. Lev. 17, 10. 20, 3. 6. 26, 17. Ez. 14, 8. 15, 7. Soo too without a verb, Ps. 34, 17 פְּנֵי יְיָ בְּעֹשֵׂי רָע, comp. opp. v. 16.

g) נָשָׂא פָּנָיו *to lift up one's countenance*, see in נָשָׂא no. 1. c. But in 2 Sam. 2, 22 and Job 22, 26, it is rather *to look with confidence* upon any one. So too חֵרֵם פָּנִים אֶל Ezra 9, 7.

h) רָאָה פְּנֵי ב׳ *to see the face of* any one, i. e. to see him in person, as present, Gen. 32, 21 *I will appease him* (Esau) *with the present; ... afterwards I will see his face*, meet him in person. 46, 30. 48, 11. Also i. q. *to be admitted to the presence of* any one of high rank, as a prince, king, Gen. 43, 3. 5. 44, 23. 26. 2 Sam. 3, 13. 14, 24. 28. Ex. 10, 28, 29; or *to have access to* the king, as his servants and ministers 2 K. 25, 19. Jer. 52, 25. Esth. 1, 14. Hence *to see God's face*, to have access to him, to find him propitious, Job 33, 26. Is. 1, 12 (if we read לִרְאוֹת פָּנַי). Gen. 33, 10; also חָזָה פְּנֵי יְיָ Ps. 17, 15. In other passages it is said that no mortal can *see God's face* and live, Ex. 33, 20. 23 (but comp. Gen. 16, 13. 32, 30. Judg. 6, 22. 13, 22. Is. 6, 5). Hence the ancient intpp. in the following passages: Dan. 31, 11 לִרְאוֹת אֶת פְּנֵי, Is. 1, 12 לִרְאוֹת פָּנַי, Ex. 23, 15 לֹא יֵרָאֶה אֶת פָּנַי רֵיקָם, 34, 15. Ps. 42, 3 אֶרְאֶה פְּנֵי אֱלֹהִים, have given to the verbs the passive punctuation (אֵרָאֶה, נֵרָאוּ, לֵרָאוֹת) after the analogy of Ex. 34, 23 and 1 Sam. 1, 22 נִרְאָה אֶת־פְּנֵי יְיָ; and the sense then is: *to appear before God*. But perh. the active construction is favoured by the fact that פָּנַי stands thrice without אֶת; and also לִרְאוֹת twice without ה, so that it cannot without apparent violence be pointed לֵרָאוֹת.—Is. 63, 9 מַלְאַךְ פָּנָיו *the angel of his* (God's) *face*, presence, who beholds his face, is his minister.

i) As *to see the face of* any one, is to be admitted to his presence (see lett. h); and *to seek the face of* any one, is to seek admittance to him (see בָּקַשׁ Pi. no. 1, comp. Prov. 7, 15); so נָשָׂא פְּנֵי ב׳ *to receive the face* (person) *of* any one, is to grant him admittance (see נָשָׂא no. 3. b); and opp. הֵשִׁיב פְּנֵי ב׳ *to turn away the face of* any one, is not to admit, to repulse him (see שׁוּב Hiph. no. 1). So too הֵסִיר פָּנָיו מִן *to turn away one's face from* any one 2 Chr. 30, 9; הֶסְתִּיר פָּנָיו מִן, see in סָתַר Hiph.

k) *The face* of any one is often put for one's *presence, person, self*. Ex. 33, 14 פָּנַי יֵלֵכוּ *my presence shall go*, i. e. I myself will go. v. 15. 2 Sam. 17, 11 פָּנֶיךָ הֹלְכִים בַּקְּרָב that *thy presence* (thyself) *go to the battle*. Lam. 4, 16. Ps. 21, 10 לְעֵת פָּנֶיךָ *in the time of thy presence*, when thou art present to fight against them. 80, 17. Also Ps. 31, 21 *thou shalt hide them* בְּסֵתֶר פָּנֶיךָ *in the covert of thy presence*. 89, 15.—So Ps. 42, 6 עוֹד אוֹדֶנּוּ יְשׁוּעוֹת פָּנָיו אֱלֹהַי וגו׳ *I shall yet praise him*, for *the deliverance of his presence, even my God*, i. e. him whose presence brings deliverance. But in v. 12 and 43, 5 the same words are differ-

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ently divided: *I shall yet praise him*, יְשׁוּעוֹת פָּנַי וֵאלֹהָי *the deliverance of* MY *presence and my God*, i. e. with De Wette, 'the deliverer of my person.' But prob. we should here divide יְשׁוּעוֹת פָּנָיו אֱלֹהָי, as in v. 5. 6; see Thesaur. p. 1110.

l) *The face, countenance*, is also often put for *the look, mien, air* of a person, as expressing the affections and emotions of the mind. Gen. 31, 2 *and Jacob saw the countenance of Laban, and lo, it was not toward him as before.* v. 5. Hence עֵז פָּנִים *of hardened looks*, impudent, Deut. 28, 50, comp. Is. 50, 7; אוֹר פָּנִים see in אור lett. g. So פָּנִים רָעִים *an evil countenance*, sad looks, Gen. 40, 7. Ecc. 7, 3. Neh. 2, 3; and simpl. פָּנִים id. 1 Sam. 1, 18, comp. v. 8. Job 9, 27. For the same is said נָפַל פָּנִים (see נָפַל no. 1. a. and Hiph. no. 1. d); and of a cheerful countenance, נָשָׂא פָּנִים, see נָשָׂא no. 1. c. —So too shame is expressed in the countenance, either by blushing or turning pale, whence בֹּשֶׁת פָּנִים Ps. 44, 6. Jer. 7, 19; and so Ps. 69, 8. 83, 17. Jer. 51, 51. Also loathing is expressed by averted looks, Ez. 6, 9. 20, 43. 36, 31. To the expression of anger in the looks we may refer Gen. 32, 21: *I will appease* (פָּנָיו) *his countenance with the present.*

m) נֶגֶד פְּנֵיהֶם *before their own face* Is. 5, 21, i. q. לְפָנֵיהֶם, בְּעֵינֵיהֶם, in their own eyes or opinion; see in עַיִן no. 1. b.

2. Trop. of things, *the face, surface* of any thing. e. g. of the earth Gen. 1, 29. 2, 6. Is. 14, 21. 24, 1; of a field Is. 28, 25; of water Gen. 1, 2. Job 38, 30. etc. Comp. אֶל־פְּנֵי no. 2. עַל־פְּנֵי no. 1, 2.—Less obvious is Job 41, 5 מִי גָּלָה פְּנֵי לְבוּשׁוֹ *who shall uncover the surface of his* (the crocodile's) *garment?* i. e. prob. for the garment itself, the surface or upper part of his body, the scales, covering the rest; comp. עַל no. 1. a. β. So also פְּנֵי לוּט *the surface of the veil*, put for the veil itself as a covering, Is. 25, 7.—Hence a) *aspect, view*, Job 26, 9. b) *external appearance*, state, condition of a thing, Ps. 104, 30. Prov. 27, 23 *look well to the state, appearance, of thy flock.* c) *a way, manner*, as with the Rabbins; see below in לְפָנֵי D. 3. Comp. וֶجֶה face, manner.

3. *the forepart, front* of any thing, Arab. وَجْهٌ id. Jer. 1, 13 וּפָנֶיהָ מִפָּנֵי צָפוֹנָה *and the front thereof* (of the pot) *is before* (towards) *the north.* So the *front, van*, of an army, Gr. πρόσωπον, Joel 2, 20.—Adverbially: a) פָּנִים *in front, before*, (opp. אָחוֹר,) Ez. 2, 10. 1 Chr. 19, 10. 2 Chr. 13, 14. b) לְפָנִים *forwards* Jer. 7, 24; of time, *before, of old*, Deut. 2, 10. 12. Josh. 11, 10. 14, 15. al. c) מִלְּפָנִים *from of old*, from ancient times, Is. 41, 26. d) מִפָּנִים *in front, before*, 2 Sam. 10, 9. Comp. below in לְפָנִי D. 2.—The *face* or *front* of a sword is its *edge*, Ez. 21, 21 [16] אָנָּה פָּנֶיךָ חָדוּת *whither* is *thine edge directed?* Ecc. 10, 10.—Further, פָּנִים is also used for the inner wall of a house opposite the door as one enters, Hom. τὰ ἐνώπια, whence with He parag. פְּנִימָה q. v. also מִלְּפָנִים id.

With prepositions פָּנִים assumes very frequently the nature of a particle:

A) אֶל־פָּנֵי 1. *into* or *in the presence of, before*. a) Of place *whither*, after verbs of motion, 2 Chr. 19, 2. Lev. 9, 5. Num. 17, 8 [16, 43]. b) Of place *where* Ex. 23, 17.

2. *upon the face, surface*, of any thing, e. g. אֶל־פְּנֵי הַשָּׂדֶה Lev. 14. 53. Ez. 16, 5. —Another meaning of this phrase see above in no. 1. b.

B) אֶת־פְּנֵי pr. *with* (*in*) *the presence* of any one, *in his sight, before* any one; e. g. אֶת־פְּנֵי הַשֻּׁלְחָן Esth. 1, 10. אֶת־פְּנֵי יְיָ *before Jehovah* Gen. 19, 13. 27. Ps. 16, 11. Also for public worship in the phrase נִרְאָה אֶת־פְּנֵי יְיָ *to appear before Jehovah* in the sanctuary, Ex. 34, 23. 1 Sam. 1, 22. (In this sense we find also נ׳ אֶל־פְּנֵי יְיָ Ex. 23, 17; also poet. נ׳ פְּנֵי יְיָ Is. 1, 12. Ps. 42, 5, see above in no. 1. h.) So too *before, in front of*, e. g. אֶת־פְּנֵי הָעִיר *before the city* Gen. 33, 18. אֶת־פְּנֵי הַמָּרְכֶּבֶת *before the veil* Lev. 4, 6.—After verbs of motion, *into the presence of, before* any one, 1 Sam. 22, 4. al. מֵאֵת פְּנֵי *from the presence of* any one Gen. 27, 30; *from before, from the front of* any thing, 2 K. 16, 14.

C) בְּפָנֵי, i. q. לִפְנֵי, *in front of, before*, more espec. in the later writers, Ez. 42, 12; often in the phrase עָמַד בְּפָנֵי *to*

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stand before any one, i. e. to resist him, Deut. 7, 24. 11, 25. Josh. 10, 8. 21, 44. 23, 9. Esth. 9, 2.—The proper force of the subst. seems to be retained in Ezra 6, 9 נְקֻטוּ בְּפַנֵיהֶם *they show loathing in their countenances*; see above in no. 1. l.

D) לְפָנַי, c. suff. לְפָנַי, לְפָנֶיךָ, לְפָנָיו, לְפַנֵינוּ, לְפַנֵיכֶם, לְפַנֵיהֶם.

1. *in the presence* of any one, *in his sight*, under his eyes, he being present and beholding, *before* any one. Num. 8, 22 *the Levites went in to do their ministry* . . . לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו *in the presence of Aaron and his sons*, under their inspection. 2 K. 4, 38. Zech. 3, 8. לִפְנֵי שֶׁמֶשׁ *before the sun*, i. e. so long as the sun (which poets compare to the eye, see in כַּשְׁמַשׁ, שָׁוָה) shall look upon and illumine the earth, Ps. 72, 17; comp. לִפְנֵי רֵחַ v. 5. (But Job 8, 16 לִפְנֵי שֶׁמֶשׁ *in the sunshine*.) Often trop. i. q. בְּעֵינֵי *in the eyes, sight, of* any one, i. e. in his mind, feelings, judgment, e. g. חֶסֶד וְרַחֲמִים לִפְנֵי *favour and kindness with* any one, Dan. 1, 9. 1 K. 8, 50. Ps. 106, 46; יָשַׁב לִפְנֵי i. q. יָשַׁב בְּעֵינֵי, see יָשַׁב. גָּדוֹל לִפְנֵי אֲדֹנָיו *great* i. e. having great influence *with his lord*, 2 K. 5, 1; comp. Prov. 4, 3. 14, 12.

Spec. to be noted is the phrase לִפְנֵי יְהוָה or לִפְנֵי אֱלֹהִים, i. e.

a) Pr. *in the presence of* i. e. *before Jehovah* Gen. 18, 22. Ex. 6, 12. 30. 16, 9. Ps. 95, 6. 96, 13. 98, 9. 1 Sam. 1, 12. 15. Also *in the sight of Jehovah*, he being present and a witness, Gen. 27, 7. 1 Sam. 23, 18. Since Jehovah was regarded as dwelling in his sanctuary, hence *before Jehovah* is i. q. *α) in the tabernacle*, usually not in the holy of holies, Ex. 27, 21. 34, 34. 40, 25. Lev. 4, 6. 7, 8. 26. Once in the holy of holies, Ex. 28, 35. *β) at the door of the tabernacle*, where stood the altar of burnt-offering, Ex. 29, 11. 42. Lev. 3, 1 comp. v. 2. 14, 11. 12. 17, 4. al. *γ) in the temple*, Is. 37, 14; in its halls or courts, 2 K. 16, 14. Is. 23, 18. Ez. 46, 3. 9. *δ) before the ark of the covenant*, on which the presence of Jehovah rested, Josh. 4, 13; comp. 6, 7.

b) Trop. *Jehovah beholding, Jehovah being judge*. Deut. 24, 4 *an abomination before Jehovah*. Josh. 6, 26 *cursed before Jehovah*, comp. 1 Sam. 26, 19. Ex. 28, 38 *favour before Jehovah*. Deut. 24, 13 *righteousness before Jehovah*. Hence also simpl. in a good sense, *Jehovah assenting* and *approving*, i. q. *well pleasing to Jehovah*, since we set before the eyes only such things as are pleasing; so הִתְהַלֵּךְ לִפְנֵי יְ *to walk before Jehovah*, to live as he approves, see in הָלַךְ Hithp. no. 2. Gen. 10, 9 *a mighty hunter* לִפְנֵי יְ *before Jehovah*, with whom God is well pleased. Ps. 19, 15. What is pleasing to Jehovah he decrees; so Gen. 6, 13 *the end of all flesh* בָּא לְפָנַי *is come before me*, is decreed by me.

The rarer form לִפְנֵי אֱלֹהִים has the like significations: a) *before God*, i. e. in his sanctuary Ex. 18, 12. Josh. 24, 1. Judg. 21, 2; on the throne of God's appointment Ps. 61, 8. b) *God being judge*; Gen. 6, 11 *the earth was corrupt before God*. So טוֹב לִפְנֵי אֱלֹהִים *good before God*, in his sight, well pleasing to him, Ecc. 2, 26. 7, 26.

Further we may note the use of לִפְנֵי in the following phrases:

aa) עָמַד לִפְנֵי הַמֶּלֶךְ *to stand before the king*, to await his mandates, i. e. to minister unto him, see עָמַד; comp. עָבַד לִפְנֵי 2 Sam. 16, 19.

bb) To adore or worship *before* a divinity, see הִשְׁתַּחֲוָיָה in r. שָׁחָה. 1 K. 12, 30 *the people went to worship* לִפְנֵי הָאֶחָד *before the one* sc. of the calves. 1 Chr. 21, 30.

cc) To be smitten, put to flight *before* an enemy, see נָגַף Niph. and hence after verbs of scattering, discomfiting, and the like, Judg. 4, 15. 1 Sam. 14, 13. 20, 1. 2 Sam. 5, 20. Jer. 1, 17. 49, 37. Comp. below in מִפְּנֵי.

dd) נָתַן לִפְנֵי מ *to set before* any one, e. g. food 2 K. 4, 43; trop. for choice, *to propose* Deut. 11, 26; a law to be observed, *to impose* Deut. 4, 8. 1 K. 9, 6. Jer. 26, 4. 44, 10. Ez. 23, 24. Also i. q. *to give into one's power*, to deliver over to any one (i. q. בְּיַד מ), Josh. 10, 12. Deut. 2, 33. 36. Judg. 11, 9. 1 K. 8, 46. Is. 41, 2. So without the verb of giving Gen. 24, 51 *lo! Rebecca* לְפָנֶיךָ *before thee*, i. e. is given up to thee. 34, 10 *the land is before you*, lies ready before you and your flocks. 2 Chr. 14, 6.

2. *before, in front of*, comp. מִפְנִים no. 3.

a) Of place, לִפְנֵי אֹתָן מוֹצָא *before the*

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tabernacle of the congregation 1 Chr. 6, 17 [32]; hence *eastward of.* Gen. 23, 17. 25, 18. Deut. 32, 49. Also of a leader who goes *before* his army, see יָצָא וּבָא לִפְנֵי וְהָבִיא under art. בּוֹא no. 1. d; of a king who stands *before*, at the head of, his people, Ecc. 4, 16 *there was no end to all the people* לְכֹל אֲשֶׁר הָיָה לִפְנֵיהֶם *to all whom he was over.* Further of captives, booty, etc. which, as a shepherd his flock (Gen. 32, 18), the victor drives *before* him, Is. 8, 4. Am. 9, 4. Lam. 1, 5. 6.

b) Of time *before*, e. g. לִפְנֵי חָרְבַּשׁ *before the earthquake* Am. 1, 1; לִפְנֵי קָצִיר *before the harvest* Is. 18, 5. Gen. 13, 10. 29, 26. Prov. 8, 25. Zech. 8, 10. —Gen. 30, 30 לִפְנַי *before me*, i. e. before I came to thee. Jer. 28, 8 לִפְנֵי מִזָּה *before now* Neh. 13, 4. With inf. *before that, before*, Gen. 13, 10. Deut. 33, 1. 1 Sam. 9, 15.

c) Of worth, preference, *before, above*, like Lat. *ante, præ.* Job 34, 19 *he regardeth not the rich* לֹא נָשָׂא פְנֵי דָל *above the poor.*

d) After verbs of motion, lit. *to one's front, obviam*, implying motion *to meet* any one, e. g. קָרָה לִפְנֵי מ׳ Gen. 24, 12; also often in a hostile sense, *against*, Gr. *ἀντί*, pr. to one's face, front, e. g. קוּם לִפְנֵי *to rise up against* any one Num. 16, 2; יָצָא לִפְנֵי *to go out against* 1 Chr. 14, 8. 2 Chr. 14, 9. Also עָמַד לִפְנֵי (see עָמַד), הִתְיַצֵּב לִפְנֵי *to stand against* any one, i. e. to stand out, resist.

3. *in the manner of, like*, see above in פָּנִים no. 2. c. Job 4, 19 lit. *they crush them* יְדֻכְּאוּ לִפְנֵי עָשׁ *like the moth*, impers. for: *they are crushed as by the moth*, as if moth-eaten; Vulg. *sicut a tinea.* Sept. *σητὸς τρόπον.* Comp. Lat. *ad faciem* Plaut. Cist. 1. 1. 73. So נָתַן לִפְנֵי *to regard as* or *for* any one (comp. נָתַן פ) 1 Sam. 1, 16.—From לִפְנֵי comes the adj. form לְפָנִי *anterior*, q. v.

NOTE. The following significations sometimes ascribed to לִפְנֵי are doubtful: *α*) *for*, comp. נֶגֶד and Germ. *vor* and *für*; e. g. in the phrase עָרַב לִפְנֵי *to become surety for* any one, Prov. 17, 18; but the surety doubtless gave his pledge *before*, in the presence of, his friend. *β*) *on account of, propter*, like מִפְּנֵי, מִלִּפְנֵי; so in סָמַר לִפְנֵי *to mourn on account of* any one 2 Sam. 3, 31; better pr. *before him*, since in the funeral procession the mourners preceded the bier; Geier de luctu Hebræorum c. 5. § 15–19.

E) מִלִּפְנֵי 1. *from before, from the presence of* any one, implying that the person or thing spoken of was *before* the other and goes *away from* that place. E. g. *to go out* יָצָא מִלִּפְנֵי Lev. 9, 24; מִלִּפְנֵי פַּרְעֹה Gen. 41, 46; also Gen. 23, 4. 8. Hence after verbs of fleeing (comp. מִן no. 3. a), and of driving out 1 Chr. 19, 18. 2 Chr. 20, 7; of fearing and causing fear 1 Sam. 18, 12. Ps. 97, 5. 114, 7. Ecc. 8, 13. Esth. 7, 6; also of crying for help (usually conjoined with flight) 1 Sam. 8, 18; of humbling oneself 1 K. 21, 29. 2 Chr. 33, 12. 36, 12.

2. Of time, *before*, i. q. לִפְנֵי no. 2. b. Ecc. 1, 10. Comp. מִן no. 4. b.

3. Trop. of a cause, *on account of, because of.* i. q. מִפְּנֵי, מִן, e. g. to shout or rejoice *because of*, 1 Chr. 16, 33.

F) מִפְּנֵי 1. *from the face, presence, front*, of any person or thing, *from before*, e. g. Ex. 14, 19 *and the column went* מִפְּנֵיהֶם *from before them, and stood behind them.* Hence very often after verbs of departing, Hos. 11, 2; of fleeing (comp. מִן no. 3, a, from which it differs in that מִפְּנֵי is for the most part used before persons, מִן before things, see חָתַת Niph.) Gen. 7, 7. 16, 8. Is. 20, 6 comp. Ps. 61, 4; of crying for help Is. 19, 20. 26, 17; of fearing (see יָרֵא, חָתַת Niph.); of reverencing, humbling oneself, 2 K. 22, 19. Lev. 19, 32; of hiding Job 23, 17; and other verbs of similar significations. Thus the idea of flight and fear is implied in Judg. 9. 21, *and he dwelt there* מִפְּנֵי אֲבִימֶלֶךְ אָחִיו (after he had fled) *from the presence of Abimelech his brother;* Vulg. well, *ob metum A. fratris sui.* 1 Chr. 12, 1 see in r. עָצַר no. 1. Is. 17, 9 *as ruins* .... אֲשֶׁר עָזְבוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל *which* the Canaanites *left deserted from before Israel* i. e. fleeing from before them; see in r. עָזַב no. 2. b.

2. Of the author and efficient cause, from which any thing proceeds, i. q. מִן no. 2. c. Gen. 6, 13 *the earth is filled with violence* מִפְּנֵיהֶם *from them*, i. e. of which they are the cause. Sept. well *ἀπ' αὐτῶν.* 47, 13. Ex. 8, 20. Judg. 6, 6. Jer. 15, 17. Ez. 14, 15. Also of the remoter cause

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because of, on account of; Is. 10, 27 *the yoke shall break* מִפְּנֵי שֶׁמֶן *because of the fatness* sc. of the ox. Deut. 28, 20. Hos. 10, 15. Jer. 9, 6. So where the reason is given on account of which something is *not* done, Lat. *præ*, Job 37, 19. 1 K. 8, 11.—With אֲשֶׁר it is equivalent to a Conj. *because that, because*, Ex. 19, 18. Jer. 44, 23.

Note. Winer has needlessly added the two following meanings. Lex. p. 779: *α*) *before*, citing Lev. 19, 32, where קוּם מִפְּנֵי *to rise up in one's presence*, is the part of modesty and reverence towards old age, comp. above in no. 1. *β*) *towards*, as if for אֶל־פְּנֵי, Jer. 1, 13; for which see above in פָּנִים no. 3.

G) עַל־פְּנֵי has various meanings according to the different power both of the noun and particle.

1. From the signif. *face* and *front*, no. 1, 3, arise the following:

a) *at* or *before the face of* any one, *before*, i. q. לִפְנֵי no. 1 (comp. עַל no. 3. b), Gen. 32, 22. Lev. 10, 3. Ps. 9, 20. 2 K. 13, 14. Job 4, 15; *in the sight of* any one, under his inspection. Num. 3, 4.—Job 6, 28 עַל־פְּנֵיכֶם אִם אֲכַזָּב it is *before your eyes* (will be manifest), *whether I lie.* מֵעַל פְּנֵי i. q. מִלִּפְנֵי Gen. 23, 3.

b) *in front of* any thing, *before*, 2 Chr. 3, 17. Ps. 18, 43 *as dust before the wind*, driven by the wind. Here belong also the following: 1 K. 6, 3 *the length of it* (of the porch) עַל־פְּנֵי רֹחַב הַהֵיכָל *before the breadth of the temple*, i. e. along in front of the breadth of the temple. 2 Chr. 3, 8. Hence: *α*) In a geographical sense, *before*, i. e. *to the east, eastward of*, Gen. 16, 12 *and he shall dwell on the east of all his brethren.* 23, 19. 25, 18. 1 K. 11, 7 *in the mount which is on the east of Jerusalem*, the mount of Olives. comp. Zech. 14, 4. Deut. 32, 49 *mount Abarim ... which is on the east of Jericho.* 1 Sam. 15, 6. Still, as the more general signif. *before, over against*, might here be applied, the quarter of the heavens is sometimes added to remove the ambiguity; as Zech. 14, 4 *the mount of Olives, which is before Jerusalem on the east.* Num. 21, 11. Josh. 15, 8 *the top of the hill which is before the valley of Hinnom westward.* 18, 14 *the hill which is before Beth-horon southward.* Where there is no such adjunct, the direction must be determined by the circumstances, and is sometimes uncertain, as 1 Sam. 24, 3 [2]. Josh. 13, 25. 17, 7 comp. 16, 6. *β*) Of time, *before*, Gen. 11, 28. *γ*) Of preference, *before*, rather than, Deut. 21, 16.

c) *to the face* or *front of* any thing, see in עַל no. 4; hence, *towards*, in the direction of, Gen. 18, 16 *and the men ... looked* עַל־פְּנֵי סְדֹם *towards Sodom.* 19, 28. Num. 21, 20. 23, 28. So Judg. 16, 3 *towards Hebron;* see Bibl. Res. in Palest. II. p. 377. Perh. 1 K. 17, 3; comp. Bibl. Res. in Palest. II. p. 288.—Hence in a hostile sense, *against*, Ps. 21, 13. Nah. 2, 2.

2. From the signif. *surface*, עַל־פְּנֵי is: a) *upon the face* i. e. *surface*, e. g. of the earth Gen. 1, 29. 6, 1; of the heavens Gen. 1, 20; of the waters Gen. 1, 2; of a valley Ez. 37, 2. Hence מֵעַל פְּנֵי *from upon the face* of the earth, spoken of what is destroyed, 1 Sam. 20, 15. Am. 9, 8. b) After verbs implying motion, *upon the face* i. e. *surface*, e. g. of the earth Job 5, 10. Am. 5, 8; of the fields Lev. 14, 7. Ez. 32, 4. c) *out upon* or *over* the surface, etc. Gen. 11, 8. Lev. 16, 14. 15. Is. 18, 2. d) Trop. of something added, i. q. עַל no. 1. b. *α*, *above, besides, ἐπί*, Ex. 20, 3 *thou shalt have no other gods* עַל־פָּנָי *over and above me*, i. e. besides me; Sept. well *πλὴν ἐμοῦ*, Targ. בַּר מִנַּי. Job 16, 14.

פִּנָּה f. (r. פָּנַן) 1. *a pinnacle, mural turret*, q. d. a 'branch' or 'shoot' springing up out of the wall; see the root. 2 Chr. 26, 15. Zeph. 1, 16. 3, 6.—Hence

2. *a corner, angle*, pr. exterior, as of a house Job 1, 19; of a street Prov. 7, 8. Also interior, as of a roof Prov. 21, 9. 25, 24; of a court Ez. 43, 20; of a city 2 Chr. 28, 24. אֶבֶן פִּנָּה *a corner-stone* Job 38, 6. Is. 28, 16; and so פִּנָּה simpl. Jer. 51, 26. רֹאשׁ פִּנָּה *the head of the corner*, i. e. the chief corner-stone, Ps. 118, 22; see in רֹאשׁ no. 4. שַׁעַר הַפִּנָּה *the corner-gate*, one of the gates of Jerusalem, 2 K. 14, 13. 2 Chr. 26, 9. Jer. 31, 38.

3. Metaph. *a prince*, the chief of a people, on whom as a corner-stone the burden of the state rests, comp. Ps. 118,

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22. Is. 28, 16. So Is. 19, 13. Zech. 10, 4. 1 Sam. 14, 38. Judg. 20, 2.

פְּנִיאֵל (face of God. from obsol. sing. פּוּ i. q. פָּנִים, comp. פָּתְחוּ plur. פְּתָחִים) *Penuel*, pr. n. a) A place beyond Jordan Gen. 32, 32, where its origin is narrated. Judg. 8, 8. Once פְּנוּאֵל id. Gen. 32, 31. b) Of men: α) 1 Chr. 8, 25, Keri פְּנוּאֵל. β) 1 Chr. 4, 4.

פְּנִיאֵל see the preced. art. lett. a, and lett. b. α.

פְּנִינִים see in פְּנִינִים.

פָּנִים *face*, see art. פָּנָה.

פָּנִים in בְּלִבְּנִים 1 K. 6, 29; see in פְּנִימָה lett. a.

פְּנִימָה Milêl, from פָּנִים no. 3, with He local (once without ה 1 K. 6, 29, see below in a); for the plur. ending retained comp. יְמִימָה, and אֲיָלְמָה Ex. 15, 27. Num. 33, 9; pr. *at* or *by the inner wall* of a house, room, court, i. e. *opposite to* or *in front of* the door and of those entering, *ἐν τοῖς ἐνωπίοις*, where the throne is set in palaces. Ps. 45, 14 *all glorious* sits *the king's daughter* (the queen) פְּנִימָה *by the wall*, i. e. upon the throne. —Also *on the inner wall*, like Gr. *ἐνώτια*, 1 K. 6, 18; *within*, *in the house*, 2 K. 7, 11; *inward*, *into the house*, 2 Chr. 29, 18.

With prefixes: a) לְפְנִימָה *inside*, *within*, 1 K. 6, 30; *inward* Ez. 41, 3. לִפְנִימָה לְ *inwardly to*, inside of any thing, Ez. 40, 16; also מִבְּלִבְּנִים (without ה loc.) *from within*, i. e. on the inside, 1 K. 6, 29. b) מִפְּנִימָה *on the inside*, within, 1 K. 6, 19. 21. 2 Chr. 3, 4.—Hence

פְּנִימִי m. adj. (מ being treated as radical and therefore retained,) fem. פְּנִימִית, plur. פְּנִימִים 1 Chr. 28, 11, f. פְּנִימִיּוֹת 2 Chr. 4 22; *interior*, *inner*, (opp. חִיצוֹן exterior,) 1 K. 6, 27. 36. 7, 12. Ez. 40, 15 sq. 41, 15. al.

פְּנִינִים m. only in plur. (sing. is the pr. n. פְּנִנָּה.) Prov. 3, 15 Keri. 8, 11. 20, 15. 31, 10. Lam. 4, 7. Job 28, 18, once פְּנִנִּים Prov. 3, 15 Cheth. according to many of the Rabbins *pearls*, Gr. *πίννα*, and so Bochart, Hieroz. II. l. V. c. 6, 7. Against this is the passage in Lam. l. c. אָדְמוּ עֶצֶם מִפְּנִינִים, which cannot be rendered with Bochart: *they are more shining in body than pearls*, see in r. אָדַם. Better therefore is the opinion of J. D. Michaelis (Supplem. p. 2022) and others, who understand *red corals*; which is also favoured by the etymology, pr. 'branches, branching trees,' from r. פָּנַן q. v. To this it is not an objection, that corals are called by another name, רָאמוֹת; the same is also the case in respect to pearls, see בְּדֹלַח.—Others understand *red gems*, as the sardius, pyrops; but this word is never enumerated among gems, comp. Ex. 39, 10 sq.

* פָּנַן obsol. root, Arab. فَنَّ Conj. II, *to divide up*, *to separate*, to distribute into classes; فَنٌّ a species, class, plur. فُنُونٌ branches; فَنَنٌ a branch; أُفْنُونٌ a thick branch; فَنَّانٌ a branching tree.—Hence I. פֵּן, פִּנָּה, פְּנִינִים, pr. n. פְּנִנָּה.

פְּנִנָּה (coral, i. q. פְּנִינָה which is found in some Mss.) *Peninnah*, pr. n. of the wife of Elkanah, 1 Sam. 1, 2. 4.

* פָּנַק in Kal not used. Arab. فنق *to treat and train delicately*; IV. *to live delicately*. Syr. Ethpe. to delight oneself. Comp. פִּרְנֵק.

Piel *to bring up delicately*, to spoil by tenderness, e. g. a servant Prov. 29, 21.

פַּס m. (r. פָּסַס) *end*, *extremity*, only in the phrase כְּתֹנֶת פַּסִּים Gen. 37, 3. 23. 32. 2 Sam. 13, 18. 19, *a tunic reaching to the* פַּסִּים, i. e. to the *palms* of the hands and *soles* of the feet; see the root. It was therefore the long tunic with sleeves, worn by young men and maidens of the better class; so Jos. Ant. 7. 8. 1. *ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένοι χειριδώτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας*, which is well explained and defined by Hartmann, Hebräerin III. 280. Aqu. ap. Sam. *καρπωτός*. Symm. *χειριδωτός*. Aqu. Gen. *ἀστραγάλειος* (talaris).—Others: *a tunic of* many *colours*, i. e. of pieces of various colours sewed together, from Chald. פַּס palm of the hand, also a piece, etc. So Sept. in Gen. *χιτὼν ποικίλος*, Vulg. *polymita*.

פַּס Chald. m. c. genit. פַּס יְדָא *palm of the hand*, Dan. 5, 5. 24. See r. פָּסַס

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פַּס דְּמִים, see אֲפֵס דְּמִים.

* פָּסַג in Kal not used, Chald. פְּסַג *to cut up, to divide*, i. q. פָּסַק which is more usual.

PIEL once Ps. 48, 14 פַּסְּגוּ אַרְמְנוֹתֶיהָ *divide ye up her palaces*, i. e. walk through and survey them; or perh. *consider them accurately*, since verbs of dividing are thus used metaphorically; comp. r. בִּתֵּר.—Hence

פִּסְגָּה (Chald. part. piece) *Pisgah*, pr. n. of a mountain ridge in Moab, on the southern border of the kingdom of Sihon, Num. 21, 20. 23, 14. Deut. 3. 27. Josh. 12, 3. al. In it was Mount Nebo, Deut. 34, 1.

פִּסָּה f. (r. פָּסַס) pr. *expansion, diffusion*, comp. r. פָּשָׂה and Chald. פְּסִיוֹן; then trop. *abundance*, once Ps. 72, 16 יְהִי פִּסַּת בַּר בָּאָרֶץ *let there be abundance of corn in the land*.—Others take it as fem. of פַּס, whence *a handful, sheaf*, Kimchi מָלֵא כַף; but not suited to the context.

* פָּסַח 1. pr. *to leap, to dance*, see Piel. See also Thesaur. Niph. p. 1114, 1115.

2. Spec. *to leap over, to pass over*, e. g. a stream, river, whence pr. n. תִּפְסַח *Thapsacus*, pr. passage of the Euphrates.—With עַל, i. q. עָבַר עַל; Ex. 12, 23 וּפָסַח יְיָ עַל הַפֶּתַח וגו׳ *and Jehovah will pass over the door, and will not suffer the destroyer to come in*. v. 13. 27. Sept. v. 23 παρέρχομαι, Vulg. *transibo*.—Hence 1. q. *to spare*, Is. 31, 5.

3. *to halt, to limp, to be lame*, from the irregular and *leaping* gait; see Niph. and פִּסֵּחַ. Trop. 1 K. 18, 21 *how long* אַתֶּם פֹּסְחִים *do ye halt between two opinions?* i. e. hesitate between Jehovah and Baal. So Arab. حَنِفَ pr. to limp; Chrysost. περὶ τὴν πίστιν χωλεύειν.

PIEL *to leap, to dance*; so the priests of Baal, 1 K. 18, 26 *they danced at* (around) *the altar which was made*; Sept. διέτρεχον, Targ. מְשַׁחְנָן insaniebant, which Kimchi explains, 'they danced after their manner.' Dancing was customary at some sacrifices; see 2 Sam. 6, 16.

NIPH. pass. of Kal no. 3, *to become* or *be made lame*, 2 Sam. 4, 4.

Deriv. פִּסֵּחַ—פֶּסַח.

פִּסֵּחַ (lame) *Paseah*, pr. n. m. a) 1 Chr. 4, 12. b) Neh. 3, 6. c) Ezra 2, 49. Neh. 7, 51.

פֶּסַח m. (r. פָּסַח) in pause פֶּסַח, plur. פְּסָחִים; pr. *a passing over, sparing, deliverance* from punishment and calamity. Hence

1. The sacrifice instituted on account of the immunity of the Israelites, *the passover, the paschal lamb* described Ex. 12, 27 וְזָבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם *the sacrifice of sparing* (pr. passing over) is *this to Jehovah, who passed over the houses of the Israelites in Egypt, when he smote the Egyptians*, etc. Hence שָׁחַט הַפֶּסַח *to kill the passover* i. e. the paschal lamb Ex. 12, 21. 2 Chr. 30, 15. 17. 35, 1. 6; זָבַח הַפֶּסַח Deut. 16, 2 sq. אָכַל הַפֶּסַח *to eat the passover* 2 Chr. 30, 18. עָשָׂה פֶּסַח *to prepare the passover*, i. e. to keep the festival, Ex. 12, 48. Num. 9, 4 sq. Josh. 5, 11. al. Plur. פְּסָחִים *paschal lambs* 2 Chr. 30, 17. 35, 7–9.

2. *the festival of the passover, the paschal day*, i. e. the fourteenth day of the month Nisan, Lev. 23, 5; which was followed by the seven days' *festival of unleavened bread*, ib. v. 6. Ez. 45, 21. Fully חַג הַפֶּסַח Ex. 34, 25. Hence מָחֳרַת הַפֶּסַח *the morrow of the passover*, i. e. the fifteenth day of Nisan, Josh. 5, 11. Num. 33, 3.

פִּסֵּחַ m. adj. (r. פָּסַח) *lame* Lev. 21, 18. Deut. 15. 21. Is. 35, 6. al. Plur. פִּסְחִים (without Dag.) 2 Sam. 5, 6. 8. Is. 33, 23.

פְּסִילִים m. plur. (r. פָּסַל) 1. *carved images* of idols, Deut. 7, 25. Is. 42, 8. Jer. 50, 38. Hos. 11, 2. al. פְּסִילֵי כַסְפֵּךְ *your carved images of silver* Is. 30, 22. Syr. ܦܣܝܠ cut, hewn, as stone.

2. *Pesilim*, pr. n. of a place not far from Gilgal, Judg. 3, 19. 26. Targ. מַחְצְבַיָּא *quarries*; but it is safer to rest in the common signif. 'images,' perh. 'hewn stones,' i. q. Syr. ܦܣܝܠ.

* פָּסַךְ obsol. root, Chald. Pa. *to cut up* or *off*, i. q. פָּסַג and פָּסַק. Hence

פַּסַּח *Pasach*, pr. n. m. 1 Chr. 7, 33.

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*פָּסַל fut. יִפְסֹל *to cut, to carve, to form by cutting*; e. g. stones. *to hew*, Ex. 34, 1. 4. Deut. 10, 1. 3. 1 K. 5, 32 [18]; an idol, Hab. 2, 18. Syr. Chald. id. Kindr. is פָּצַל.

Deriv. פְּסִילִים and

פֶּסֶל m. in pause פֶּסֶל, c. suff. פִּסְלִי, *a carved image* of an idol, Ex. 20, 4. Deut. 4, 16; of wood Is. 44, 15. 17. 45, 20. Spoken also of *a molten image*, which is properly called מַסֵּכָה. Is. 40, 19. 44, 10. Jer. 10, 14. 51, 17.—For the plur. פְּסִילִים is used, q. v.

פַּסַנְתֵּרִין Dan. 3, 7, and פְּסַנְתֵּרִין Dan. 3, 5. 10. 15, the Greek word *ψαλτήριον, psaltery, lyre*. (which the Sept. translators often put for נֵבֶל, כִּנּוֹר.) adopted into the Chaldee, ל and נ being interchanged. It is of the singular number; since it is coupled with other names of musical instruments in the singular; and does not correspond to the Greek *ψαλτής* which signifies harper, lyrist, but to *ψαλτήριον*, the Greek ending *ιον* among the Orientals usually becoming ין; as *συνέδριον* סַנְהֶדְרִין, *κοινόβιον* قنوبين قُنّوبِين Kanôbin.—The same word may be recognised in the mod. Arabic سنطير, صنتر, and other like forms, the name of a species of psaltery or harp; see Villoteau in Descr. de l'Egypte VI. p. 426. Comp. on the other hand Hengstenberg Authentie des Daniel p. 15. Hävernick ad Dan. l. c.

*פָּסַס *to expand, to diffuse, to disperse*, kindr. with פָּשַׂח, Chald. פְּסַס whence פִּסּוֹן diffusion. Hence Chald. פַּס יָדָא expansion i. e. *palm* of the hand; Syr. ܦܣܐ ܕܪܓܠܐ id. ܦܣܐ *sole* of the foot; פַּסִּין boards; Heb. פְּסַח diffusion, abundance.—Here we may refer Ps. 12, 2: פַּסּוּ אֱמוּנִים מִבְּנֵי אָדָם *the faithful disperse* (are scattered) *from among the children of men*, comp. Ps. 11, 1. 2; parall. גָּמַר. But the ancient versions, Jarchi, and many moderns, give to פָּסַס in this passage the signif. of פָּסַק, *to cease, to fail*; like parall. גָּמַר.

פִּסְפָּה *Pispah*, pr. n. m. 1 Chr. 7, 38. the etymology is unknown

*פָּעָה onomatopoet. 1. *to cry out, to scream*, once of a woman in travail, fut. 1 p. אֶפְעֶה Is. 42, 14.—Syr. and Chald. ܦܥܐ, פְּעָא, to bleat, to bellow, as flocks and herds; comp. Gr. *βοάω*, whence *βοῦς bos*. Similar is גָּעָה *γοάω*, q. v.—Hence pr. n. פָּעוּ.

2. *to hiss, to blow*, as a serpent, viper, kindr. with פָּאָה q. v. Hence אֶפְעֶה viper.

פָּעוּ (a bleating, lowing) *Pau*, pr. n. of a place in Idumea, Gen. 36, 39; called also פָּעִי *Pai*, 1 Chr. 1, 50. R. פָּעָה.

פְּעוֹר (hiatus, cleft, r. פָּעַר) *Peor*, pr. n. of a mountain in Moab Num. 23, 28. Hence בַּעַל פְּעוֹר *Baal-Peor* Num. 25, 3. 5. and simply פְּעוֹר 23, 28. 31, 16. Josh. 22, 17, an idol of the Moabites, in whose worship females prostituted themselves. Comp. בֵּית פְּעוֹר in art. בַּיִת no. 12. mm.

פָּעִי see in פָּעוּ.

*פָּעַל fut. יִפְעַל; once יִפְעֹל c. Makk. יִפְעָל־ Job 35, 6. i. q. עָשָׂה, *to make, to do*, but only in poetic style. Syr. and Talm. part. פּוֹעֲלָא ܦܘܥܠܐ a workman. Arab. فعل to do, to work, but not freq.—Job 11, 8 מַה־תִּפְעָל *what canst thou do?* Ps. 11, 3 צַדִּיק מַה־תִּפְעָל *what can the righteous do?* Deut. 32, 27 לֹא יְהוָה פָּעַל כָּל־זֹאת *Jehovah hath not done all this.* Job 33, 29. Is. 43, 13.—Spec. a) *to make, to form*, e. g. an idol Is. 44, 15; a pit, i. e. to dig. Ps. 7, 16. Absol. Is. 44, 12 בַּפֶּחָם פָּעַל *he worketh* (forgeth) *in the coals.* b) *to produce, to create*, Ps. 74, 12; whence פֹּעֲלִי *my Creator* Job 36, 3. c) *to prepare*, Ex. 15, 17 *the place thou hast prepared to dwell in.* Hence *to attempt, to undertake* any thing (opp. עָשָׂה to effect, to accomplish). Is. 41, 4 מִי פָעַל וְעָשָׂה *who hath attempted and done* it? (comp. 43, 7 יְצַרְתִּיהוּ אַף עְשִׂיתִיהוּ.) Mic. 2, 1. Ps. 58, 3 *in heart ye plot wickedness.* So עָשָׂה is used in the same manner, Is. 32, 6. 37, 26. d) *to do*, i. e. *to practise*, e. g. righteousness Ps. 15, 2; iniquity, crime, Job 34, 32. 36, 23. Prov. 30, 20. פֹּעֲלֵי אָוֶן *evil-doers*, wicked men, Ps. 5, 6. 6, 9. 14, 4. al. sæp. e) With acc. and ל of thing, Ps. 7, 14 חִצָּיו לְדֹלְקִים יִפְעָל *he maketh his arrows burning*, lit. *into* or *for* burning

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things. f) With ל of pers. *to do to* or *for* any one, either good Job 22. 17. Ps. 31. 20; or evil Job 7. 20; with בְּ id. 35. 6.

Deriv. פֹּעַל, פְּעֻלָּה, מִפְעָל, מִפְעֲלָה, and pr. n. פְּעַלְיָה.

פֹּעַל m. c. suff. פָּעֳלוֹ, פָּעֳלָהּ (pōōlchu), rarely פָּעֳלוֹ Is. 1, 31. Jer. 22, 13; plur. פְּעָלִים 1 Chr. 11. 22; *work*, i. q. מַעֲשֶׂה, but, with few exceptions, only poetic.

1. *work*, i. e. *labour, business*, Ps. 104, 23; comp. Job 24, 5.

2. *a work*, i. a. *a deed, act, facinus;* of God's mighty deeds, espec. in preserving and defending his people, Ps. 44. 2. 64, 10. 77, 13. Deut. 32, 4. Also of man, Ps. 28, 4. Prov. 24, 12. 29. Spec. *a great deed, mighty act*, 2 Sam. 23, 20; *an evil deed*, Job 36, 9. Arab. فَعَلَ id.

3. *a work*, i. e. something made, the product of labour, etc. פֹּעַל יָדַי *the work of my hands*, i. e. Israel. Deut. 33, 11. Is. 45, 9. 11. Spec. of the divine judgments, Is. 5, 12. Hab. 1, 5. 3, 2; comp. מַעֲשֶׂה no. 3. a. Of the divine aid, Ps. 90, 16.

4. *work*, i. e. the fruit of one's labour, *acquisition* Prov. 21, 6; *wages* Job 7, 2. Jer. 22, 13. Comp. פְּעֻלָּה no. 2, and ἔργον Rev. 14, 13.

פְּעֻלָּה f. (r. פָּעַל) constr. פְּעֻלַּת 1. As abstr. noun of action, i. q. מַעֲשֶׂה no. 1, *labour, business, occupation*, i. e. *the doing* of any thing, Prov. 10, 16. 11, 18. Is. 65, 7. Jer. 31, 16. Plural פְּעֻלוֹת of the deeds or conduct of men, Ps. 17, 4; of God's works, Ps. 28, 5.

2. *wages* of labour, i. q. פֹּעַל no. 4. Lev. 19, 13. Ps. 109, 20. Is. 40, 10. 49, 4. 61, 8. 62, 11.

פְּעַלְתַּי (for פְּעֻלַּת יְ wages of Jehovah) *Peulthai*, pr. n. m. 1 Chr. 26, 5.

* פָּעַם 1. *to strike, to beat, to pound;* whence פַּעַם anvil, and פַּעֲמוֹן a bell.—Also *to strike upon* with the foot, *to tread;* whence פַּעַם step, pace, foot.

2. Metaph. *to impel, to urge, to move*, e. g. the Spirit of God a person Judg. 13, 25.

Niph. *to be moved, agitated, troubled*, Gen. 41, 8. Dan. 2, 3. Ps. 77, 5.

Hithpa. i. q. Niph. Dan. 2, 1.

Deriv. see in Kal no. 1, and the two following.

פַּעַם f. but masc. Judg. 16. 28. 2 Sam. 23, 8 Cheth. Plur. פְּעָמִים and פְּעָמוֹת.

1. *an anvil*. Is. 41, 7.

2. *tread* of the foot, hence: a) *step, footstep*, Ps. 119, 133. 140. 5. Trop. Judg. 5, 28 *the paces of his chariots*. b) *the foot* itself, with which one treads, Ps. 57. 7. 58, 11. Prov. 29. 5. Cant. 7. 2. Is. 26. 6. Plur. פְּעָמוֹת *feet*, i. e. artificial, Ex. 25, 12. 1 K. 7, 30.

3. Trop. פַּעַם אַחַת pr. *one tread*, i. e. *one time, once*, Josh. 6, 3. 11. 14. 1 Sam. 26, 8; also *at one time, at once*, Is. 66, 8. Comp. Arab. دَفْعَةً, مَرَّةً, خَطْوَةً, id.—Dual פַּעֲמַיִם *twice* Gen. 27, 36. 41. 32. 43, 10. Plur. שָׁלֹשׁ פְּעָמִים *three times*, thrice, Ex. 23, 17. al. כַּמָּה פְּעָמִים *how many times?* how often? 1 K. 22. 16. פְּעָמִים רַבּוֹת *many times* Ecc. 7, 22 [23]. Ps. 106, 43. Also פַּעַם וּשְׁתַּיִם *once and again* Neh. 13, 20.—In phrases: a) With the art. הַפַּעַם, *this time*, in this thing, Ex. 9, 27; hence אַךְ הַפַּעַם *only this time*, only this once, Gen. 18, 32. Ex. 10, 17. Judg. 6, 39. 16, 28; *now* Gen. 46, 30; *now indeed* Gen. 2. 23. 30, 20. הַפַּעַם אֹתָהּ 29, 34. b) בַּפַּעַם הַזֹּאת *at this time*, Ex. 8, 28 [32]. 9. 14. c) כְּפַעַם־כְּפַעַם *one time as another, now as before*, Num. 24, 1. Judg. 16, 20. 1 Sam. 20. 25. d) פַּעַם—פַּעַם, *now—now*, Prov. 7, 12.

פַּעֲמוֹן m. (r. פָּעַם) *a bell*, so called from being struck, Ex. 28, 33. 39, 25. 26; comp. 28, 34.

פַּעֲנֵחַ, see צָפְנַת־פַּעְנֵחַ.

* פָּעַר *to open wide, to gape*, constr. only with פֶּה, once בְּפֶה Job 16. 10; spoken of ravenous beasts Job 16. 10; of longing desire Job 29, 23. Ps. 119. 131. Poet. of Sheol, Is. 5, 14.—Syr. ܦܥܰܪ, Arab. فغر id.—Hence pr. n. פְּעוֹר, and

פַּעֲרַי *Paarai*, pr. n. of one of David's military chiefs, 2 Sam. 23. 35; written more correctly in 1 Chr. 11, 37 נַעֲרַי *Naarai*.

* פָּצָה fut. יִפְצֶה 1. pr. *to tear apart to rend;* comp. the kindr. verbs פָּצַח, פָּצַל, פָּצַם, which all have the primary signification of *tearing apart, breaking in pieces;* as is also the case

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with roots beginning with the syllable בץ, בז.—Hence *to open wide* the mouth, Ez. 2, 8. Is. 10, 14; c. עַל *to gape upon*, e. g. in threat, as ravenous beasts, Ps. 22, 14; in scorn Lam. 2, 16. 3, 46; as uttering hasty words Job 35, 16. Ps. 66, 14. Judg. 11, 35. 36. Trop. *the earth* also is said *to open her mouth*, Gen. 4, 11. Num. 16, 30. Deut. 11, 6.

2. *to snatch away, to deliver*, Ps. 144, 7. 10. 11. So Syr. Chald. and Arab. فصى Conj. II, IV.

*פָּצַח fut. plur. יִפְצְחוּ 1. *to break in pieces;* Arab. فصح id. comp. فصم to break, to cleave; see Pi.

2. פָּצַח רִנָּה, Lat. *erumpere jubila*, i. e. *to break forth into joy*, rejoicing, shouting, Is. 14, 7. 44, 23. 49, 13. 54, 1. 55, 12; twice פָּצַח וְרַנֵּן id. 52, 9. Ps. 98, 4.—Syr. ܦܨܚ to break forth sc. into joy, for Gr. ῥήγνυμι id. Gal. 4, 27. Comp. Lat. 'erumpere gaudium' Ter. Eun. 3, 5, 2; 'erumpere stomachum' Cic. Att. 16, 3.

Piel *to break in pieces*, e. g. bones Mic. 3, 3.

פְּצִירָה m. (r. פָּצַר) *dulness, bluntness*, pr. the being notched, spoken of cutting instruments, 1 Sam. 13, 21. Arab. فُطَارٌ a sword notched, dull.

*פָּצַל only in Piel פִּצֵּל, *to tear* or *strip off bark, to peel*, Gen. 30, 37. 38. Comp. kindr. בָּצַל. Arab. فصل, Syr. ܦܨܠ, to cut in pieces.—Hence

פְּצָלוֹת f. plur. *peeled spots* or *streaks* on green rods, Gen. 30, 37.

*פָּצַם *to rend* e. g. the earth, to cause to yawn, Ps. 60, 4. Arab. فصم to break, to rend. Eth. ፈጸመ to break off, to finish. Kindr. is פָּצָה.

*פָּצַע pr. *to cut, to cleave*, comp. kindr. בָּצַע. Chald. id. Hence *to wound*, Cant. 5, 7. 1 K. 20, 37. Deut. 23, 2.—Hence

פֶּצַע m. in pause פָּצַע, c. suff. פִּצְעִי, plur. פְּצָעִים, constr. פִּצְעֵי, *a wound*, Gen. 4, 23. Ex. 21, 25. Is. 1, 6. Prov. 20, 30. Plur. Prov. 23, 29. 27, 6. Job 9, 17.

*פָּצַץ obsol. root, i. q. פּוּץ *to disperse*; whence

פָּצֵץ (dispersion) *Pizzez*, pr. n. m. c. art. 1 Chr. 24, 15.

*פָּצַר fut. יִפְצַר, pr. *to hack, to notch;* and hence *to beat, to blunt, to make dull*, i. q. Arab. فطر see Schult. Opp. min. p. 168. Hence פְּצִירָה q. v.—Trop. *to urge, to press* any one, with בְּ of pers. a) With prayers, entreaties, comp. *obtundere precibus*, Gen. 19, 3. 33, 11. Judg. 19, 7. 2 K. 2, 17. 5, 16. b) In a hostile manner Gen. 19, 9. Comp. kindr. בְּ פָּרַץ בְּ.

Hiph. *obtundere animum*, and hence *to be obtuse, dull, stubborn*. Inf. חַפְצַר as noun, *stubborness, wilfulness*, 1 Sam. 15, 23, parall. with מְרִי.

Deriv. פְּצִירָה.

*פָּקַד fut. יִפְקֹד, infin. and imper. פְּקֹד, prob. pr. *to strike upon* or *against* any person or thing, *to light upon*. Kindr. are פָּגַע, פָּגַשׁ, q. v.—Hence

1. In a kind sense, *to go to* any one, e. g. a) *to go to see, to visit;* 1 Sam. 17, 18 *and go see thy brethren* לְשָׁלוֹם *how they do;* comp. Gen. 37, 14. Unwillingly, 2 K. 9, 34. With בְּ of the present which a visitor brings with him, Judg. 15, 1. b) *to visit*, sc. in order *to examine, to prove* any one, Ps. 17, 3. Job 7, 18. c) For the sake of inspecting, reviewing, and hence *to review, to muster, to number*, e. g. a people, army, Num. 1, 44 sq. 3, 39 sq. 1 K. 20, 15. 2 Sam. 24, 4. Job 5, 24. Part. pass. פְּקוּדִים *the mustered, the numbered*, Num. 1, 21 sq. 2, 4 sq. Ex. 30, 14. 38, 26. Comp. Hothpa. and the noun מִפְקָד. Also *to miss* a person or thing in reviewing, numbering, 1 Sam. 20, 6. 25, 15. Is. 34, 16. Eth. ፈቀደ to review, to number. d) As caring for any person or thing, *to visit* with kindness, *to look after, to take care of*, as a shepherd his flock Jer. 23, 2; as God men Gen. 21, 2. 50, 24. Ex. 3, 16. 4, 31. 1 Sam. 2, 21. Is. 23, 17. Ps. 8, 5. al. Sometimes *to visit again, to look after anew*, Is. 23, 17; *to revisit* mentally, to call to mind, Ez. 23, 21. Also *to look to* any one expecting help, Is. 26, 16.

2. In a hostile sense, *to go to* any one, i. e. *to come* or *fall upon, to attack*, comp. פָּגַע no. 1. a. With עַל of pers. *to punish, to visit* with punishment, Jer. 9, 24. 25. 44, 13; אֶל 46, 25; בְּ 9, 8; acc. Ps. 59,

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6; absol. Is. 26, 14. Job 31, 14. 35, 15. The sin to be punished is put in the accus. 1 Sam. 15, 2. Ps. 89, 33. Hos. 8, 13. Lam. 4, 22; often with עַל of pers. Ex. 20, 5 פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים *visiting* (punishing) *the iniquity of the fathers upon the children.* 32, 34. 34, 7. Num. 14, 18. Is. 13, 11. Hos. 1, 4. 2, 15. 4, 9. Am. 3, 14.

3. Causat. i. q. Hiph. pr. 'to cause to look after' sc. persons or things, to let care for them, etc. i. e. a) *to set over, to give the oversight of, to appoint,* with acc. of pers. and עַל, Num. 4. 27. 27, 16. Jer. 51, 27. Metaph. Jer. 15, 3 *I will set over them four kinds,* i. e. will send upon them four kinds of calamities. With אֶל Jer. 49, 19. Absol. Num. 3, 10. Deut. 20, 9. Part. pass. פְּקוּדִים *prefects, officers.* Num. 31, 48. 2 K. 11, 15. Comp. Niph. Hiph. and n. פְּקִיד. With אֵת (אִתּ) *to set with,* to join *to* any one a companion, attendant, Gen. 40, 4. b) *to charge with, to enjoin upon* the care of any one; Aram. Pe. and Pa. to charge, to command. With עַל of pers. 2 Chr. 36, 23. Ezra 1, 2. Job 36, 23 מִי פָקַד עָלָיו דַּרְכּוֹ *who hath enjoined upon him his way?* 34, 13 מִי פָקַד עָלָיו אָרְצָה *who hath charged him with the earth?* i. e. committed the earth to his care and charge. Comp. פְּקוּדָה mandate. c) *to deposit* anywhere, *to lay up,* i. e. commit to the care of another, 2 K. 5, 24. Comp. פְּקָדוֹן deposit, store.

Niph. 1. Pass. of Kal no. 1. c, *to be mustered,* Ez. 38, 8; *to be missed, to lack,* Num. 31, 49. 1 Sam. 20, 18. 25, 25, 7. 21. al.

2. Pass. of Kal no. 2, *to be visited* with punishment, *to be punished,* Is. 24, 22. 29, 6. Num. 16, 29. Prov. 19, 23.

3. Pass. of Kal no. 3. a, *to be set over, appointed,* Neh. 7, 1. 12, 44.

Piel i. q. Kal no. 1. c, *to muster,* Is. 13, 4.

Pual 1. *to be mustered, numbered,* Ex. 38, 21.

2. *to be missed;* Is. 38, 10 *I shall be missed the residue of my years,* friends will seek me in vain among the living.

Hiph. i. q. Kal no. 3. 1. *to set over, to make overseer of* any thing, *to appoint,* with acc. of pers. and עַל of thing. Gen. 39, 5. 41, 34. Num. 1, 50. Jer. 1, 10. 40, 11; לְ 1 K. 11, 28; בְּ Jer. 40, 5. 41, 18; absol. 2 K. 25, 23. Metaph. Lev. 26, 16; comp. Jer. 15, 3, fn Kal no. 3. a.

2. *to charge with, to commit* to the care of any one. c. עַל יָד 2 Chr. 12, 10; בְּיַד Ps. 31, 6; c. אֵת pr. *to commit* or *entrust with* any one, q. d. to deposit *with* him, Jer. 40, 7. 41, 10. Absol. 37, 21.

3. *to deposit, to lay up* anywhere, Is. 10, 28. Jer. 36, 20.

Hoph. הָפְקַד, part. plur. מְפֻקָּדִים 1. *to be visited,* i. e. *punished,* Jer. 6, 6.

2. *to be set over, to have the oversight of,* 2 K. 12, 12. 2 Chr. 34, 10. 12.

3. *to be deposited* with any one, c. אֵת Lev. 5, 23.

Hithpa. fut. יִתְפָּקַד for יִתְפַּקֵּד, pass. of Kal no. 1. c, *to be mustered, numbered,* Judg. 20, 15. 17. 21, 9.

Hothpa. plur. הָתְפָּקְדוּ for הֻתְפְּקְדוּ, id. Num. 1, 47. 2, 33. 26, 62. 1 K. 20, 27.

Deriv. פְּקֻדָּה—פְּקִידִים, פָּקִיד, מִפְקָד.

פְּקֻדָּה f. (r. פָּקַד) 1. *a muster, enumeration,* 1 Chr. 23, 11. 2 Chr. 17, 14. 26, 11. See the root no. 1. c.

2. *care, providence,* Job 10, 12; see the root no. 1. d.—Spec. *custody, ward,* i. q. מִשְׁמֶרֶת, מִשְׁמָר, and concr. *watch,* 2 K. 11, 18. 2 Chr. 23, 18. Ez. 44, 11. בֵּית הַפְּקֻדּוֹת *the house of ward,* i. e. the prison, Jer. 52, 11; comp. Hiph. no. 2.

3. *oversight, office, charge,* see the root no. 3; Num. 4, 16. 1 Chr. 24, 19. 26, 30. Ps. 109, 8. Concr. *officers,* 2 Chr. 24, 11. Is. 60, 17; comp. Num. 4, 32.

4. Something *laid up,* i. e. *stores, substance, wealth,* Is. 15, 7.

5. *visitation,* i. e. *punishment,* see the root no. 2. Is. 10, 3. Jer. 10, 15. Hos. 9, 7. Mic. 7, 4. Plur. Ez. 9, 1.

פִּקָּדוֹן m. (r. פָּקַד no. 3. c) something *laid up, deposited, with* any one; *a deposit, store,* Gen. 41, 36. Lev. 5, 21. 23.

פְּקֻדּוּת f. (r. פָּקַד) *oversight, office,* Jer. 37, 13.

פְּקוּד m. (r. פָּקַד) 1. *visitation, punishment,* put allegorically as a name for Babylon, *Pekod,* Jer. 50, 21.

2. *office, charge,* see the root no. 3. a. Concr. *a prefect, officer,* Ez. 23, 23.

פְּקוּדִים m. plur. (r. פָּקַד) *mandates, precepts,* sc. of God, Ps. 19, 9. 103, 18. 111, 7; elsewhere only in Ps. 119, e. g. v. 4. 15. 27. 40. 45. al. sæp.

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* פָּקַח fut. יִפְקַח, *to open* the eyes; once spoken of the ears Is. 42, 20. A wider signif. occurs in פְּקַחְקוֹחַ q. v. Chald. id. Arab. فقح the whelp first opens his eyes, the rose opens itself. Kind. is פָּתַח, like שָׁתָה and שָׁקָה; also פָּקַע.—Hence a) פָּקַח עֵינָיו *to open one's eyes* 2 K. 4, 35; in order to see, 2 K. 19, 16. Dan. 9, 18. Job 27, 19. Also *to have the eyes open*, to be wide awake, watchful, opp. to be sleepy, slothful, Prov. 20, 13. With עַל *to open the eyes upon* a pers. or thing, i. e. in order to attend to, to observe, Jer. 32, 19; or to look after, to care for, Zech. 12, 4; also in a bad sense, to observe closely, to watch, Job 14, 3. b) God is said *to open the eyes of* any one, i. e. α) *to give* or *restore sight to* the blind, 2 K. 6, 17. 20. Is. 42, 7; ellipt. Ps. 146, 8. β) To enable one to see what he had not seen of himself, Gen. 21, 19; comp. Niph.

Niph. *to be opened*, sc. the eyes: a) Of the blind, to be restored to sight, Is. 35, 5. b) So as to see what was not before perceived, Gen. 3, 7. Metaph. v. 5.

Deriv. פְּקַח־קוֹחַ—פֶּקַח.

פֶּקַח (open-eyed, or ellipt. for פְּקַחְיָה q. v.) *Pekah*, pr. n. of a king of Samaria in the time of Isaiah. B. C. 759–739. 2 K. 15, 25 sq. 16, 1. 5. 2 Chr. 28, 6. Is. 7, 1.

פִּקֵּחַ m. (r. פָּקַח) *open-eyed, seeing*, opp. to blind, Ex. 4, 11. Plur. trop. Ex. 23, 8.

פְּקַחְיָה (Jehovah has opened his eyes) *Pekahiah*, pr. n. of a king of Samaria, B. C. 761–759. 2 K. 15, 22. 23. 26.

פְּקַח־קוֹחַ, or better with many Mss. in one word פְּקַחְקוֹחַ, (r. פָּקַח, like פְּתַלְתֹּל.) *an opening* of the prison, *deliverance*, Is. 61, 1; comp. פָּתַח Is. 14, 17. —In Arabic also פָּקַח, kindr. with פָּתַח, is not exclusively used of the eyes and ears; see in r. פָּקַח.

פָּקִיד m. (r. פָּקַד) 1. *a prefect, overseer*, Neh. 11, 9. 14. 22. 12, 42. פָּקִיד נָגִיד *the chief overseer*, head prefect, in the temple, Jer. 20, 1. 2.

2. *an officer, magistrate*, Gen. 41, 34. Esth. 2, 3; with genit. Judg. 9, 28. 2 Chr. 24, 11. Also of military officers, 2 K. 25, 19. Jer. 52, 25.

* פָּקַע, Syr. ܦܩܥ, i. q. בָּקַע, *to split, to burst*, Arab. فقع crepitavit.—Hence the two following.

פַּקֻּעוֹת f. plur. *wild cucumbers, cucumeres asinini*, which are egg-shaped, bitter, and burst on being touched and scatter their seeds, 2 K. 4, 39. See Celsius Hierob. I. p. 393 sq.—Others: *colocynthides*, and so Vulg. but these do not thus burst.

פְּקָעִים m. plur. (r. פָּקַע) id. *wild cucumbers*, as an architectural ornament, 1 K. 6, 18. 7, 24.

פַּר and פָּר m. (r. פָּרַר II) the latter in pause and with distinct. accents; c. art. הַפָּר, בַּפָּר, לפר, plur. פָּרִים, *a bull, bullock*, espec. a young bullock, *juvencus, a steer;* hence often with the adjunct בֶּן־בָּקָר Ex. 29, 1. Lev. 4, 3. 14. Num. 7, 15 sq. 8, 8. Ez. 43, 19. 23. 45, 18. 46, 6. Once a bullock seven years old, Judg. 6, 25. In appos. Ps. 69, 32 שׁוֹר פָּר q. d. *a bullock-ox;* contra פַּר הַשּׁוֹר Judg. l. c. Coupled with another name for bulls, Is. 34, 7 פָּרִים עִם אַבִּירִים *the bullocks with the bulls*. With few exceptions, as Ps. 22, 13, it is spoken only of bullocks for sacrifice; hence Hos. 14, 3 [2] וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ *so will we pay* as *bullocks our lips*, i. e. we will offer our praise as victims, as sacrifice; see the beginning of the verse. Trop. of princes Jer. 50, 27.—Corresp. are Germ. *Farr, Färse*, Anglo-Sax. *fear*, Gr. πόρτις, perh. Arab. فُرَار and فُرْفُر young of a sheep, goat, deer. etc. It follows the analogy of פָּרַר, and might come from the idea of *breaking forth* into ferocious anger; see פָּרַר I. But it is better referred to r. פָּרַר II, to be borne; the bullock being so called from bearing the yoke, drawing the cart, etc. Comp. עֵגֶל, Germ. *Fahr* and *fahren*.

* פָּרָא not used in Kal, i. q. kindr. פָּרָה q. v.

1. *to bear*, spec. fruit, see Hiph.

2. *to be borne swiftly, to run swiftly;* hence פֶּרֶא, Talm. פְּרָא to run. Ethiop. ፈርሀ to flee in fear; comp. Arab. نفر and فَرَّ to flee.

Hiph. *to bear* fruit, Hos. 13, 15.

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פֶּרֶא, once פִּרְאָה Jer. 2, 24 (r. פרא) comm. gend. (m. Ps. 104, 11, f. Jer. 2, 24) *a wild ass, onager*, so called from his swift running, being fleeter than the fleetest horse, Aristot. Hist. An. 6. 29; taller and better formed than the domestic ass, of a reddish colour, wild and untameable, living in troops in the deserts, Gen. 16, 12. Is. 32, 14. Jer. 2, 24. Hos. 8, 9. Job 24, 5. 39, 5; comp. Dan. 5, 21. Ecclus. 13, 21 or 24. Arab. فَرَا, فَرَاءٌ, id. This animal was formerly found in the deserts of Syria; but is now exceedingly rare in western Asia, Mesopotamia, Persia, and Tartary; see Pallas in Acta Acad. scient. Petrop. A. D. 1777. R. K. Porter's Travels I. p. 459, where also an engraving is given.—Hence

פִּרְאָם (q. d. פֶּרֶא wild-ass-like, i. e. indomitable) *Piram*, pr. n. of a Canaanitish king, Josh. 10, 3.

פֹּארֹת f. plur. *branches, boughs*, see in פֹּארָה.

פַּרְוָר 1 Chr. 26, 18, and פַּרְוָר plur. פְּרָוָרִים 2 K. 23, 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, לְשָׁכוֹת q. v. The form פַּרְוָר corresponds to Pers. فروار, فروارة; پروار, پروارة; also فروال, فروالة; which all signify *a summer-house*, or rather *an apartment open on all sides to the light and air*. In the Targ. and Talm. פַּרְוָרִין and פַּרְוִירִין are *the suburbs* or places adjacent to a city.

* פָּרַד 1. *to break off, to break in pieces, to separate by breaking;* comp. Engl. *to part*. This is the primary force of the biliteral פר, comp. פָּרַר, פָּרַס, פָּרַשׂ, פָּרַח, פָּרַץ, פָּרַם, פָּרַק; hence also tropically in various senses, e. g. of dispersing, strewing, פָּרַשׂ, פָּרַץ; of letting go, פָּרַע; of breaking or bursting forth, פָּרַח; of expanding פָּרַר, פָּרַשׂ. פָּרַז; also of deciding, judging. פָּרַז. Comp. the similar power of the syllable בר, under the verb בָּרָא.

Arab. فَرَدَ I, IV, V, VII, to be separated, alone; II, X, to separate oneself from others; Syr. ܦܪܕ to separate, to put apart; Chald. פְּרַד to separate, to disjoin.

2. *to expand, to spread out*, e. g. the wings Ez. 1, 11. Hence Syr. ܦܪܕ to fly, to flee away. Comp. פָּרַר

3. *to strew, to scatter*, i. q. פָּרַשׂ; whence פְּרוּדוֹת q. v.

Niph. 1. *to separate oneself*, plur. *to be separated, divided, parted*. 2 Sam. 1, 23 *in their death* לֹא נִפְרָדוּ *they were not divided*. Of the river of Eden, Gen. 2, 10. With מִן *from* any one, Judg. 4, 11. Prov. 19, 4; מֵעַל id. Gen. 13, 9. 11. 14. Prægn. Gen. 25, 23 *two nations* מִמֵּעַיִךְ יִפָּרֵדוּ proceeding *from thy bowels shall separate themselves*. Part. נִפְרָד *one separating himself* from others, a misanthrope, Prov. 18, 1; comp. Hos. 8, 9.

2. *to be divided out, dispersed, to disperse themselves*, Neh. 4, 13 [19]; of nations Gen. 10, 32; hyperbol. v. 5.

Piel intrans. *to go aside* with a harlot, Hos. 4, 14. Arab. فَرَّدَ to go aside for devotion.

Pual part. מְפֹרָד *separated*, singular, Esth. 3, 8; comp. Niph. Prov. 18, 1.

Hiph. 1. *to separate*, c. acc. Gen. 30, 40. Prov. 16, 28. 17, 9; c. בֵּין (comp. הִבְדִּיל בֵּין) Ruth 1, 17. 2 K. 2, 11. Prov. 18, 18.

2. *to disperse*, Deut. 32, 8.

Hithpa. 1. *to separate oneself, to be sundered*, Job 41, 9 [17]. Ps. 22, 15.

2. *to be dispersed, scattered*, Job 4, 11. Ps. 92, 10.

Deriv. פֶּרֶד—פְּרוּדוֹת, and pr. n. פִּרְיוֹדָא.

פֶּרֶד m. (r. פָּרַד) c. suff. פִּרְדִּי, *a mule*, so called from his quick pace, or from bearing; comp. the root no. 2. and see above under פֶּרֶא. 2 Sam. 13, 29. 18, 9. 1 K. 10, 25. 2 K. 5, 17. Ps. 32, 9. Is. 66, 20. al.—Comp. Lat. *veredus* Germ. *Pferd*.

פִּרְדָּה f. *a she-mule* 1 K. 1, 33. 38. 44. See פֶּרֶד.

פְּרוּדוֹת f. plur. (r. פָּרַד) *grains, kernels* of grain *scattered* in the earth as seed, Joel 1, 17. Syr. ܦܪܘܕܐ kernel. Talm. פְּרַד grain of a pomegranate.

פַּרְדֵּס m. *a park, pleasure-grounds*, a place planted with trees, Cant. 4, 13. Neh. 2, 8. Plur. Ecc. 2, 5. It corresponds to the Gr. *παράδεισος*, a word applied to the pleasure-gardens and parks with

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wild animals around the residence of the Persian monarchs. comp. Xen. Œc. 4. 13. Cyr. 1. 3. 14. Sturz Lex. Xen. sub h. v. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of eastern Asia; comp. Sanscr. *paradêça*, a region of surpassing beauty; Armen. *pardes*, a garden or park around the house; Syr. ; Arab. , see Camoos I. p. 784.

* פָּרָה rarely פָּרָא q. v. fut. יִפְרֶה; part. פֹּרֶה, fem. פֹּרִיָה, also פֹּרָת for פֹּרָה Gen. 49, 22.

1. Lat. *ferre*, *to bear*. Besides the Semitic dialects this root is also widely found in the Indo-European tongues, e. g. Sanscr. *bhri* to bear, Pers. بار burden, برىدن to bear, Armen. *bieril*, Gr. *φέρω*, *βάρος*, *βαρύς*, Lat. *fero*, *porto*, Goth. *bairan*. Engl. *to bear*, causat. *to burden*, old Germ. *bären*. Other forms see below in b.—Hence a) *to bear* fruit, as a tree, plant, Is. 11, 1. Metaph. Is. 45, 8. Part. Deut. 29, 17, שֹׁרֶשׁ פֹּרֶה רֹאשׁ *a root bearing poison*. Fem. גֶּפֶן פֹּרִיָּה *a fruitful vine* Ps. 128, 3. Is. 32, 12. Ez. 19, 10; ellipt. פֹּרִיָּה *fruit-bearing* tree Is. 17, 6; פֹּרָת for פֹּרָה id. Gen. 49, 22. b) *to bear* young, *to bring forth*, of men and beasts, *to be fruitful*, Gen. 26, 22. Ex. 23. 30; often coupled with רָבָה, as Gen. 1, 22. 28. 8. 17. Ex. 1, 7. Jer. 3, 16. Ez. 36, 11. al. Comp. Pers. بار fruit, Goth. *bairan* to bring forth, *barn* fœtus, Scotch *bairn*. But this signif. is in part expressed in the Indo-European languages by peculiar forms, as Lat. *pario*, both of young and fruit, *fruor*, *fruges*, *fructus*, Germ. *Börde* fertile region. In the Semitic dialects, Syr. to be fruitful, progeny; Eth. ፈረየ to bear fruit, ፍሬ fruit.

2. *to be borne along*, *to run*, of a carriage. Germ. *fahren*, Chald. פְּרָא to run. Hence אַפְרִיוֹן sedan, litter. Comp. פָּרָא, פָּרָא.

Hiph. fut. apoc. וַיַּפְרְ *to make fruitful* in offspring, Gen. 17, 6. 20. 41, 52. 48, 4. Lev. 26, 9. al.

Deriv. פְּרִי, אַפְרִיוֹן.

פָּרָה fem. of פַּר q. v. plur. פָּרוֹת.

1. *a heifer*, Gen. 41, 2 sq. Num. 19, 2 sq. Also of a heifer or young cow in milk Job 21, 10. 1 Sam. 6, 7–12; as bearing the yoke Hos. 4, 16. Metaph. *heifers of Bashan*, put for the voluptuous females of Samaria, Am. 4, 1.

2. With the art. הַפָּרָה (heifer-town) *Parah*, pr. n. of a place in Benjamin, Josh. 18, 23.

פַּרָה f. (for פָּארָה, r. פָּאַר II) *a mole* or *rat*, so called from its burrowing; Arab. . Hence plur. פְּרוֹת *moles* or *rats* Is. 2, 20, if the word is to be read separately, as is usually done. But see in חֲפַרְפָּרָה.

פֶּרֶה, see פָּרָא.

פָּרָה (i. q. פָּארָה bough) *Purah*, pr. n. m. Judg. 7, 10. 11.

פְּרוּדָא (kernel, r. פָּרַד) *Peruda*, pr. n. m. Ezra 2, 55; for which פְּרִידָא *Perida* Neh. 7, 57.

פָּרוּזִי plur. חֲפָרְזִים Esth. 9, 19 Cheth. i. q. Keri הַפְּרָזִים; see in פְּרָזִי.

פָּרוּחַ (blossoming, r. פָּרַח) *Paruah*, pr. n. m. 1 K. 4, 17.

פַּרְוַיִם *Parvaim*, pr. n. of a region producing gold, 2 Chr. 3, 6. Bochart regards it as the same with *Ophir*; Can. I. 46. More probably *oriental regions*, from Sanscr. *pûrva* prior, anterior, oriental; so Wilford in Asiat. Res. VIII. p. 276. For the form, comp. סְפַרְוַיִם.

פַּרְוָר see in פַּרְבָּר.

פָּרוּר m. (for פָּארוּר, r. פָּאַר I) pr. *heat*, then *a pot* for boiling Num. 11, 8. Judg. 6, 19. 1 Sam. 2, 14.

* פָּרַז obsol. root, Arab. *to separate out*, *to set apart*; Conj. III, IV, id. But Conj. II, *to prescribe*, *to determine*, *to decide*. It is therefore of like origin with פָּרַד, פָּרַשׁ, פָּרַץ; the idea of *cutting* and *taking away* being transferred to the sense of *judging*. To this comes also the sense of *expanding*, *spreading*, in פְּרָזָה, פְּרָזִי; comp. פָּרַשׁ.

Deriv. פָּרָז, פְּרָזוֹן, פְּרָזָה, פְּרָזִי, פְּרִזִּי.

פָּרָז m. *a leader*, *chief*, *commander* of troops, pr. i. q. שַׁפָּט, מְחֹקֵק, (see r פָּרַז,) Hab. 3, 14.

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פְּרָזָה f. (r. פָּרַז) only plur. פְּרָזוֹת *country regions, open country*, as opp. to cities; Arab. فَرْز id. Ez. 38, 11 אֶרֶץ פְּרָזוֹת *a land of open country;* as immediately follows: *without walls and having neither bars nor gates.* Esth. 9, 19 עָרֵי הַפְּרָזוֹת *the country-towns*, opp. to the metropolis v. 18. Zech. 2, 8 [4] *Jerusalem* פְּרָזוֹת תֵּשֵׁב *shall be inhabited as the open country*, i. e. because of the multitude of her inhabitants no wall can be built around her.

פְּרָזוֹן m. (r. פָּרַז) c. suff. פִּרְזוֹנוֹ, *rule, dominion;* Judg. 5, 11 *there shall they rehearse the righteousness of Jehovah,* צִדְקוֹת פִּרְזוֹנוֹ בְּיִשְׂרָאֵל *the righteous acts of his rule in Israel.*—Concr. for *rulers, leaders, chiefs;* with plur. Judg. 5, 7 חָדְלוּ פְרָזוֹן בְּיִשְׂרָאֵל *the rulers ceased in Israel* sc. to act, remained inactive. Sept. Vat. δυνατοί.

פְּרָזִי m. (from פְּרָזָה) *a countryman, rustic*, dwelling in the country; collect. Deut. 3, 5 עָרֵי הַפְּרָזִי *country-towns.* 1 Sam. 6, 18 כֹּפֶר הַפְּרָזִי *a country-village.* Plur. Esth. 9, 19 Keri.

פְּרִזִּי (i. q. פְּרָזִי a countryman, rustic) *Perizzi, Perizzite*, Sept. Φερεζαῖος, collect. *the Perizzites*, a Canaanitish tribe living in the mountain regions, which they afterwards yielded to the Ephraimites and other Jews, Josh. 11, 3. 17, 15. Judg. 1, 4. 5; kindred to the Canaanites strictly so called, Ex. 23, 23. Judg. l. c. Sometimes *Canaanites and Perizzites* are put for all the tribes of Canaan. Gen. 13, 7. 34, 30; elsewhere *the Perizzites* are enumerated with various other tribes of the same stock, Gen. 15, 20. Ex. 3, 8. 17. Deut. 7, 1. al. sæp.

פַּרְזֶל Chald. m. emphat. פַּרְזְלָא, i. q. Heb. בַּרְזֶל, *iron*, Dan. 2, 33–45. 4, 20. 5, 4. 23. 7, 7. 19.

***פָּרַח** fut. יִפְרַח 1 *to break out* or *forth*, e. g. a) From the womb; Arab. فرخ Conj. II, a bird brings forth (hatches) young; IV, id. فَرْخ young of birds, etc. b) *to put forth* buds, leaves, blossoms, *to flourish, to blossom*, as a tree Hab. 3, 17; a vine Gen. 40, 10. Cant. 6, 11. 7, 13; a rod Num. 17, 20. 23; the desert Is. 35, 2. Arab. فرخ id.—Metaph. of the flourishing and prosperous state of a person or people, Hos. 14, 6. 8. Prov. 11, 28. Is. 66, 14. Ps. 92, 8. 13; and without a comparison Ps. 72, 7. Is. 27, 6; contra, Hos. 10, 4 *punishment shall blossom like the poppy*, comp. Ez. 7, 10. c) *to break out*, as an ulcer, the leprosy, etc. Lev. 13, 12 sq. 14, 43. Ex. 9, 9. 10.

2. *to fly*, as in Chald. so Part. fem. plur. פֹּרְחוֹת *the flying*, i. e. birds; Ez. 13, 20 לְפֹרְחוֹת *like birds;* see in לְ no. 13, ult. —For the connection of this signif. with that of sprouting, see under the synon. נָצַץ no. 2, 3.

Hiph. 1. *to cause to flourish, to make blossom*, Is. 17, 11. Ez. 17, 24.

2. Intrans. *to put forth* buds, leaves, flowers, *to flourish, to blossom*, Ps. 92, 13. Job 14, 9. Metaph. Prov. 14, 11.

Deriv. פֶּרַח, פִּרְחָה, אֶפְרֹחַ, pr. n. פָּרוּחַ.

פֶּרַח m. in pause פָּרַח Ex. 25, 33, *a flower, blossom*, Num. 17, 23. Is. 5, 24; also artificial, Ex. 25, 33. 37, 17. 20. Num. 8, 4. Abstr. *bloom, verdure*, Nah. 1, 4.

פִּרְחָה m. *progeny* of beasts, contemptuously for low and wicked men, *brood*, Job 30, 12. R. פָּרַח.

***פָּרַט** pr. *to strew, to scatter*, kindr. with פָּרַד, פָּרַס; then *to scatter words*, i. e. *to boast, to prate;* comp. Arab. فرط to be insolent in word or deed; also نثر to scatter, whence نَثِر a garrulous person.—Am. 6, 5 הַפֹּרְטִים עַל־פִּי הַנֶּבֶל *they chatter* (are *garrulous*) *to the sound of the lyre*, spoken contemptuously.—Hence

פֶּרֶט m. *a scattering*, concr. any thing *scattered, strewed.* Lev. 19, 10 פֶּרֶט כַּרְמְךָ *the scattered grapes of thy vineyard*, i. e. those fallen off of themselves; as Syr. Chald. Vulg. correctly.—In the Talmud also of the scattered grains of the pomegranate.

פְּרִי m. (r. פָּרָה) in pause פָּרִי, c. suff. פִּרְיוֹ, פִּרְיִי, but פִּרְיְךָ, פִּרְיְכֶם Hos. 14, 9. Ez. 36, 8, and פְּרִיהֶם, פְּרִיהֶן Am. 9, 15. Jer. 29, 28.

1. *fruit*, both of the earth and fields

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produce, Gen. 4, 3. Is. 4, 2. Ps. 72, 16. 107, 34. al. hence אֶרֶץ פְּרִי *a fruitful land* Ps. 107, 34; also of trees Gen. 1, 12. 29, whence עֵץ פְּרִי *fruit-tree* Gen. 1, 11. A tree or field producing fruit is said כָּשָׁה פְּרִי, see in כָּשָׁה no. 2. c; נָשָׂא פְּרִי, see in נָשָׂא no. 4; נָתַן פְּרִי; see in נָתַן no. 1. d.—Metaph. of *the result*, consequences of an action or endeavour, the figure being often preserved; Is. 3, 10 *they shall eat the fruit of their doings*, experience the consequences. Prov. 1, 31. Jer. 6, 19. 17, 10. Ps. 104, 13 *with the fruit of thy works* (of God) *is the earth satisfied*, i. e. is watered with rain, which is the fruit of the skies or clouds. Prov. 31, 16 פְּרִי כַפַּיִם *the fruit of the hands*, i. e. gain, profits. Is. 10, 12. פְּרִי גֹּדֶל לֵבָב *the fruit of a proud heart*, i. e. boasting. Prov. 12, 14 *the fruit of one's mouth*, discourse. 13, 2. 18, 21. al.

2. פְּרִי בֶטֶן *fruit of the womb*, see in בֶּטֶן no. 2; and so simpl. פְּרִי i. q. זֶרַע, of men Ps. 21, 11; of beasts Is. 14, 29. So כָּשָׁה פְּרִי of persons 2 K. 19, 30. Hos. 9, 16. Jer. 12, 2.

פְּרִידָא, see פְּרוּדָא.

פָּרִיץ m. (r. פָּרַץ no. 3) constr. פְּרִיץ Is. 35, 9; but plur. פָּרִיצִים, פָּרִיצֵי. (with Dag. impl. for פָּהִיר,) *one violent, rapacious; an oppressor, a tyrant.* Ps. 17, 4. Ez. 7, 22. 18. 10. Jer. 7, 11. Dan. 11, 14. —Is. 35, 9 פְּרִיץ חַיּוֹת q. d. *a ravenous beast.*

* פָּרַךְ obsol. root. 1. *to break, to break down, to crush;* Talm. פרך to break or crack nuts; comp. kindr. פָּרַץ. Hence פֶּרֶךְ.

2. *to separate*, like Arab. فرق. Hence פָּרֹכֶת.

פֶּרֶךְ m. (r. פָּרַךְ) *oppression, rigour*, from the idea of crushing, Ex. 1, 13. 14. Lev. 25, 43. 53. Ez. 34, 4.

פָּרֹכֶת f. (r. פָּרַךְ) *a vail, curtain*, sc. of separation, which separated the holy of holies from the outer sanctuary in the tabernacle, Ex. 26, 31 sq. Lev. 16, 2. 12. Num. 18, 7. al. sæp.

* פָּרַם fut. יִפְרֹם. *to rend* garments Lev. 10, 6. 13, 45. 21, 10. Freq. in Talmud. Syr. ܦܪܡ to cleave. See under פָּרַד.

פַּרְמַשְׁתָּא (Sanscr. *parameshta* superior) *Parmashta*, pr. n. of a son of Haman, Esth. 9, 9.

פַּרְנָךְ (prob. either from Chald. פָּנַךְ to leap up, to run swiftly; or from Heb. פָּנַק to live delicately) *Parnak*, pr. n. m. Num. 34, 25.

* פָּרַס *to break*, in Kal only in the phrase פָּרַס לֶחֶם לְ *to break bread to* persons, i. e. to deal out or distribute it, Is. 58, 7; also without לֶחֶם Jer. 16, 7, comp. Ez. 24, 17. 22. Comp. פָּרַשׂ no. 1.

Hiph. *to cleave, to divide.* Lev. 11, 4 וּמַפְרִיסַ אֵינֶנּוּ מַפְרִיס *but divideth not the hoof*, i. e. has not the hoof wholly cloven. Elsewhere הִפְרִיס הִפְרִיסַ pr. *to cleave the hoof*, i. e. to have a cloven foot, to part the hoof, Lev. 11, 3. 5. 6. 7. 26. Deut. 14, 7. 8. So too Ps. 69, 32 פַּר מַקְרִין וּמַפְרִיס *a bullock having horns and cloven hoofs.*

Deriv. פַּרְסָה, מַפְרֶסֶת.

פָּרַס Chald. *to divide*, part. act. plur. פָּרְסִין Dan. 5, 25. Part. pass. פָּרַס v. 28.

פָּרַס in pause פָּרָס, pr. n. Heb. and Chald. *Persia, the Persians*, 2 Chr. 36, 20. 22. Ezra 1, 1. 4, 3 sq. 6, 14. Dan. 5, 28. 6, 9. 13. al. Pers. پارس, فارس, فرس, *Fars.* Some derive it from Zend *Pârs* pure, splendid; others from פָּרָשׂ فَرَس horse, since Persia abounds in horses.—Hence gentile n. פָּרְסִי *Parsi, a Persian*, Neh. 12. 22; and Chald. emphat. פָּרְסָיָא Dan. 6, 29 Keri.

פַּרָס m. (r. פָּרַס) 1. i. q. פַּרְסָה, *a cloven foot, claw*, plur. c. suff. פַּרְסֵיהֶן Zech. 11, 16.

2. A species of *eagle*, Sept. γρύψ, Vulg. *gryphus*, Lev. 11, 13. Deut. 14, 12. According to Bochart, Hieroz. II. 185, the *sea-eagle, ossifrage*, Arab. الكاسر the breaker.

פַּרְסָה f. (r. פָּרַס) pr. *cleft*, for *cloven foot, hoof*, see the root; Ex. 10, 26. Ez. 32, 11. Mic. 4, 13. Then also of a horse's hoof, not cloven, Is. 5, 28. Jer. 47, 3.—In Chald. it is put also for the sole of the human foot, i. q. כַּף רֶגֶל in Deut. 28, 35. Josh. 3, 13.

פַּרְסִי *a Persian*, see n. פָּרַס.

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*פָּרַע fut. יִפְרַע 1. *to let go loose, to dismiss*, pr. to let break away. Chald. פְּרַע, Syr. ܦܪܥ, id. Comp. the roots beginning with פר under art. פָּרַד.—Hence a) *to absolve* the guilty, Ez. 24, 14. b) *to let go loose, unbridled, unchecked*, and part. pass. פָּרוּעַ *unbridled, unruly;* Ex. 32, 25 bis. c) *to refuse, to reject*, Prov. 4, 15. 8, 33. 13, 18. 15, 32; *to avoid* Prov. 1, 25.

2. *to make naked. to uncover*, by loosening the garments, etc. e. g. the head Num. 5, 18; spec. by cutting off the hair Lev. 10, 6. 21, 10. Part. pass. פָּרוּעַ *naked, bare*, Lev. 13, 45.—Chald. and Talm. id.

3. *to begin*, ἄρχομαι, from the idea of breaking loose, opening, comp. in חָלַל Hiph. Hence *to lead on, to go before;* Arab. فرع to be highest, to surpass others. Judg. 5, 2 בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל, for which correctly Sept. Alex. and Theod. ἐν τῷ ἄρξασθαι ἀρχηγούς κ. τ. λ. *in the leading on of the leaders in Israel*, i. e. in that the princes of Israel took the lead as leaders, put themselves at the head. Opp. הִתְנַדֵּב חָעָם the people willingly followed, volunteered.

Niph. pass. of Kal no. 1. b, *to be unbridled, unruly*. Prov. 29, 18.

Hiph. 1. i. q. Kal no. 1, *to dismiss* from labour, *to let rest* or *cease*, c. מִן Ex. 5, 4.—Arab. فرغ V, to be free from labour.

2. Causat. of Kal no. 1. b, *to make unbridled, unruly*, 2 Chr. 28, 19.

פֶּרַע m. 1. *hair, locks*, as being shorn, see r. פָּרַע no. 2. Num. 6, 5. Ez. 44, 20.—Arab. فَرْع id.

2. *a leader* of an army or people, *a prince*, see r. פָּרַע no. 3. Plur. פְּרָעוֹת, constr. פַּרְעוֹת, Deut. 32, 42. Judg. 5, 2; comp. for the gender of nouns of office Lehrg. p. 468, 878.—Arab. فرع prince, head of a family.

פַּרְעֹה, Gr. φαραώ, *Pharaoh*. the common title of the ancient Egyptian kings in the Old Test. and found only there and in writers who have drawn from this source.—It often stands simply. like a proper name, Gen. 12, 15. 37, 36. 40, 2 sq. 41, 1 sq. and so genr. in the Pentateuch, as also Is. 19. 11. 30, 2. Cant. 1, 9. al. More rarely other words are added, as פַּרְעֹה מְצָרַיִם 1 K. 3, 1. 2 K. 17, 7. 18, 21; sometimes also a more specific name, as פַּרְעֹה נְכֹה 2 K. 23, 33 sq. comp. v. 29. פַּרְעֹה חָפְרַע Jer. 44, 30.—The word originally signifies *the king* in the Egyptian language, as Josephus has remarked, Ant. 8. 6. 2; and was written in the dialect of Memphis ⲟⲩⲣⲣⲟ, Theb. ⲣⲣⲟ, ⲉⲣⲣⲟ, Basm. ⲡⲣⲣⲁ, ⲉⲣⲣⲁ, and with masc. art. ⲡⲟⲩⲣⲣⲟ, ⲡⲣⲣⲟ, ⲡⲣⲣⲁ, see Peyron Lex. Copt. p. 150, 181. Jablonski Opusc. I. p. 374. Kosegarten de prisca Ægyptior. Lit. p. 17.—The idea has been started more recently, that פַּרְעֹה corresponds to the Egypt. ϕ-ρн *the sun*, which is written as a hieroglyphic symbol over the titles of kings; so Rosellini Monumm. storici I. p. 117. Lepsius Lettre à Rosellini p. 25. But more prob. the Egypt. ⲡⲣⲣⲟ was so inflected by the Hebrews as to appear in a Semitic form, i. q. פֶּרַע prince, and then the termination ה i. q. ן was added. See in Thesaur. p. 1129.

*פַּרְעֵשׁ obsol. quadrilit i. q. Ethiop. ፈርፈሰ *to leap, to spring*. Hence

פַּרְעֹשׁ m. 1. *a flea*, so called from its leaping, 1 Sam. 24, 15.—Arab. بُرْغُوث, Syr. transp. ܦܪܘܥܫܐ.

2. *Parosh*, pr. n. m. Ezra 2, 3. 10, 25. Neh. 3, 25.

פִּרְעָתוֹן (perh. chief, from פֶּרַע, פְּרָעָה) *Pirathon*, pr. n. of a city of Ephraim Judg. 12, 15. Gr. Φαραθών 1 Macc. 9, 50.—Gentile n. is פִּרְעָתוֹנִי *Pirathonite*, Judg. 12, 13. 15.

פַּרְפַּר (prob. swift, r. פָּרַר II, Arab. فَرْفَر to hasten, to be swift) *Pharpar*, one of the two rivers of the territory of Damascus, 2 K. 5, 12. [The other was the Amanah (אֲמָנָה) corresponding to the present *el-Barada*, coming from Anti-Lebanon and now divided on the plain into several streams to water the city and fields. The *Pharpar* has been referred: a) To one of the channels of the Barada. This is hardly probable;

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since two distinct rivers are apparently intended. b) To the fountain and stream *el-Fijeh* الفيجة, high upon the eastern slope of Anti-Lebanon. This stream joins the Barada about twenty-five rods from its source; its volume of water being twice as great as the other. Hence it is regarded as the main source of the Barada, and not as a distinct river. Abulfedæ Tab. Syr. p. 15, 174. ed. Köhler. O. v. Richter p. 157. c) To the *Awaj*, the next largest river of the Damascus territory after the Barada. It rises in Jebel esh-Sheikh (Hermon), and flows S. W. to Sa'sa'; and then northeasterly through the plain to the lake el-Merj. It is described as a rapid and pretty stream; and may well be regarded as the *Pharpar*. It is mentioned by Abulfeda; see Tab. Syr. p. 97. Burckh. Syr. p. 53, 312. Schubert's Reise III. p. 27.—R.

* פָּרַץ fut. יִפְרֹץ *to break, to rend, to break out* or *forth*, Gen. 38, 29.—This primary power lies not only in the letters פר, see under פָּרַר, but also in the syllable רץ, ῥήσσω, *reissen*; comp. in r. פָּשַׁשׁ, פָּסַשׁ. Analogous to this root, with a syllable prefixed, are Goth. *spreitan*, Germ. *spreitzen*, Engl. *to spread*. The middle radical being softened to a semivowel, there arises the root פוץ. Arab. فرص to cut, to rend, to tear; فرض to cut in, trop. to define. Chald. i. q. Heb.—Spec.

1. *to break* or *tear down, to demolish*, e. g. the house of God 2 Chr. 24, 7; a wall, etc. Is. 5, 5. Ps. 80, 13. Mic. 2, 13. Ecc. 3, 3. 10, 8. Neh. 2. 13. 4. 1. 2 K. 14, 13 וַיִּפְרֹץ בְּחוֹמַת יְרוּשָׁלִַם ... אַרְבַּע מֵאוֹת אַמָּה *and brake down in the wall of Jerusalem ... four hundred cubits.* עִיר פְּרוּצָה *a city broken down*, i. e. whose walls are demolished, Prov. 25, 28.

2. *to break* or *rend asunder*, i. e. *to disperse, to scatter*, e. g. hostile forces 2 Sam. 5, 20. 2 Chr. 20, 27. Ps. 60, 3. —Intrans. *to disperse oneself, to spread abroad*, as a people, flock, and hence *to increase* in number, Gen. 28, 14. Is. 54, 3. Ex. 1, 12. Hos. 4, 10 *they commit whoredom*, וְלֹא יִפְרֹצוּ *but do not increase* in number. Gen. 30, 30. Job 1, 10. Also of a person whose substance increases, Gen. 30, 43; of a rumour diffusing itself, 2 Chr. 31, 5. Metaph. *to be redundant with* any thing. c. acc. like other verbs of abundance, Prov. 3, 10 תִּירוֹשׁ יִקְבֵיךְ יִפְרֹצוּ *thy wine-vats shall overflow with new wine.* Others less well: 'thy presses shall burst with new wine;' for neither the wine-press nor wine-vat can be said to burst from the quantity of wine made, the figure applying only to a cask or wine-skin. Adverbially, 1 Chr. 13, 2 נִפְרְצָה נִשְׁלְחָה *let us disperse and send*, i. e. let us send in every direction, every where.

3. *to break forth upon, to break in upon, to rush upon*, Mic. 2, 13; with בְּ of person Ex. 19, 22. 24. 2 Sam. 6, 8. 1 Chr. 15, 13; c. acc. Job 16, 14. Also *to form by breaking through* or *into*; Job 28, 4 פָּרַץ נַחַל *he breaks a shaft through*, i. e. sinks a shaft or pit, by breaking through the ground.—Further: a) In a bad sense, *to break out, to act with violence*, Hos. 4, 2. Hence פָּרִיץ. b) In kindness, *to press upon, to urge* with entreaties, c. בְּ 1 Sam. 28, 23. 2 Sam. 13, 25. 27. 2 K. 5, 23.

Niph. pass. of Kal no. 2, part. נִפְרָץ *spread abroad*, common, 1 Sam. 3, 1.

Pual pass. of Kal no. 1, *to be broken down, demolished*, Neh. 1, 3.

Hithpa. *to break away* from any one, i. q. to run away, 1 Sam. 25, 10.

Deriv. פֶּרֶץ, מִפְרָץ, and

פֶּרֶץ m. in pause פֶּרֶץ Neh. 6, 1; plur. פְּרָצִים Am. 4, 3, פְּרָצוֹת Ez. 13, 15, c. suff. פִּרְצֵיהֶן.

1. *a breach, rent*, in a wall 1 K. 11, 27. Is. 30. 13. Am. 4, 3. 9, 11. Job 30, 14 כְּפֶרֶץ רָחָב יֶאֱתָיוּ, Vulg. well, *quasi rupto muro irruerunt*, the figure being taken from besiegers, who rush with great force into a city through a breach made in the walls. From the same source comes also the phrase עָמַד בַּפֶּרֶץ *to stand in the breach* sc. against an enemy rushing in, and this is the station of the bravest and most devoted troops, as being most exposed to danger, Ez. 22, 30 (comp. 13, 5). Ps. 106, 23.

2. *breach*, i. e. *a breaking up, dispersion*. a) Of enemies, *defeat*, Judg. 21, 15. Ps. 144, 14. b) *breach* of waters, *a breaking forth*, inundation, 2 Sam. 5, 20

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3. *breach*, i. e. a breaking in upon, *assault*, *impetus*. Job 16, 14 *he rusheth upon me* פֶּרֶץ עַל־פָּנֵי־פָרֶץ *breach upon breach*, assault upon assault.

4. *Perez* (Engl. Vers. sometimes *Pharez*), pr. n. a) A son of Judah by Tamar; see Gen. 38, 29. 46, 12. Patronym. פַּרְצִי *Perezite* (*Pharezite*) Num. 26, 20. b) *Perez-Uzza* (פֶּרֶץ עֻזָּא defeat of Uzza), pr. n. of a place 2 Sam. 6, 8. 1 Chr. 13, 11. c) Plur. הַר פְּרָצִים (mount of defeats) *Mount Perazim* Is. 28, 21.

* פָּרַץ *to break*; Syr. and Chald. id. Arab. فرق to separate, to distinguish. This is an onomatopoetic root, found widely also in the same signif. in the Indo-European languages, as Sanscr. *prah*, Lat. *frango*, Goth. *prikan*, *prichan*, Germ. *brechen*, *brocken*, Engl. *to break*. In a softer form it appears as בָּרַךְ to break i. e. bend the knee; and with the labial dropped φήγνυμι. Spec.

1. *to break off*, e. g. a yoke, c. מֵעַל Gen. 27, 40.

2. *to break* or *crush* e. g. bones, limbs, as a wild beast, Ps. 7, 3.

3. *to let break away*, i. e. *to deliver*, Ps. 136, 24. Lam. 5, 8.—Syr. ܦܪܨ id.

Piel 1. *to break* or *tear off*, Ex. 32, 2. Zech. 11, 16.

2. *to break* or *rend in pieces*, e. g. mountains, 1 K. 19, 11.

Hithp. 1. *to be broken in pieces*, Ez. 19, 12.

2. *to break* or *tear off from oneself*, c. acc. Ex. 32, 3. 24. Comp. Heb. Gram. § 53. 3. a.

Deriv. פֶּרֶץ, פָּרֶץ, מִפְרָצִים.

פָּרַץ Chald. pr. *to break off*, see the Heb. hence *to deliver to redeem*, Dan. 4, 24.

פָּרָק m. (r. פָּרַק) constr. פְּרַק, *broth*, *soup*, Is. 65, 4 Cheth. so called from the *fragments* or *crumbs* of bread over which the broth is poured. Comp. Arab. مفروقة a dish made of crumbs of bread with hot oil poured over them. Another form is פֵּרָק q. v.

פֶּרֶק m. (r. פָּרַק) 1. *violence*, *rapine*, from the idea of breaking in upon, Nah. 3, 1.

2. Place where two ways separate, *a fork*, Obad. 14. Comp. Arab. فرق to separate, تفرّق الطريقين the fork of the roads.

* I. פָּרַר *to break*, *to break in pieces*, comp. פּוּר I; see the roots beginning with פר in r. פָּרַר.—In Kal once inf. absol. פּוֹר Is. 24, 19; although it may also be referred to r. כּוּר I.

Hiph. הֵפֵר, in pause הֵפֶר Gen. 17, 14; inf. הָפֵר, c. suff. הַפְרְכֶם Lev. 26, 15; fut. יָפֵר, conv. וַיָּפֶר; *to break*, always trop.

1. חֹ בְּרִית *to break a covenant*, *to violate*, Is. 33, 8. Ez. 17, 15. 16; so of those who break their covenant with God Gen. 17, 14. Lev. 26, 15. Deut. 31, 16. 20. Is. 24, 5. al. So of God Lev. 26, 44. Judg. 2, 1. Jer. 14, 21. Also *to break* a law, Ps. 119, 126; God's precepts Num. 15, 31. Ezra 9, 14.

2. *to make vain*, *bring to nought*, *to frustrate*, as counsel 2 Sam. 15, 34. Ps. 33, 10; comp. Job 5, 12. Prov. 15, 22. Is. 44, 25; *to declare void*, e. g. a vow Num. 30, 9. 13.—Intrans. *to be in vain*, *to fail*, Ecc. 12, 5.

3. *to annul*, *to abolish*, e. g. piety Job 15, 4; one's right 40, 8. Ps. 85, 5 הָפֵר כַּעַסְךָ עִמָּנוּ *annul thine anger towards us*, i. e. avert it, cause it to cease.

Hoph. הֻפַּר *to be made vain*, *to come to nought*, Is. 8, 10. Jer. 33, 21.

Po. פֹּרֵר *to cleave*, *to rend*, e. g. the Red Sea Ps. 74, 13.

Hithpo. הִתְפּוֹרֵר *to be broken*, *rent*, by concussion, as the earth Is. 24, 19.

Pilp. fut. יְפָרְפֵר, *to shake violently*, Job 16, 12, comp. Is. 24, 19. Arab. فرفر to break.

* II. פָּרַר i. q. פָּרָא, פָּרַח, *to be borne swiftly*, *to run*. Arab. فرّ to flee. Hence פַּרְפַּר, פָּרָה, פֶּרֶא.

* פָּרַשׂ fut. יִפְרֹשׂ 1. i. q. פָּרַס *to break*, *to break in pieces*, Mic. 3, 3. פָּרַשׂ לֶחֶם לְ *to break* (distribute) *bread to* persons, Lam. 4, 4.

2. *to spread out* or *abroad*, *to expand*, pr. from the idea of breaking apart and arranging, comp. פָּרַץ no. 2. Chald. id. Syr. ܦܪܫ id. Arab. فرش to spread upon the ground.—E. g. a cloth or cover

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ing Num. 4, 6. 8; a sail or flag Is. 33, 23; a tent Ex. 40, 19; a letter rolled up Is. 37, 14; light (c. עָלָיו around himself) Job 36, 30; a cloud Ps. 105, 39; pass. part. פָּרֻשׂ of the dawn spreading itself Joel 2, 2.—Spec. a) פָּרַשׂ רֶשֶׁת *to spread a net* Hos. 5, 1. Ps. 140, 6; c. לְ *for* any one Lam. 1, 13; עַל (for לְ, אֶל) Prov. 29, 5. Hos. 7, 12. Ez. 12, 13. 17, 20. 32, 3; but in Hos. 5, 1. Is. 19, 8, עַל refers to place. b) פָּרַשׂ כְּנָפַיִם *to spread the wings*, as a bird, cherub, Deut. 32, 11. 1 K. 8, 7. 2 Chr. 5, 8; c. עַל, אֶל, לְ of place, '*to spread the wings* in order to fly *to* any place,' Jer. 48, 40. 49, 22. Job 39, 26. For Ruth 3, 9 see in כָּנָף no. 2. c) פָּרַשׂ יָדַיִם, פָּרַשׂ כַּפַּיִם, פָּרַשׂ, *to spread out the hands*, either in prayer and adoration, c. אֶל *to* any one Ex. 9, 29. 33. 1 K. 8, 22. 38. 54. Ezra 9, 5. Job 11, 13; לְ Ps. 44, 21; or for bounty, c. לְ Prov. 31, 20; or for spoil, with עַל of thing Lam. 1, 10.—Metaph. Prov. 13, 16 *a fool spreadeth out his folly*, lays it open, bears it before him.

3. *to disperse*, see Pi. no. 2; hence

Niph. *to be dispersed, scattered*, Ez. 17, 21.

Piel. פֵּרַשׂ Is. 25, 11, fut. יְפָרֵשׂ, Inf. c. suff. בְּפָרְשָׂכֶם, *to spread out, to expand*, e. g. the hands in prayer to God, Is. 1, 15. 25, 11. 65, 2. Ps. 143, 6. Unusual is פֵּרְשָׂה יְדֵיהָ *to spread forth with the hands*, id. Lam. 1, 17. Comp. חָרַק שִׁנַּיִם also בִּכְּשִׁנַּיִם. Heb. Gr. § 135. n. 3.

2. *to disperse, to scatter*, Ps. 68, 15. Zech. 2, 10.

Deriv. מְפֹרָשׂ.

* כָּרַשׂ pr. *to cleave, to divide*, see Hiph. Hence

1. *to separate, to distinguish*, i. q. Chald. and Syr. whence פָּרִישׁ, פַּרְסָי, a Pharisee, i. e. one separated.

2. *to declare distinctly, to specify*, Lev. 24, 12. Comp. נָקַב no. 2.—Syr. ܦܪܫ for Gr. ὁρίζω Acts 17, 26. 31.

3. *to spread out, to stretch apart*, spec. the feet in riding, see פָּרָשׂ. Comp. the quadrilit. פַּרְשֵׁז and פַּרְשֵׁז.

Niph. *to be dispersed, scattered*, Ez. 34, 12; where however several Mss. and editions read נִפְרָשׁוֹת, which is more according to the usus loquendi; see r. פרשׂ.

Pual pass. of Kal no. 2, *to be distinctly declared, to be specified*, Num. 15, 34. Part. as adv. Neh. 8, 8 *and they read in the book of the law of God* מְפֹרָשׁ *distinctly* (so Vulg. i. e. word for word, Syr. faithfully), *and gave the sense and explained what they read*; comp. Ezra 4, 18.—Others, as also Hengstenberg Authent. Dan. p. 299, render it here, *with explanation* i. e. *translation* sc. into Chaldee; but see Thesaur. p. 1132. Compare also the use of the noun פְּרָשָׁה.

Hiph. *to puncture, to sting*, Prov. 23, 32.—Syr. ܐܰܦܪܫ, Arab. فَرَشَ id. فَرْشٌ goad.

Deriv. פָּרָשׁ, פֶּרֶשׁ, פְּרָשָׁה.

פְּרַשׁ Chald. id. Pa. part. pass. מְפָרַשׁ, as adv. *distinctly, accurately*, word for word. Ezra 4, 18. Vulg. *manifeste*, Syr. faithfully. See Heb. פָּרַשׂ Pu.

פָּרָשׁ m. (r. פָּרַשׂ, after the form קָטָל) constr. פָּרַשׁ Ez. 26, 10 before a conj. accent; plur. פָּרָשִׁים, c. suff. פָּרָשָׁיו, with Kamets retained.

1. *a horseman, rider, eques*, Syr. ܦܪܫܳܐ, Arab. فَارِسٌ, pr. so called as riding upon a horse, and not on an ass (Arab. حِمَارٌ) or camel (رَاكِبٌ). Jer. 4, 29. Nah. 3, 3. Plur. פָּרָשִׁים Gen. 50, 9. Ex. 14, 9 sq. 1 Sam. 8, 11. al. sæp. Is. 21, 7 צֶמֶד פָּרָשִׁים *pairs of horsemen*; horsemen and their steeds in pairs. v. 9. Opp. רֹכֵב חֲמוֹר, רֹכֵב גָּמָל, riders on asses and camels.

2. *a horse* for riding, *a steed*, which the Romans also called *eques*, according to Gell. 18, 5. Macrob. Sat. 6, 9. Comp. *equitare*, of a horse running with a rider, Lucil. ap. Gell. ibid. It is manifestly to be distinguished from סוּסִים i. e. common horses for chariots, etc. 1 K. 5, 6 [4, 26] *and Solomon had forty thousand pairs of horses* (סוּסִים) *for his chariots, and twelve thousand steeds*, sc. as saddle-horses. Ez. 27, 14 *from Armenia they brought to thy fairs* סוּסִים וּפָרָשִׁים וּפְרָדִים *horses* (common), *and steeds* for riding, *and mules*. Joel 2, 4. כְּסוּסִים פָּרָשִׁים 2 Sam. 1, 6 *horsemen*. Once Is. 28, 28 of horses treading out grain, but still with riders.

Arab. فَرَسٌ, Ethiop. ፈረስ a horse.

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Note. It may seem strange to derive the word for *horse* from that signifying *horseman;* but for this there are the following reasons: a) The authority of the vowel-points, since in the signif. *horses* it is also read פָּרָשִׁים not פָּרָשִׁים. b) The analogy of the Latin usus loquendi. c) The etymology, which can be probably explained only in this way; i. e. פָּרָשׁ *a rider*, is readily derived from פָּרַשׁ to separate or spread out the feet, which in Arabic is more fully given by فرشل and فرشط.

פֶּרֶשׁ m. (r. פָּרַשׁ) c. suff. פִּרְשׁוֹ

1. *excrement, dung, fæces*, in the belly, so called as being separated and thrown off; Ex. 29, 14. Lev. 4, 11. 8, 7. Num. 19, 5. Mal. 2, 3. Arab. فَرْثٌ, Syr. ܦܪܫܐ, Chald. פַּרְשָׁא, id.

2. *Peresh*, pr. n. m. 1 Chr. 7, 16.

פַּרְשֶׁגֶן Heb. and Chald. *a transcript, copy*, e. g. of a letter, Ezra 4, 11. 23. 5, 6. 7, 11. In Targ. id. Syr. ܦܪܫܓܢܐ. The etymology is obscure; though the word is prob. to be referred to the Sanscrit or old Persian; comp. in סְגָן. Thesaur. p. 1133, 1134.—Another form of the same noun is פַּתְשֶׁגֶן Esth. 3, 14. 4, 8.

* פַּרְשֵׁד quadril. not used in the verb, Arab. فرشل and فرشط *to separate* or *spread out the feet, to straddle;* compounded from פָּרַשׁ (see no. 3, also פָּרָשׁ) and פָּרַד.—Hence

פַּרְשְׁדוֹן *ἅπ. λεγόμ.* Judg. 3, 22, according to the Targ. Vulg. Luth. Engl. *dung, dirt.* (comp. פֶּרֶשׁ) hence וַיֵּצֵא הַפַּרְשְׁדֹנָה *and the dirt* (fæces) *came out* from the wound. But the He paragog. implies rather the place *to* which a thing comes out; perh. therefore better to render: *and* (the blade, לַהַב) *came out between his legs*, i. e. in vulgar Engl. 'into his crotch;' comp. the root and פַּרְשֵׁד.—Sept. Vat. καὶ ἐξῆλθεν (Ἀὼδ) τὴν προστίδα, as if הַפַּרְשְׁדֹנָה were i. q. הַמַּסְדְּרוֹנָה in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic.

פְּרִשָׁה f. (r. פָּרַשׁ, for פְּרִשָׁה verbal of Piel) *distinct declaration, exposition*, Esth. 4, 7. 10, 2.

* פַּרְשֵׁז quadril. *to spread out, to expand*, Job 26, 9. Compounded from פָּרַשׁ no. 3, and פָּרַז to spread; comp. פְּרָזוֹת. Kindr. with פַּרְשֵׁד q. v.

פַּרְשַׁנְדָּתָא *Parshandatha*, Pers. pr. n. of one of Haman's sons, Esth. 9, 7.—The form savours of Chaldaism, and might so denote *an interpreter of the law;* but the name is more prob. of Persian origin inflected in the Chaldee manner.

* פָּרַת obsol. root, Syr. and Chald. *to break*, i. q. פָּרַשׂ; but Arab. فَرُتَ *to be sweet*, spoken of water.—Hence

פְּרָת pr. n. *Phrath, Euphrates*, a river of Syria, which, rising in the mountains of Armenia and uniting below Babylon with the Tigris, empties itself into the Persian Gulf, Gen. 2, 14. 15, 18. Deut. 1, 7. Jer. 13, 4–7 where some erroneously understand Ephrata. 46, 2. 6. 10. al. sæp. Comp. נָהָר no. 2. Gr. Εὐφράτης from a form אֶפְרַת, Arab. فُرَاتٌ, which also signifies 'sweet water;' comp. Jer. 2, 18.

פְּרָת f. *a fruit-tree*, see the root פָּרָה no. 1. a.

פַּרְתְּמִים m. plur. *nobles, princes*, among the Persians Esth. 1, 3. 6, 9; among the Jews Dan. 1, 3. It is of Persian origin, i. q. Pehlvi *pardom* the first, see Anq. du Perron Zend-Avesta II. p. 468. Comp. Zend *frathemô*, Sanscr. *prathama*, the first; kindr. are Gr. πρῶτος, Lat. *primus*.

* פָּשָׂה *to spread*, as the leprosy, Lev. 13, 7 sq. Arab. فشا V, to be propagated, e. g. disease. Aram. פְּסָא id.—The primary idea is that of *going apart* and *spreading out*, a signification common to verbs beginning with the syllables פס, פש, פשׂ (פז), and often expressed in Latin by the particles *dis, di*.

* פָּשַׂע *to stride, to go;* c. בְּ *to rush upon*, Is. 27, 4. Chald. פְּסַע id.—The primary idea is that of throwing apart the legs, see in פָּשָׂה and פָּשַׁק.

Deriv. מִפְשָׂעָה and

פֶּשַׂע m. *a stride, step*, 1 Sam. 20, 3

* פָּשַׁק *to dispart* the lips, *to open wide*, Prov. 13, 3.—Kindr. with פָּשַׂע.

Piel id. of the feet, Ez. 16, 25

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פֵּשׁ *ἅπ. λεγόμ.* Job 35, 15, which, in entire accordance with the context, the Sept. and Vulg. render *παράπτωμα, scelus*, i. e. *trangression*, as if i. q. פֶּשַׁע; hence פֵּשׁ is prob. put for פֶּשַׁע, פֵּשַׁע, the final ע being dropped, like שִׁי Job 15, 31 Cheth. for שָׁוְא. Others, after the Rabbins, *multitude* sc. of transgressions; but this and other explanations are forced. See Thesaur. p. 1136.

*פָּשַׂה only in Piel fut. *to tear in pieces* Lam. 3, 11. Aram. id.

פַּשְׁחוּר *Pashur*, pr. n. m. a) A priest contemporary with Jeremiah, Jer. 20, 1. 2. 3. Allusion is made to the signif. of the name, i. e. *prosperity round about*, compounded from פָּשַׁח Arab. فسح to be wide, ample, and סָחוֹר round about. Opp. מָגוֹר מִסָּבִיב. b) Jer. 21, 1. 38, 1. c) Ezra 2, 38. 10, 22. Neh. 7, 41. 10, 4.

*פָּשַׁט fut. יִפְשֹׁט, imp. c. ה parag. פְּשָׁטָה Is. 32, 11.

1. *to spread out, to expand*, Syr. ܦܫܛ, Arab. بسط; kindr. פָּתַח no. 1, 2. Everywhere intrans. *to spread oneself out*, of hostile troops 1 Chr. 14, 9. 13; of swarms of locusts Nah. 3, 16; with עַל of a land or people, *to invade* for the purpose of carrying off booty, Job 1, 17. Judg. 9, 33. 44; אֶל 1 Sam. 27, 8; בְּ 2 Chr. 25, 13. 28, 18; accus. 1 Sam. 30, 14; absol. 1 Sam. 27, 10. Hos. 7, 1.

2. *to put off* a garment, *to lay off;* which implies the opening and unfolding of it, a garment being wrapped together in putting it on; c. acc. Lev. 6, 4. 16. 23. Cant. 5, 3. al. Absol. imper. פְּשָׁטָה *put off* thy garments, Is. 32, 11.

Piel *to strip, to plunder*, e. g. the slain 1 Sam. 31, 8. 2 Sam. 23, 10. 1 Chr. 10, 8.

Hiph. *to cause to put off* one's garments, i. e. a) With acc. of pers. *to strip* any one Hos. 2, 5. b) With acc. of garment *to strip off*, 1 Sam. 31. 9. Job 22, 6; comp. Mic. 2. 8. c) With two acc. *to strip one of* any thing. Gen. 37, 23. Num. 20, 26. 28; or acc. of thing and מֵעַל of pers. Mic. 3, 3. Job 19, 9.

2. *to flay* victims for sacrifice Lev. 1, 6. 2 Chr. 29, 34. 35, 11; comp. Mic. 3, 3.

Hitup. *to strip oneself* 1 Sam. 18, 4.

*פָּשַׁע fut. יִפְשַׁע 1. Pr. *to break with* any one, i. e. one's covenant, allegiance; hence *to fall away, to revolt, to rebel*, c. בְּ 2 K. 1, 1. 3, 5. 7; c. מֵהַחַת 2 K. 8, 20. 22. Comp. Arab. فسق to revolt, also Aram. פְּסַק, to break.—Spec. פָּשַׁע בַּיהוָה *to rebel against Jehovah, to apostatize* from him, Is. 1, 2. Jer. 2, 29. 3, 13. Hos. 7, 13. al. sæp. Absol. id. Am. 4. 4. Lam. 3, 42.—Hence

2. Genr. *to transgress, to sin*, Prov. 28, 21; c. עַל *against* Hos. 8, 1.—Part. פּוֹשֵׁעַ *one who makes defection* from God, *a transgressor*, Is. 48, 8; plur. פּוֹשְׁעִים *transgressors*, i. e. who rebel against God, Is. 1, 28. 46, 8. 66, 24. al.

Niph. recipr. of Kal no. 1, Prov. 18, 19 אָח נִפְשָׁע *brethren breaking with one another*, offended, discordant.

Deriv. פֵּשׁ and

פֶּשַׁע m. in pause פֶּשַׁע, c. suff. פִּשְׁעִי; plur. פְּשָׁעִים, constr. פִּשְׁעֵי.

1. *defection, rebellion*, of a people Prov. 28, 2.

2. *a trespass, fault*, Gen. 31, 36. 50, 17. Ex. 22, 8. Espec. *transgression, sin* against God Job 7, 21. 13, 23. 14, 17. 31, 33. Ps. 32, 5. 51, 3. al. It would seem to be stronger than חֲטָאת, Job 34, 37. Plur. Prov. 10, 12. Am. 1, 3. 6.—Meton. a) *punishment* of sin Dan. 9, 24. b) i. q. *sin-offering*, Mic. 6, 7.

*פְּשַׁר Chald. i. q. Heb. פָּתַר, *to explain, to interpret*, e. g. visions, dreams, Dan. 5, 16.—In Targg. often for Heb. פָּתַר. Syr. ܦܫܪ, Arab. فسر, id.

Pa. id. Dan. 5, 12.

Deriv. the two following.

פְּשַׁר Chald. m. emphat. פְּשַׁרָא and פִּשְׁרָה, c. suff. פִּשְׁרֵהּ, plur. פִּשְׁרִין; *explanation, interpretation*, Dan. 2, 4 sq. 4, 3. 4. 15 sq. 5, 7. 8. 12. 15 sq. 7, 16.

פֶּשֶׁר Heb. id. Ecc. 8, 1. R. פָּשַׁר.

*פָּשַׁשׁ obsol. root; Arab. فَشَّ II, *to dissolve*, to separate into its parts; spec. *to shake up, to card cotton*, Avicenna cited by Castell. Syr. ܦܫܫܐ a carding. Chald. פְּשַׁשׁ to examine closely, to scrutinize, from the same idea of separating, etc.

Deriv. the two following.

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פִּשְׁתָּה f. only c. suff. פִּשְׁתִּי Hos. 2, 7. 11, and plur. פִּשְׁתִּים (f. Is. 19, 9). *flax, linen*, i. e. the material Is. l. c. Deut. 22, 11. Prov. 31, 13. חֶבֶל פִּשְׁתִּים *a line of flax* Ex. 40, 3, and so פִּשְׁתִּים Judg. 14, 4. Also as wrought, *linen, linen-cloth*, Lev. 13, 48. 52 בֶּגֶד פִּשְׁתִּים *a linen garment*. v. 47. 59. Ez. 44, 17.—So Josh. 2, 6 פִּשְׁתֵּי חֵצִי *the tree-flax*, i. e. *the stalks of flax*; Vulg. *stipulæ lini*, Sept. λινοκαλάμη. But Arab. Vers. *stalks of cotton*.

Note. This word is usually referred to a root פָּשַׁת, whence is then derived a form מִפְשָׁתָה. But there exists no trace of such a root in the kindred dialects; and a form מִפְשָׁתָה is never found. I prefer therefore to assume, as above, a root פָּשַׁשׁ, whence פִּשׁ, fem. פִּשֶׁת and פִּשְׁתָּה, plur. פִּשְׁתִּים, see Lehrg. p. 575, 576. The ת, though servile, is then treated as a radical, as in אוֹת, אֹתוֹת; קָשָׁת, קְשָׁתוֹת, etc.

פִּשְׁתָּה f. (see פִּשֶׁת note) 1. *flax*, the plant as growing, Ex. 9, 31.

2. *a wick*, as made of linen, Is. 42, 3. 43, 17.

פַּת f. Prov. 17, 1. (r. פָּתַת) c. suff. פִּתִּי, plur. פִּתִּים, *a bit, crumb, morsel*, e. g. of bread Gen. 18, 5. Judg. 19, 5. 1 Sam. 2. 36. 28, 22. 1 K. 17, 11. Prov. 28, 21; also without לֶחֶם id. Ruth 2. 14. 2 Sam. 12, 3. Job 31, 17. Prov. 23, 8. Plur. פִּתִּים *crumbs* Lev. 2, 6. 6, 14. Ps. 147, 17 *he sendeth forth his ice* כְּפִתִּים *as morsels*, i. e. the hail.

פֹּת m. (r. פּוּת) c. suff. פִּתְחֵן Is. 3, 17, plur. פִּתּוֹת, *an interstice, space between*; Arab. فَوْتٌ id. It follows partly the analogy of verbs ע״ע.—Spec. of the space between the feet, i. e. *pudenda muliebra*, Ital. *potta*, Is. 3, 17. Trop. פִּתּוֹת *female hinges*, i. e. the eyes or parts with holes, 1 K. 7, 50.

פְּתָאִים, see פֶּתִי.

פִּתְאֹם adv. (for פִּתְּם from פֶּתֶת, moment, with the ending ם—, and ת changed into א.) *in a moment, suddenly* Josh. 10, 9. 11, 7. Job 5, 3. 9, 23. Ps. 64, 5. 8. al. In the genit. after a noun, as פַּחַד פִּתְאֹם *sudden terror* Prov. 3, 25; often intensively after פֶּתַע, as בְּפֶתַע פִּתְאֹם *very suddenly* Num. 6, 9; לְפֶתַע פִּתְאֹם Is. 29, 5; also transp. פִּתְאֹם לְפֶתַע 30, 13. With prefix בְּפִתְאֹם 2 Chr. 29, 36.

פַּתְבָּג m. constr. פַּתְבַּג, *delicate food, dainties* of the king's table, Dan. 1, 5. 8. 13. 15. 11, 26. Syr. ܦܬܒܓ in Barhebr. and Ephr. id. The word is of Persian origin; from בַּג, Pers. باج. باژ. باج *food*, see p. 111; and Sanscr. *paiti* dominus; q. d. *lordly food*, delicate; so Benfey, Monathsn. p. 194.

פִּתְגָם Chald. m. emphat. פִּתְגָמָא, *word*, i. q. דָּבָר; whence אֲתִיב פִּתְגָמָא i. q. Heb. חֵשִׁיב דָּבָר *to return word*, i. e. *to answer*, Ezra 5, 11. Dan. 3, 16. שְׁלַח פִּתְגָמָא *to send word*, i. e. a writing, letter, etc. Ezra 4, 17. 5, 7; comp. Heb. Prov. 26, 6. Hence *a rescript, edict, decree*, of a king Ezra 6, 11; *a decree* of Jehovah Dan. 4, 14 [24].—In the Targg. often for Heb. דָּבָר. Syr. ܦܬܓܡܐ id. Prob. of Persian origin, i. q. Pehlv. *pedâm*, Pers. *peighâm*, پیغام. پیغم. پیام, word, also an edict sent by letter or by a messenger. The Chald. פִּתְגָם would seem to come from an antique form, in which both the *t* and *g* were preserved.

פִּתְגָם m. (Kamets impure, see Syr. and Pers. above.) *word*, later Heb. i. q. preced. Chald. Spec. *a rescript, decreee* of a king Esth. 1, 20; of a judge, *sentence*, Ecc. 8, 11.

פָּתָה* fut. יְפַתֶּה, apoc. וַיִּפְתְּ Job 31, 27.

1. Pr. *to open, to expand*. Kindr. are פָּתַח, פָּתַת; and in the Indo-europ. dialects comp. Sanscr. *pad* to expand, Gr. πετάω, πετάννυμι, Lat. *pateo*.—Prov. 20, 19 פֹּתֶה שְׂפָתָיו *who openeth his lips*, spoken of a garrulous person who always has his mouth open. Also *to dilate, to make broad and large*; see Hiph. Chald. פְּתָא Aph. id. Syr. ܐܦܬ to be broad; Pa. and Aph. to make broad. Sam. ⱡⱁⱀ to be broad.

2. Intrans. *to be open*, and trop. of the mind, *to be open, ingenuous*, like children and youth; comp. Arab. فتا to be ingenuous, youthful; hence in a bad sense, *to let oneself be enticed, seduced*. Deut. 11, 16 פֶּן־יִפְתֶּה לְבַבְכֶם *lest your heart be*

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enticed. Job 31, 27. Part. פֹּתֶה *simple, foolish*, Job 5, 2; fem. פְּתִי Hos. 7, 11.

NIPH. *to let oneself be persuaded* Jer. 20. 7; *to let oneself be enticed, seduced*, c. עַל *to* any thing. Job 31, 9.

PIEL פִּתָּה 1. *to persuade any one*, comp. πείθω, so Jer. 20, 7. Hos. 2, 16 [11]; espec. to evil 1 K. 22, 20 sq. Judg. 14, 15. 16, 5. 2 Sam. 3, 25. Hence *to entice, to seduce*, Ex. 22, 15. Prov. 1, 10. 16, 29.

2. *to deceive, to delude* with words, Gr. ἀπατάω, Ps. 78, 36. Prov. 24, 28 הֲפִתִּיתָ בִשְׂפָתֶיךָ *will thou deceive with thy lips?* i. e. deceive not, see in פֶּה no. I. a.

PUAL i. q. Niph. *to let oneself be persuaded* Prov. 25, 15; *to let oneself be deceived*, Ez. 14, 9. Jer. 20, 10.

HIPH. fut. apoc. יַפְתְּ, *to dilate, to make broad and large*, i. q. הִרְחִיב, comp. Kal no. 1; c. dat. *to enlarge for* any one, to give him ample room; Gen. 9, 27 יַפְתְּ אֱלֹהִים לְיֶפֶת lit. *may God make large for Japheth*, i. e. give him wide room. The paronomasia is to be noted.

Deriv. פֶּתַח, פְּתִיחוּת, Chald. פְּתַח, and pr. n. יֶפֶת.

פְּתוּאֵל (prob. for פְּתוּיאֵל man of God) *Pethuel*, pr. n. m. Joel 1, 1.

פְּתוּחָה m. (r. פָּתַח Pi. no. 4) plur. פְּתוּחִים. constr. פְּתוּחֵי, *engraving, sculpture, carved work*, 2 Chr. 2, 13. Zech. 3, 9; Plur. 1 K. 6, 29. Ps. 74. 6. פִּתּוּחֵי חוֹתָם *engravings of a ring* or signet, on gems, Ex. 28, 11. 21. 36. 39, 6. 14. 30. Sept. γλυφή, γλύμμα.

פְּתוֹר (perh. i. q. Chald. פִּתּוֹרָא a table) *Pethor*, pr. n. of a place on the Euphrates where Balaam dwelt, Num. 22, 5. Deut. 23, 5.

פְּתוֹת i. q. פַּת, *a bit, morsel*, Ez. 13, 19. R. פָּתַת.

* פָּתַח fut. יִפְתַּח, inf. c. suff. פִּתְחִי. 1. *to open*, Syr. ܦܬܰܚ, Arab. فتح, Æth. ፈተሐ id. Kindred are פָּתַת, פָּצַת, also פָּחַח q. v.—E. g. *to open* a door Judg. 3, 25. 2 K. 9, 3; a gate Is. 26, 2. Ez. 46, 12; the doors of heaven Ps. 78, 23; a window Gen. 8, 6. 2 K. 13, 17; a sepulchre Ez. 27, 12. 13; treasures Deut. 28, 12; a rock, i. e. a fountain in a rock Ps. 105, 41; a sack Gen. 43, 21; the eyes 1 K. 8, 21. Without acc. *to open* sc. a door Is. 22, 22. Jer. 13, 19; c. dat. *to open to* any one a door Cant. 5, 2. 5. 6. Also intrans. *to open*, of the earth Ps. 106, 17. Part. pass. פָּתוּחַ *open*, not covered, Num. 19, 15.—Spec. in phrases: a) פָּתַח אֶת־פִּיו *to open one's mouth*, either for eating Ez. 3, 2; or in song Ps. 78, 2; or for crying out Ez. 21, 27 [22]; or for speaking, mostly after a term of silence, Job 3, 1. 33, 2; hence *to speak, to utter words*, Prov. 31, 8. Ps. 109, 2. So the opp. *not to open the mouth*, i. e. to be silent, Ps. 39, 10. Is. 53, 7. Prov. 24, 7. Also *to open the lips*, i. e. to speak, Job 11, 5. b) In a different sense God is said *to open the mouth of* any one i. e. to make the dumb speak Num. 22, 28; or to make one speak fluently, Ez. 3, 27. 33, 22. c) *to open the ear of* any one, i. e. to reveal any thing to him, so of God Is. 50, 5, comp. 48, 8. d) *to open the hand* unto any one, c. לְ, i. e. to deal liberally towards him, Deut. 15, 8. 11. e) *to open* the gates of a city, spoken of cities which surrender, Deut. 20, 11. 2 K. 15, 16. f) Prægn. *to open the grain*, a somewhat bold figure for: 'to open the granaries and expose the grain for sale,' Am. 8, 5. Also *to open a sword*, to draw it from the sheath, Ps. 37, 14. Ez. 21, 33 [28]; *to open prisoners*, i. e. to let them go free, Is. 14, 17.

2. *to open*, i. e. *to begin, to lead off* e. g. a song Ps. 49, 5.—Arab. id.

NIPH. 1. *to be opened* Gen. 7, 11. Is. 35, 5. Ez. 1, 1. al. Trop. Jer. 1, 14.

2. *to be loosed*, e. g. a girdle Is. 5, 27; *to be set free*, as a captive Job 12, 14.

PIEL 1. *to open* i. q. Kal, Job 41, 6. Intrans. *to open itself*, of a flower Cant. 7, 13; of the ear, *to be open*, Is. 48, 8; of gates 60, 11.

2. *to loosen, to unbind*, e. g. bonds Is. 58, 6. Job 38, 31. 39, 5. Ps. 116, 16; a rein Job 30, 11; sackcloth Ps. 30, 12. Is. 20, 2. etc. With acc. of pers. Jer. 40, 4 *I will loose thee from the chains*, etc. Ps. 102, 21. 105, 20. Gen. 24, 32. Is. 45, 1. Part. מְפַתֵּחַ *one who ungirds* himself, spoken of a warrior putting off his armour after a battle, 1 K. 20, 11.

3. *to open* or *furrow* the ground with a plough, Is. 28, 24.—Hence in the similar sense:

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4. *to engrave, to carve, to sculpture*, e. g. wood 1 K. 7, 36. 2 Chr. 3, 7; gems Ex. 28, 9. 36. 2 Chr. 2, 6. 13; also architectural ornaments in stone, Zech. 3, 9.

Pual pass. of Pi. no. 4, *to be engraved*, Ex. 39, 6.

Hithpa. *to loose oneself* from bonds, c. acc. Is. 52, 2.

Deriv. פֶּתַח—פִּתְחָה, פִּתּוּחַ, פִּתְיָחָה, מִפְתָּח, מִפְתֵּחַ, and the pr. names יִפְתָּח, נִפְתָּחִים, נִפְתּוֹחַ.

פְּתַח Chald. *to open*, i. q. Heb. Dan. 6, 11. Præt. pass. Dan. 7, 10.—Often in Targg.

פֶּתַח m. (r. פָּתַח) in pause פָּתָח, c. suff. פִּתְחִי, plur. פְּתָחִים, constr. פִּתְחֵי.

1. *an opening, entrance, door-way*, or in a looser sense *door*, e. g. of a house 1 K. 14, 27. Job 31, 24; of a tent Gen. 18, 3; of Noah's ark Gen. 6, 16; of a chamber 1 K. 6, 8. 31; of a city Gen. 38, 14. al. It differs from דֶּלֶת, דְּלָתַיִם, which signify the *door* or *valves* by which the פֶּתַח *door-way* is closed. Hence בְּפֶתַח *in the entrance* Gen. 38, 14. Jer. 26, 10. 43, 9. Ez. 11, 1; לְפֶתַח פ׳, לַפֶּתַח *at the entrance* or door Prov. 9, 14. Gen. 4, 7; עַל־פֶּתַח id. Job 31, 9. Most. freq. simpl. פֶּתַח as acc. of place *where*, c. genit. פֶּתַח הָאֹהֶל *at the door of the tent* Gen. 18, 1. 10. Ex. 33, 8. 9; פ׳ אֹהֶל מוֹעֵד Ex. 29, 11. 32, 42; פ׳ חֲבִית Gen. 19, 11. 2 K. 5, 9; פ׳ הַשַּׁעַר *at the entrance of the gate*, in or by the gateway, Judg. 18, 16. 17. 2 Sam. 8, 8; comp. 9, 35. 44; פ׳ הֶחָצֵר Num. 3, 26. 4, 26. After verbs of motion, אֶל־פֶּתַח *to* or *towards the door* Lev. 1, 3. 4, 4. Deut. 22, 21. Josh. 8, 29; also הַפֶּתְחָה Gen. 19, 6.

2. Poet. for *gate*, i. q. שַׁעַר, Is. 3, 26. 13, 2. Mic. 5, 5. Ps. 24, 7. 9 פִּתְחֵי עוֹלָם *the everlasting gates*. Metaph. פִּתְחֵי מַיִם Mic. 7, 5.

פִּתָּח m. (r. פָּתַח) *opening, insight, instruction*, afforded by any thing, Ps. 119, 130.—Syr. ܦܬܳܚܳܐ an opening, explanation. Arab. فَتْح X, to explain the Korân.

פִּתְחוֹן m. (r. פָּתַח) constr. פִּתְחוֹן, *opening* of the mouth, Ez. 16, 63. 29, 21.

פְּתַחְיָה (whom Jehovah sets free, r. פָּתַח) *Pethahiah*, pr. n. m. a) 1 Chr. 24, 16. b) Ezra 10, 23. Neh. 9, 5. c) Neh. 11, 24.

פֶּתִי m. (r. פָּתַח) in pause פֵּתִי, also out of pause Prov. 9, 4. 16. 14, 15; plur. פְּתָיִים Prov. 22, 3, פְּתָיִם Prov. 1, 22. 32, and פְּתָאִים 8, 5. 9, 6. al. *simplicity, folly*, Prov. 1, 22; see r. פֶּתַח no. 2. Concr. *simple, foolish, easily enticed and seduced*, Prov. 7, 7. 22, 3. 27, 12. Ps. 116, 6. al. So of one credulous Prov. 14, 15; inexperienced Ps. 19, 8.

פַּתַי Chald. m. *breadth*, c. suff. פָּתְיָהּ Dan. 3, 1. Ezra 6, 3. Syr. ܦܬܳܝܳܐ id. See r. פָּתַח no. 1.

פְּתִיגִיל *ἅπ. λεγόμ.* Is. 3, 24, a kind of costly raiment, perhaps *an embroidered festive garment*, compounded from פְּתִיג id. comp. Syr. ܦܬܺܝܓܳܐ an embroidered and variegated garment, ܦܬܰܓ to variegate; and גִּיל exultation, rejoicing, as on festivals, holidays. See Thesaur. p. 1137.

פְּתַיּוּת f. *simplicity, folly*; concr. *simple, foolish*, of a female Prov. 9, 13. R. פֶּתִי.

פְּתִיחָה f. plur. פְּתִיחוֹת *drawn swords*, Ps. 55, 22. R. פָּתַח no. 2.

פְּתִיל m. (r. פָּתַל) *a thread, line, cord*, Num. 19, 15. Judg. 16, 9. Ex. 28, 28. 37; of the cord or string by which the signet-ring was suspended in the bosom, Gen. 38, 18. 25; of a measuring-line Ez. 40, 3. —Arab. فَتِيل a cord.

* פָּתַל in Kal not used; Chald. Syr. Arab. and Ethiop. *to twist, to twine, to spin*. Hence פְּתִיל.

Niph. 1. *to be twisted*, metaph. *to be crooked, crafty, deceitful*, part. נִפְתָּל Prov. 8, 8. Job 5, 13.

2. *to wrestle*, which implies a mutual twisting and intertwining of the limbs Gen. 30, 8. See נַפְתּוּלִים.

Hithpa. *to show oneself crooked, crafty, perverse*, to act thus; fut. תִּתְפַּתָּל Ps. 18, 27. The form תִּתְפַּתָּל 2 Sam. 22, 27, seems to have arisen by transposing תִּתְפַּתָּל into תִּתְפַּתָּל, and then contracting into תִּתְפַּתָּל.

Deriv. פְּתִיל, נַפְתּוּלִים, pr. n. נַפְתָּלִי, also

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פְּתַלְתֹּל m. *crooked, crafty, perverse,* Deut. 32, 5. R. פְּתַל.

פִּתֹם *Pithom*, pr. n. of a city of Goshen in lower Egypt, on the eastern bank of the Nile, Ex. 1, 11. Gr. *Πάτουμος* Herodot. 2. 158. Steph. Byz. Also *Θοῦμ*, dropping the syllable *pa* which expresses the Egyptian art. Itin. Anton. p. 163 Wessel. Egyptian ⲐⲞⲘ, and with art. ⲠⲒ-ⲐⲞⲘ the narrow place; see Champollion l'Egypte sous les Pharaons, I. 172. II. p. 58 sq.

* **פָּתַן** obsol. root. I. i. q. מָתַן, مَتُنَ, *to be strong, to be firm;* whence מִפְתָּן threshold.

II. Prob. i. q. פָּתַל. *to twist, to twine.* Hence

פֶּתֶן m. in pause פֶּתֶן, plur. פְּתָנִים *an asp, adder*, a poisonous serpent, Is. 11, 8. Ps. 58, 5. 91. 13. Deut. 32, 33. Job 20, 14. 16. On the deafness of the adder, Ps. 58, 5, see Bochart Hieroz. III. 156, 161 sq. Lips.—Chald. פְּתַן, Syr. ܦܬܢܐ, Arab. بَثَنٌ, id.

* **פָּתַע** obsol. root, Samar. i. q. פָּתַח *to open.* Hence

פֶּתַע pr. *opening* of the eyes, *a wink, twinkling;* then *a moment*, like Gr. *ῥιπὴ ὀφθαλμοῦ*. Hence as adv. *in a moment, suddenly*, Prov. 6, 15. 29, 1. Hab. 2, 7. בְּפֶתַע Num. 35, 22 *unexpectedly*, i. e. *accidentally.* Other examples see under פִּתְאֹם, which comes from this.

* **פָּתַר** fut. יִפְתֹּר *to interpret* a dream Gen. 40, 8. 16. 22. 41, 8. 12. 13. 15. The Chaldee, which is usually averse to sibilants, has in this signif. פְּשַׁר q. v. Ethiop. ፈከረ.—Hence pr. n. פְּתוֹר and

פִּתְרוֹן m. *interpretation* of a dream, Gen. 40, 5. 12. 18. 41, 11. Plur. Gen. 40, 8.

פַּתְרוֹס *Pathros*, the domestic pr. n. for *Upper Egypt*, distinguished from מָצוֹר, מִצְרַיִם, which denote in their more limited sense Lower Egypt; see these words. Is. 11, 11. Jer. 44, 1. 15. Ez. 29, 14 where Pathros is called the native land of the Egyptians. 30, 14. Gentile noun plur. פַּתְרֻסִים *Pathrusim* Gen. 10, 14. The name in Egyptian is ⲠⲈⲦ-ⲢⲎⲤ the region of the south; in later Coptic called also ⲘⲀ-ⲢⲎⲤ southern region. See Jablonski Opusc. ed. te Water I. p. 198. Quatremère Mém. sur l'Egypte II. 30. De Sacy ad Abdoll. p. 13, 14. See more in Thesaur. p. 1141.—Sept. *Παθούρης*, but Cod. Vat. in Ez. *Φαθωρῆς*, both from Theb. ⲠⲀⲦⲞⲨⲢⲎⲤ pr. the south wind, south quarter; Peyron Lex. p. 49. 182.

פַּתְשֶׁגֶן, see in פַּרְשֶׁגֶן.

* **פָּתַת** *to break, to break in pieces,* Lev. 2, 6. Arab. فَتَّ id. Eth. ፈተተ to break bread.

Deriv. פַּת, פְּתוֹת.

צ

Tsade, צָדֵי, the eighteenth letter of the Hebrew alphabet, as a numeral denoting 90. The name signifies perh. *a reaping-hook* or *scythe*, from r. צָדָה no. I; so called from the ancient figure of the letter; see Thesaur. p. 1143.

In the Arabic alphabet there are two letters corresponding to צ, viz. ص *Sad*, a sharp sibilant, and ض *Dad* equiv. to *d* or *t* pronounced with a slight sibilant or lisping sound; to this latter approaches also ظ *Dha* i. e. *t* uttered from the bottom of the palate near the throat, which we might call with Sanscrit grammarians *cerebral.* Thus צָדַק صدق, but צֹאן ضان sheep; also צָמֵא ظمى to thirst, צָלַם ظلم to be obscure. Hence in several Hebrew roots there is a difference of signification, according as they are written in Arabic with ص or ض or ظ, see e. g. צָלַל; but still roots of this

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sort often have the same etymology, and are united by a very close affinity, comp. צָרַר صَرَّ and ضَرَّ, בָּצַע بصع and بضع.—The LXX usually drop the dental sound, and express the Tsade by the simple sibilant *s*; as צְבָאוֹת Σαβαώθ.

Kindred letters are: a) ט, which in Aramean is often put for the Heb. צ; comp. in the Hebrew language itself the roots נָצַר and נָטַר, צָחַר and טָהַר, צָבַע and טָבַע, etc. b) More rarely ד; comp. צָבַב and דָּבַב, צָפַן دفن, etc. c) The sibilants ז, ש, ס; comp. עָלַץ, עָלַז, עָלַס; נָתַץ, נָתַס; צָחַק, שָׂחַק. d) ע, for which see p. 737. e) The palatals ג, כ, ק. This is a singular affinity, but it is proved by many examples, and is to be explained perhaps in the same way, that in Sanscrit the gutturals *g*, *k*, pass over into the palatals *dsh*, *tsh*, i. e. Engl. *j*, *ch*. Examples are: צָחַק ܓܚܟ *καχάζω*; צָנַע and כָּנַע to be depressed; צָנַר and כָּנַר to screak, to creak; צַנְתָּר *κάνθαρος cantharus*, i. e. tube; צָבַר and קָבַר to heap up, to form a mound, and so to bury, etc.

צֵאָה f. Tsere impure (for יְצֵאָה, r. יָצָא) constr. צֵאַת, c. suff. צֵאָתֶךָ; *excrement*, *ordure*, human, Ez. 4, 12. Deut. 23, 14. Comp. מוֹצָאָה no. 2, צוֹא, צֹאָה.

צֹאָה, see צוֹאָה.

* צָאַל obsol. root. Arab. ضأل *to be thin*, *slender*; but with mid. Ye ضَالٌ denotes the *lotus silvestris*, prickly lotus, perh. kindr. with r. צָנָן.—Hence

צֶאֱלִים m. plur. Job 40, 21. 22, rendered by Abulwalid, Schultens, and others, *loti silvestres*, *lotus trees*, *Rhamnus Lotus* Linn. Arab. *Sidr* سدر, also *Nübk* نبق. This tree is common in Egypt and Syria; see Bibl. Res. in Palest. II. p. 210, 284.—Others regard צֶאֱלִים as an Aramean form for צֶלְלִים *shades*, i. e. shady trees; as מָכַךְ, Aram. מְאַךְ; מָסַס, Aram. מְאַס. So Vulg. Syr. Aben Ezra. See Thesaur. p. 1144.

* צָאַן obsol. root, and doubtful. Arab. ضأن to be rich in sheep and goats; but it is a denominative from צֹאן ضَأْنٌ flock. Perh. i. q. צָעַן *to wander*, *to migrate*, like nomades; hence צֹאן nomadic flock.

צֹאן, once צְאוֹן Ps. 144, 13 Cheth. comm. gend. see below in no. 1. c; a collective noun.

1. *a flock*, *flocks*, i. e. small cattle, *sheep and goats*; Arab. plur. ضَأْنٌ, ضَأْنٌ, woolly flock, opp. to goats; but still الضان الجبلى denotes the wild goat. For sheep and goats, i. e. צֹאן, a frequent Arabic word is غَنَمٌ. Chald. עָאן, Syr. ܥܢܐ, id.—Gen. 29, 10. 30, 36. 40. 32, 6. 37, 12. Ex. 2, 16. 3, 1. al. sæp. Often with בָּקָר herd, as צֹאן וּבָקָר *flocks and herds* Gen. 12, 16. 13, 5. 20, 14. 21, 27. 24, 35. 1 Sam. 14, 32. al. רֹעֵה צֹאן *a keeper of flocks*, *shepherd*, Gen. 4, 2. 46, 32. 34. Spec. it may be noted: a) That צֹאן comprehended both *sheep and goats*, usually intermingled in the same flock, as at the present day; see Bibl. Res. in Palest. II. p. 169. So Gen. 30, 35. 38. 17 *I will send thee a kid from the flock*; comp. 27, 9. Lev. 1, 10. 5, 6. 22, 21. 2 Chr. 35, 7. But *κατ' ἐξοχήν sheep* alone are implied 1 Sam. 25, 2. b) As a collect. it takes numerals, which are put sometimes before it, as שְׁתֵּי צֹאן *two sheep* Is. 7, 21; חָמֵשׁ צֹאן 1 Sam. 25, 18; comp. 1 K. 5, 3. Job 1, 3. 42, 12; and sometimes after it, as Num. 31, 32. 1 Sam. 25, 2. 1 K. 8, 63. al. The corresponding noun of unity is שֶׂה *a sheep* or *goat*, one out of a flock; Ex. 21. 37 [22, 1] *if a man steal.... a sheep* or *goat* (שֶׂה), *he shall restore....* אַרְבַּע צֹאן *four sheep* or *goats*. Ez. 45, 15. So in Arabic شاة as noun of unity corresponds to غَنَمٌ. c) As to gender, צֹאן is put with the masc. where rams and he-goats are to be understood; Gen. 30, 39 וַיֶּחֱמוּ הַצֹּאן *and the rams and bucks rutted*. With the fem. where ewes and she-goats are implied, ibid. וַתֵּלַדְנָ הַצֹּאן *and the flocks brought forth*. v. 38. 41. 33, 13. 1 Sam. 17, 28. Put also for females *κατ' ἐξοχήν*, as usually constituting the flocks, Gen. 31, 8. 11. 12.

2. Spec. *a flock*, *drove*, i. q. עֵדֶר (comp. עֶדְרֵי צֹאן Gen. 29, 2. Mic. 5, 7); so Ps.

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44, 12. 95, 7. Jer. 23, 1. Trop. of Israel Mic. 7, 14. צֹאן אָדָם *a flock* (troop) *of men* Ex. 36, 37. 38.

צַאֲנָן (place of flocks) *Zaanan*, pr. n. of a place in the tribe of Judah, Mic. 1, 11; perh. i. q. צְנָן Josh. 15, 37. R. צָאַן.

צֶאֱצָאִים m. plur. (r. יָצָא) constr. צֶאֱצָאֵי Is. 48, 19; c. suff. צֶאֱצָאֵיכֶם Is. 61, 9.

1. *issues*, what *comes out* from the earth, *productions*, *produce*, Job 31, 8. Is. 22, 24. 34, 1. 42, 5.

2. Metaph. *issue*, *offspring*, *children*, Is. 61, 9. 65, 23. Job 5, 25. 21, 8. 27, 14. Fully צֶאֱצָאֵי מֵעֶיךָ *the offspring* (issue) *of thy bowels* Is. 48, 19.—Arab. ضِئْضِئٌ stock, family.

צֶב m. (r. צָבַב) 1. *a litter, sedan, palanquin*, as being lightly and gently borne; comp. r. צָבַב, also Germ. *Sänfte* id. from *sanft* softly. Plur. צְבִים Is. 66, 20; Sept. *λαμπήνη*. Num. 7, 3 עֶגְלַת צָב *litter-wagons*, i. e. covered and commodious like litters; Sept. *ἅμαξαι λαμπηνικαί*.—Chald. צְבָא, צִרְבָּא, id.

2. A species of *lizard*, Arab. ضَبٌّ, *lacerta Libyca*, living in deserts and so called from its sluggish motion, Lev. 11, 29. Bochart Hieroz. I. p. 1044–63.

* צָבָא fut. יִצְבָּא *to go forth to war*, as a soldier, *to make war*, c. עַל *against* any one, Num. 31, 7. Is. 29, 7. 8. 31, 4. Zech. 14, 12; absol. Num. 31, 42.—In Arabic the corresponding word has a wider use, صبأ to go or come forth, e. g. a star, a tooth, a soldier against the enemy. Ethiop. ፀብአ to make war, ፀብኣ war. Comp. צָבָה.—Trop. of the temple service, a sort of 'militia sacra,' *to serve in the temple*, Num. 4, 23. 8, 24; of females 1 Sam. 2, 22. Ex. 38, 8.

Hiph. *to cause to go forth to war*, i. e. *to levy*, *to muster*, 2 K. 25, 19. Jer. 52, 25.

Deriv. צָבָא.

צָבָא Chald. fut. יִצְבֵּא, *to will*, *to please*, pr. to be inclined, prone, i. q. Heb. צָבָה no. 4. Dan. 4, 14. 22. 29. 32. 5, 19. 21. 7, 19. Syr. id.

Deriv. צְבוּ.

צָבָא m. constr. צְבָא, c. suff. צְבָאוֹ, plur. צְבָאוֹת, constr. צִבְאוֹת, צִבְאוֹתֵי, but צְבָאָיו Ps. 103, 21. 148, 2. Twice construed with a verb fem. Is. 40, 2. Dan. 8, 12. R. צָבָא.

1. *war*, *warfare*, military service; so חֲלַצֵי צָבָא *armed for war*, see in חָלַץ no. 3; יָצָא בַּצָּבָא *to go out to war* Num. 31, 36. Deut. 24, 5; יָצָא לַצָּבָא id. Num. 31, 27. 28; יָצָא צָבָא id. Num. 1, 3 sq. So of the sacred service of the Levites Num. 4, 23; בָּא לַצָּבָא *coming into the service*, qualified for it, Num. 4, 3. 30. 35. 39.—In the later writers trop. *warfare* for *hard service*, time of affliction and calamity, Job 7, 1. 14, 14, comp. 10, 17; of the Babylonish exile Is. 40, 2. Dan. 10, 1 *and true is the decree* וְצָבָא גָּדוֹל *and great the warfare*, i. e. heavy will be the calamity.

2. *an army*, *host*; Sept. often *στρατιά*, *δύναμις*. Ex. 6, 26. 2 Sam. 8, 16. 10, 7. al. Plur. Ex. 7, 4. Ps. 44, 10. al. sæp. שַׂר צָבָא *the captain of a host*, general, Sept. *ἀρχιστράτηγος*, Gen. 21, 22. 32. 2 Sam. 2, 8. 1 K. 16, 16. al. אַנְשֵׁי הַצָּבָא *the men of the host*, soldiers, Num. 31, 53. 1 Chr. 12, 8; עַם הַצָּבָא id. Num. 31, 32.—Spec.

a) צְבָא הַשָּׁמַיִם *the host of heaven*, i. e. *α*) The host of angels which stand around the throne of God (*στρατιὰ οὐράνιος* Luke 2, 13). 1 K. 22, 19. 2 Chr. 18, 18. Plur. Ps. 103, 21. 148, 2. So too שַׂר צְבָא יְיָ *the captain of Jehovah's host*, i. e. one of the higher angels, Josh. 5, 14. 15. *β*) Of the sun, moon, and stars, *δυνάμεις τῶν οὐρανῶν* Matt. 24, 29; regarded as inhabited by angels and celestial beings, comp. Job 38, 7. 25, 5, also 4, 18; see Ovid. Fast. 3. 111 'Sidera, constabat sed tamen esse deos.' Metam. 1. 73. So Is. 34, 4. 40, 26. 45, 12. Jer. 33, 22. Dan. 8, 10. Often where the worship of the heavenly bodies is spoken of, Deut. 4, 19. 17, 3. 2 K. 17, 16. 21, 3. 5. Zeph. 1, 5; where sometimes a special mention of the sun and moon precedes (Deut. 17, 3. Jer. 8, 2), and also of the stars (Deut. 4, 19. Dan. 8, 10), and then this phrase is subjoined as more general, and as if comprehending all the inhabitants of heaven (Dan. 4, 32), q. d. all the celestial divinities; comp. Matt. 24, 29. In Is. 24, 21 *the*

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host of heaven (צָבָא הַמָּרוֹם) is put in antith. with the kings of the earth.—Once by a bolder figure צָבָא in zeugma is made to refer to *the inhabitants of the earth*, or rather to *all the earth contains*, i. q. מְלֹא הָאָרֶץ, including even animals and plants: Gen. 2, 1 וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם, which is expressed without zeugma thus in Neh. 9, 6 הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ; comp. Ex. 20 11 הַשָּׁמַיִם וְהָאָרֶץ.... וְכָל־אֲשֶׁר־בָּם.—Hence

b) A very frequent epithet of Jehovah is: יְהוָֹה אֱלֹהֵי צְבָאוֹת Ps. 89, 9. Jer. 5, 14. 38, 17. 44, 7. יְהוָֹה אֱלֹהֵי הַצְּבָאוֹת Hos. 12, 6 [5]. Am. 3, 13, more rarely יְהוָֹה אֱלֹהִים צְבָאוֹת Ps. 59, 6. 80, 5, also אֱלֹהִים צ׳ Ps. 80, 8. 15, and יְהוָֹה צְבָאוֹת Is. 2, 12. 3, 1. Jer. 49, 7. Mic. 4, 4. Neh. 3, 5. Hab. 2, 13, etc. *Jehovah* (*God*) *of hosts*, i. e. of the celestial armies. This is a very usual appellation for the Most High God in some of the prophetical and other books, especially in Isaiah, Jeremiah, Zechariah, and Malachi; but does not occur in the Pentateuch, in the books of Joshua and Judges, nor in Ezekiel, Job, and the writings of Solomon.—As to the grammatical construction of יְהוָֹה צְבָאוֹת, some suppose it to be by ellipsis for יְיָ אֱלֹהֵי צ׳; but this is not necessary, and the Arabs too subjoin in like manner a genitive of attribute to the pr. names of persons, as عنترة الفوارس *Antara equitum*, q. d. *Antara dux equitum*. So too in the construction אֱלֹהִים צְבָאוֹת, the word צְבָאוֹת may be taken as an attribute which could be put in apposition with the names of God; comp. אֲדֹנָי צְבָאוֹת Is. 10, 16, *κύριος σαβαώθ* Rom. 9, 29. James 5, 4. See Comm. on Is. 1, 9.—The *hosts* thus signified in יְהוָֹה צְבָאוֹת can hardly be doubtful, if we compare the expressions צְבָא יְיָ Josh. 5, 14..15, plur. צִבְאֵי יְיָ *the hosts of Jehovah* Ps. 103, 21. 148, 2; which again do not differ from צְבָא הַשָּׁמַיִם *the host of heaven*, embracing both angels Gen. 32, 2. 3, and the sun, moon, and stars, comp. Dan. 8. 10. 11. The phrase יְיָ צְבָאוֹת therefore differs little from the later form אֱלֹהֵי שָׁמַיִם, אֱלָהּ שְׁמַיָּא, *God of heaven;* see in שָׁמַיִם.

צְבָאִים and צְבָאוֹת, plur. of צְבִי roe.

צְבֹאִים (i. q. צְבָאִים roes, or i. q. צְבֹעִים hyenas) Hos. 11, 8, also צְבֹיִם, צְבֹיִים Gen. 10, 19. 14, 2. Deut. 29, 22, *Zeboim*, pr. n. of a city in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered by the Dead Sea.

*צָבַב in Kal not used; kindr. with דָּבַב.

1. *to move gently, to go slowly;* see צָב.

2. *to flow;* Arab. ضَبَّ to flow, to trickle, of water, صَبَّ to pour.—To this root I would refer

Hoph. הֻצַּב after the Chaldee manner, in the vexed passage Nah. 2, 8, where the words may be thus joined: הַהֵיכָל נָמוֹג וְהֻצַּב *the palace* is *dissolved and made to flow down*, i. e. the palaces of Ninevah inundated and undermined by the Tigris, and so falling in ruins; see Diod. Sic. 2. 26.—Usually referred to r. נָצַב Hoph. no. 2, where see.

Deriv. צָב, and

צֹבֵבָה, c. art. הַצֹּבֵבָה (the slow-moving) *Zobebah*, pr. n. f. 1 Chr. 4, 8.

*צָבָה 1. i. q. צָבָא, *to go forth to war*, to make war; Part. c. acc. Is. 29, 7 צֹבֶיהָ *warring against her.*

2. i. q. Arab. صبأ prodiit stella, *to go forth, to appear*, as a star, and so *to shine, to be splendid;* hence צְבִי splendour.

3. *to project, to be prominent;* Arab. صبا Conj. I, and ضبا Conj. II. imminuit in rem. Hence *to swell*, of the belly Num. 5, 27. Also

4. Trop. *to be propense, inclined, disposed, to will;* comp. חָפֵץ and בָּעָה.—Arab. صبا id. Chald. צְבָא q. v. Syr. ܨܒܐ id.

Hiph. causat. of Kal no. 3, *to cause to swell*, Num. 5, 22.

Deriv. צָבֶה, צְבִי, צְבִיָּה, and pr. n. צְבִיא, צִבְיָה, צְבֹאִים.

צָבָה in the word מִצָּבָה Zech. 9, 8, is held by some to be i. q. צָבָא *host*, which is also read in some Mss. and in Keri. But מִצָּבָה is here i. q. מַצָּבָה q. v.

צָבֶה m. adj. (r. צָבָה) fem. צָבָה, *swelling, swollen*, Num. 5, 21.

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צִבָּה, see in צוּבָה.

צְבוּ Chald. m. (r. צְבָא) pr. *will, pleasure*; then *thing, matter, affair*, Syr. ܨܒܝ, Dan. 6, 18. Comp. חֵפֶץ no. 3.

צְבוֹעַ m. (r. צָבַע II) once Jer. 12, 9, *a hyena*, i. q. Arab. ضَبُع. Sept. ὕαινα. Others genr. *a beast of prey*, comp. Talmud. צְבוּעִים ravenous beasts. See Bochart Hieroz. P. I. p. 829.

* צָבַט fut. יִצְבֹּט pr. *to lay hold of, to grasp, to take* with the hand, like Arab. ضبط, Eth. ፀበጠ. Kindr. is צָבַת. Hence c. dat. *to reach out to* any one, once Ruth 2, 14.

צְבִי m. in pause צֶבִי Dan. 8, 9; plur. צְבָיִם, צְבָאִים, צְבָאוֹת, constr. צִבְאוֹת Jer. 3, 19. R. צָבָה no. 2.

1. *splendour, beauty, glory*, nearly i. q. כָּבוֹד, תִּפְאֶרֶת; corresponding is Syr. ܨܒܝ decus. Is. 4, 2. 23, 9. 24, 16. Ez. 7, 20. 26, 20; צְבִי תִּפְאֶרֶת Is. 28, 1, 4. צְבִי מַמְלָכוֹת *the glory of kingdoms*, i. e. Babylon, Is. 13, 19. So הַצְּבִי אֶרֶץ *the land of beauty*, i. e. Palestine, Dan. 11, 16. 41; צְבִי אֶרֶץ *the glory of the earth*, id. Ez. 25, 9; צְבִי לְכָל־אַרְצוֹת id. Ez. 20, 6. 15; and with art. הַצְּבִי *the beauty* sc. of lands, id. Dan. 8, 9; so often in the Rabbins.—Plur. constr. צִבְאוֹת; Jer. 3, 19 נַחֲלַת צְבִי צִבְאוֹת גּוֹיִם *a possession of beauty of beauties among the nations*, i. e. a possession most beautiful, most glorious. So Targ. Kimchi, etc.

2. *a roe, antelope*, Gr. δορκάς, so called from its beauty and gracefulness; Arab. ظَبْي, Chald. טְבְיָא, Syr. ܛܒܝܐ. It is very timid Is. 13, 14; and fleet 2 Sam. 2, 18. 1 Chr. 12, 8. Prov. 6, 5, comp. Eccl. 27, 22 or 20; and the flesh was and is regarded as a delicacy, Deut. 12, 15. 22. 14, 5. 15, 22. 1 K. 4. 23 [5, 3]. See Bochart Hieroz. I. p. 895 sq. 924 sq. or II. p. 304 Lips. where he shows that צְבִי is to be referred to the whole genus of the roe and antelope, and not to a particular species. Their fleetness is referred to in Cant. 2, 9 comp. v. 8. 2 Sam. 1, 19 הַצְּבִי יִשְׂרָאֵל עַל בָּמוֹתֶיךָ חָלָל thy *antelope, O Israel, slain upon thy heights!* i. e. Jonathan, as being swift of foot, comp. v. 25. 2. 18. The roe or antelope, and espec. the gazelle, is highly prized by the orientals for its elegance, and they even obtest by it; Cant. 2, 7 *I adjure you, O daughters of Jerusalem*, בִּצְבָאוֹת אוֹ בְאַיְלוֹת הַשָּׂדֶה *by the roes and by the hinds of the field*. 3, 5.—Plur. צְבָיִם 2 Sam. 2, 18; צְבָאִים 1 Chr. 12, 8; fem. צְבָאוֹת Cant. 2, 7. 3, 5.

צְבְיָא (roe, fr. צְבִי) *Zibia*, pr. n. f. 1 Chr. 8, 9.

צִבְיָה (roe, fr. צְבִי) *Zibiah*, pr. n. of the mother of king Josiah, 2 K. 12, 2. 2 Chr. 24, 1.—Hence the Aramean טְבִיתָא *Tabitha*, Gr. Δορκάς *Dorcas*, Acts 9, 36.

צְבִיָּה fem. of צְבִי, *a roe* or *female antelope*, Cant. 4, 5. 7, 4.

צְבָיִים, see צְבָאִים.

* I. צָבַע obsol. root, i. q. صبغ *to dip in, to immerse*; hence *to tinge, to dye*; kindr. טָבַע, where see.—Hence צָבַע, אֶצְבַּע, and pr. n. צָבְעוֹן.

* II. צָבַע i. q. שבע *to seize as prey, to raven* as a wild beast; hence צְבוֹעַ beast of prey, hyena, and pr. n. צְבֹעִים. Arab. سَبُع, سَبْع, lion.

צָבַע Chald. *to dip in, to immerse*; Pa. *to wet, to moisten*, Dan. 4, 22. Ithpa. אִצְטְבַּע *to be wet, moistened*, Dan. 4, 12. 20. 5, 21.—In the Targums often, 'to dye, to colour.'

צֶבַע m. (r. צָבַע I) *a dying*; concr. *something dyed, dyed garments*, Judg. 5, 30.

צִבְעוֹן (dyed, r. צָבַע I) *Zibeon*, pr. n. of a son of Seir, phylarch or head of the Horites, Gen. 36, 2. 20. 24. 29.

צְבֹעִים (hyenas, see צְבוֹעַ) *Zeboim*, pr. n. of a valley and town in the tribe of Benjamin, 1 Sam. 13, 18. Neh. 11, 34. R. צָבַע II.

* צָבַר fut. יִצְבֹּר *to heap up, to store up* as grain Gen. 41, 35; treasures Job 27, 16. Ps. 39, 7. Zech. 9, 3; a mound Hab. 1, 10.—Chald. צְבַר and Arab. صبر id. Kindr. is טָבַר q. v.—Hence

צְבָרִים m. plur. *heaps* of heads 2 K. 10, 8.

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* **צָבַת** obsol. root, prob. *to grasp with the hand;* hence

צֶבֶת m. only in plur. צְבָתִים, *handfuls*, once Ruth 2, 16. Vulg. well *manipuli*.—Talmud. id.

צַד m. (r. צָדַד) c. suff. צִדִּי; plur. צִדִּים, constr. צִדֵּי, c. suff. צִדָּיו.

1. *the side* of any thing; בְּצַד *in the side* e. g. of the ark Gen. 6, 16; of a man 2 Sam. 2, 16; *with the side* Ez. 34, 21. מִצַּד *at* or *by* the side of a pers. Ruth 2, 14. 1 Sam. 20, 25. Ps. 91, 7 (opp. to the right side); of a thing Deut. 31, 26; spec. of a place, Josh. 12, 9 מִצַּד בֵּית־אֵל. 1 Sam. 6, 8. 23, 26. 2 Sam. 13, 34. So *to carry a child* עַל־צַד *upon the side*, where we say, 'in the arms,' Is. 60, 4. 66, 12. With ה parag. צִדָּה 1 Sam. 20, 20. Plur. צִדִּים Ex. 26, 13. 30, 4. 37, 27.

2. Plur. צִדִּים Judg. 2. 3. *adversaries, enemies*, comp. Schult. Opp. min. p. 150. Vulg. *hostes;* Targ. מְצִיקִין oppressors; Sept. συνοχαί. But all these versions seem to have expressed the sense of Heb. צָרִים, which perh. should be read; comp. Num. 33, 55 וְצָרֲרוּ אֶתְכֶם.

צַד Chald. m. i. q. Heb. no. 1, *side;* מִצַּד *on the side* or *part of*, in respect to, Dan. 6, 5. לְצַד *at* or *against the part of*, i. e. *against*, Vulg. *contra*, Dan. 7, 25.

צָדָא Chald. m. (r. צָדָה II) *purpose, design*. Dan. 3, 14 הַצְדָא *is it on purpose?* etc.

* **צָדַד** obsol. root; Arab. صَدَّ to turn oneself away; IV, to turn away, to avert; ضَدَّ to turn away, to avert; Talm. צִדֵּד to turn one's side to any one. But all these seem to be denominatives from צד side, pr. to turn one's side, to turn away from any one. See Buxtorf Lex. Chald. h. v.

Deriv. צַד, pr. n. צִדִּים and צָדָד.

צָדָד or **צְדָד**, with ה loc. צְדָדָה, pr. n. *Zedad*, a town in the northern extremity of Palestine, Num. 34, 8. Ez. 47, 15. Now a large village, still called صدد *Sŭdŭd*, in the desert east of the great road from Damascus to Hums or Emesa; see Bibl. Res. in Palest. III. p. 461. App. p. 171, 173, 174.

* **I. צָדָה** 1. pr. *to cut down, to mow* or *reap;* whence the name of the letter צָדֵי *Tsade*, reaping-hook, or scythe; see p. 877. Eth. ጸዮዮ harvest, harvest-time, summer. The primary root is צַד, whence חֲצַד Chald. Syr. Sam. also حصد to harvest; עָצַד q. v. عضد, *to cut down* branches of a tree, whence מַעֲצָד an axe. Comp. Lat. *cædo*.—Comp. in צָדָא II. no. 1.

2. *to lay waste, to desolate* a region or city; comp. Is. 7, 20. Chald. צְדָא often in Targ. for Heb. שָׁמֵם; see Buxtorf Lex. col. 1887 sq. Syr. ܨܕܝܐ and ܨܕܝܐ devastation, desolation.

Niph. *to be desolated, destroyed, razed*, as cities Zeph. 3, 6; parall. נָשַׁמּוּ.

* **II. צָדָה** 1. pr. *to fix the eyes upon* any thing, *to look at*. So Syr. ܨܕܐ, whence ܨܕܝܐ a fixing of the eyes, ܨܕܝܐ keen-sighted, etc.—The primary idea is prob. that of *sharpness* of the eyes, *keenness* of sight; so that this signif. coalesces with that of *cutting* in no. I.—Hence

2. Trop. *to fix the mind* or *purpose upon*, i. e. *to search, to lie in wait, to hunt after;* c. acc. 1 Sam. 24, 12 אַתָּה צֹדֶה אֶת־נַפְשִׁי וגו׳ *thou huntest after my life to take it;* Vulg. *insidiaris vitæ meæ*. Absol. Ex. 21, 13; comp. v. 14.

צֵדָה, see צֵידָה.

צָדוֹק (just, r. צָדַק) *Zadok*, pr. n. m. a) The father-in-law of king Uzziah 2 K. 15, 33. 2 Chr. 27, 1. b) 2 Sam. 8, 17. 15, 24. c) 1 Chr. 5, 38. d) Neh. 3, 4. 10, 22. e) Neh. 3, 29. 13, 13. f) 11, 11.

צְדִיָּה f. *purpose, design;* hence בִּצְדִיָּה *by design, purposely*, Num. 35, 20. 22. R. צָדָה II.

צִדִּים, c. art. הַצִּדִּים (the sides) *Ziddim*, pr. n. of a town in Naphtali, Josh. 19, 35.

צַדִּיק m. adj. (r. צָדַק) plur. צַדִּיקִים.

1. *just, righteous*, i. e. doing justice, spoken of a judge or king who dispenses justice and defends the right, 2 Sam. 23, 3; Sept. usually δίκαιος. Hence very often of God as a righteous judge, Deut. 32, 4. Job 34, 17. Jer. 12, 1. Ps.

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11, 7. 119, 137; now in punishing 2 Chr. 12, 6. Ezra 9, 15. Lam. 1, 18. Dan. 9, 14; now in rewarding Ps. 112, 6. 129, 4. 145, 17. Is. 24, 16, where God κατ' ἐξοχήν is called הַצַּדִּיק; now as fulfilling his promises, Neh. 9, 8 וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אַתָּה *and hast fulfilled thy words, for thou art righteous.* v. 33. Is. 45, 21 *a righteous God and a deliverer.*

2. *just* in one's cause, *right*, i. e. in the right, not in the wrong. a) In a forensic sense, opp. רָשָׁע. Ex. 9, 27 יְיָ הַצַּדִּיק וַאֲנִי וְעַמִּי הָרְשָׁעִים *Jehovah is in the right, and I and my people are in the wrong.* 23, 8. Prov. 18, 17. b) In assertion, of one who speaks what is right and true, whence adv. *right, truly*, Is. 41, 26; comp. 43, 9, where in the same context it is אֱמֶת.—Hence

3. Of a private person, *just* toward other men (Prov. 29, 7), obedient to divine laws: hence *righteous, upright, virtuous, pious, good*, all which qualities Cicero also comprehends under the term *justitia*, e. g. Offic. 2. 10 'justitia, ex qua una virtute boni viri appellantur.' De Fin. 5. 23 'justitia...cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem.' Partit. 22 extr. 'justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur.'—Gen. 6, 9. 7, 1. Ps. 5, 13. 11, 3. 31, 19. 34, 20. 37, 25. 72, 7. Job 12, 4. 17, 9. Often coupled with תָּמִים Job 12, 4; נָקִי Ex. 23, 7; and as often put in opposition with רָשָׁע Prov. 10, 3. 6. 7. 11. 16. 30. Gen. 18, 25. al.—To the *just* and *upright* man the Hebrews, like Cicero as above quoted, attributed also kindness and liberality Ps. 37, 21. Prov. 12, 10. 21, 26; temperance and moderation in eating Prov. 13, 25, and in speaking 15, 28; love of truth 13, 5; wisdom 9, 9.—Emphat. of innocence from faults, crime, etc. Ecc. 7, 20 *there is not a just man on earth, that doeth good and sinneth not.* Just before, in v. 16, the words: *be not righteous overmuch.... lest thou destroy thyself*, are apparently to be understood of a self-complacent admirer of his own virtue; comp. צַדִּיק בְּעֵינָיו Job 32, 1.—In Is. 49, 24, A. Schultens renders צַדִּיק *bellator strenuus*, as if i. q. עָרִיץ in v. 25; but שְׁבִי צַדִּיק is here *the captives of the righteous*, i. e. taken from among them.

צִדֹנִים, צִדֹנִיּוֹת, see in צִידֹנִי.

*צָדַק fut. יִצְדַּק pr. *to be right, straight*, i. q. יָשַׁר, as if spoken of a way, comp. צֶדֶק Ps. 23, 3, also Is. 33, 15. Arab. صدق to be true, sincere. Syr. ܨܕܩ to be right, just.—Hence

1. *to be just, righteous*, in dispensing justice; of God Ps. 51, 6; of his laws Ps. 19, 10.

2. *to have a just cause, to be in the right.* a) In a forensic sense, Gen. 38, 26 צָדְקָה מִמֶּנִּי *she* (Tamar) *is more in the right than I.* Job 9, 15. 20. 10, 15. 13, 18. 34, 5. Opp. רָשַׁע to have an unjust cause, to be in the wrong. b) Of disputants, *to be right, to speak the truth*, Job 33, 12. c) *to gain one's cause, to be justified*, Job 11, 2. 40, 8. Is. 43, 9. 26. 45, 25. Ez. 16, 52.

3. *to be righteous, upright, good*, see in צַדִּיק no. 3. Job 15, 14. 22, 3. 35, 7; with לִפְנֵי יְיָ Ps. 143, 2; עִם אֵל Job 9, 2. 25, 4; מֵאֱלוֹהַּ 4, 17, i. e. God being judge.

Niph. pr. to be declared just, i. e. *to be justified, vindicated* sc. from violence and injury; Dan. 8, 14 נִצְדַּק קֹדֶשׁ. Vulg. not unaptly *mundabitur.*

Piel צִדֵּק, inf. צַדֶּקֶת Ez. 16, 52.

1. *to make righteous, upright, innocent*, eccl. Lat. *justificare, to justify.* Ez. 16, 51 *thou hast justified thy sisters through thine abominations*, i. e. hast caused them to appear comparatively innocent. So likewise Jer. 3, 11 צִדְּקָה נַפְשָׁהּ.... יִשְׂרָאֵל מִן וגו' *Israel hath made herself more righteous than Judah*, i. e. appears so in comparison.

2. *to pronounce just, righteous, innocent*, a person Job 33, 32; c. נַפְשׁוֹ oneself Job 32, 2.

Hiph. 1. *to make righteous, upright, pious*, by one's example, teaching, etc. c. acc. Dan. 12, 3; לְ Is. 53, 11.

2. i. q. Pi. no. 2, *to pronounce right, just, innocent.* a) In a forensic sense, of a judge, *to absolve, to acquit*, Ex. 23, 7. Deut. 25, 1. 2 Sam. 15, 4. Is. 5, 23. Also *to make one gain his cause, to do justice to*, Ps. 82, 3. Is. 50, 8. b) In a disputation, *to pronounce right*, to allow

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to be in the right, to assent to his opinion, Job 27, 5. Comp. in Kal no 2. b.

Hithpa. *to justify oneself, to clear oneself* from suspicion, Gen. 44. 16.

Deriv. צֶדֶק, צְדָקָה, צַדִּיק.

צֶדֶק m. in pause צָדֶק Ps. 4, 6; c. suff. צִדְקִי.

1. In a physical sense, *rightness, straightness*, i. q. יֹשֶׁר. Ps. 23. 3 מַעְגְּלֵי צֶדֶק *straight paths*. See r. צָדַק.

2. In a moral sense, *rectitude, right, righteousness*, 'what is *right* and *just*,' such as it should be, comp. יֹשֶׁר no. 2. a. Ps. 15, 2 פֹּעֵל צֶדֶק *doing right*, acting rightly; comp. עָשָׂה צֶדֶק Is. 64, 4. Ps. 45, 8. Job 8, 3. 36, 3 לְפֹעֲלִי אֶתֵּן צֶדֶק *to my Maker I will ascribe righteousness*, i. e. will vindicate his justice. Hence שָׁפַט צֶדֶק *to judge the right*, i. e. righteously, justly, Jer. 11, 20; מִשְׁפַּט צֶדֶק *righteous judgment* Is. 58, 2; מֹאזְנֵי צֶדֶק, אַבְנֵי צֶדֶק, *a just balance, just weights*, Lev. 19, 36. Job 31, 6. Ez. 45, 10; זִבְחֵי צֶדֶק *rightful sacrifices*, i. e. such as are right, due, proper, Deut. 33, 19. Ps. 4, 6. 51, 21. With suff. *the right* of any one, his *just cause*; Ps. 7, 9 *judge me* כְּצִדְקִי *according to my right*, my righteous cause. 18, 21. 25. Job 6, 29; comp. Ps. 17, 1. Often joined, צֶדֶק וּמִשְׁפָּט, *right and justice*, Ps. 89, 15. 97, 2.—Also of what is spoken, *the right, the truth*, Ps. 52, 5. Is. 45, 19; comp. 48, 1.

3. *justice*, i. q. צְדָקָה, e. g. of a judge Lev. 19, 15; of a king Is. 11, 4. 5. 16, 5. 32, 1; of God Ps. 9, 9. 35, 24. 28. 50, 6. 72, 2. 96, 13.—Hence *righteousness, uprightness, integrity*, see in צַדִּיק no. 3. Is. 1, 21. 51, 1. 7. 59, 4. Ps. 17, 15. Hos. 2, 21.

4. *deliverance* from wrong or evil, *prosperity, happiness*, as the consequence and reward of righteousness, see Is. 32, 17; or also as resulting from Jehovah's retributive justice and equity. So often where the other member has יְשׁוּעָה, רִשְׁעָה, Is. 41, 2. 45, 8. 51, 5. Dan. 9, 24. Ps. 132, 9, comp. v. 16. Of the servant of Jehovah, Is. 42, 6 קְרָאתִיךָ בְצֶדֶק *I have called thee with deliverance*, i. e. that thou mayest come with deliverance, mayest bring prosperity and happiness; comp. Jer. 26, 15. In the same sense of Cyrus, Is. 45, 13 אֲנִי הֵעֲרֵתִיהוּ בְצֶדֶק *I have raised him up* that *with deliverance* he may come. Also i. q. בְּרָכָה, Is. 61, 3 אֵילֵי הַצֶּדֶק *the terebinths of blessing*, benediction, on which God's blessing rests, blessed or happy terebinths, as we also say a blessed land.—Frequently also the word צְדָקָה q. v. is used in the same manner; and it is in vain to deny this signification; see צְדָקָה no. 4.

צְדָקָה (r. צָדַק) constr. צִדְקַת, c. suff. צִדְקָתִי, plur. צְדָקוֹת, constr. צִדְקוֹת.

1. *rectitude, right*, what is right and just. (A trace of the phys. origin lies in the phrase תִּלְכָּה צְדָקוֹת Is. 33, 15.) 2 Sam. 19. 29 *what right have I more?* Neh. 2, 20. Joel 2, 23 הַמּוֹרֶה לִצְדָקָה *the early rain according to right*, i. e. in right measure, according as the earth requires.

2. *justice*, e. g. of a king Is. 9, 6. 32, 16. 17. 60, 17; so of God Is. 59, 16. 17, both as exhibited in punishing the wicked Is. 5, 16. 10, 22, and in delivering, avenging, rewarding the righteous Ps. 24, 5. 36, 11. Plur. *acts of justice*, i. e. benignant or gracious deeds, Ps. 11, 7. 103, 6. Judg. 5, 11 צִדְקוֹת פְּרָזוֹנוֹ *the righteous acts of his rule in Israel*, i. e. the aid which he gave them, the triumph, victory, which he bestowed on them.

3. In private persons, *righteousness, integrity, virtue, piety*, Is. 5, 7. 28, 17. 46, 12. 54, 14. 59, 14. עָשָׂה צְדָקָה Ps. 56, 1. 58, 2. Gen. 15, 6 *God counted it to him for righteousness*, held it as a proof of his upright sincerity and piety. Deut. 6, 25. Plur. צְדָקוֹת *righteous acts* Is. 64, 5. צְדָקָה רְצוֹנָה *a righteousness well pleasing to God* Ps. 5, 9.—Sometimes espec. for *kindness*, compassion, mercy, Prov. 11, 4. Ps. 24, 5; *liberality*, beneficence, Prov. 10, 2. Mic. 6, 5. Sept. often ἐλεημοσύνη, Deut. 6, 25. 24. 13.

4. *deliverance, prosperity*, i. q. צֶדֶק no. 4 where see; parall. יְשׁוּעָה, רִשְׁעָה. Is. 45, 8. 46, 13. 48, 18. 51. 6. 8. 54. 17. 56, 1. 57, 12. 59, 9. 17. 61, 10. 11. Ps. 24, 5, parall. בְּרָכָה.

צְדָקָה Chald. f. *liberality, beneficence*, Dan. 4, 24. So often in the Talmud and Rabbins. Comp. Samar. צדקה of alms. Arab. صَدَقَةٌ, Syr. ܙܕܩܬܐ. Comp. צְדָקָה no. 3 fin.

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צִדְקִיָּהוּ (justice of Jehovah, r. צָדַק) *Zedekiah*, pr. n. a) A king of Judah, r. 600–588 B. C. to whom this name was given by Nebuchadnezzar instead of his former one מַתַּנְיָה, 2 K. 24, 17. Jer. 1, 3. c. 37–39. He was the son of Josiah, and uncle of Jehoiachin his predecessor, Jer. 37, 1. 2 K. 24, 17. 1 Chr. 3, 15. In 2 Chr. 36, 10 he is called the *brother* of Jehoiachin, prob. in the general sense of *relative*. b) A false prophet under Ahab 1 K. 22, 24. 2 Chr. 18, 10. 23; also צִדְקִיָּה 1 K. 22, 11. c) Jer. 29, 21. 22. d) 1 Chr. 3, 16. e) Jer. 36, 12.

* **צָהַב** *to glitter, to shine*, as gold; Talm. id. Arab. صهب to glitter, also to be reddish or yellowish, like the human hair. For the origin see in צָחַח.

Hoph. Part. מֻצְהָב *polished, glittering*, like gold, Ezra 8, 27.—Hence

צָהֹב m. *gold-coloured, yellow*, of hair, Lev. 13, 30. 32. 36.

* **צָהָה** obsol. root, *to be sunny*, and so *to become dry, arid;* kindr. with צָחַח, צָחָה, where see. Syr. and Chald. צְהָא to be thirsty. With the mid. rad. ה softened the Arabs have صوى, صوا, to become dry; and the Hebrews צָיָה q. v.

* **צָהַל** 1. *to shine, to be bright*. see Hiphil, i. q. צָהַר, זָהַר; see under צָחַח.

2. Trop. of a *clear* shrill tone or voice; hence *to neigh*, of a horse Jer. 5, 8. 50, 11. Arab. صهل, Syr. ܨܗܠ. Also of persons, *to shout, to sing, to cry aloud* for joy, Is. 12, 6. 54, 1. Jer. 31, 7. Esth. 8, 15; c. בְּ *for* i. e. on account of any thing, Is. 24, 14. Once of the cry extorted by terror: Is. 10, 30 צַהֲלִי קוֹלֵךְ *cry aloud with thy voice;* where for the acc. of instr. see Heb. Gr. § 135. 1. n. 3.

Hiph. causat. of Kal. no. 1, *to cause to shine*, Ps. 104, 15.

Deriv. מִצְחָלָה.

* **צָהַר** *to shine, to glitter*, like the kindr. זָהַר, טָהַר, see under r. צָחַח. Arab. ظهر to appear, to come forth, to be manifest; IV, to manifest. Hence צֹהַר light, and יִצְהָר oil.

Hiph. denom. from יִצְהָר, *to make* or *press out oil*, with a press, from olives, etc. Job 24. 11.—Chald. id.

צֹהַר f. 1. pr. *light, a light;* collect. Gen. 6, 16 צֹהַר תַּעֲשֶׂה לַתֵּבָה *light shalt thou make for the ark*, i. e. windows, Gr. φῶτες, comp. 8, 6. Like collectives it is construed with the fem. whence אֶל־אַמָּה תְכַלֶּנָּה *of a cubit long shalt thou make them*, the windows.

2. Dual צָהֳרַיִם *noon*, pr. double light, i. e. the strongest, brightest, Gen. 43, 16. 25. Deut. 28, 29. 2 Sam. 4, 5. 1 K. 18, 26. 27. 29. al. Chald. טִיהַר, טִיהָרָה, Syr. ܛܗܪܐ, Arab. ظَهِيرَةٌ, id. ظَهَرَ to do at noon.—Jer. 6, 4 נַעֲלֶה בַצָּהֳרַיִם *let us go up at noon* sc. against the enemy, i. e. at once, suddenly, unexpectedly, since an attack was seldom made at that hour, because of the heat. 20, 16. Comp. Kor. 9, 82.—Metaph. of high prosperity, happiness, Job 11, 17. Ps. 37, 6. Is. 58, 10.

צַו and **צָו** m. (r. צָוָה, as קַו, תָּו, from קָוָה, תָּוָה,) *a commandment, precept*. Hos. 5, 11 הָלַךְ אַחֲרֵי צָו *to follow the commandment*, unless we prefer to read שָׁו for שָׁוְא; with Sept. and Syr. Is. 28, 10. 13 in the language of the wicked rulers: צַו לָצַו צַו לָצַו *precept upon precept, precept upon precept*, i. e. precept is added to precept, law to law, by priests and prophets, we are daily wearied with new precepts. Jerome imitates the paronomasia: *manda, remanda, manda, remanda*.

צוֹא m. adj. *filthy*, of garments, Zech. 3, 3. 4. R. יָצָא, comp. צוֹאָה.

צוֹאָה or **צֹאָה** f. (r. יָצָא) *excrement, ordure*, i. q. צֵאָה, Is. 36, 12. 2 K. 18, 27 Keri.—Hence genr. *filth*, Is. 4, 4. 28, 8 קִיא צֹאָה *filthy vomit*. Metaph. of the pollution of sin, Prov. 30, 12. Is. 4, 4. —Chald. Syr. Talm. id.

צַוָּאר m. (r. צוּר II) constr. צַוַּאר Jer. 28, 10. 12. c. suff. צַוָּארִי, once צַוָּרָם Neh. 3, 5; plur. constr. צַוְּארֵי, c. suff. צַוָּארָיו, once צַוְּארֹתֵיכֶם Mic. 2, 3; *the neck*, Gr. τράχηλος. pr. *the nape of the neck*, the back part at and above the shoulders, so called from *bearing*, see the root. Thus upon the neck are borne burdens, the yoke, etc. Gen. 27. 40. Deut. 28, 48. Is. 10, 27. Jer. 27. 2. 8. 11. 28, 10. 11. 12. 14. Hos. 10, 11; also garments, ornaments, Judg. 5. 30; upon the neck (the nape) of

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the vanquished the victors put their foot Josh. 10, 24. So of the neck of a horse Job 39, 19; of the crocodile, as the seat of his strength, Job 41, 14 [22]. Also בְּצַוָּאר *with nape* erect, stiff, i. e. proudly, obstinately, Job 15, 26. Ps. 75, 6; comp. Gr. τραχηλιάω to walk with nape erect, to be proud, τραχυλὸς an epithet of Constantine the Great.—Elsewhere *the neck* genr. is understood, the nape included; Cant. 1, 10 *comely is thy neck with strings of pearls.* 4, 4. 7, 5. Gen. 27, 16. 41, 42. [So צַוָּאר עַד *even to the neck*, spoken of floods of *deep* waters, Is. 8, 8. 30, 28; trop. and poet. of the deep bottom, *depth*, of the sea, as laid bare, Hab. 3, 13.—R.] Also צַוָּאר *neck* is perh. put for the headless *trunk*, *body*, Ez. 21, 34 [29].—Plur. *necks*, pr. in a plur. signif. Josh. 10, 24. Judg. 8, 21. 26; oftener for the sing. like Gr. τὰ τράχηλα, Lat. *cervices*, Gen. 27, 16; so נָפַל עַל־צַוְּארֵי מ׳ *to fall upon one's neck*, to embrace him, Gen. 33, 4. 45, 14; בָּכָה עַל צ׳ מ׳ Gen. 45, 14. 46, 29.

צַוָּאר Chald. m. *nape*, *neck*, Dan. 5, 7. 16.

צוֹבָה, rarely צֹבָה 2 Sam. 23, 36, צוֹבָא 10, 6, (for נְצוֹבָה station, r. נָצַב,) *Zobah*, pr. n. of a Syrian kingdom, fully אֲרַם צוֹבָה Ps. 60, 2. 2 Sam. 10, 6. 8; whose king made war with Saul 1 Sam. 14, 47, with David 2 Sam. 8, 3. 10, 6. 1 Chr. 18, 5. 9, and with Solomon 2 Chr. 8, 3. It was on the north of Damascus, and seems to have comprehended Hamath, (see חֲמָת, hence called חֲמַת צוֹבָה 2 Chr. 8, 3,) and to have extended as far as to the Euphrates, 2 Sam. 8, 3. 1 K. 11, 23. —The Syriac translators understand by it *Nisibis* in Mesopotamia, ܢܨܝܒܝܢ, and they are followed by J. D. Michaelis, Supplem. p. 2073. But the former opinion is correctly maintained by Hyde ad Peritsol Itin. mundi p. 60, and Rosenm. Bibl. Geogr. I. ii. p. 144, 249.

צוּד* fut. יָצוּד pr. *to lie in wait*; kindr. with צָדָה, and of the same origin; comp. צָדָה נֶפֶשׁ 1 Sam. 24, 12 and צוּד נֶפֶשׁ Prov. 6, 26.—Spec. a) *to hunt* wild animals, Gen. 27, 3. 5. 33. Jer. 16, 16. Poet. ascribed to beasts of prey, as the lion Job 38, 39; comp. 10, 16. Metaph. Ps. 140, 12. b) *to catch* birds, *to lay snares*. Lev. 17, 13. Trop. of snares laid for men, Lam. 3, 52. 4, 18. Prov. 6, 26. Mic. 7, 2.—Arab. صاد mid. Ye, to hunt, to fish, صَيَّادٌ hunter, fisher, a lion; Chald. צוּד, Syr. ܨܘܕ, of hunting, fowling, fishing.

Pil. i. q. Kal, *to lie in wait for* Ez. 13, 18. 20.

Hithp. הִצְטַיֵּד denom. from צַיִד no. 3, *to provide oneself with food* for a journey, Josh. 9, 12. Aram. אִזְדַּיַּד id.

Deriv. צַיִד, צַיִד, צַיָּד, מָצָד, מָצוֹד, מְצוּדָה, מְצוּדָה, pr. n. צִידוֹן.

צָוָה* in Kal not used, pr. *to set up, to put, to place*; kindr. with שָׂוָה; hence צִיּוּן cippus. Syr. ܨܝ, e. g. ܡܨܝ to set up a monument Ez. 39, 15 Pesh. Arab. صَوَّةٌ cippus. The primary syllable צו corresponds to צב in נָצַב, נְצַב.

Piel צִוָּה, fut. apoc. וַיְצַו, וַיְצַוּ; imp. צַוֵּה Ps. 44, 5, apoc. צַו.

1. *to constitute, to appoint, to confirm*; Num. 27, 19 *and set him before Eleazar* ... וְצַוֵּיתָ אֹתוֹ לְעֵינֵיהֶם *and constitute him in their sight.* The primary force of צִוָּה i. q. כּוֹנֵן is found perh. in Ex. 18, 23 *if thou shalt do this thing*, וְצִוְּךָ אֱלֹהִים וְיָכָלְתָּ עָמֹד *then God will confirm* (establish) *thee, and thou shalt be able to endure*; Sept. κατισχύσει σε ὁ θεός.—Hence a) *to set over* any thing, *to appoint*, with acc. of pers. and עַל of thing, 1 Sam. 13, 14. 25, 30. 2 Sam. 6, 21. 7, 11. 1 Chr. 22, 12. Neh. 5, 14. 7, 2. Is. 45, 11 עַל־בָּנַי וְעַל־מַעֲשֵׂה יָדַי תְּצַוֻּנִי pr. *set me over my sons and over the work of my hands*, i. e. ye may safely commit to me the care of all that I have created. b) *to appoint, to institute*, with acc. of thing; Ps. 7, 7 מִשְׁפָּט צִוִּיתָ *institute thou a judgment*, trial. 68, 29. 111, 9. Is. 45, 12 *all the host of heaven have I appointed*, i. e. constituted, created. Is. 48, 5 parall. עָשָׂה. Also *to appoint, to ordain, to decree*, Ps. 44, 5. 71, 3. 105, 8.

2. *to command, to charge*; absol. Ps. 33, 9 הוּא צִוָּה וַיֵּעָמֹד. With acc. of pers. (Lat. 'jubere aliquem.') Gen. 26, 11. 44, 1. Num. 36, 2. al. sæp. More rarely c. עַל Gen. 2, 16. 28, 6. 2 Chr. 19, 9. Am. 2, 12. Nah. 1, 14; אֶל Gen. 50, 16. Ex. 16, 34.

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Num. 15, 23; לְ Ex. 1, 22. 1 Sam. 20, 29. al. So with the express words of command after לֵאמֹר Gen. 2, 16. 26, 11. 32, 5. 50, 16. Ex. 5, 6. al. sæp.—Further, that which one commands to be done is put: a) In the acc. Gen. 47, 11 כַּאֲשֶׁר צִוָּה פַּרְעֹה *according to what* (as) *Pharaoh had commanded*. Ex. 7, 10. 20; with two acc. of pers. and thing, Gen. 6, 22. 7, 9. 16. 21, 4. Ex. 7, 6. 12, 50. 1 Chr. 22, 13. Neh. 8, 1. So also *to command a thing, precept, statute, law*, i. q. to give a command, to make a law, etc. Ex. 16, 16 זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ׳. 35, 4. Num. 30, 2. 1 K. 13, 21 הַחֻקִּים וְהַמִּצְוָה אֲשֶׁר צִוָּה יְ׳. Num. 30, 17 אֲשֶׁר צִוָּה יְ׳. Josh. 1, 7 תּוֹרָה אֲשֶׁר צִוָּךְ מֹשֶׁה. Also c. dat. pers. Deut. 33, 4. Neh. 9, 14. Ps. 119, 4. b) In the inf. c. לְ, Gen. 50, 2 *and Joseph commanded . . . the physicians* לַחֲנֹט אֶת־אָבִיו *to embalm his father*. Ex. 35, 1. 29. 36, 5. Lev. 7, 36. 2 Sam. 7, 7. Jer. 26, 8. Where one is commanded *not* to do a thing, i. e. where any thing is *forbidden*, it is put with מִן c. infin. Is. 5, 6 וְעַל חֲצָבִים אֲצַוֶּה מֵהַמְטִיר; or with לְבִלְתִּי c. inf. Gen. 3, 11. Jer. 35, 8. c) In the fut. with אֲשֶׁר *that*; Esth. 2, 10 *for Mordecai had charged her* אֲשֶׁר לֹא תַגִּיד *that she should not tell* it; and so with אֲשֶׁר impl. Lam. 1, 10. Oftener with Vav, as Gen. 42, 25 וַיְצַו וַיְמַלְאוּ *and he commanded and they filled*, i. e. he commanded them to fill. Ex. 36, 6. 1 K. 5, 31.

3. With an acc. of pers. without mention of the thing commanded, *to give charge to* any one, *to send with commands, to command to go*. Jer. 23, 32 *I have not sent them* וְלֹא צִוִּיתִים *nor given them charge*, i. e. have not commanded them to go to you. 14, 14. The pers. *to* whom one is thus sent is put with עַל Esth. 4, 5. Ezra 8, 17. 1 Chr. 22, 12. Is. 10, 6; אֶל Jer. 27, 4. Esth. 4, 10.—The pers. or thing *concerning* which charge is given is put with עַל Gen. 12, 20. 2 Sam. 14, 8; אֶל Ex. 6, 13. 25, 22. Is. 23, 11. Jer. 47, 7; לְ Ps. 91, 11.—Not seldom God is thus said *to command* or *send* things; e. g. his blessing Lev. 25, 21. Deut. 28, 8. Ps. 133, 3; his favour Ps. 42, 9. 44, 5; the sword Am. 9, 4; the dawn Job 38, 12. So Job 36, 32 וַיְצַו עָלֶיהָ בַּמְפַגֵּיעַ *and commanded it* (the light, lightning) *against the enemy*.—The person *upon* whom the command is laid is put with עַל Gen. 2, 16. Job 36, 32; with לְ, as צִוָּה לְבֵיתוֹ *to give charge to one's household*, i. e. to declare one's last will, to set one's house in order, 2 K. 20, 1. Is. 38, 1; also צִוָּה אֶל־בֵּיתוֹ id. 2 Sam. 17, 23. Comp. Rabb. צַוָּאָה testament.

Pual צֻוָּה *to be commanded*, Gen. 45, 19. Lev. 8, 35 כֵּן צֻוֵּיתִי *so I am commanded*, this charge is given me. Ez. 12, 7 כַּאֲשֶׁר צֻוֵּיתִי *as I was commanded*. 24, 18. 37, 7. With בְּ of him *by* whom the command is given, Num. 36, 2.

Deriv. מִצְוָה, צִיוּן, צִיר, צַו.

* צָוַח *to cry out, to shout* for joy, Is. 42, 11. Chald. id. The Arabs use a contracted form, mid. quiesc. صَاحَ for صَيِحَ. Both Heb. and Arab. are prob. softer forms from צָרַח, صَرَخَ, comp. Is. 42, 11. 13.—Hence

צְוָחָה f. *outcry*, e. g. of joy, *shouting*, Is. 24, 11; of sorrow Jer. 14, 2. Ps. 144, 14; c. suff. צְוָחָתֵךְ *thy cry*, i. e. caused by thee, Babylon, Jer. 46, 12; comp. Gen. 18, 20.

* צוּל obsol. root, prob. i. q. אָלַל III, *to be sunk, immersed*; hence מְצוּלָה, מָצוֹלָה, and

צוּלָה f. *depth* of the sea, *abyss*, Is. 44, 27.

* צוּם fut. יָצוּם, conv. וַיָּצָם, *to fast*; Arab. صَامَ and Aram. id. The primary idea lies in *keeping the mouth shut*, comp. the remarks on roots ending in מ under art. חָמַם note.—Judg. 20, 26. 1 Sam. 7, 6. 2 Sam. 1, 12. 1 K. 21, 27. Is. 58, 3. Jer. 14, 12. al. Zech. 7, 5 הֲצוֹם צַמְתֶּם *did ye at all fast unto me?* where the suffix is to be taken in the dative.—Hence

צוֹם m. plur. צוֹמוֹת Esth. 9, 31; *a fast, fasting*. 2 Sam. 12, 16. Is. 58, 5. 6. Zech. 8, 19. Esth. 4, 3. Neh. 9, 1. קָרָא צוֹם *to proclaim a fast* 1 K. 21, 9. 12. Ezra 8, 21. קִדֵּשׁ צוֹם *to consecrate a fast*, institute it as a sacred rite, Joel 1, 14. 2, 15. Ps. 69, 11 בַּצּוֹם נַפְשִׁי *in fasting* is *my soul*, i. e. I fast, comp. נָפַשׁ no. 2.

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* צוּעַ obsol. root; Arab. صاغ *to form, to fabricate*, to ply the trade of a goldsmith. Hence צַעֲצֻעִים sculptured work.

צוּעָר (smallness, r. צָעַר) *Zuar*, pr. n. m. Num. 1, 8. 2, 5.

צוֹעַר see צֹעַר.

* צוּף *to flow, to overflow*, c. עַל Lam. 3, 54.—Chald. Ithp. to flow out, Syr. ܛܰܦ, Chald. טָף, to overflow, to float, to swim.

Hiph. 1. *to make overflow* or *overwhelm*, c. acc. et עַל Deut. 11, 4.

2. *to cause to float* or *swim*, 2 K. 6, 6.

Deriv. צָפָה, צַפְצָפָה, and

צוּף m. 1. *comb, honey-comb*, so called because the honey flows out from it; Prov. 16, 24 צוּף דְּבַשׁ אִמְרֵי נֹעַם *pleasant words* are as *the honey-comb;* Sept. κηρίον μέλιτος, Vulg. *favus mellis.* Plur. נֹפֶת צוּפִים Ps. 19, 11, see in נֹפֶת.

2. *Zuph*, pr. n. of an ancestor of Elkanah 1 Sam. 1, 1. 1 Chr. 6, 20 where Keri has צִיף; also צוֹפַי 1 Chr. 6, 11.

צוֹפַח (a cruse, r. צָפַח) *Zophah*, pr. n. m. 1 Chr. 7, 35. 36.

צוֹפַי, see in subst. צוּף no. 2.

צוֹפַר and צֹפַר (perh. i. q. צִפּוֹר sparrow) *Zophar*, pr. n. of one of Job's three friends and opponents Job 2, 11. 11, 1. 20, 1. 42, 9.

* צוּץ i. q. נָצַץ and נוּץ, comp. זוּז.

1. *to glitter*, see Hiph.

2. *to flower, to flourish.* Præt. צָץ Ez. 7, 10, metaph.

Hiph. fut. יָצִיץ, conv. וַיָּצֶץ, part. מֵצִיץ Cant. 2, 9.

1. *to glitter, to sparkle*, pr. to emit splendour, comp. הֵאִיר. Ps. 132, 18. Hence *to glance forth*, i. e. to look by stealth; pr. to let the eyes sparkle; Cant. 2, 9 מֵצִיץ מִן הַחֲרַכִּים *glancing from the lattice.* Talm. הֵצִיץ id. Arab. وَصَّصَ and وصوص to look by stealth, e. g. a female through a hole in her veil.

2. *to bloom, to blossom*, pr. to produce blossoms, Num. 17. 23 [8]. Ps. 90, 6. 103, 15. Metaph. Ps. 72, 16. 92, 8. Is. 27, 6.

Deriv. צִיץ, צִיצָה, צִיצִת.

* I. צוּק *to be narrow, straitened, compressed*, Arab. ضاق mid. Ye. Eth. ጠዊቀ to straiten, to compress; ጸዐቀ to be strait, narrow; IV, to straiten. Kindr. is עוּק, also עָנַק, חָנַק, and the like. [Hence perh. *to press close upon, to cleave to* any one, Ps. 41, 9; but see in יָצַק no. 1. a.—R.

Hiph. הֵצִיק 1. *to straiten, to press, upon, to distress* any one, c. dat. Deut. 28, 53 sq. Jer. 19, 9; spec. a city by a siege, c. dat. Is. 29, 2. 7. Part. מֵצִיק *an oppressor* Is. 51, 13.

2. *to press, to urge*, with entreaties, prayers, c. acc. Judg. 14, 17; c. dat. 16, 16.—Also Job 32, 18 הֱצִיקַתְנִי רוּחַ בִּטְנִי *the spirit within me presseth* (constraineth) *me.*

Deriv. צוֹק, צוּקָה, מוּצָק, מָצוֹק, מְצוּקָה.

* II. צוּק fut. יָצוּק; kindr. יָצַק, סוּךְ, נָסַךְ.

1. i. q. יָצַק *to pour out*, Job 29, 6. 28, 2 וְאָבֶן יָצוּק נְחוּשָׁה *and stone pours out brass*, i. e. ore is molten into brass. Metaph. Is. 26, 16 צָקוּן לַחַשׁ *they pour out prayer;* where צָקוּן Milra is præt. Kal with Nun paragogic, for צָקוּ.

2. i. q. הִצִּיק (Hiph. of r. יָצַק) *to set up, to place;* hence מָצוּק column.

צוֹק m. *distress, trouble* of the times Dan. 9, 25. R. צוּק I.

צוּקָה f. (r. צוּק I) id. Prov. 1, 27. Is. 8, 22. 30, 6.

* I. צוּר fut. יָצוּר, apoc. וַיָּצַר (like kindr. צָרַר), *to straiten, to press upon, to compress;* comp. זוּר I. Hence

1. *to bind up* or *together*, sc. into a roll or package, i. q. צָרַר no. 1. Præt. צַרְתָּ Deut. 14, 25; fut. וַיָּצֻרוּ 2 K. 12, 11, וַיָּצַר 5, 23.

2. *to press*, e. g. a) In a hostile sense, *to press upon, to beset, to assail;* c. acc. Ex. 23, 22. Deut. 2, 9. 19; c. עַל 2 K. 16, 5; לְ 2 Chr. 28. 20. Part. plur. צָרִים *assailants*, persecutors, Esth. 8, 11. b) Of a city, *to press* with siege, *to besiege*, with acc. of city 1 Chr. 20. 1; often c. עַל Deut. 20, 12. 2 Sam. 11. 1. 1 K. 15, 27. 2 K. 6, 24. Jer. 21. 4. Ez. 4, 3; c. אֶל Deut. 20, 19; absol. Is. 21, 2. Also with עַל of a pers. besieged in a

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city 2 Sam. 20, 15; אֶל 1 Sam. 23, 8. Metaph. Ps. 139, 5 אָחוֹר וָקֶדֶם צַרְתָּנִי *thou besettest me behind and before*, so that I cannot escape thee. c) With acc. and עַל, *to press* one thing *upon* another; *to push forward upon*; Is. 29, 3 צָרְתִי עָלַיִךְ מָצֹב *I will push forward posts* (of troops) *against thee*, Jerusalem. Cant. 8, 9. Judg. 9, 31 *lo, they urge on* (excite) *the city against thee.*

3. *to cut, to carve.* a) Pr. by *pressing* upon with a knife, comp. גָּדַד no. 1, 2; hence צוּר an edge, sharp rock. b) *to form, to fashion, to shape*, i. q. יָצַר no. 2. Syr. ܨܳܪ to form; Arab. صَوَّرَ id. Found only in fut. וַיָּצַר Ex. 32, 4. 1 K. 7, 15; אֲצוּרְךָ Jer. 1, 5 Cheth. The other tenses are from יָצַר.

Deriv. צוּר, צִירָה, צִיר, מָצוֹר, pr. n. צוּרִיאֵל, צוּרִישַׁדַּי, צֹר, צוֹר.

* II. צוּר or צָרַר *to bear, to carry*; Ethiop. ጸዐነ id. IV. to load; ጽዒን a load; ጸዓኒ a porter. Kindr. perh. with Aram. סְבַר, שְׂבַל, to bear.—Hence צַוָּאר nape, צַוָּארוֹן.

צוּר m. (r. צוּר I. 3) plur. צְרִים, once צוּרוֹת Job 28, 10.

1. *a rock.* a) Genr. sharp and precipitous, see the root, comp. Virg. Æn. 8, 233 'stabat acuta silex, præcisis undique saxis.' Sept. *πέτρα*. Chald. טוּרָא, Syr. ܛܘܪܳܐ, a mountain; and so Arab. طور, as طور سينا Mount Sinai.—Ex. 17, 6. 33, 21. 22. Judg. 6, 21. Job 14, 18. Ps. 78, 20. 105, 41. Is. 2, 10. 48, 21. al.—Metaph. of a place where one is secure from enemies, comp. Ps. 27, 5 בְּצוּר יְרוֹמְמֵנִי *he hath set me high upon a rock.* 61, 3. Hence *a refuge, shelter*; espec. of God, as affording refuge and protection to Israel, Deut. 32, 37 צוּר חָסְיוֹ בּוֹ. So צ׳ מָחְסִי Ps. 94, 22. צ׳ מָעוֹז *a rock of refuge* Is. 17, 10. Ps. 31, 3; צ׳ יְשׁוּעָתִי Deut. 32, 15, צ׳ יִשְׁעִי 2 Sam. 22, 47. Ps. 89, 27; צ׳ לִבָּבִי Ps. 73, 26; צ׳ יִשְׂרָאֵל 2 Sam. 23, 3. Is. 30, 39; c. suff. צוּרִי *my rock*, Ps. 18, 3. 47. 19, 15. 28, 1; c. art. הַצּוּר Deut. 32, 4. Of any *tutelary* divinity, Deut. 32, 31. 1 Sam. 2. 2. —By another metaphor, drawn from a quarry, צוּר is put for the founder of a people, Is. 51, 1.

b) *a stone, pebble*; Is. 8, 14 צוּר מִכְשׁוֹל *a stone of stumbling.* Job 22, 24 צוּר נְחָלִים *pebbles of the brooks*; see Heb. Gr. § 106. 3. c.

2. *an edge*, see the root no. 3. a. Ps. 89, 44 צוּר חַרְבּוֹ *the edge of the sword*; according to which analogy Josh. 5, 2. 3 חַרְבוֹת צוֹרִים are *sharp knives*; comp. צֹר Ex. 4, 25, and so Targ. But Sept. Vulg. Syr. Arab. understand *knives of stone* (comp. no. 1), which the ancient Orientals were accustomed to use for castration and circumcision, Hdot. 2. 86. Plin. 35. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. 24, 30, *ἐκεῖ ἔθηκαν εἰς τὸ μνῆμα εἰς ὃ ἔθαψαν αὐτὸν* (Joshua) *ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραήλ . . . καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας.* This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.—Hence

3. *form, shape*, Ps. 49, 15 Keri; pr. *cut*, comp. Fr. *taille* from *tailler*; see צוּר no. 3. b.

4. *Zur*, pr. n. m. a) A phylarch or chief of the Midianites, Num. 25, 15. 31, 8. Josh. 13, 21. b) 1 Chr. 8, 30. 9, 36.

צוֹר and צֹר (a rock, i. q. צוּר, comp. Rochelle) pr. n. f. *Tyre*, Gr. *Τύρος*, from an Aramean form טָרָא, ܛܪܳܐ, the celebrated and opulent emporium of Phenicia, of which the most ancient and strongly fortified part, afterwards called *Palætyrus* (מִבְצַר צֹר 2 Sam. 24, 7, עִיר מִבְצַר צֹר Josh. 19, 29). was situated upon the continent, and the more modern part upon an island over against the former; see Ez. 26, 17. 27, 4. 25. Is. 23, 4. Comp. Menand. Ephes. ap. Jos. Ant. 9. 14. 2. ib. 8. 2. 7. For the history of the city see Comment. on Is. 1. p. 707 sq. Thesaur. p. 1160. Bibl. Res. in Palest. III. p. 401–8.—The domestic name צֹר is found in O. T. 2 Sam. 5, 11. 1 K. 5, 15. 7, 13. Ps. 45, 13. Ez. 26, 2. al. sæp. and also in inscriptions on Tyrian coins struck in the time of the Seleucidæ, either simply לצר (לְצוֹר) *Τύρου*, or more fully לצר אם צדנם (לְצוֹר אֵם צִדוֹנִם) 'of

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Tyre the metropolis of the Zidonians;' see Monumm. Phœn. p. 79, 261. Tab. 6. 34. Mionnet Descr. des Medailles, T. V. pl. 23, 24.—At the present day its ruins, called صور *Sûr*, lie upon a peninsula, Alexander the Great having joined the island to the continent by a mole; Bibl. Res. in Palest. III. p. 394 sq.—Gentile n. צֹרִי q. v.

צַוָּר see צַוָּאר *neck*.

צוּרָה f. (r. צוּר I. 3) constr. צוּרַת, plur. צוּרוֹת, *form*, Ez. 43, 11 bis.

צַוָּרוֹן only in plur. צַוְּרֹנִים *necks* Cant. 4, 9, for *neck*. The ending וֹן is dimin. and implies affection, Lehrg. p. 13. Others *a collar*.

צוּרִיאֵל (my rock is God) *Zuriel*, pr. n. m. Num. 3, 35.

צוּרִישַׁדַּי (my rock is the Almighty) *Zurishaddai*, pr. n. m. Num. 1, 6. 2, 12.

* צוּת, Hiph. הֵצִית *to set on fire, to kindle*, i. q. הִצִּית, once Is. 27, 4. See יָצַת.

צַח m. adj. (r. צָחַח) 1. *dazzling white, bright*, Cant. 5, 10.

2. Spec. *sunny, bright, clear;* Is. 18, 4 חֹם צַח *clear heat*. Jer. 4, 11 רוּחַ צַח *a serene wind*, i. e. warm and dry.

3. Trop. *clear, plain*, of words Is. 32, 4. Arab. ضَحْضَحَ to be clear, manifest.

צִחָא and צִיחָא (dry, thirsty, r. צָחָה) *Ziha*, pr. n. m. Ezra 2, 43. Neh. 7, 46. 11, 21.

* צָחָה obsol. root, i. q. צָחַח, *to be bright, sunny;* then *to be dry*. Aram. צְחָא to be thirsty.—Hence צִחָה, pr. n. צִחָא.

צִחָה adj. (r. צָחָה, after the form קִטֵּל) *dry*, from thirst, Is. 5, 13.

* צָחַח 1. *to be bright, to be of a dazzling white*, Lam. 4, 7.

2. *to be sunny*, i. e. exposed to the light and heat of the sun; whence צַח, צְחִיחַ, צְחִיחָה, צַחְצָחוֹת. Arab. ضِحٌّ sunny plain, also the sun; Syr. ܨܚ to shine, to be serene, ܨܚܝܚܐ warm; Chald. צַחְצֵחַ to make shine, to polish.—This idea of brightness and splendour belongs very extensively to roots from the biliteral stock צח, as also to those beginning with the softer letters צח, זח, and with the sibilant dropped סח, טח; comp. צָחָה, צָחַר, צָחַם, נָצַח; צָחָה, צָחַב, צָחַר, צָחַל; זָחַח, זָחַב, זָחַר; סָחַר, טָחַר.

Deriv. צַח, צַחְצָחוֹת, and the three here following.

צְחִיחַ m. adj. *sunny*, hence *dry, parched*, Ez. 24, 7. 8. 26, 4. 14. R. צָחַח.

צְחִיחָה f. *a dry and parched land*, Ps. 68, 7. R. צָחַח.

צְחִיחִי id. plur. ־יִים Neh. 4, 7 Cheth.

* צָחַן obsol. root, Syr. ܨܚܢ *to be filthy, foul;* also to be impudent. Chald. צְחַן id. The primary idea is that of *stinking;* comp. זָנַח and سَنَخَ to stink.—Hence

צַחֲנָה f. *stench* Joel 2, 20.

צַחְצָחוֹת f. plur. *droughts*, Is. 58, 11. R. צָחַח no. 2.

* צָחַק fut. יִצְחַק *to laugh;* Arab. ضَحِكَ, Syr. and Zab. ܨܚܟ, Chald. also חוּךְ id. All these are onomatopoetic, and correspond with Sanscr. *kakh* to laugh, Gr. *καχάζω, καγχάζω*, Lat. *cachinnor*, Germ. *gackern, kichern*, Engl. *to giggle*. With the exception of Judg. 16, 25. Ez. 23, 32, this verb is found only in the Pentateuch; while the later writers and the poets use instead of it the softer form שָׂחַק. Comp. צָעַק.—Gen. 17. 17. 18, 12. 13. 15; c. לְ *at* any one Gen. 21, 6.

Piel *to play, to sport, to jest*, pr. as iterat. 'to laugh repeatedly;' Gen. 19, 14. Spec. a) With singing, leaping, dancing, Ex. 32, 6. Judg. 16, 25. Gen. 21, 9; comp. Matt. 14, 6. b) With females, *to toy, to caress*, like *παίζειν*, Lat. *ludere*, Gen. 26, 8; c. בְּ Gen. 39, 14. 17.

Deriv. pr. n. יִצְחָק, and

צְחֹק m. *laughter, scorn;* Gen. 21, 6 *God hath prepared laughter for me*, i. e. against me. Ez. 23, 32.

* צָחַר obsol. root, Arab. صخر Conj. XI, *to be dazzling white;* kindr. is צָחַר, see under צָחַח.—Hence the three following.

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צַחֲר m. *whiteness* of wool Ez. 27, 18.

צָהֹב adj. *white*, e. g. she-asses Judg. 5, 10; prob. those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. Vulg. *nitens*; Syr. whitish. Arab. صَهْبٌ pr. white, but also spoken of an ass of a light reddish shade. R. צָחַר.

צֹחַר (whiteness) *Zohar*, pr. n. m. a) A son of Simeon, Gen. 46, 10. Ex. 6, 15; called also זֶרַח Num. 26, 13. b) Gen. 23. 8. 25, 9. c) 1 Chr. 4, 7 Keri; in Cheth. יִצְחָר.

I. צִי, i. q. צִיָּה *dryness*, see in צִיִּים.

II. צִי m. (for צִיר, r. צָיָה) *a ship*, so called as being set up, built; comp. סְפִינָה. Is. 33, 21. Plur. צִים Num. 24, 24. Ez. 30, 9; also צִיִּים Dan. 11, 30.—Castell adduces Arab. صَوَانِيَة a small vessel; but this word is not found in Arabic lexicographers.

צִיבָא (for נְצִיבָה statue, r. נָצַב) *Ziba*, pr. n. of a servant of Saul, 2 Sam. 9, 2. 16, 1.

צַיִד m. (r. צוּד) 1. *hunting, the chase*, Gen. 10, 9. 25, 27.

2. *game* taken in hunting, *venison*, etc. Gen. 27, 5. 7. 19. 25. 33. Prov. 12, 27. Also *prey*, as of ravenous birds Job 39, 3 [38, 41].

3. *food* of any kind, Neh. 13, 15. Ps. 132, 15. Spec. *provision* for a journey Josh. 9, 5. 14. Comp. צֵדָה.

צַיָּד m. (r. צוּד) *a hunter*, Jer. 16, 16.

צֵדָה or צָדָה f. (r. צוּד) i. q. צַיִד no. 3, *food*; spec. *provision* for a journey Gen. 42, 25. 45, 21. Ex. 12, 39. Josh. 9, 11. Judg. 7, 8. 20, 10. 1 Sam. 22, 10. Ps. 78, 25.—Arab. زَادٌ, Aram. זְוָדָא, id.

צִידוֹן and צִידֹן Gen. 10, 15 (fishing, fishery, r. צוּד) *Zidon*, pr. n. of a very ancient and opulent city of Phenicia, fully צִידוֹן רַבָּה *great Zidon*, or Zidon the metropolis, Josh. 11, 8. 19, 28. The name is fem. where the city is spoken of, Josh. 11, 8. 19, 28; and masc. where the people is meant, as Gen. 10, 15. Often coupled with Tyre, Joel 4, 4. Jer. 25, 22. 27, 3. Zech. 9, 2. al. Gentile n. צִידֹנִי *Zidonian*, see in its order.—The name Zidon, Zidonians, is often applied to all the inhabitants of the northern parts of Canaan, dwelling around the skirts of Mount Lebanon, and called by the Greeks Phenicians, comprehending also the Tyrians; so Is. 23, 2. 4. 12. Deut. 3, 9. Ez. 32, 30. Josh. 13, 6; comp. 1 K. 11, 5. 33. 2 K. 23, 13. Comp. *Σιδόνιοι* Hom. Il. 6. 290. ib. 23. 743. Od. 4. 84 ib. 17. 424, which name has the same extent. Hence it is apparent, why Ethbaal king of Tyre (see Menand. ap. Jos. Ant. 8. 3. 2) is also called king of the Zidonians i. e. of Phenicia, 1 K. 16, 31; and why on Tyrian coins (see צוֹר) we read לצר אם צדנם *of Tyre the metropolis of the Zidonians*. See more in Comment. on Is. 23, 2. On the coins of Zidon itself the inscription is לצדן, לצדנם, i. e לְצִדֹן, לְצִדֹנִם, *of Zidon, of the Zidonians*. At the present day a town of importance still occupies the same site, called صيدا *Saida*; see Bibl. Res. in Palest. III. p. 415–428. Reland Palest. p. 1010.

צִידֹנִי gentile n. *a Zidonian*. Judg. 3, 3. Ez. 32, 30. Plur. צִידֹנִים, צִדֹנִים 1 Chr. 22, 4. Ezra 3, 7; צִידֹנִין 1 K. 11, 33. Fem. plur. צִדְנִיּוֹת 1 K. 11, 1; in other Mss. צִדֹנִיּוֹת or צִדְנִיּוֹת.

צָיָה* obsol. root, i. q. צָחָה q. v. *to be sunny, dry*.—Hence צִיָּה, צִיּוֹן, צִיּוֹן, צִיִּים.

צִיָּה f. *dryness, drought*, Job 24, 19; whence אֶרֶץ צִיָּה *a dry land*, desert, Ps. 63, 2. Is. 41, 18. Jer. 2, 6. Hos. 2, 5. Joel 2, 20. al. So with אָרֶץ impl. id. Ps. 78, 17. Is. 35, 1. Jer. 50, 12. Zeph. 2, 13. Plur. צִיּוֹת Ps. 105, 41. R. צִיָּה.

צִיּוֹן m. *dryness*, concr. *a dry place*, desert, Is. 25, 5. 32, 2. R. צִיָּה.

צִיּוֹן (sunny place, sunny mount, r. צִיָּה) *Zion*, pr. n. f. the southwesternmost and highest of the hills on which Jerusalem was built; Sept. *Σιών*. It included especially the most ancient part of the city, with the citadel and temple, (mount Moriah on which the temple was built being reckoned to Zion,) and

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was also called the *City of David*, 2 Chr. 5, 2. By the poets and prophets it is very often put for Jerusalem itself, Is. 8, 18. 10, 24. 33, 14. al. Also for its inhabitants, fem. Is. 1, 27. 49, 14. 52, 1. Ps. 97, 8. Zeph. 3, 16. The inhabitants are also poetically called עַם בְּצִיּוֹן Is. 30, 19, בְּנֵי צִיּוֹן Ps. 49, 2, בַּת צִיּוֹן *the daughter of Zion* Is. 52, 2. 62, 11. Ps. 9, 15. al. and יוֹשֶׁבֶת צִיּוֹן Is. 12, 6. So בַּת צִיּוֹן is also put for the inhabitants even in exile Zech. 2, 11. 14, comp. Is. 40, 9; once for the city itself Is. 1, 8; see in בַּת no. 5. But בְּנוֹת צִיּוֹן *the daughters of Zion* are the *females* of Jerusalem, Is. 3, 16. 17. 4, 3. Once c. genit. Is. 60, 14 צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל *Zion of the Holy One of Israel*, i. e. sacred to him. For the topography, see Bibl. Res. in Palest. I. p. 388 sq. comp. p. 413.—Arab. صهيون, Syr. ܨܗܝܘܢ, as if from צָחָה.

צִיּוּן m. (r. צָיָה) *a pillar, cippus*, a short *column*, as being *set up*; either sepulchral 2 K. 23, 17. Ez. 39, 15; or as a way-mark, guide, Plur. צִיֻּנִים Jer. 31, 21.—Chald. id. Syr. ܨܝܘܢܐ, Arab. صُوًى, id.

צִיחָא, see in צָחָא.

צִיִּים m. plur. (from a form צִי i. q. צִיָּה dryness, with the ending ־ִים) *inhabitants of the desert*, viz. a) Men, i. e. nomades, Ps. 72, 9; and so according to some Is. 23, 13. b) Animals, i. e. jackals, ostriches, wild beasts, Is. 13, 21. 23, 13. 34, 14. Jer. 50, 39. Ps. 74, 14.

צִיץ see צָנַן.

צִינֹק m. (r. צָנַק) Jer. 29, 26, Sept. and Vulg. *a prison*; better *stocks*, as confining the hands and feet; so Symm. and the Heb. intpp. Comp. Arab. زِنَاق fetter.

צִיצַר (smallness, r. צָעַר) *Zior*, pr. n. of a place in the tribe of Judah, Josh. 15, 54.

צִיק see in art. צוּק no. 2.

צִיר m. (r. צוּר) 1. *a brightness*, i. e. *a burnished plate* of gold on the forehead of the high priest, Ex. 28, 36–38. 39, 30. Lev. 8, 9. Comp. Ps. 132, 18.

2. *a flower*, Job 14, 2. Ps. 103, 15. Is. 28, 1. 40, 6–8. Plur. צִיצִים for צִיצֹת 1 K. 6, 18. 29. 32; see Lehrg. § 37. n. 1.

3. *a wing*; see in נָצַץ no. 2, 3. Jer. 48, 9.—Chald. צִיץ wing, also a fin.

4. *Ziz*, pr. n. of a place or pass, once 2 Chr. 20, 16. Prob. near En-gedi, see Bibl. Res. in Palest. II. p. 215.

צִיצָה f. (r. צוּץ) *a flower*; Is. 28, 4 צִיצַת נֹבֵל *a flower of fading*, i. e. a fading flower, comp. v. 1. But prob. it should read צִיץ הַנֹּבֵל with the same sense.

צִיצִת f. (for צִיצִית) pr. *flower-like*, or *wing-like*, from צִיץ with the adj. fem. ending ־ִית. Hence

1. *a lock* of hair, *forelock*, Ez. 8, 3. Comp. under נָצָה no. 1.

2. *fringe*, *tassel*, worn by the Israelites on the corners of their garments Num. 15, 38. 39. Comp. Matt. 23, 5.

צִיקְלַג 1 Chr. 12, 1. 20, elsewhere צִקְלַג, in pause צִקְלָג, *Ziklag*, pr. n. of a city of Simeon, at times subject to the Philistines, Josh. 15, 31. 19, 5. 1 Sam. 27, 6. 30, 1. 14. 26. 2 Sam. 1, 1. 1 Chr. 4, 30; comp. Neh. 11, 28. The etymology is obscure. Simonis derives it from יָצַק גַּל outpouring of a fountain; but this has little probability.

* צָיַר a root doubtful in the verb itself, signifying according to the derivatives:

1. *to go in a circle*, *to revolve*, kindr. with טוּר, תּוּר, דּוּר. Hence צִיר hinge, writhing.

2. *to go*, Arab. صار mid. Ye, to go, to arrive; comp. סוּר. Hence צִיר a messenger.—Hence also

Hithpa. fut. וַיִּצְטַיְּדוּ וַיֵּלְכוּ Josh. 9, 4 could be: *they went and betook themselves to the way*, they set off. But since no other trace of this form or signification exists in Hebrew or in Aramean, it is better to read with six Mss. וַיִּצְטַיְּדוּ *they provided themselves with food* for the journey, as in v. 12; which is also expressed by the ancient versions.

I. צִיר m. (r. צוּר) plur. צִירִים, constr. צִירֵי.

1. *hinge* of a door Prov. 26, 14. Chald Syr. Arab. صِير id.

2. Plur. צִירִים i. q. חֲבָלִים *writhings*, *throes*, *pains*, of a woman in travail, Is.

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13, 8. 21, 3. 1 Sam. 4, 19. Metaph. of terror Dan. 10, 16, which is often compared with the pains and trembling of childbirth. Comp. Arab. ضار V, to writhe with pain.

3. *a messenger*, Prov. 13, 17. 25, 13. Jer. 49, 14. Obad. 1. Plur. Is. 18, 2. 57, 9. See r. צִיר no. 2.

II. צִיר m. (r. צוּר I. 3) 1. *form, shape*, i. e. beauty, Ps. 49, 15 Cheth.

2. *an idol, image*, Is. 45, 16.

צַל m. (r. צָלַל II) c. suff. צִלּוֹ; once fem. 2 K. 20, 11. Is. 38, 8, where יְרֵדָה can only refer to צַל, comp. צֵלָה; *shade, shadow*; Arab. ظِلّ, Syr. ܛܠܠܐ id. So Judg. 9, 36. Ps. 80, 11. Cant. 2. 31. Ez. 17, 23. 31, 6. Hos. 14, 8. al. צֵל נָטוּי *a lengthened shadow*, i. e. lengthening with the declining day, Ps. 102, 12, comp. 109, 23. Jer. 6. 4. Job 17, 7 *all my members are as a shadow*, i. e. wasted, thin, so that only a shadow of me remains.—Metaph. a) Put for any thing fleeting and transient. Job 8, 9. Ps. 102, 12. Ecc. 6, 12. 8, 13. 1 Chr. 29, 15. So צֵל עוֹבֵר *a passing shadow* Ps. 144, 4. b) Concr. *a shade*, i. e. as affording *shelter, protection*, the figure being preserved, as Gen. 19. 8 בְּצֵל קוֹרָתִי *under the shadow of my roof*, the protection of my house. So *in* or *under the shadow of thy wings* Ps. 17. 8. 36, 8. 57, 2. Is. 25, 4 *thou*, Jehovah, *art a shadow* (shelter) *from the heat*. 16, 13. Also the figure being neglected, e. g. *in the shadow of his hand*, i. e. under his protection, Is. 49, 2. 51, 16; *in the shadow* of God, Ps. 91, 1. Lam. 4, 20; of Egypt Is. 30, 2; of Heshbon Jer. 48, 45. Ecc. 7, 12 בְּצֵל הַחָכְמָה בְּצֵל הַכֶּסֶף *in the shadow of wisdom* we are *in the shadow of wealth*, i. e. wisdom protects men not less than wealth. So Ps. 121, 5. Num. 14, 9.—Once צֵל may be referred to the approach of *evening*, as in Engl. *the shades of evening*, the end of the day's labours, Job 7, 2.

* צְלָא Chald. *to incline, to decline*, often in Targg. for Heb. נָטָה. Spec. *to incline the ear, to listen*, Targg. Ps. 40, 2. Prov. 5, 13. Syr. ܨܠܐ id.—Hence in O. T.

PA. *to pray, to implore*, pr. 'to cause to listen;' Dan. 6, 11. Ezra 6, 10.—Often in Targg. Syr. ܨܠܝ, Arab. صلّى, Eth. ጸለየ, id.

* צָלָה *to roast*, 1 Sam. 2, 15. Is. 44, 16. 19. Arab. صَلَى and صلى id.—Hence צְלִי.

צִלָּה (shade) *Zillah*, pr. n. of a wife of Lamech, Gen. 4, 19. 23.

צְלוּל, in Keri צְלִיל, pr. *κολλύρα, a round cake*; so called from rolling, from r. צָלַל III. Comp. עִבֵּר. Once Judg. 7, 13 צְלִיל (צְלוּל) לֶחֶם שְׂעֹרִים, where Sept. and Chald. well, *a cake of barley-bread*.

* I. צָלַח and צָלֵחַ Jer. 12, 1, fut. יִצְלַח, pr. *to cleave, to cut, to break through*. Chald. to cleave wood; Syr. id. Aph. to break through, whence ܐܣܛܠܝܐ rupture, hernia. Kindr. is תָּלַח.—Hence spec.

1. *to go over* or *through, to pass over* a river, *to ford*, c. acc. 2 Sam. 19, 18.

2. *to come upon, to fall suddenly upon*; mostly of the Spirit of God falling upon men, c. עַל Judg. 14, 19. 15, 14. 1 Sam. 10, 6. 11, 6; c. אֶל 16, 13. 18, 10. Of fire and of God himself breaking forth upon men, poet. c. acc. Am. 5, 6. Comp. בּוֹא no. 2. d.

3. *to go on well, to prosper, to succeed*, comp. פָּשַׁר, אָשַׁר; e. g. of a business Is. 53, 10. 54, 17. Jer. 12, 1. Ez. 17, 15; of a plant, *to thrive, to flourish*, Ez. 17, 9. 10; of a person in any matter, business, etc. Ps. 45, 5. Jer. 22. 30. With לְ, pr. to prosper *for* any thing, i. e. *to be good* or *fit for* any thing, Jer. 13, 7. 10. Ez. 15, 4. 16, 13. Arab. صَلُحَ aptus fuit.

HIPH. 1. Causat. of Kal no. 3. a) *to give success, to prosper*, spoken of God as prospering e. g. the business of any one Gen. 24, 21. 56. 39, 3. 23; also a person, with acc. of pers. 2 Chr. 26, 5; לְ Neh. 1, 11. 2. 20; absol. Ps. 118, 25. b) *to accomplish prosperously, to finish happily*, 2 Chr. 7, 11. Ps. 1, 3. Dan. 8, 25. Is. 55, 11. Spec. with the nouns דַּרְכּוֹ, דְּרָכָיו, pr. to make one's way or counsel prosper, i. e. *to prosper in one's ways, to be successful*, Deut. 28, 29. Ps. 37, 7 מַצְלִיחַ

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דַּרְכּוֹ *who prospereth in his way*, who is successful in all things. Josh. 1, 8. Is. 48, 15.

2. Intrans. *to have success, to be successful*, e. g. an undertaking Judg. 18, 5; a person in any undertaking 1 K. 22, 12. 15. 1 Chr. 22, 13. 29, 23. 2 Chr. 18, 14. Prov. 28, 13. al. Jer. 2, 37 c. לְ of thing.

* II. צָלַח i. q. Chald. זְלַח, *to flow, to be poured out*. Syr. ܙܠܚ to pour out into any thing, to sprinkle.—Hence צֵלָחָה, צְלֹחִית, צַלַּחַת, dish.

צְלַח Chald. i. q. Heb. צָלַח I, Aph. הַצְלַח after the Heb. form.

1. Trans. *to cause one to go on well, to promote rapidly* sc. to public offices and honours, Dan. 3, 30; *to accomplish* any thing *prosperously*, Ezra 6, 14.

2. Intrans. *to be prospered* i. e. to be promoted to high honours Dan. 6, 29; of a thing, *to be prosperously accomplished*, to succeed, Ezra 5, 8.

צַלָּחָה f. (r. צָלַח II) only plur. צַלָּחוֹת 2 Chr. 35, 13, *dishes, platters*, into which things are poured. Chald. צְלוּחִיתָא, Syr. ܨܠܚܬܐ, id. Arab. زُلُحٌ large platters.

צְלֹחִית f. *a dish*. 2 K. 2, 20. R. צָלַח II.

צַלַּחַת f. *a dish*, 2 K. 21, 13. Prov. 19, 24. 26, 15. R. צָלַח II.

צָלִי m. constr. צְלִי, *roast, roasted*, Is. 44, 16. צְלִי־אֵשׁ Ex. 12, 8. 9. R. צָלָה.

צְלִיל, see צְלוּל.

* I. צָלַל *to tinkle*, onomatopoetic; as metal, comp. צְלָצַל no. 1; also of the tinkling stridulous sound of insects, see צְלָצַל no. 2. Arab. صَلَّ, Syr. ܨܠ, id. Comp. Germ. *schallen, Schelle*, and without the sibilant, *gellen, hallen*, comp. הָלַל. Also *l* being changed to *n*. طَنَّ i. q. Lat. *tinnire*.—Trop. a) Of the ears, *to tingle* with astonishment, terror, fut. 3 pers. plur. Chald. תִּצַּלְנָה, 2 K. 21, 12. Jer. 19, 3. Arab. طَنَّ id. b) Of the lips (and teeth) as rapidly striking each other, *to chatter, to quiver*, Hab. 3, 16.

Hiph. i. q. Kal lett. a, fut. תְּצַלֶּינָה 1 Sam. 3, 11.

Deriv. צְלָצַל, מְצִלָּה, מְצִלָּת.

* II. צָלַל *to be shaded, darkened*, e. g. by shadows, or twilight; see Hiph. In the kindred dialects also the signif. both of *shade* and of *darkness* is prevalent; Arab. ظلّ II to shade, IV to be shaded, dark, e. g. the day; ظِلٌّ shade, also morning twilight. Eth. ጸለለ to shade, IV to seek the shade; but ጸላሌ darkness. Aram. טְלַל id. Kindr. is צָלַם.—Once Neh. 13, 19 *and it came to pass when the gates of Jerusalem began to be dark* (צָלְלוּ) *before the sabbath*, i. e. on the eve before the sabbath, when the holy time began; comp. Lev. 23, 32.

Hiph. part. מֵצַל *shading*, giving shade, Ez. 31, 3.

Deriv. צֵל, צֵלֶל, מְצֻלָּה, צַלְמָוֶת, and pr. n. צִלָּה, צִלְּתַי, צַלְמֻנָּע, צֶלְצַח, צְלָלְפּוֹנִי, בְּצַלְאֵל.

* III. צָלַל *to roll* or *tumble down* of oneself, *to be rolled down*; kindr. with גָּלַל, the letters ג and צ being interchanged. Once, of the Egyptians in the Red Sea, Ex. 15, 10 צָלְלוּ כַּעֹפֶרֶת בְּמַיִם אַדִּירִים *they rolled down like lead in the mighty waters*, i. e. tumbled to the bottom, sank; Sept. ἔδυσαν, Vulg. *submersi sunt*.

Deriv. צְלוּל, צְלִיל.

צֵלֶל m. (r. צָלַל II) c. suff. צִלְלוֹ; plur. צְלָלִים, constr. צִלְלֵי; *shade, shadow*, Cant. 2, 17. 4, 6. Job 40, 22; צִלְלֵי עֶרֶב *the shades of evening* Jer. 6, 4; comp. Ps. 102, 12. 109, 23.

צְלֶלְפּוֹנִי (shade looking upon me) *Zelelponi*, pr. n. m. with the art. *Hazelelponi*, 1 Chr. 4, 3.

* צָלַם obsol. root, kindr. with צָלַל II; Arab. ظَلِمَ I, IV, *to be shady, dark*, e. g. the night; ظُلْمٌ, ظُلُمٌ, darkness. Eth. ጸለመ to be obscure, dark.

Deriv. the four following.

צֶלֶם m. c. suff. צַלְמוֹ; plur. c. suff. צְלָמָיו, constr. צַלְמֵי.

1. *shade, shadow*; metaph. of any

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thing empty and vain, Ps. 39, 7; an illusion, Ps. 73, 20.—Hence

2. *image, likeness*, as shadowing forth any thing, comp. Gr. σκία, σκίασμα, σκιαγραφέω. Gen. 1, 26. 27. 5, 3. 9, 6. Plur. *images* of things 1 Sam. 6, 5. 11; of men Ez. 16, 17. 23, 14; spec. *idols* Num. 33, 52. 2 K. 11, 18. Ez. 7, 20. Am. 5, 26.—Syr. and Chald. צַלְמָא, id. Arab. صَنَم image, the letters ن and ل being interchanged.

צֶלֶם and צֶלֶם Chald. m. emphat. צַלְמָא. *an image, idol*, Dan. 2, 31 sq. 3, 1. 2. 3. 5. 7. 10. 18. al.

צַלְמוֹן (shady) *Zalmon, Salmon*, pr. n. a) A mountain in Samaria near Shechem, Judg. 9, 48. Many suppose this to be the same as the Zalmon in Ps. 68, 15: *when the Almighty scattered kings in it* (the land), *there was snow* (impers.) *on Zalmon*, i. e. the fields were whitened with the bones of the slain. [But the only high mountains around Shechem are Gerizim and Ebal, and these would be first covered with snow.—R.] Others here take צַלְמוֹן as an appellative, *shade, darkness*, i. e. צֶלֶם, and render: *there was snow in the darkness*, i. e. light arose in the darkness, calamity; so Targ. Theod. Kimchi. b) One of David's military chiefs 2 Sam. 23, 28; called in 1 Chr. 11, 29 סִבְּכַי.

צַלְמֹנָה (shady) *Zalmonah*, pr. n. of a station of the Israelites in the desert Num. 33, 41.

צַלְמָוֶת f. only poet. *death-shade, shadow* or *darkness of death*, i. e. such as is in the place of the dead or Sheol; compounded of צֵל shadow, darkness, and מָוֶת q. v. no. 2. Hence *thickest darkness*. pr. that of Sheol Job 10, 21. 22. 12, 22. 28, 3. 38, 17; and then genr. i. q. חֹשֶׁךְ but stronger, Job 3, 5. 24, 17. 34, 22. Ps. 23, 4. Am. 5, 8. Jer. 13, 16; of a prison Ps. 107, 10. 14.—Metaph. of great evil and calamity Ps. 44, 20. Is. 9, 1; of great distress Job 16, 16. The desert, as being pathless, is also called אֶרֶץ צ׳ Jer. 2, 6.

צַלְמֻנָּע (perh. for צֵל מָנַע shelter is denied him) *Zalmunna*, pr. n. of a prince of the Midianites, Judg. 8, 5. Ps. 83, 12.

* צָלַע 1. pr. prob. *to be prominent;* Arab. طلع id. of a tooth. Hence צֵלָע rib, Arab. ضِلْع rib, also a large tooth.

2. Denom. from צֵלָע no. 2, pr. 'to lean on one side;' hence *to halt, to limp*, Gen. 32, 32. Part. fem. חַצֹּלֶעֶת collect. *the halt, the lame*, pr. of a flock weary with heat and travel, trop. of the Israelites Mic. 4, 6. 7. Zeph. 3, 19.—Arab. ظَلِعَ and ضَلِعَ id.

Deriv. צֵלָע, צֶלַע.

צֵלָע m. constr. צֶלַע Ex. 26, 26 sq. once צַלַע 2 Sam. 16, 13; c. suff. צַלְעִי Jer. 20, 10; plur. צְלָעִים m. 1 K. 6, 34 in signif. no. 2; elsewhere צְלָעוֹת fem. Ex. 25, 12. al.

1. *a rib*, Gen. 2, 21. 22. Arab. ضِلْع, Chald. צַלַּע, Syr. ܨܠܥܐ, id.—Plur. *ribs*, i. e. *beams, joists* of a building, 1 K. 6, 15. 16. 7, 3. Comp. in Engl. *ribs* of a ship.

2. *the side*, e. g. a) Of a man Job 18, 12. Jer. 20, 10 שֹׁמְרֵי צַלְעִי *the keepers of my side*, who do not leave my side, my familiar companions. Comp. Arab. جَار الجَنْب protector of the side; Lat. '*tegere latus*,' Hor. b) Of things, as of a mountain 2 Sam. 16, 13; of the tabernacle Ex. 26, 26. 27; of an altar 27, 7. 38, 7; of the ark Ex. 25, 12. 37, 3. So of a side or quarter of the heavens Ex. 26, 35. Plur. צְלָעִים m. *sides* or *leaves* of a double door 1 K. 6, 34.

3. *a side-chamber* of the temple 1 K. 6, 5. Ez. 41, 6. Of these there were *thirty* (Jos. Ant. 8. 3. 2), or *thirty-three* according to Ez. 41, 6, surrounding the temple on three sides, and divided into three stories; see יָצוּעַ no. 2. Collect. *a side-story* or *range* of these *chambers* 1 K. 6, 8; and put also, like יָצוּעַ, for this whole part of the edifice, Ez. 41, 5. 9. 11. Also בֵּית צְלָעוֹת Ez. 41, 9, i. e. the space between the wall of the *vaós* and the external wall, in which these chambers were erected. See espec. Josephus l. c.

4. *Zelah*, pr. n. of a city in Benjamin where Saul was buried, Josh. 18, 28. 2 Sam. 21, 14.

צֶלַע m. *a halting*, and hence *a fall* Ps. 35, 15. 38, 18. R. צָלַע.

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* צָלַח obsol. root, Syr. *to break, to wound.*—Hence the two following.

צָלָח (fracture, wound) *Zalaph*, pr. n. m. Neh. 3, 30.

צְלָפְחָד (first fracture, perh. first-born, comp. פֶּטֶר.) *Zelophehad*, pr. n. m. Num. 26, 33. 27, 1. 36, 2. Josh. 17, 3. R. צָלַח.

צֶלְצָח (shade from the sun, from צֵל shade and צָח i. q. שֶׁמֶשׁ sun) *Zelzah*, pr. n. of a place on the border of Benjamin, 1 Sam. 10, 2.

צֶלְצַל m. (r. צָלַל I) in pause צֶלְצָל Deut. 28, 42, constr. צִלְצַל Job 40, 31. Is. 18, 1; plur. צִלְצָלִים, constr. צִלְצְלֵי, see in no. 1. b.

1. Put for any *tinkling, ringing, clanging* instrument, e. g. a) *a fish-spear, harpoon*, Job 40, 31 [41, 7]; used by the ancient Egyptians for hunting the hippopotamus and crocodile, see Wilkinson's Mann. and Cust. of the Anc. Egyptians III. p. 72, 73. b) Plur. צִלְצָלִים 2 Sam. 6, 5, constr. צִלְצְלֵי Ps. 150, 5, *cymbals*, which are struck together and produce a loud clanging sound; comp. Joseph. Ant. 7. 12. 3.

2. Put for a stridulous insect, which gives forth a *tinkling* or *clanging* sound; e. g. *a grasshopper, cricket*, Deut. 28, 42. —Sept. and Vulg. not well, *rubigo*.

3. Put for *the whizzing* or *whirring* of wings; Is. 18, 1 אֶרֶץ צִלְצַל כְּנָפָיִם, lit. *the land of the whirring of wings*, i. e. 'land of the clangour of armies,' full of armies (wings) clanging their arms, viz. Ethiopia. Wings are here put for armies, see כָּנָף no. 1; and this double meaning of כָּנָף and צִלְצַל gives room for an ingenious play of words.—For a review of other interpretations, see Comm. on Is. l. c. Thesaur. p. 1167.

* צָלַק obsol. root, Chald. *to cleave, to split*, i. q. צָלַח I.—Hence

צָלָק (fissure) *Zelek*, pr. n. of one of David's military chiefs, 2 Sam. 23, 37. 1 Chr. 11, 39.

צִלְּתַי (contr. for צִלַּח יהּ shadow i. e. protection of Jehovah) *Zillethai*, pr. n. m. a) 1 Chr. 8, 20. b) 12, 20.

* צָמָא, præt. (without א) 1 pers. צָמַתִּי Judg. 4, 19. 2 pers. f. צָמְתְּ Ruth 2. 9; fut. יִצְמָא; *to thirst*, Ex. 17, 3. Judg. 15, 18. Is. 48. 21. 49, 10. Job 24, 11. Metaph. צָמָא לֵאלֹהִים *to thirst after God*, to long for his worship, Ps. 42, 3. 63, 2. Comp. διψάω Matt. 5, 6. Arab. ظَمِئَ, Ethiop. ጸምአ, id.

Deriv. the four following.

צָמָא m. *thirst*, Neh. 9, 15. 20. Ps. 69. 22. 104, 11. al. c. לְ Am. 8, 11. With prep. מִן it usually takes the art. as מִן הַצָּמָא Judg. 15. 18. Is. 50, 2; הַכְּשִׁיל בַּצָּמָא Ex. 17, 3. Hos. 2, 5. al. but without art. Deut. 28, 48. 2 Chr. 32, 11.—Once צָמָה Is. 5, 13 in some editions.

צָמֵא m. adj. (r. צָמָא) fem. צְמֵאָה, *thirsty*, 2 Sam. 17, 29. Is. 21, 14. 55, 1. al. Spec. *a thirsty land* i. e. dry, desert, Is. 44, 3.—Fem. Deut. 29, 18 *to take away* חֲרוֹת אֶת־הַצְּמֵאָה *the full with the thirsty*, i. e. one and all. Comp. in r. עָוַב no. 1. a.

צְמָאָה f. *thirst*, trop. of sexual desire Jer. 2, 25. R. צָמָא.

צְמָאוֹן m. (r. צָמָא) *a thirsty land*, i. e. dry, parched, Deut. 8, 15. Is. 35, 7. Ps. 107, 33.

* צָמַד in Kal not used. 1. *to bind, to fasten*, see Pu. Hiph. Kindr. with צָמַם; comp. עָמַם and עָמַד. Arab. ضَمَدَ to bind up, e. g. a wound. Syr. ܨܡܕ, Chald. צְמַד, id.—Spec. 'to bind to the yoke;' hence

2. *to subject to the yoke*, i. e. to rule and discipline, *to subdue;* and in the pass. conjugations *to be subdued, to serve*. So Ethiop. ጸመደ to subdue to the yoke; ተጸመደ to serve, spec. of divine worship; ጸምድ and ጸማዲ a servant, spec. of God.—Hence

Niph. נִצְמַד לַבַּעַל *to serve Baal, to worship Baal*, Num. 25, 3. 5. Ps. 106, 28.

Pual *to be bound, fastened*, e. g. a sword, 2 Sam. 20, 8.

Hiph. with מִרְמָה, trop. *nectere dolos*, i. e. *to contrive, to frame*, Ps. 50, 19.

Deriv. צֶמֶד, and

צֶמֶד m. c. suff. צִמְדִּי, plur. צְמָדִים, constr. צִמְדֵי.

1. *a pair, yoke*. e. g. of oxen 1 Sam 11, 7. 1 K. 19, 19. 21; of asses Judg. 19

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10. 2 K. 9, 25 רֹכְבִים צְמָדִים *riding in pairs, pair-wise*, two and two. Collect. Is. 21, 7 צֶמֶד פָּרָשִׁים *pairs of horsemen*. v. 9.

2. *yoke*, as a measure of land, i. e. as much as a yoke of oxen can plough in a day, comp. Lat. *jugerum*; 1 Sam. 14, 14. Is. 5, 10. So Arab. فدان *feddân*.

צָמָה Is. 5, 13, see in צָמָא fin.

צַמָּה f. *a veil*, Cant. 4, 1. 3. 6, 7. Is. 47, 2. R. צָמַם no. 2.

צִמּוּק m. (r. צָמַק) only plur. צִמֻּקִים or צִמֻּקִים, *dried grapes, raisins, bunches of raisins*, Ital. *simmuki*. 1 Sam. 25, 18. 30. 12. 2 Sam. 16, 1. 1 Chr. 12, 40. Diff. from אֲשִׁישָׁה q. v.

צָמַח * fut. יִצְמַח, *to sprout, to spring up*, as plants Gen. 2, 5. 41, 6. Ex. 10, 5; hair Lev. 13, 37. Trans. once Ecc. 2, 6 יַעַר צוֹמֵחַ עֵצִים *the grove shooting forth trees*, i. e. producing trees. Metaph. a) Of men as likened to plants. Job 8, 19. Is. 44, 4. Zech. 6, 12. b) Of calamity Job 5, 6; truth Ps. 85, 12; new events Is. 42, 9. 43, 19. 58, 8.—The primary root צח see in צָחַח. Syr. ܨܚ to be bright.

Piel i. q. Kal, of the hair Ez. 16, 7. Judg. 16, 22; of the beard 2 Sam. 10, 5. 1 Chr. 19, 5.

Hiph. *to cause to sprout* or *spring up, to make grow*, e. g. God the plants Gen. 2, 9. Ps. 104, 14. Job 38, 27; the earth plants, *to bring forth*, Gen. 3, 18. Is. 61, 11. and so with acc. impl. Deut. 29, 22. With two acc. Ps. 147, 8 מַצְמִיחַ הָרִים חָצִיר *who maketh the mountains to bring forth grass*; impl. Is. 55, 10. Metaph. God is said: הִצְמִיחַ קֶרֶן לְ *to cause the horn of* any one *to put forth*, i. e. to enlarge his power and authority, Ez. 29, 21. Ps. 132, 17. Also הִצְמִיחַ צְדָקָה *to cause deliverance to spring up*, i. e. to appear, Is. 45, 8. 61, 11.—Hence

צֶמַח m. in pause צֵמַח Zech. 3, 8, c. suff. צִמְחִי.

1. *a sprouting, springing up*; Ez. 17, 9 טַרְפֵּי צִמְחָהּ. v. 10.

2. *a sprout, shoot*, only collect. *growth, increase*, i. e. 'what springs from the earth,' its *fruits, productions*, Gen. 19, 25. Hos. 8, 7. Ez. 16, 7. Ps. 65, 11. Hence צֶמַח יְהוָה Is. 4, 2, *the increase of Jehovah*, i. e. the produce of the Holy Land as consecrated to God, i. q. פְּרִי הָאָרֶץ in the other hemistich; comp. Gen. 4, 3. 13, 26. Deut. 1, 25. 26, 2. 10. 28, 30. etc. The whole passage I interpret thus: *The increase of Jehovah shall be splendid and glorious, and the fruit of the earth excellent and beautiful, for those escaped of Israel*, i. e. the land shall flourish in beauty and with abundance of produce and fruits, in behalf of those who shall escape the slaughter. All other interpretations of this passage fail to accord with the context and with the parallelism of the words; and among them. that which regards צֶמַח יְיָ as the sprout, i. e. offspring of God, viz. the Messiah, which the expression פְּרִי הָאָרֶץ in the other hemistich forbids.—But the Messiah is undoubtedly to be understood in Jer. 23, 5. 33, 15, where there is promised to David צֶמַח צַדִּיק, צֶמַח צְדָקָה, *a sprout* or *branch of righteousness*, a righteous descendant; and Zech. 3, 8. 6, 12, where the Messiah is elliptically called צֶמַח *the Branch*, offspring, sc. of David.

צָמִיד m. (r. צָמַד) 1. *a bracelet*, Num. 31, 50; plur. Gen. 24, 22. 30. 47. Ez. 16, 11. 23, 42.

2. *a lid, cover* of a vessel, as 'made fast' upon it, Num. 19, 15.

צָמִים m. sing. (r. צָמַם, after the form צַדִּיק) *a snare, noose*, Job 18, 9; comp. vv. 8. 10. Metaph. *destruction*, Job 5, 5 וְשָׁאֵף צְמִים חֵילָם *and destruction panteth after their substance*; where destruction is aptly represented by a snare which lies in wait gaping for its prey. The ancient versions here render צמים *the thirsty*, as if i. q. צְמֵאִים; but against the laws of the language.

צְמִיתָת f. (r. צָמַת) pr. *destruction, extinction*; hence לְצִמִּיתָת, לְצִמִּיתַת, *until extinction*, i. e. so long as a thing endures, i. q. לָעוֹלָם, *for ever, in perpetuity*, Lev. 25, 23. 30.

צָמַם * obsol. root. 1. *to braid, to bind*; kindr. with זָמַם. Arab. ضَمَّ to join two things, to conjoin.—Hence צְמִים snare.

2. i. q. Chald. צָמַם, צְמַם, *to cover, to veil*, Targ. Gen. 24, 65.—Hence צָעִיף.

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*צָמַק *to dry up, to be dry*, of the breasts, Hos. 9, 14. Arab. صَامِقٌ dry, thirsty.—Hence צִמּוּק.

*צָמַר obsol. root, perh. i. q. זָמַר and Arab. transp. صرم, *to cut off*.—Hence

צֶמֶר m. in pause צָמֶר, c. suff. צַמְרִי Hos. 2, 7. 11, *wool*, perh. so called as being shorn; comp. גֵּז fleece, from גָּזַז. Lev. 13, 48. Deut. 22, 11. 2 K. 3, 4. Prov. 31, 13. Is. 1, 18. 51, 8. al. גִּזַּת צֶמֶר *a fleece of wool* Judg. 6, 37. Of woollen garments Ez. 34, 3. 44, 17.—Eth. ፀምር wool, a fleece; Chald. עַמְרָא, Syr. ܥܡܪܐ id.

צְמָרִי Gen. 10, 18, *the Zemarite*, pr. n. of a Canaanitish tribe, apparently the inhabitants of *Simyra*, a Phenician city near the river Eleutherus; Strabo XVI. p. 753 Causab. [Cellarii Not. Orbis ant. II. 445. Ruins are mentioned here by Maundrell (p. 31) and by Shaw (p. 269, 270); the latter says they are five miles west of Arca, and bear the name of *Sumra*, prob. سمار *Semâr*. But neither Maundrell nor Burckhardt has this name.—Another سمار جبيل *Semâr Jebeil* lies near the coast north of Jebeil; and a site of ruins called *Zemrah* exists north of Tortosa the ancient Antaradus.—R.

צְמָרַיִם *Zemaraim*, pr. n. of a city in the tribe of Benjamin Josh. 18, 22. Hence would seem to be derived the name הַר צְמָרַיִם *Mount Zemaraim*, in the mountains of Ephraim, which extended to or into the territory of Benjaman, 2 Chr. 13, 4.

צַמֶּרֶת f. (r. צָמַר) c. suff. צַמַּרְתּוֹ, *foliage*, q. d. *fleece* or *locks* of the trees, Gr. λάχνη, Lat. 'coma arborum,' as transferred from animals to plants; comp. גָּמַל note, פָּרַח, יוֹנֶקֶת, Gr. οἰὸς ἄωτον Hom. Od. 1. 443.—Ez. 17, 3. 22. 31, 3. 10. 14. Others, *topmost bough*; comp. זְמוֹרָה.

*צָמַת pr. *to be silent*, like Arab. صمت; of the same family with צוּם, דּוּם, דָּמַם, and many others ending in ם, see in דָּמַם note.—Trans. pr. *to make silent*, and hence *to cut off, to destroy*, Lam. 3, 53. So Eth. አጽመተ to extirpate.

Niph. *to be cut off, to become extinct*, as torrents Job 6, 17; a person Job 23, 17.

Piel i. q. Kal Ps. 119, 139.

Hiph. i. q. Kal. Ps. 18, 41. 54, 7. 69, 5. 83, 27. 94, 23. 101, 5. 8. 143, 12.

Pil. צִמְתֵּת id. Ps. 88, 17, where צִמְתֻּתוּנִי is read for צִמְתְּתוּנִי, which no one seems to have explained. Prob. Kibbuts is put for the movable Sheva because of the following ו; see Lehrg. p. 68, 69. Monum. Phœn. p. 436.

Deriv. צְמִיתֻת.

צֵן, see צִנִּים.

צִן *Zin* (also צִין in some Mss.) pr. n. of a desert on the south of Palestine and westward from Idumea, in which was situated the city קָדֵשׁ בַּרְנֵעַ Kadesh-Barnea, Num. 13, 21. 20, 1. 27, 14. With He parag. צִנָּה Num. 34, 4. Josh. 15, 3. It was therefore in the western part of the 'Arabah, south of the Dead Sea; see in קָדֵשׁ.—Talm. צִין a low palm-tree.

*צָנָא and צָנָה obsol. root, i. q. צָאַן, Arab. ضنأ IV, *to have large flocks*.—Hence

צֹנֵא comm. gend. c. suff. צֹנַאֲכֶם Num. 32, 24, also צֹנֶה Ps. 8, 8, i. q. צֹאן, *flocks*, small cattle, espec. sheep.

צִנָּה f. I. Pr. *a thorn*, from r. צָנַן I; plur. צִנּוֹת trop. *hooks*, for fishing Am. 4, 2. Comp. in חוֹחַ.

II. *a shield, buckler*, from צָנַן II, i. e. of the largest size covering the whole body, θυρεός, see 1 K. 10, 16. 17.—Ps. 35, 2. Ez. 23, 24. 38. 4. 1 Sam. 17, 7. 41. al. Metaph. Ps. 5, 13. 91, 4.

III. *cold*, Prov. 25, 13. R. צָנַן III.

צֹנֶה, see צֹנֵא.

צָנוּף i. q. צָנִיף, Is. 62, 3 Cheth. R. צָנַף.

צִנּוֹר m. (r. צָנַר) *a cataract, waterfall*, so called from its rushing sound, Ps. 42, 8; *a water-course* 2 Sam. 5, 8.—Chald. id.

*צָנַח fut. תִּצְנַח *to let oneself down, to descend*, e. g. from an ass. *to alight*, Judg. 1, 14. Josh. 15, 18. Once of things,

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Judg. 4, 21 *she smote the tent-pin through his temples*, וַתִּצְנַח בָּאָרֶץ *and it went down* (penetrated) *into the ground*.—Kindred is צָנַע q. v. also جنح to incline oneself, see in צ lett. e. p. 878.

צִנִּים m. plur. *thorns, prickles*, Prov. 22, 5; so of a thorn-hedge Job 5, 5. R. צָנַן I.

צִנִּירִים m. plur. *thorns, prickles*, Num. 33, 55. Josh. 23, 13. R. צָנַן I.

צָנִיף m. (r. צָנַף) *a tiara, turban*, as 'wound around' the head, e. g. of men Job 29, 14; of women Is. 3, 23; of the high priest Zech. 3, 5; of kings Is. 62, 3 Keri.

* צָנַם pr. *to be hard*, as in Samaritan; comp. Syr. ܨܢܡ, Chald. צִנְמָא, a stone.—Part. pass. צָנוּם *dry, barren*, of ears of grain Gen. 41, 23. Comp. גַּלְמוּד.

* צָנַן I. i. q. שָׁנַן, *to sharpen*; Pass. *to be sharp, to be pointed, to prick*. Hence צִנָּה, צִנִּים, צִנִּירִים, thorn, thorns.

II. i. q. גָּנַן, *to cover, to protect*; for the affinity of the letters ג and צ see under צ lett. e. Arab. صان mid. Waw, to keep, to preserve.—Hence צִנָּה II, a shield, also צִנְצֶנֶת.

III. *to be cold*, whence צִנָּה III. So Talm. אִצְטַנֵּן to cool, to become cold. Chald. צִנְאָא cold.

צָנֵף, see צָאַן.

* צָנַע *to depress*; Part. pass. צָנוּעַ 'depressed,' then *submissive, humble, modest*, Prov. 11, 2. Chald. צְנִיעַ id. Kindr. are פָּנַע, צָנַח, جنح.

Hiph. c. לָכֶת, *to act or live humbly, modestly*, Mic. 6, 8.

* צָנַף fut. יִצְנֹף, *to roll* or *wind around, to wrap around*, e. g. the tiara or turban, Lev. 16, 4.—Is. 22, 18 צָנוֹף יִצְנָפֵךְ צְנִיפָה lit. *rolling he will roll thee together as a roll*, or *with a rolling*.

Deriv. צָנִיף, צָנוּף, מִצְנֶפֶת, and

צְנִיפָה f. *a roll, ball*, Is. 22, 18; others, *a rolling*.

צִנְצֶנֶת f. (r. צָנַן II) *a vase, vessel*, for keeping, preserving; spoken of the vessel in which manna was laid up, Ex. 16, 33.

* צָנַק obsol. root, kindr. with צוּק I, *to be narrow, straitened*; comp. חָנַק.—Samar. to shut up, Arab. ضنك to be narrow. Hence צִינוֹק.

* צָנַר obsol. root, prob. onomatopoetic and kindr. with the verb גָּנַר, (for the affinity of צ with the palatals, see lett. צ ult.) pr. *to screak*, Germ. *schnarren*, (as גָּנַר *to creak*, Germ. *knarren*,) or rather *to whirr, to whizz*, especially of the *rushing* sound of falling water, as in cataracts, aqueducts, etc. Hence צִנּוֹר.

צִנְתְּרוֹת f. plur. צַנְתְּרוֹת, *canthari, canals, tubes*, through which the oil passes from the olive-branches into the reservoir (גֻּלָּה) of the candelabra in Zechariah's vision, Zech. 4, 12; comp. v. 2.—Chald. צִנְתְּרִין id. The same word is *κάνθαρος, cantharus*, צ and כ being interchanged. This quadriliteral seems to come from צָנַר and to have nearly the same power.

* צָעַד fut. יִצְעַד, inf. c. suff. בְּצַעְדָהּ, *to step, to go by steps*, spoken both of *ascending*, as in no. 1, and *of descending*, as in Hiph.—Arab. صَعِدَ to ascend by steps; II, IV, to ascend a mountain, also to descend into a valley. Corresponding is Lat. *scando* with *n* inserted; perh. Sanscr. *skad, skand*, to leap up and down.—Hence

1. *to go up, to mount*; so of a fruit-tree or vine, Gen. 49, 22 בָּנוֹת צָעֲדָה עָלַי שׁוּר her *daughters* (branches) *mount upon the wall*, sc. by the aid of supports, trellis-work, comp. Ps. 128, 3. Vulg. well: *filiæ discurrerunt super murum*. For the verb sing. see Heb. Gr. § 143. 3.

2. *to step, to move slowly* in a regular stately manner, *to march*, e. g. in solemn procession 2 Sam. 6, 13. Jer. 10, 5; hence of Jehovah Judg. 5, 4. Ps. 68, 8; of the sauntering gait of a youth Prov. 7, 8. With acc. *to pass* or *march through* a land, Hab. 3, 12.

Hiph. *to cause to descend, to drive down*. Job 18, 14 תַּצְעִידֵהוּ לְמֶלֶךְ בַּלָּהוֹת impers. one *drives him down to the king of terrors*, i. e. death, who reigns in Sheol.

Deriv. מִצְעָד, אֶצְעָדָה, and the two following.

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צַעַד m. c. suff. צַעֲדִי; plur. צְעָדִים, constr. צַעֲדֵי; *a step, pace*, 2 Sam. 6, 13. Prov. 5, 5. Job 34, 21. Ps. 18, 37. Jer. 10, 23. al. sæp. *To number one's steps*, to watch him closely, Job 14, 16. 31, 4; *to hunt one's steps*, Lam. 4, 18.

צַעֲדָה f. 1. *a going, marching*, of God, 2 Sam. 5, 24. 1 Chr. 14, 15.

2. Plur. צְעָדוֹת *step-chains*, Arab. مصعَاة, i. e. short chains which oriental females wore attached to the ankle-band (צְעָדָה) of each foot, so as to compel them to take short and mincing steps, to walk mincingly (טָפַף), Is. 3, 30; comp. in אֲצַעֲדָה.

* צָעָה 1. *to turn on one side, to incline*, e. g. a vessel for pouring Jer. 48, 12. Arab. صغا IV, id. Eth. ጸገወ to pour out, כ and צ being interchanged; see lett. צ ult.

2. *to be inclined, bent, bowed down*, of a captive in bonds, Is. 51, 14. Also *to bow oneself* ad concubitum, *κατακλίνεσθαι*, Jer. 2, 20.

3. *to bend* or *toss back the head*, i. e. to be proud, Is. 63, 1.

Piel i. q. Kal no. 1, Jer. 48, 12.

צָעוֹר for צְעִיר Jer. 14, 3. 48, 4 Cheth.

צָעִיף m. (r. צָעַף) *a veil*, Gen. 24, 65. 38, 14. 19.

צָעִיר m. (r. צָעַר) c. suff. צְעִירוֹ, plur. צְעִירִים, constr. צְעִירֵי. Fem. צְעִירָה.

1. Adj. *small*, Jer. 48, 4 Keri. Arab. صَغِير. a) In number, *few*, 1 Sam. 9, 21. Mic. 5, 1. Is. 60, 22. Judg. 6, 15. b) In age, *younger, minor natu*, Gen. 19, 31. 43, 33. 48. 14. Josh. 6, 26. 1 K. 16, 34; with יָמִים Job 30, 1. c) In estimation and value, *petty, ignoble, mean*, Jer. 14, 3 opp. יָקָר; *contemned, despised*, Ps. 119, 141; *worthless*, of flocks Jer. 49, 20.

2. *Zair*, pr. n. of a place, 2 K. 8, 21; in the parall. 2 Chr. 21, 9 is עִם שָׂרָיו.

צְעִירָה f. (r. צָעַר) *minority* in age, *youth*, Gen. 43, 33.

* צָעַן fut. יִצְעַן, pr. *to load up* beasts of burden, i. q. טָעַן II; hence *to remove, to migrate*, as nomades, Is. 33, 20. Arab. ظعن id.

Deriv. pr. n. צַעֲנִים.

צֹאן pr. n. *Zoan*, i. e. *Tanis*, an ancient city of lower Egypt, situated on the eastern side of the Tanitic arm of the Nile, called in Egyptian ⲤⲀⲚⲒ and ⲤⲀⲚⲈ 'low region,' whence both the Hebrew and Greek forms are derived; as also the Arabic صان *Sân*, by which name the site is still known. See Comment. on Is. 19, 11. Wilkinson Mod. Egypt, I. p. 449 sq. Lond. 1843.—Num. 13, 22. Is. 19, 11. 13. 30, 4. Ez. 30, 14. Ps. 78, 12. 43.

צַעֲנַנִּים (removals, r. צָנַן) *Zaanannim*, pr. n. of a place in Naphtali occupied by the Kenites, Josh. 19, 33. Judg. 4, 11. In Judg. l. c. Cheth. צַאֲנַנִּים *Zaanaim*.

* צָעַק obsol. root, prob. i. q. עָטַף *to cover, to veil*. Hence צָעִיף veil.

צַעֲצָעִים m. plur. *sculptured work*, Vulg. *opus statuarium*, 2 Chr. 3, 10. R. צִיץ q. v.

* צָעַק fut. יִצְעַק, i. q. זָעַק where see, *to cry out*, Is. 42, 2; espec. from pain, sorrow, Gen. 27, 34. 2 K. 4, 40. Is. 33, 7; in complaint and for help Deut. 22, 24. 27. Ps. 34, 18. Job 35, 12. With אֶל of pers. *to cry to* any one, *to implore*, as God Ex. 8, 8. 14, 15. Lam. 2, 18; idols Is. 46, 7; a king, prophet, Gen. 41, 55. 1 K. 20, 39. 2 K. 4, 1; c. לְ 2 Chr. 13, 14. With acc. of thing *of* which one complains, Job 19, 7. Trop. ascribed to the heart, Lam. 2, 18; to blood unavenged Gen. 4, 10.—Arab. صعق to cry out for terror; صَعَق outcry, clamour. More usual are the forms with ז, see in זָעַק.

Piel *to cry out, to exclaim*, 2 K. 2, 12.

Hiph. *to call together, to convoke*, like חִוְעִיק, 1 Sam. 10, 17.

Niph. pass. of Hiph. *to be called together, to come together*, Judg. 7, 23. 24. 10, 17. 12, 1. 1 Sam. 13, 4. 2 K. 3, 21.—Hence

צְעָקָה f. constr. צַעֲקַת, c. suff. צַעֲקָתִי, *cry, outcry*, from pain Gen. 27, 34; for help Is. 5, 7. Zeph. 1, 10. With genit. of the pers. crying out Ps. 9, 13. Job 34, 28. 1 Sam. 9, 16. With genit. of object, i. e. of those against whom the cry is raised, Gen. 18, 21. 19, 13. Also צְעָקָה גְּדֹלָה a great and bitter cry, Jer. 48, 5; see in גָּדַל no. I. a.

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*צָעַר fut. יִצְעַר *to be small*, i. q. זָעַר q. v. Arab. صَغُرَ and صَغِرَ id.—Metaph. *to be low and despised, to be brought low*, opp. כָּבַד, Jer. 30, 19. Job 14, 21. Zech. 13, 7. Arab. صَغُرَ id. Syr. ܙܥܪ to contemn, to dishonour; Chald. Pa. id.

Deriv. צְעִיר, צָעוּר, צְעִירָה, מִצְעָר, the pr. names צוֹעַר, צִיעַר, also

צֹעַר, fully צוֹעַר Gen. 19, 22. 30, (smallness, comp. Gen. 19, 20,) *Zoar*, pr. n. of a place near the southern extremity of the Dead Sea, on the eastern shore; Gen. 13, 10. 14, 2. 8. 19, 22. 30. Is. 15, 5. Jer. 48, 34. More anciently called בָּלַע. Sept. Σηγώρ, Ζόγορα, Arab. زُغَر *Zoghar*. [The site was apparently discovered by Irby and Mangles; see Bibl. Res. in Palest. II. p. 480, 648.—R.

*צָפַד kindr. with צָמַד, *to adhere firmly, to cleave fast*, Lam. 4, 8. Arab. صفد to bind together.

*I. צָפָה fut. apoc. וַיִּצְפְּ, *to look about, to view* from a distance. The primary idea is that of *inclining, bending forward*, in order to behold, comp. in תְּשַׁקְּרִי, שָׁקַם. Similar are σκέπω, σκέπτομαι, σκοπέω, and also by transp. Lat. specio, specto, specula, etc.—Part. צוֹפֶה *speculator, a watchman* stationed on a tower, 1 Sam. 14, 16. 2 Sam. 13, 34. 18, 24 sq. Metaph. of prophets, who like watchmen announce future things as revealed to them in vision. Jer. 6, 17. Ez. 3, 17. 33, 7. Is. 52, 8; comp. Hab. 2, 1. In a still wider sense Is. 56, 10. Once of things Cant. 7, 5.—Hence spec. a) *to look out for* any thing, *to await*; Hos. 9, 8 צוֹפֶה אֶפְרַיִם *Ephraim awaiteth* sc. response, help; comp. Lam. 4, 17. Ps. 5, 4. b) *to watch, to observe closely*, c. acc. Prov. 15, 3. 31, 27; בְּ Ps. 66, 7; c. בַּיִן to observe and judge *between*, Gen. 31, 49. c) *to lie in wait*, c. לְ Ps. 37, 32. d) With אֶל *to look out for*, i. e. *to select*, i. q. רָאָה; Job 15, 22 צָפוּי הוּא אֵלַי חָרֶב *he is selected* (destined) *for the sword*, where צָפוּי is for צְפוּי.

PIEL i. q. Kal. *to look about, to watch*, 1 Sam. 4, 13. Jer. 48, 19. Hab. 2, 1; c. acc. Nah. 2, 2. Part. מְצַפֶּה *speculator, a watchman*, Is. 21, 6; metaph. of a prophet, Mic. 7, 4. With אֶל of that *for* which one looks about, which he expects, e. g. help Lam. 4, 17; בְּ Mic. 7, 7. Absol. Ps. 5, 4 אֶצְפֶּה *I will await* sc. the divine help. I will look unto God.

Deriv. צְפִיָּה, צְפִיָּת, מִצְפֶּה, and the pr. names צְפַת, צְפָתָה, צְפוֹ, צְפִי, צְפִיר, מִצְפָּה.

*II. צָפָה in Kal not used, prob. *to be broad, expanded, spread*; kindr. with צָפַח, comp. Heb. Gr. § 74. init. n.—Hence

PIEL צִפָּה *to overlay* with metal, wood, stones, c. dupl. acc. Ex. 25, 11. 13. 1 K. 6, 22 sq. 2 K. 18, 16. 2 Chr. 3, 4. 10. al. Rarely with בְּ of the material 1 K. 6, 15; c. acc. id. ibid.

PUAL pass. of Piel, *to be overlaid*; part. Ex. 26, 32. Prov. 26, 23.

Deriv. צִפּוּי, צִפּוּי.

צָפָה f. (r. צוּף) *inundation*; Ez. 32, 6 אֶרֶץ צָפָחֶיךָ *thy land inundated* by the Nile. Others, *a floating, swimming*.

צְפוֹ (watch-tower, r. צָפָה I) *Zepho*, pr. n. of a son of Eliphaz Gen. 36, 11. 15; called also צְפִי 1 Chr. 1, 36.

צִפּוּי m. (r. צָפָה II) *an overlaying, thin covering*, of metal, Ex. 38, 17. 19. Num. 17, 3. 4 [16, 38. 39]. Is. 30, 22.

צָפוֹן comm. gend. but f. Is. 43, 6. Cant. 4, 16; with ה loc. צָפוֹנָה. R. צָפַן.

1. *the north*, the northern quarter of the heavens; pr. 'the hidden, the dark,' since the ancients regarded the north as the seat of gloom and darkness, in contrast to the bright and sunny south; see in דָּרוֹם. —Ex. 26, 20. 35. 27, 11. Num. 34, 7. al sæp. אֶרֶץ צָפוֹן *the land of the north*, i. e. Assyria Jer. 3, 18 comp. 12. Zech. 2, 10 [6]; Babylonia Jer. 6. 22. 10, 22. 31, 8. 50, 3. Zech. 2, 10 comp. 11. 6, 6 8. In the book of Daniel *the king of the north* is the king of Syria, 11, 6–15. 40; opp. the king of the south i. e. Egypt.—Poetically also for *the north wind* (רוּחַ צָפוֹן) Cant. 4, 16; also for *the northern heavens* or hemisphere, which is nearly equivalent to *the heavens* generally, since the southern hemisphere is for the most part hidden to the inhabitants of Palestine, Job 26, 7. מִצָּפוֹן לְ *on the north of* any place Josh. 8, 11. 13; and without לְ 11, 2.—With ה loc. צָפוֹנָה *northward* Gen. 13.

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14; also of a region situated *towards the north*, מַמְלְכוֹת צָפוֹנָה *the kingdoms of the north* Jer. 1, 15; and with prepositions, אֶל־הַצָּפוֹנָה Ez. 8, 14, לַצָּפוֹנָה 1 Chr. 26, 17, *towards the north, northward*; מִצָּפוֹנָה *on the north*, on the north side, Josh. 15, 10; מִצָּפוֹנָה לְ *on the northward of*, Judg. 21, 19; מִמִּנֵּי צָפוֹנָה *from towards the north* Jer. 1, 13. Comp. נֶגֶב, נֶגְבָּה.

2. *Zaphon*, pr. n. of a city in the tribe of Gad, Josh. 13, 27.

צָפוֹן, see צְפִיוֹן, also בַּעַל צָפוֹן p. 147.

צְפוֹנִי m. (fr. צָפוֹן) 1. Adj. *northern* Joel 2, 20; spoken of the army of locusts approaching from the north.

2. Patronym. of the name צְפִיוֹן, צְפוֹן q. v. *Zephonite*, Num. 26, 15.

צָפְרַע Ez. 4, 15 Cheth. i. q. צֶפִרַע.

צִפּוֹר comm. gend. (r. צָפַר I) m. Ps. 102, 8; f. Lev. 14, 4. Is. 31, 5; plur. צִפֳּרִים, as if from a form צִפֹּר, which occurs in the Talmud.

1. *a bird*, i. e. a small bird, so called from its chirping, twittering, see the root; spec. *a sparrow*, (Arab. عُصْفُور with prosthetic guttural,) Ps. 84, 4. 102, 8. Prov. 26, 2. 27, 8. Job 40, 29. al. Ecc. 12, 6 לְקוֹל צִפּוֹר *at the voice of the sparrow*, i. e. at early dawn. Also of other small birds of the sparrow genus, or similar to the sparrow, Ps. 11, 1. 104, 17. 124, 7; as caught by the fowler Prov. 6, 5. 7, 23. Am. 3, 5. al. So Arab. عُصْفُور, Syr. ܨܦܪܐ.

2. *a bird* of any kind, sing. as collect. *fowl, birds* Gen. 15, 10. Lev. 14, 4–53. Deut. 4, 17. Ps. 8, 9. al. Also of birds of prey Ez. 39, 4. With genit. כָּל־כָּנָף *of every wing* or *kind* Ez. 17, 23. 39, 17. Gen. 7, 14; without כֹּל Ps. 148, 10.

3. *Zippor*, pr. n. of the father of Balak king of Moab, Num. 22, 2. 10. Josh. 24, 9. al.

* צָפַח obsol. root, kindr. with טָפַח. Arab. صفح I, II, *to draw out, to spread out, to expand*, as metal into plates, to overlay, comp. צָפָה II. Eth. ሰፍሐ id. ሰፍሕ expansion, breadth.—Hence צְפִיחִית, pr. n. צוֹפַח, and

צַפַּחַת f. *a cruse, flask*, perh. of iron plates; for water 1 Sam. 26, 11 sq. 1 K. 19, 6; for oil 1 K. 17, 12. Chald. טְפַחְתָּא id. Syr. ܦܸܣܸܐ a dish, platter; Arab. by transp. كَفَّة id.

צָפִי, see צָפָה.

צְפִיָּה f. (r. צָפָה I) *a watch-tower*, i. q. מִצְפֶּה, Lam. 4, 17.

צְפִיוֹן (a looking out, r. צָפָה I) *Ziphion*, pr. n. m. Gen. 46, 16; for which צְפוֹן *Zephon* Num. 26, 15.

צְפִיחִית f. *a flat cake*, so called from its spreading out, comp. πλάξ, πλακοῦς, Ex. 16, 31. R. צָפַח.

צָפִין Ps. 17, 14 Cheth. for צָפוּן; see צָפַן no. 2.

צֶפִרַע only plur. constr. צִפְרֵי *excrements* of animals, *dung*, Ez. 4, 15. Arab. صَفَع. R. צָפַע q. v.

צְפִירָה f. (r. צָפַר) only plur. צְפִירוֹת *shoots* of a tree, but only such as are worthless, q. d. *excrescences*; trop. spoken of *humbler offspring*, in antith. Is. 22, 24 הַצְּפִירוֹת וְהַצְּפִרִים *the offshoots and the excrescences*, the noble and the ignoble.

צָפִיר m. *a he-goat*, Dan. 8, 5. 21; fully צְפִיר חָעִזִּים Dan. 8, 5. 8. Plur. Ezra 8, 35. 2 Chr. 29, 21. So called from leaping, see the root צָפַר no. 2. It is a word of the later Heb. and Chald. for the earlier שָׂעִיר; see the Chald.

צְפִיר Chald. plur. צְפִירִין, *a he-goat*, Ez. 6, 17. Syr. ܨܦܝܪܐ.

צַפִּירָה f. (r. צָפַר I. 3) once צִפֹּרָה Ex. 7, 10; constr. צִפִּירַת.

1. Pr. *a crown, diadem*, Is. 28, 5.

2. *a circle, cycle*, put for the vicissitude or *turn* of human things, which return in the same succession, as if in a circle, comp. סְבִיבוֹת Ecc. 1, 6. So Ex. 7, 7 בָּאָה הַצְּפִירָה אֵלֶיךָ *the circle comes to thee*, thy turn has come; Abulwalid aptly: انتهى الدور اليك. Ez. 7, 10.

צְפִירָה f. (r. צָפָה I) *a watch, watching, guard*. Is. 21, 5 צָפוֹ הַצְּפִירָה *they watch the watch*, i. e. *they keep a watch* upon the towers. Other interpretations see in Thesaur. p. 1179.

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* צָפַן fut. יִצְפֹּן, kindr. with טָמַן q. v.

1. *to hide, to conceal*, Ex. 2, 2. Ps. 31, 21. Espec. in order to protect and defend any one Josh. 2, 4. Ps. 27, 5. Part. pass. Ps. 83, 4 צְפוּנֵי יְהוָֹה those protected of Jehovah; also as neut. צָפוּן *hidden*, i. e. secret, private, inaccessible Ez. 7, 22.—Intrans. *to conceal oneself, to lurk* in ambush, c. לְ Prov. 1, 11. 18. Ps. 10, 8; absol. 56, 7 Keri.

2. *to lay up, to treasure up, to hoard*, Hos. 13, 12. Prov. 10, 14. With לְ *to lay up for* any one, Cant. 7, 14. Ps. 31, 20. Prov. 2, 7. 13, 22. Job 21, 19. Trop. צָפַן בְּלִבּוֹ *to lay up in one's mind* Ps. 119, 11. Job 10, 13, comp. 23, 12; צָפַן אִתּוֹ id. Prov. 2, 1. 7, 1.—Part. pass. plur. צְפוּנִים *hoards, treasures*, wealth, Job 20, 26. Ps. 17, 14 Keri.

3. *to keep back, to hold back, to restrain*, Prov. 27, 16; c. מִן i. q. *to deny to* any one, Job 17, 4.

Niph. 1. *to be hidden from* any one, i. e. *to be unknown* to him, c. מִן Job 24, 1. Jer. 16, 17.

2. Pass. of Kal no. 2, *to be laid up for* any one, i. e. destined, appointed to him, לְ Job 15, 20.

Hiph. i. q. Kal no. 1, *to hide*, Ex. 2, 3. Job 14, 13; *to hide oneself, to lurk* in ambush, Ps. 56, 7 Cheth.

Deriv. צָפוֹן (צְפוֹנִי), מַצְפֻּנִים, the pr. n. צְפוֹן and

צְפַנְיָה (Jehovah hides, protects) pr. n. Sept. Σοφονίας, Vulg. *Sophonias*, i. e. *Zephaniah*, for צְפָנְיָה. a) A prophet, the ninth in order of the twelve minor prophets, Zeph. 1, 1. b) A priest Jer. 21, 1. 29, 25. 29. 52, 24; called also צְפַנְיָהוּ 37, 3. c) Zech. 6, 10. 14. d) 1 Chr. 6, 21.

צָפְנַת פַּעְנֵחַ, *Zaphnath-paaneah*, an Egyptian pr. n. given by Pharaoh to Joseph in reference to his public office, Gen. 41, 45. The Sept. translator seems to have preserved more nearly the genuine Egyptian form of the word, which he gives by Ψονθομφανήχ, in which both Jablonski and Rosellini (Opusc. I. p. 207–216. Monn. Storici I. p. 185) recognise the Egyptian ⲡⲥⲱⲧⲙϥⲉⲛⲉⲍ *the salvation* or *saviour of the age*, from ⲡ article, ⲥⲱⲧ σώζειν, σωτήρ, σωτηρία, and ϥ-ⲉⲛⲉⲍ αἰών. Jerome: *salvator mundi*. Better perhaps ⲡ-ⲥⲱⲛⲧ-ⲙ-ϥ-ⲉⲛⲉⲍ *sustentator* s. *vindex sæculi*. This in Hebrew letters would be properly expressed by פצנת פענח; but the letters פצ are transposed in order to bring it nearer to a Hebrew etymology. For the Egyptian root *SNT sustentare, tueri*, see Champollion Gramm. p. 380, 386. Peyron Lex. Copt. p. 207.

* I. צָפַע obsol. root, pr. *to thrust out, to protrude*, kindr. with دفع to thrust, to push, to impel. Spec. of any thing ignoble, worthless, mean, as excrements; comp. Arab. ضفع to discharge the bowels, to break wind, and צְפִיעִים excrements. Also of worthless shoots, excrescences of a tree, see צְפִיעָה.

* II. צָפַע obsol. root, onomatopoetic, *to hiss* as a serpent, basilisk; comp. the kindr. צָפַף and פָּעָה to blow, to hiss, whence אֶפְעֶה viper.—Hence the two following.

צֶפַע m. Is. 14, 29, and צִפְעֹנִי m. Is. 11, 8. 59, 5. Prov. 23, 32; plur. צִפְעֹנִים Jer. 8, 17; *a viper*, so called from its hissing; perh. with Aquil. and Vulg. *basiliscus, regulus*, a small serpent of Africa exceedingly venomous, which also was called *sibilus*, Isidor. Origg. XII. 4.

צִפְעֹנִי see in צֶפַע.

* צָפַף only in Pilp. צִפְצֵף, an onomatopoetic verb, *to peep, to chirp*, as a small bird Is. 10, 14. 38, 14. Arab. صَفْصَفَةٌ peeping of a sparrow; صُفْصُفٌ a sparrow. Gr. πιπίζω, τιτίζω, τρίζω, Germ. *zirpen*.—Like the Greek τρίζω, it is transferred to the voice of the manes or ghosts, which the wizards professed to imitate, Is. 8, 19. To the same the Latin poets apply the epithet *stridor*; see the Lexicons.

צַפְצָפָה f. (r. צוּף) according to the Rabbins *a willow, salix*, Ez. 16, 5; so called as growing in places *overflowed* by water. Arab. صِفْصَافٌ id.

* I. צָפַר 1. *to twitter, to chirp*, as small birds. Arab. صفر id. Hence צִפּוֹר, Chald. צִפַּר, also pr. n. צוֹפַר.

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2. *to dance in a circle*, also genr. *to dance, to leap, to spring*; comp. גִּיל, חוּל and טָחוֹל. Arab. ضَفَرَ id.—Hence צְפִיר he-goat.

3. *to go in a circle, to revolve*, see צְפִירָה. Hence, *to turn oneself round, to turn about*; Judg. 7, 3 *whosoever is timid and fearful*, יָשֹׁב וְיִצְפֹּר *let him turn back and return.*

* II. צָפַר i. q. ظفر *to scratch*, sc. with nails and claws; comp. סָפַר and שָׁפַר.—Hence צִפֹּרֶן.

צִפֹּר Chald. (f. Dan. 4, 18 and 4, 9 Keri, but Cheth. m.) *a bird*, i. q. Syr. ܨܦܪ; Sing. Targ. Gen. 7, 14. Deut. 4, 17. Plur. צִפָּרִין, constr. צִפָּרֵי Dan. 4, 9. 11. 18. 30.

צֹפַר, see צוֹפַר.

צְפַרְדֵּעַ m. *a frog*; sing. twice collect. *frogs* Ex. 8, 2. Ps. 78, 45, where it is coupled with a fem. in the manner of collectives. Plur. צְפַרְדְּעִים Ex. 7, 27–29. 8, 1–9. Ps. 105, 80.—This quinqueliteral is compounded from the verb צָפַר I. no. 2, to leap, to spring, and רְדַע marsh, q. d. *marsh-leaper*; and not, as Ewald suggests, from the root צָפַר I. no. 1, since the twittering and chirping of birds cannot properly be ascribed to frogs. From this fuller form, the Arabic and Syriac have the contracted quadriliterals ضَفْدَع and ܨܦܪܕܥ frog.

צִפֹּרָה (little bird, see צִפּוֹר) *Zipporah*, pr. n. of the wife of Moses Ex. 2, 21. 4, 25. 18, 2.

צִפֹּרֶן m. (r. צָפַר II) 1. *nail* of the finger, plur. c. suff. צִפָּרְנֶיהָ Deut. 21, 12. Arab. ظُفْر, Chald. טְפַר, Ethiop. ጸፍር, id. Corresponding in form are Gr. *πτερόν*, Germ. *Sporn*, Engl. *spur*.

2. *point* of the stylus, which was tipped with adamant or diamond, Jer. 17, 1. Comp. Plin. H. N. 37. 4. 15.

צֶפֶת f. (r. צָפָה II) *chapiter, capital* of a column, i. q. כֹּתֶרֶת, 2 Chr. 3, 15. Syr. ܨܦܬܐ ornament.

צְפַת (watch-tower, r. צָפָה I) *Zephath*, pr. n. of a Canaanitish city, afterwards called חָרְמָה, Judg. 1, 17. [This ancient name is perh. retained in the modern *Sûfah*, صفا, the name of a difficult pass leading up from the 'Arabah to the south of Judah; see Bibl. Res. in Palest. II. p. 592, 616.—R.

צְפָתָה (id.) *Zephathah*, pr. n. of a valley at Mareshah in the tribe of Judah 2 Chr. 14, 9. See Bibl. Res. in Palest. II. p. 365.

צְצִים, see צִיץ no. 2.

* צָקַל obsol. root, perh. i. q. עָקַל, عقل, *to bind together, to tie*. Hence צְקָלוֹן.

צִקְלַג, see צִיקְלַג.

צְקָלוֹן m. (r. צָקַל) *a sack, bag, scrip*, from being drawn together and tied; once 2 K. 4, 42.—Talmud. עָקָל a sack for straining; comp. also Gr. *σάκκος* sack.

צַר m. (r. צָרַר) also צָר with distinct. acc. and with art. הַצָּר, c. suff. צָרִי; plur. צָרִים, constr. צָרֵי, c. suff. צָרָיו.—Fem. צָרָה see in its order.

A) Adj. *strait, narrow, pent up*, Num. 22, 26. חוֹתָם צָר *a seal closely pressed*, Job 41, 7 [15]. נָהָר צָר *a stream pent up*, as between rocks and therefore *violent*, Is. 59, 9. Trop. Prov. 24, 10 צַר כֹּחֶכָה *straitened* will be *thy strength*, i. e. limited, small.

B) Subst. 1. *an adversary, enemy*, i. q. אוֹיֵב, Gen. 14, 20. Num. 10. 9. 2 Sam. 24, 13; elsewhere only poetic, as Num. 24, 8. Ps. 3, 2. 44, 6. 89, 24. Is. 1, 24. 63, 18. al. sæpe; and in the later books, Esth. 7, 4. 6. Neh. 4. 5. 9. 27.

2. *straitness, narrowness* of place; 1 Sam. 2, 32 צַר מָעוֹן. Trop. *straits, distress, affliction*, Ps. 4, 2. 44, 11. 78, 42. צַר וּמְצוּקָה *distress and affliction* Job 15, 24. Ps. 119, 143. לֶחֶם צַר *bread of affliction* Is. 30, 20. עֵת צָרָה *a time of distress* Job 38, 23. With prep. בַּצַּר Is. 26, 16; מִצַּר Ps. 32, 7. 60, 13. Also with לְ, as בְּצַר לִי *in my distress*, Ps. 18, 7. 66, 14. 106, 44. 102, 3 בְּיוֹם צַר לִי *in the time of my distress*. 69, 17.

3. *a stone, pebble, flint*, i. q. צוֹר and צוּר no. 1, Is. 5, 28.—Arab. ظِرّ id.

צֵר (flint, i. q. ظِرّ) *Zer*, pr. n. of a place in Naphtali, Josh. 19, 35. R. צָרַר.

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צִד see צִיר.

צֹר m. (r. צָרַר) 1. *a rock*, i. q. צוּר no. 1. Ez. 3, 9.

2. *a knife*, pr. of flint, Ex. 4, 25. Comp. צוּר no. 2.

3. i. q. צוֹר *Tyre*, q. v.

* צָרַב in Kal not used, *to burn, to scorch*; kindr. with סָרַם, שָׂרַם, also שָׂרַב. —Chald. צְרָבָא a burning.

Niph. *to be burned, scorched*, Ez. 21, 3 [20, 47].

Deriv. the two following.

צָרֵב adj. (for צַהֵב) f. צָרֶבֶת, *burning, scorching*, as אֵשׁ צָרֶבֶת Prov. 16, 27.

צָרֶבֶת f. (r. צָרַב) *a scar, cicatrix*, as Sept. Vulg. Chald. well; whether from a burn Lev. 13, 28; or as left by a sore, v. 23.—Others derive it from Arab. ضرب to smite; as נָגַע from נָגַע.

* צָרַד obsol. and doubtful root, Arab. صرد *to cool, to be cool*. Hence

צְרֵדָה (cooling) *Zeredah*, pr. n. of a city in Manasseh near Scythopolis, 1 K. 11, 26. 2 Chr. 4, 17. For the same we find צְרֵרָה Judg. 7, 22; where צְרֵדָה is to be restored. The same is also prob. intended by צָרְתָן Josh. 3, 16. 1 K. 7, 46; c. ה parag. צָרְתָנָה 1 K. 4, 12.

* צָרָה obsol. root. 1. i. q. Syr. and Chald. *to cleave, to make fissures*; then

2. i. q. Arab. ضرى *to flow, to run*, as a wound; hence צָרִי and pr. n. צְרוּיָה.

צָרָה f. of masc. צַר, constr. צָרַת, c. suff. צָרָתָהּ, plur. צָרוֹת. R. צָרַר.

A) Adj. fem. *strait, narrow*, e. g. a well, pit, Prov. 23, 27.

B) Subst. 1. *a female adversary*; spec. *a rival*, e. g. another wife, 1 Sam. 1, 6. See the root no. 2. a, b.

2. *straits, distress, affliction*, Gen. 42, 21. Prov. 11, 8. 12, 13. 17, 17. al. sæp. Often, בְּיוֹם צָרָה *in time of distress* Ps. 50, 15. Prov. 24, 10; בְּעֵת צָרָה id. Ps. 37, 39; תְּחוֹת בְּצָרָה *times* when one is *in distress* Ps. 9, 10. 10, 1. With synon. צ׳ וְצוּקָה Is. 30, 6. Prov. 1, 27; צ׳ וּמָצוֹק Zeph. 1, 15; comp. Is. 8, 22. 37, 3. With suff. בְּיוֹם צָרָתִי Ps. 77, 3. 86, 7; also c. dat. comp. in צַר B. 2, Jon. 2, 3 מִצָּרָה לִי. Ps. 120, 1.—Plur. צָרוֹת Job 5, 19. Ps. 25, 22. 34, 7. 18. al.

3. *anguish*, Lat. *angor*, see the root no. 2. c. β. Jer. 6, 24 *anguish hath taken hold of us*. 49, 24. 50, 43; of a woman in travail Jer. 4, 31. צָרַת נֶפֶשׁ *anguish of soul* Gen. 42, 21.

צְרוּיָה (cleft, wounded, r. צָרָה) *Zeruiah*, pr. n. of a daughter of Jesse, sister of David 1 Chr. 2, 16; and mother of Joab, Abishai, and Asahel, 2 Sam. 2, 18. 3, 39. 8, 16. 16, 9. al.

צְרוּעָה (leprous, r. צָרַע) *Zeruah*, pr. n. of the mother of Jeroboam, 1 K. 11, 26.

צְרוֹר m. Prov. 26, 8 (r. צָרַר) plur. צְרֹרוֹת Gen. 42, 35.

1. *a bundle* Cant. 1, 13. Spec. a bundle of money, and so for *a purse, bag*, Gen. 42, 35. Prov. 7, 20. Job 14, 17. Prov. 26, 8 see in מַרְגֵּמָה. Metaph. 1 Sam. 25, 29, see in צָרַר no. 1.

2. i. q. צוֹר no. 1. b, *a small stone, pebble*, 2 Sam. 17, 13. Hence apparently *a grain, kernel*, Am. 9, 9.

3. *Zeror*, pr. n. m. 1 Sam. 9, 1.

* צָרַח obsol. root. 1. i. q. Arab. صَرُحَ II, *to be clear, manifest*; whence صُرْحَة high ground, elevated land, صَرْح high building, tower; Heb. צְרִיחַ. Kindr. are צָחַר, צָהַר.

2. Trop. of the voice, comp. צָהַל no. 2, *to cry aloud*, i. e. with a *clear* and loud voice, Zeph. 1, 14. Arab. صرخ, Eth. ጸርኀ and ጽርኅ id. Kindr. is רָוַח.

Hiph. *to lift up a cry, to shout*, for battle, Is. 42, 13.

צֹרִי *a Tyrian*, gentile n. from צוֹר Tyre, 1 K. 7, 14. 2 Chr. 2, 13. Plur. צֹרִים *Tyrians* 1 Chr. 22, 41. Ezra 3, 7. Neh. 13, 16.

צָרִי m. (r. צָרָה) Gen. 43, 11. Jer. 8, 22. 46, 11. 51, 8; in pause צֹרִי Ez. 27, 17, once with Vav. copul. וְצֹרִי Gen. 37, 25; *opobalsamum, balsam of Gilead*, distilling from a tree or shrub growing in Gilead, and used for healing wounds. So the Talmudists and Rabbins well. This balsam was always reckoned as one of the precious gifts of Palestine, Gen. 43, 11; comp. Strabo XVI. p. 763. Tacit. Hist. 5. 6. Plin. H. N. XII. 25 or

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54. In the times of the N. T. and Josephus, the balsam which anciently belonged to Gilead was cultivated largely in the gardens of Jericho; Jos. Ant. 14. 4. 1. ib. 15. 4. 2. B. J. 1. 6. 6.—See Bochart Hieroz. T. I. p. 628. Celsii Hierobot. II. 180-185.

צָרִי pr. n. for יִצְרִי, see in יִצְהָר no. 3.

צְרִיחַ m. *a high building*, which may be seen far and wide, e. g. *a tower* or *castle* Judg. 9, 46. 49; *a watch-tower*, plur. 1 Sam. 13, 6. R. צָרַח no. 1.

* צָרַךְ obsol. root, Talmud. and Syr. Ithpe. *to need, to be needy, poor*. Hence

צֹרֶךְ m. *need*, c. suff. צָרְכָּךְ *thy need*, 2 Chr. 2, 15.—Chald. id.

* צָרַע *to smite heavily, to strike*; Arab. صرع to strike down, to prostrate; whence صَرِيع a scourge, also scourged. —Hence part. pass. צָרוּעַ Lev. 13, 44. 22, 4. al. also PUAL Part. מְצֹרָע, f. מְצֹרַעַת, 2 K. 5, 1. 27. 15, 5. al. *leprous*, pr. *smitten*, scourged of God, since the leprosy was regarded as a special divine infliction; comp. the words נָגַע, נֶגַע, נֶגַח.

Deriv. צָרַעַת, pr. n. צָרְעָה, and

צִרְעָה f. Ex. 23, 28. Deut. 7, 20. Josh. 24, 12, according to the ancient versions and Rabbins, *a hornet*, with art. collect. *hornets, wasps*, so called from their *striking* as they sting; comp. נֶגַח, ضرب.—But these passages are not to be understood of *hornets* literally; they are put metaph. as a symbol of the *terror, panic*, sent from God upon the enemy (חִתַּת אֱלֹהִים Gen. 35, 5), by which they are agitated and put to flight as if stung to madness; see Ex. 23, 27 comp. 28; also Deut. 7, 23, where just after the mention of hornets (v. 20) it is added: *he shall discomfit them with a great discomfiture, until they be destroyed*. In antithesis to this is the promise, that God would send his angel before the Israelites, to aid and guard them, and help them on their way; see Ex. 23, 20. 23. 32, 34. 33, 2. Gen. 24, 7. 40.

צָרְעָה (for בֵּית צ׳ q. d. hornet's town) *Zorah*, pr. n. of a town reckoned to the plain of Judah Josh. 15, 33, but inhabited by Danites 19, 41; not far from Eshtaol, and celebrated as the birth-place of Samson, Judg. 13, 2. 25. 18, 2. 8. 11; comp. 2 Chr. 11, 10. Neh. 11, 29. Now صرعة *Sŭr'ah*, situated on a spur of the mountains running out into the plain, on the north of Beth-shemesh; see Bibl. Res. in Palest. II. 339, 343, 365. III. 18. —Gentile n. צָרְעִי *Zorite* 1 Chr. 2, 54; צָרְעָתִי *Zorathite* 1 Chr. 2, 53. 4, 2.

צָרַעַת f. (r. צָרַע) *leprosy*, e. g. of persons, i. e. the *white* leprosy, בַּהֶרֶת, see Ex. 4, 6. Num. 12, 10. So Lev. 13, 2 sq. 2 K. 5, 3. 6. 7. 27. 2 Chr. 26, 19. The black leprosy is the elephantiasis, see שְׁחִין.—Also of garments, prob. mouldiness, spots contracted from lying shut up; and likewise of houses, prob. a nitrous scab or crust on the walls; Lev. 13, 47–59. 14, 34–57.

* צָרַף fut. יִצְרֹף 1. *to melt, to smelt* metals, spec. gold and silver; *to refine, to purify* with fire and thus separate from scoria, Ps. 12, 7. Is. 1, 25. Zech. 13, 9. Metaph. Judg. 7, 4. Part. pass. metaph. *pure, sincere*, Ps. 18, 31. 119, 140. Prov. 30, 5.—Part. צֹרֵף *a smelter, refiner, goldsmith*, Judg. 17, 4. Is. 40, 19. Prov. 25, 4. al.

2. Metaph. *to try, to prove* any one, *δοκιμάζειν*, Ps. 17, 3. 26, 2. 66, 10. 105, 19. Is. 48, 10. Dan. 11, 35.

NIPH. *to be tried, purified*. Dan. 12, 10.

PIEL part. מְצָרֵף *a refiner, goldsmith*, Mal. 3, 2. 3.

Deriv. the two following.

צֹרְפִי (goldsmith) *Zorphi*, pr. n. m. (c. art.) Neh. 3, 31.

צָרְפַת (perh. smelting-house, r. צָרַף) *Zarephath*, with ת parag. צָרְפָתָה, pr. n. of a Phenician town between Tyre and Sidon, 1 K. 17, 9. 10. Obad. 20. Gr. Σάρεπτα *Sarepta*, Luke 4, 26. Now صرفند *Sŭrafend*; see Bibl. Res. in Palest. III. p. 413, 414.

* צָרַר *to press, to compress*, kindr. with צוּר I. Hence

1. *to bind up, to bind together*; comp. צוּר I. Arab. صَرَّ.—With בְּ *to bind or roll up in* a cloth, bundle, etc. Ex. 12. 34. Job 26, 8. Is. 8, 16. Prov. 30, 4. Me-

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taph. 1 Sam. 25, 29 *the life of my lord shall be bound up in the bundle of lives with God*, i. e. will be under God's protection. But in a different sense, Hos. 13, 12 *the iniquity of Ephraim is bound up*, is reserved against the day of vengeance; comp. Job 14, 17.—Spec. a) Hos. 4, 19 *the wind hath bound her up* (seized her) *in its wings*. b) *to shut up, to confine*, 2 Sam. 20, 3.

2. *to press upon*, i. e. a) *to persecute, to be hostile to*, Arab. ضَرَّ id. With acc. Num. 33, 55. Is. 11, 13; with dat. Num. 25, 18.—Part. צֹרֵר i. q. צַר, *an adversary, enemy*, Ex. 23, 22. Ps. 6, 8. 7, 5. 23, 5. Is. 11, 13. al.

b) *to rival, to be jealous of*, spoken espec. of two wives, Lev. 18, 18. Arab. ضَرَّ.

c) Intrans. *to be pressed, straitened, distressed;* in which sense is chiefly used the monosyll. præt. צַר (fully צָרַר Prov. 30, 4. Hos. 4, 19) Is. 49, 20. 2 K. 6, 1; f. צָרָה Is. 28, 20.—Often Impers. צַר לִי lit. 'it is strait to me,' i. e. α) *I am in a strait, in trouble*. Ps. 31, 10. 69, 18. Judg. 11, 7. β) *I am in distress, in anguish*, 1 Sam. 28, 15. 2 Sam. 24, 14. γ) With עַל, *wo is me for* any one, *I grieve for*, etc. 2 Sam. 1, 26.—In the same connection is also used fut. וַיִּצַר לִי, see r. יָצַר no. 1.

Pual part. מְצֹרָר *bound up*, Josh. 9, 4.

Hiph. הִצַּר, inf. הָצֵר, fut. יָצַר 1 K. 8, 37, plur. וַיְצָרוּ Neh. 9, 27.

1. *to press upon, to straiten*, Jer. 10, 18; with siege, *to besiege*, Deut. 28, 52. 1 K. 8, 37; *to distress, to harass, to vex*, Neh. 9, 27. 2 Chr. 28, 20. Zeph. 1, 17. 2 Chr. 28, 22 בְּעֵת חָצַר לוֹ *in the time of* (their) *distressing him*. 33, 12.

2. אִשָּׁה מְצָרָה *a woman in her pains*, throes, i. e. pr. *pressing* upon the fœtus, or else intrans. *pressed* with anguish, Jer. 48, 41. 49, 22.

Deriv. צַר, צָרָה, צֹר, צְרוֹר, צָצַר, מַצָּר, pr. n. צַר.

צְרֹר see in צְרוֹר.

צְרֵרָה, see צְרָרָה.

צֶרֶת (for צְהֶרֶת splendour, r. צָהַר) *Zereth*, pr. n. m. 1 Chr. 4, 7.

צֶרֶת הַשַּׁחַר (splendour of the dawn) *Zereth-shahar*, pr. n. of a city in Reuben, Josh. 13, 19.

צָרְתָן, see צְרָרָה.

ק

Koph, the nineteenth letter of the Hebrew alphabet, as a numeral denoting 100. The name קוֹף, קוֹם, Arab. قَفَ, signifies *occiput, the back of the head*. Hence two letters, Koph and Resh, take their names from the *head;* just as two others, Yod and Caph, from the *hand*. Koph corresponds to Lat. Q. Its pronunciation differs from כ with or without Dag. lene, in that the sound of ק is produced from the back part of the palate near the throat, and with a stronger effort, in the same manner as ט, where see. So Arab. ق.

Koph is interchanged with the other palatals ג, כ, see those letters; and also passes over into the gutturals, so that we find as kindr. roots e. g. קָטַר, Chald. עָטַר, to burn incense; see in ח and ע. Besides this, in the primary elements of the language at least, the sound of *k* appears to have passed over into that of *t*, just as children often substitute for *k* the sound of *t*, as being more easily pronounced; and in this way has arisen the affinity of the roots פָּקַח and פָּתַח to open, שָׁקָה and שָׁתָה to drink, פָּתַר Eth. פכר to interpret; comp. *κόπτω* and *τύπτω*, *quatuor* and *τέτταρες*, *quis* and *τίς*.

קָא m. (r. קוּא) *vomit*, Prov. 26, 11.

קָאַת f. (r. קוּא) c. art. הַקָּאַת Lev. 11, 18. Deut. 14, 17, constr. קָאַת, pr. *the vomiter*, a water-fowl (Lev. and Deut. l. c.) inhabiting also desert places Is. 34,

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11. Zeph. 2, 14. Ps. 102, 7; according to the ancient versions *the pelican*, Targ. קָקָא, Syr. مُصًّا, Arab. قوق. Sept. πελεκάν. So called from its *vomiting* the shells and other things which it has voraciously swallowed.

קַב m. (r. קָבַב) pr. *a hollow* or *concave* vessel, comp. Lat. *cupa*, Engl. *cup*. Then, a measure for things dry, *cab*, 2 K. 6, 25; according to the Rabbins the sixth part of a seah (סְאָה), or nearly two quarts. Comp. Gr. κάβος i. e. χοῖνιξ.

* קָבַב kindr. with גָּבַב, גָּוָה II, *to curve, to make convex* or *concave*; hence

1. i. q. גָּבַב, *to hollow out*, and also *to arch, to vault*; comp. גֶּבֶב, גֵּו i. q. גָּוָה. Arab. قَبَّ Conj. II, Chald. קַבֵּב, id.—Hence קַב, קֻבָּה.

2. Metaph. i. q. נָקַב no. 3 (q. v.) *to curse*, pr. to pierce with words, to perforate. The forms found are: Præt. קַב c. suff. Num. 23, 8. 27; Inf. constr. קֹב v. 11, and as absol. v. 25; Imper. c. ה parag. קָבָה־לִּי Num. 22, 11. 17; with suff. and Nun epenth. קָבְנוֹ Num. 23, 13.

קֻבָּה f. (for נְקֻבָּה, r. נָקַב) *the maw, ventricle*, i. e. the rough prickly stomach of ruminating animals, *echinus*, Deut. 18, 3.—Arab. قُبَّة and قِبَّة id.

קֻבָּה f. (for נְקֻבָּה, r. נָקַב) c. suff. קָבָּתָהּ once Num. 25, 8, *genitalia muliebra*, comp. נְקֵבָה; so Sept. and Vulg. correctly.

קֻבָּה f. (r. קָבַב) *a tent*, high and rounded like a dome, a vaulted pleasure-tent, devoted to the impure worship of Baal-peor or Priapus, Num. 25, 8.—Syr. ܩܘܒܬܐ, Arab. قُبَّة, id. Hence with the Arabic art. Span. *alcova* alcove; comp. later Lat. *cuppa*, Germ. *Kuppel*, Engl. *cupola*.

קִבּוּץ m. (r. קָבַץ) *a gathering, throng*; Is. 57, 13 קִבּוּצַיִךְ *thy throngs* of idols. Comp. v. 9.

קְבוּרָה f. (r. קָבַר) 1. *sepulture, burial*, Jer. 22, 19. Ecc. 6, 3.

2. *a sepulchre*, i. q. קֶבֶר, Gen. 35, 20. 47, 30. Deut. 34, 6. 1 Sam. 10, 2. 2 K. 21, 26. Is. 14, 20.

* קָבַל in Kal not used, pr. *to be before, in front, over against*. Arab. قَبْل front, قَبْل before.—Hence 'to come from an opposite direction,' *to meet* any one, Arab. قَبَلَ.

Piel קִבֵּל, found only in the later Heb. pr. 'to let come to oneself' i. e. a) Of persons, *to receive, to admit*, 1 Chr. 12, 18. b) Of things, *to receive, to take* any thing offered, Ezra 8, 30. Esth. 4, 4. 1 Chr. 21, 11. Job 2, 10. So *to receive, to admit* a precept, law, i. e. to observe it, Esth. 9, 23. 27; instruction Prov. 19, 20. Simpl. *to take*, i. q. לָקַח, 2 Chr. 29, 16. 22.

Hiph. intrans. *to stand over against each other, to be opposite*, Ex. 26, 5. 36, 12. Arab. Conj. III id.

Deriv. קֹבֶל, קֶבֶל.

קְבַל Chald. only in Pa. *to receive*, Dan. 2, 6. 6, 1. 7, 18.

קֳבָל prep. (r. קֶבֶל, after the form תֳּחֹם) or according to other copies קָבֵל (kōbêl). *before*, i. q. Chald. קֳבֶל no. 1. a. 2 K. 15, 10 קֳבֶל עַם *before the people*.

קֶבֶל and קֳבֶל Chald. (r. קְבַל) pr. *the front*; hence

1. לְקָבְלָךְ Prep. c. suff. a) *over against* Dan. 5, 5; *before*, Dan. 2, 31. 3, 3. 5, 1. b) *on account of, because of, propter*, i. q. מִסְּבַת no. 2, Dan. 5, 10. Ezra 4, 16. Before דִּי it becomes a conjunction, *because, propterea quod*, Ezra 6, 13.

2. Oftener, in the diffuse Chaldee manner of expressing particles, more fully and pleonastically קֳבֶל דִּי. a) Pr. 'and all because that,' *forasmuch as*, Germ. *alldieweil*, for the simple *because, since*, Dan. 2, 8. 41. 45. 3, 29. 4, 15. 5, 12. 22. 6, 4. 5. 23. Ezra 4, 14. 7, 14. With relat. *for which cause, wherefore*, Dan. 2, 10. b) *in the manner that*, i. e. *as*, Dan. 2. 40 Sept. ὃν τρόπον. 6, 11 Sept. καθώς.

3. עַל־קֳבֶל דְּנָה *for this cause*, Dan. 2, 12. 24. 3, 7. 8. 22. 6, 10. Ezra 7, 17. See Chald. עַל no. 4.

קֹבֶל m. (r. קָבַל) pr. the front, what is over against, Arab. قُبْل; so Ez. 26, 9 מִחַי קָבְלוֹ *the stroke of what is in front of it*, i. e. *a battering-ram* for battering

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down walls.—Other copies read קָבְלוֹ *kōbōllo*, which is also admissible, see קֹסֶן; but the form קָבֻלּוֹ, found in J. H. Michaelis and Van der Hooght, is contrary to the laws of grammar.

* **קָבַע** fut. יִקְבַּע 1. i. q. כָּבַע, גָּבַע. *to be high and rounded off*, like a mound, hump, the head; Arab. قبع gibbosus fuit. Hence קוֹבַע helmet, קֻבַּעַת cup. Comp. Gr. κυβή.—From these nouns, which all designate things serving *to cover*, comes the signification:

2. *to cover*, *to hide*, Arab. قبع to hide, e. g. the head in one's garment, or of a flower hiding itself in its calyx.—Hence trop. *to defraud*, *to rob* any one *covertly*, comp. בָּגַד, Mal. 3, 8. 9; c. dupl. acc. *to rob* one *of* any thing, *to despoil*, Prov. 22. 23.

Deriv. see in no. 1.

קֻבַּעַת f. (r. קָבַע) *cup*, *calyx*, pr. of a flower, κάλυξ, Arab. قُبْعَة; then also for drinking, κύλιξ, *goblet*, whence Is. 51, 17. 22 קֻבַּעַת כּוֹס pleonast. *the goblet-cup*.

* **קָבַץ** fut. יִקְבֹּץ pr. *to take* or *grasp in the hand*. Arab. قبص to take with the fingers; قبض to grasp with the hand; قبط id. Kindr. are Aram. חֲבַץ, ܚܒܨ, to compress; also Heb. קָמַץ, קָפַץ. Hence

1. *to gather*, *to collect* things, e. g. grain Gen. 41, 35. 48; spoils Deut. 13, 17 (with אֶל of place); wealth Prov. 13, 11; c. לְ *for* any one Prov. 28, 8. Metaph. Ps. 41, 7 *his heart* יִקְבֹּץ אָוֶן לוֹ *gathereth iniquity for itself*, i. e. my adversary in visiting me gathers new matter for hatred and slander.

2. *to gather together* persons, *to assemble*, Judg. 12, 4. 1 Sam. 7, 5. 2 Sam. 2, 30. 1 K. 18, 20. al. sæp. With אֶל of pers. *to* whom 1 K. 18, 19. 2 Sam. 3, 21; אֶל of place *at* which Ezra 8, 15; also אֵלָיו 2 Chron. 32, 6. Hab. 2, 5; עָלָיו id. 1 K. 11, 24.

Niph. 1. *to be gathered*, *collected*, e. g. corpses Ez. 29, 5.

2. *to be gathered together*. *to be assembled*, of persons; also *to gather themselves together*; Gen. 49, 2. 1 Sam. 7, 6. 25, 1. Esth. 2, 8. 19. Is. 43, 9. al. Of beasts Is. 34, 15. With אֶל of pers. Josh. 10, 6. Ezra 10, 1; עַל 2 Chr. 13, 7.

Piel 1. *to take* or *fold in the arms*, as a shepherd his lambs Is. 40, 11. Metaph. Jehovah his people Is. 54, 7. Opp. is עָזַב.

2. *to gather*, *to collect* things, e. g. grapes in the vintage Is. 62, 9; sheaves to the threshing-floor Mic. 4, 12; waters into a pool Is. 22, 9; idols, *to get together* Mic. 1, 7.—Joel 2, 6 and Nah. 2, 11, see in פָּארוּר.

3. *to gather together*, *to assemble*, e. g. beasts Is. 34, 16; a flock, so that it may not be destroyed, Is. 13, 14. Chiefly of persons, a people, nations, Joel 4, 2. Is. 66, 18. Ez. 20, 34. 41. 36, 24. al. as dispersed Is. 11, 12. 56, 8. Very often of God, as gathering together the Israelites when dispersed, with מִן of place *whence*; e. g. from Egypt Hos. 9, 6; from foreign lands, Ez. 34, 13. 39, 27. Ps. 107, 3; out of the nations Deut. 30, 3. Ez. 11, 17. With עַל *to* any one Is. 56, 8; *against* Ez. 16, 37.

Pual part. f. מְקֻבֶּצֶת *gathered*, *assembled*, Ez. 38, 8.

Hithp. plur. *to gather themselves together*, *to assemble*, Josh. 9, 2. Judg. 9, 47. 1 Sam. 7, 7. 2 Sam. 2, 25. Is. 44, 11. al.

Deriv. קִבּוּץ, and the three here following.

קַבְצְאֵל, see יְקַבְצְאֵל.

קְבֻצָה f. *a gathering*, *heap*, *hoard*, Ez. 22, 20. R. קָבַץ.

קִבְצַיִם (two heaps, r. קָבַץ) *Kibzaim*, pr. n. of a city in Ephraim, Josh. 21, 22. See in יָקְמְעָם.

* **קָבַר** fut. יִקְבֹּר, *to bury*, e. g. one person Gen. 23, 4. 19. 25, 9. 50, 14. Judg. 2, 9. 1 Sam. 31, 13. al. sæp. Once of several, i. q. Piel, Ez. 39, 12.—Arab. Aram. Eth. id. The primary idea is that of *heaping up* a tumulus, see Syr. ܩܒܪ to heap up, for Gr. σωρεύω Rom. 12, 20. Kindr. is צָבַר. The biliteral root is קַב, comp. the verbs קָבַב, גָּבַב.

Niph. pass. *to be buried*, e. g. one person Gen. 15, 15. 35, 8. 19. Judg. 12, 7 sq. Of several, Job 27, 15. Jer. 8, 2. 16, 4. 6.

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Piel *to bury*, e. g. several (comp. קָטַל) Num. 33, 4. 1 K. 11, 15. Jer. 14, 16. Ez. 39, 14. Hos. 9, 6.

Pual pass. Gen. 25, 10.

Deriv. קְבוּרָה and

קֶבֶר m. in pause קֶבֶר, c. suff. קִבְרִי; plur. קְבָרִים, constr. קִבְרֵי; and קְבָרוֹת, constr. קִבְרוֹת; pr. 'a burial-place,' *a sepulchre, grave*, Gen. 23, 9. Ex. 14, 11. Num. 11, 34, 35. Job 21, 32. Jer. 26, 23. al.—Job 17, 1 לִי קְבָרִים *the sepulchres* are ready *for me*, i. q. Engl. *the graveyard* awaits *me*.

קִבְרוֹת־הַתַּאֲוָה (the graves of longing, see קֶבֶר) *Kibroth-hattaavah*, pr. n. of a place in the desert of Sinai, Num. 11, 34. 33, 16. Deut. 9, 22.

* I. קָדַד i. q. Arab. قَدَّ, *to divide, to cleave;* kindr. with גָּדַד, גָּזַז, and the like, see גָּדַד; comp. also κεδάω, κεδάζω, σκεδάζω. Hence קְדָה cassia, and קָדְקֹד vertex.

* II. קָדַד *to bow down, to bow the knee, to incline oneself* in honour and reverence; found only in fut. of the Chaldee form, יִקֹּד, וַיִּקֹּד, plur. וַיִּקְדוּ. Followed always by חִשְׁתַּחֲוָיָה, which is stronger; Gen. 24, 26 וַיִּקֹּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה *and the man bowed down and prostrated himself before Jehovah.* Ex. 12, 27. Num. 22, 31. 1 K. 1, 16. 1 Sam. 24, 9. 2 Chr. 29, 30. Neh. 8, 6. al. Sept. usually κύπτω.—Kindr. is Syr. ܟܕ to incline oneself, to bend the knee; comp. Arab. قعد to sit down; also Chald. עֲקַד to bend the knee, Samar. עקד id.—This signif. cannot well be conciliated with that of no. I, by assuming it to be a denom. from קָדְקֹד pr. 'to bow the head.'

* קָדַד obsol. root, Syr. ܩܕ *to possess.* Hence pr. n. יָקְדָּם (possessed by the people) *Jokdeam*, q. v. Comp. יָקְמָם, יָקְנָם, from r. קָמָה, קָנָה.

קְדָה f. (r. קָדַד I) Ex. 30, 24. Ez. 27, 19, according to the Syr. Chald. Vulg. *cassia*, a species of aromatic bark resembling cinnamon, but less fragrant and less valuable; so called from its rolls being *split*. See Dioscor. 1. 12. Theophr. Hist. Plant. 9. 5. Celsii Hierob. II. 186. 350 sq. Comp. קְצִיעָה.

קְדוּמִים m. plur. (r. קָדַם) i. q. קֶדֶם no. 3; *aforetime, ancient days;* once Judg. 5, 21 נַחַל קְדוּמִים *a stream of ancient days.* Sept. Vatic. χειμάῤῥους ἀρχαίων, Targ. 'rivus in quo facta sunt Israëli signa et fortia facta ab antiquis.'—The form is like נְעָרִים, בַּחֻרִים, which also designate time.

קָדוֹשׁ and קָדֹשׁ adj. (r. חָדַשׁ) constr. קְדוֹשׁ, c. suff. קְדֹשִׁי; plur. קְדֹשִׁים, קְדָשִׁים, see at the end of the article; *holy, sacred, sanctus*, ἅγιος, ἁγνός, pr. *pure, clean*, free from the defilement of vice, idolatry, and other impure and profane things; opp. is חֹל impure, profane. In fixing the primitive signification of this word, the following are classical passages: Lev. 11, 43 sq. where after the law respecting unclean meats, it is said: *ye shall not pollute yourselves with these, that ye should be defiled therewith*, 44 ... וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי *and be ye holy* (sanctus, pure), *for I am holy.* v. 45. So 19, 2, and 20, 26, where the same formula, *be ye holy, for I am holy*, is placed at the beginning and end of a section (c. 19. 20) containing various laws against fornication, adultery, incest, idolatry, and other like crimes. In Deut. 23, 15, after the law for removing human filth out of the camp, it is added: *for Jehovah thy God walketh in the midst of thy camp* .... וְהָיָה מַחֲנֶיךָ קָדוֹשׁ *wherefore let thy camp be holy* (sanctus, clean), *that he* (God) *behold no unclean thing in thee, and turn away from thee.*—In a sense somewhat varied it is applied: a) To God as abhorring every kind of impurity both physical and moral; see Lev. ll. cc. Also as the avenger of right and justice, Ps. 22, 4 comp. v. 2. 3. Is. 6, 3 comp. v. 5 sq. and as the object of fear and reverence to men Ps. 99, 3. 9. 111, 9 where it is coupled with נוֹרָא. Sometimes God is *κατ' ἐξοχήν* called קָדוֹשׁ *Holy, the Holy One*, Job 6, 10. Is. 40, 25. Hab. 3, 3; and more frequently also קְדוֹשׁ יִשְׂרָאֵל *the Holy One of Israel*, espec. by Isaiah, as Is. 1, 4. 5, 19. 24. 10, 17. 20. 12, 6. 17, 7. 43, 3. 14. 45, 11. 47, 4. 48, 17. al. Elsewhere rarely, as Ps. 78, 41. 89, 19. b) To angels, who *κατ' ἐξοχήν* are called *holy*, Dan. 8, 13; see below in Plur. c)

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To priests, with dat. of the divinity, as Lev. 21, 6 קְדֹשִׁים יִהְיוּ לֵאלֹהֵיהֶם *let them be holy* (pure, clean) *unto their God*, in his sight, *and not profane*, etc. v. 7. Ps. 106, 16 *and Aaron* קְדוֹשׁ יְהוָה *holy unto Jehovah*. Also with dat. of other men, unto whom the priest should be holy, Lev. 21, 8. Of a Nazarite Num. 6, 5. d) Spoken of pious men, who are pure and clean from the defilement of guilt and sin, so far as is possible for erring mortals, Is. 4, 3; then of the people of Israel, who were bound to abstain from and avoid every kind of impurity, Lev. 11, 43–45. 19, 2 see above. Deut. 7, 6 comp. v. 5; with dat. *holy to* Jehovah 14, 2. 21. 26, 19. e) Of places *consecrated*, *holy*, Ex. 29, 31. Lev. 6, 9. 19. al. Of days consecrated to God, before לֵאלֹהִים Neh. 8, 10. 11.—Hence קָדוֹשׁ *a holy place*, *sanctuary*, Is. 57, 15. Ps. 16, 5 קְדוֹשׁ מִשְׁכְּנֵי עֶלְיוֹן *the holiest of the dwellings of the Most High*.

Plur. קְדוֹשִׁים, קֹדָשִׁים 1. As plur. majest. for the sing. *the Most Holy*, for Jehovah, Hos. 12, 1. Josh. 24, 19. Prov. 9, 10. 30, 3.

2. Pr. *holy ones*, i. e. a) *angels*, espec. in the later books (see in קָדִישׁ), Job 5, 1. 15, 15. Zech. 14. 5. Ps. 89, 6. 8; perh. Deut. 33, 3. b) *the pious* worshippers of God, *saints*, Ps. 16, 3. 34, 10. Deut. 33, 3; spec. the Jewish people (see קָדִישׁ) Dan. 8, 24.

* קָדַח 1. *to kindle* fire, Jer. 17, 4. Is. 50, 11. 64, 1. Syr. Aph. id. Arab. قدح to strike fire.

2. Intrans. *to kindle* or *be kindled*, *to burn*, Deut. 32, 22. Jer. 15, 14.

Deriv. אֶקְדָּח and

קַדַּחַת f. *burning fever*, Lev. 26, 16. Deut. 28, 22.

קָדִים m. (r. קֶדֶם) with ה loc. קָדִימָה.

1. *the front*, the part or region *over against* any one. Hab. 1, 9 קָדִימָה *forwards*.

2. *the east*, the eastern quarter of the heavens, i. q. קֶדֶם; see in אָחוֹר no. 2. Often in Ezekiel, as פְּאַת קָדִים Ez. 47, 18. 48, 2. 6–8. 16; in acc. *eastward* 43, 17. 44, 1. 46, 1. 12. 47, 2; and so קָדִימָה 11, 1.—Hence poet. קָדִים, רוּחַ קָדִים, רוּחַ חֲקָדִים, *the east wind*, Ex. 10, 13. 14, 21. Ps. 48, 8. Ez. 17, 10; oftener ellipt. קָדִים id the most vehement of all winds in western Asia and the adjacent seas, Job 27, 21. Is. 27, 8. Jer. 18, 17. Ez. 27, 26; as scorching and withering plants and herbage, Gen. 41, 6. 23. Ez. 17, 10. 19, 12. Jon. 4, 8. But *the east wind* is perh. put for any violent wind between the east and south; [so the Arabs at the present day call the violent south wind of the desert *Shûr-kiyeh* i. e. east wind; and hence the Italian *Sirocco*, which also is mostly employed of southerly winds; see Bibl. Res. in Palest. I. p. 305, comp. p. 287, 289.—R.] Metaph. i. q. רִיק, of any thing vain and empty, Hos. 12, 2. Job 15, 2.

קַדִּישׁ Chald. adj. i. q. Heb. קָדוֹשׁ, *holy*, *sanctus*; spoken a) Of God and also of false deities; אֱלָהִין קַדִּישִׁין *the holy gods*, Dan. 4, 5. 6. 5, 11. b) Of angels; Dan. 4, 10 עִיר וְקַדִּישׁ *a watcher* (angel) *even a holy one*. Plur. קַדִּישִׁין *holy ones*, i. e. angels, 4, 14 [17]. See קָדוֹשׁ Plur. no. 2. a. c) Of the Jews, Dan. 7, 21; fully קַדִּישֵׁי עֶלְיוֹנִין *the holy ones* (saints) *of the Most High*, Dan. 7, 18. 22. 25; comp. Esdr. 8, 70 *τὸ σπέρμα τὸ ἅγιον*.

* קָדַם in Kal not used; Arab. قدم *to go before*, *to precede*; mid. Damm. *to precede in time*, *to be of old*. The primary idea seems to be that of *being sharp*, *pointed*; comp. quadril. קַרְדֵּם for קֶדֶם a sharp instrument, axe; hence pr. *to be* or *go in front*, *at the point*, *head*, Germ. *an der Spitze stehen*.

Piel קִדֵּם 1. *to go before*, *to precede*, Ps. 68, 26; with acc. of pers. Ps. 89, 15.

2. *to come* or *get before* any one, *to anticipate*, *φθάνειν*. Syr. ܩܕܡ id. With acc. Ps. 17, 13 קַדְּמָה פָנָיו. 119, 148 קִדְּמוּ עֵינַי אַשְׁמֻרוֹת *my eyes anticipate the night-watches*, i. e. I wake ere the night-watches are cried out.—With inf. *to do hastily*, *speedily*, i. e. *early* in the morning, as Syr. ܩܕܡ, Eth. ቀደመ, Chald. קְדַם for Heb. חִשְׁכִּים. So Jon. 4, 2 *therefore* קִדַּמְתִּי לִבְרֹחַ *I made haste to flee*. * Absol. Ps. 119, 147 קִדַּמְתִּי בַנֶּשֶׁף *I rise early with the dawn*.

3. *to go to meet* any one, *to meet*, *to encounter*, with acc. of pers. Ps. 88, 14.

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Spec. a) With help, i. q. *to succour*. Ps. 59, 11. 79, 8. Job 3, 12. b) With בְּ *to meet* one *with* any thing, in order to present it, q. d. *to succour with*, Deut. 23, 5. Is. 21, 14. Neh. 13, 2; genr. Mic. 6, 6. With two acc. Ps. 21, 4; בְּ of thing Ps. 95, 2. c) In a hostile sense, q. d. *to assail*; Is. 37, 33 לֹא יְקַדְּמֶנָּה מָגֵן *no shield shall come up against her*, the city, i. e. shall not be raised against her. Job 30, 27. Ps. 18, 6. 19.

Hiph. 1. *to come before, to anticipate*, in doing a kindness, in bestowing a favour on any one, so as to make him a debtor, Job 41, 3. Arab. قدم IV, id. قِدْم a kindness, kind office; see Schult. ad Job. p. 1183.

2. i. q. Pi. no. 3. c, *to meet* as an enemy; *to fall upon*, as calamity, c. בְּעַד Am. 9, 10.

Deriv. קָדֵם—קַדְמֹנִי, קַדְמוֹנִים, קֶדֶם, קַדְמוֹן.

קֶדֶם m. in pause קֵדֶם Gen. 10, 30; also קֶדֶמָה only with ה paragog. קַדְמָה. Plur. constr. קִדְמֵי see in no. 3.

1. Pr. *the front*, what is before; hence as Adv. *before*, Ps. 139, 5. מִקֶּדֶם id. Is. 9, 11.—Hence

2. *the east, the eastern quarter*, see in אָחוֹר no. 2. Job 23, 8. מִקֶּדֶם *from the east*, after a verb of motion Gen. 11, 2. 13, 11; also *at the east, eastward*, Gen. 2, 8. מִקֶּדֶם לְ Prep. *at the east of, eastward of*, Gen. 3, 24. Num. 34, 11. Josh. 7, 2. Judg. 8, 11. With ה paragog. קַדְמָה *towards the east, eastward*, Gen. 13, 14. 25, 6. 28, 14. Lev. 1, 16. al. Sometimes is added pleonast. מִזְרָחָה Num. 2, 3. Josh. 19, 13; מִזְרַח הַשֶּׁמֶשׁ Josh. 19, 12. But קַדְמָה is also 'what is *towards the east*,' and i. q. קֶדֶם, (comp. צָפוֹנָה, נֶגְבָּה.) hence לִפְאַת קַדְמָה *on the east side* Ex. 27, 13. 38, 13; מִפְאַת קַדְמָה id. Ez. 45, 7.—Further, בְּנֵי קֶדֶם *the sons of the east*, the inhabitants of the Arabian desert, which lies eastward of Palestine, and extends to the Euphrates, now بَدِيَة الشام desert of Syria; Job 1, 3. Is. 11, 14. Jer. 49, 28. Ez. 25, 4. 1 K. 5, 10. Judg. 6, 3. 33, 7. 12. Also אֶרֶץ בְּנֵי קֶדֶם Gen. 25, 6. and אֶרֶץ קֶדֶם 29, 1, the Syrian desert including Mesopotamia; and so הָרְרֵי קֶדֶם of the mountains of Mesopotamia, Num. 23, 7. But חַר הַקֶּדֶם Gen. 10, 30 is *the mountain of Arabia*, see in art. מֵשָׁא.—Is. 2, 6 מָלְאוּ מִקֶּדֶם *they are filled full from the east*, i. e. with superstitions and sorceries brought from the east or Babylon. But perh. it should read מִקֶּסֶם.

3. Of time, *former times, aforetime, ancient days*, poet. i. q. עוֹלָם no. 1. Arab. قِدْم olden time, قِدْمًا aforetime, of old. So Ps. 78, 2. Job 29, 2. Also מִקֶּדֶם *from ancient times*, of old, Ps. 74, 12. 77, 6. 12. Is. 45, 21; מַלְכֵי קֶדֶם *kings of old*, ancient kings, Is. 19, 11; יְמֵי קֶדֶם *times of old* Ps. 44, 2; מִימֵי קֶדֶם Is. 23, 7. Mic. 7, 20. Lam. 1, 7. Spoken also of eternity, at least that which is without beginning, e. g. אֱלֹהֵי קֶדֶם Deut. 33, 27; יֹשֵׁב קֶדֶם *who sitteth* upon his throne *from everlasting* Ps. 55, 20; also Deut. 33, 15. Ps. 68, 34.—Put also a) Adverbially for *aforetime, of old*, Ps. 74, 2. Jer. 30, 20. Lam. 5, 21, i. q. לְמָיִם, מִלְּמָיִם. b) As a prep. *before*, Prov. 8, 22.—Plur. constr. קַדְמֵי *primordia, beginnings*, Prov. 8, 23.

קָדֶם Chald. prep. once קֳדָם (in מִקָּדְמוֹהִי) Dan. 7, 13; c. suff. plur. קָדָמָיִךְ, קָדָמוֹהִי. קָדָמַיָּה Dan. 7, 7, קָדָמַיְהוֹן, *before, ante, coram*, i. q. Heb. לִפְנֵי. So to speak *before* any one, i. e. *to* him, Dan. 2, 9. 36. 4, 5. 6, 13. 14; also after a verb signifying to answer Dan. 2, 10. 27; to pray Dan. 6, 11. 12; to read Ezra 4, 18. 23. שְׁפַר קָדָמַי *it was good before me*, i. q. טוֹב בְּעֵינַי, Dan. 3, 32 [4, 2]. 6, 2. After verbs of motion, Dan. 2, 24. 25. 3, 13. 4, 3. 5, 13.—Also מִן קָדָם i. q. Heb. מִפְּנֵי, מֵעִם, *from*, after verbs of receiving Dan. 2, 6; of asking 2, 18; of commanding 6, 27; of sending Ezra 7, 14. Dan. 5, 24; of fearing Dan. 5, 19. 6, 27.

קַדְמָה f. (r. קָדַם) *oldness, antiquity*. Is. 23, 7 מִימֵי קֶדֶם קַדְמָתָהּ *whose* (Tyre's) *antiquity* is *from ancient days*. Also *former state*, Ez. 16, 55. Plur. Ez. 36, 11.—In the construct state קַדְמַת, it becomes a preposition, and with אֲשֶׁר impl. a conjunction, *before*, Ps. 129, 6.

קַדְמָה Chald. *former time*; hence מִן־קַדְמַת דְּנָה Dan. 6, 11, בְּקַדְמַיְתָּא דְנָה Ezra 5, 11, *in former times, aforetime formerly*.

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קֶדְמָה (eastward) *Kedemah*, pr. n. of a son of Ishmael, Gen. 25, 15.—Another קֶדְמָה see in קֶדֶם no. 1.

קִדְמָה i. q. קֶדֶם no. 2, only in constr. קִדְמַת. *on the east of, eastward of* a place, Gen. 2, 14, comp. אַשּׁוּר. 4, 16. 1 Sam. 13, 5. Ez. 39, 11.

קַדְמוֹן adj. (fr. קֶדֶם) fem. קַדְמוֹנָה, *eastern*, Ez. 47, 8.

קַדְמֹנִי, see קַדְמוֹנִי.

קְדֵמוֹת (antiquities) *Kedemoth*, pr. n. of a city in Reuben, Josh. 13, 18. 21, 37. 1 Chr. 6, 64. An adjacent desert bore the same name, Deut. 2, 26.

קַדְמָא Chald. *first*, plur. קַדְמַיָּא Dan. 7, 21. Fem. st. emphat. קַדְמָיְתָא 7, 4; plur. קַדְמָיָתָא 7, 8.

קַדְמִיאֵל (one before God, i. e. minister of God, r. קֶדֶם) *Kadmiel*, pr. n. m. Ezra 2, 40. 3, 9. Neh. 7, 43. 9, 4. 10, 10. 12, 8.

קַדְמֹנִי or קַדְמוֹנִי adj. f. קַדְמֹנִית; plur. קַדְמֹנִיּוֹת, קַדְמֹנִים; comp. קַדְמוֹן. R. קֶדֶם. 1. *eastern*, Ez. 10, 19. 11, 1. הַיָּם הַקַּדְמוֹנִי *the eastern sea*, i. e. the Dead Sea, opp. to the western sea or Mediterranean, Ez. 47, 18. Joel 2, 20. Zech. 14, 8.

2. *former, ancient*, Ez. 38, 17. Mal. 3, 4. Plur. קַדְמֹנִים *older persons*, the aged, Job 18. 20. Sing. collect. 1 Sam. 24, 14 מְשַׁל הַקַּדְמֹנִי *the proverb of the ancients*. Plur. f. קַדְמֹנִיּוֹת *former things, things of old*, Is. 43, 18.

4. *Kadmonite*, collect. pr. n. of a Canaanitish tribe, dwelling prob. in the *eastern* part of the country, Gen. 15, 19. Bochart conjectures them to be the same with the Hivites; Canaan I. 19.

קָדְקֹד m. (r. קָדַד I) c. suff. קָדְקֳדוֹ, others קָדְקָדוֹ, Job 2. 7. Ps. 7, 17. *vertex, top, crown* of the head. so called because the hair there *divides* itself; comp. Germ. *Scheitel, die Haare scheiteln*. Gen. 49. 26. Deut. 33, 16. 20. Is. 3, 17. Jer. 2, 16. 48. 45. al. Fully קָדְקֹד שֵׂעָר *the crown of hair* (pr. the dividing of the hair) Ps. 68. 22. Arab. مَقَدٌّ is the part of the head from the vertex to the neck behind.

קָדַר* 1. *to be dirty, foul;* spoken of a turbid torrent, Job 6, 16. Hence, *to go about in dirty garments*, like mourners, i. q. *to mourn*, Jer. 8. 21. 14, 2. Part. קֹדֵר *a mourner* Ps. 35, 14. 38, 7. 42, 10. 43, 2. Job 5, 11. Arab. قَذِرَ, قَذُرَ to be squalid, of garments; Chald. קְדַר id. comp. פְּדַר.

2. *to be of a dirty* or *dusky colour, to be dark coloured*, e. g. the skin as scorched by the sun Job 30, 28; *to be darkened, to become dark*, as the day, the sun, the moon, Mic. 3, 6. Jer. 4, 28. Joel 2, 10. 4, 15.

Hiph. 1. *to cause to mourn*, Ez. 31, 15.

2. *to darken, to obscure*, e. g. the sun, stars, Ez. 32, 7. 8.

Hithp. *to be darkened, overcast*, e. g. the heavens 1 K. 18, 45.

Deriv. קְדֵרוּת—קַדְרֻנִית.

קֵדָר (dark-skinned) *Kedar*, pr. n. of a son of Ishmael, Gen. 25, 13. Also of an Arabian tribe descended from him, Cant. 1, 5. Is. 21, 16. 42, 11 (where it is joined with a fem.) 60, 7. Jer. 2, 10. 49, 28. Ez. 27, 21; more fully בְּנֵי קֵדָר Is. 21, 17. Ps. 120, 5 *Kedar* and *Meshech*, put for barbarous tribes. The *Kedar* are the *Cedrei* of Pliny, connected with the Nabatheans, Hist. V. 11; comp. Reland Palæst. p. 96 sq. The Rabbins call all the Arabs by this name; whence לְשׁוֹן קֵדָר the Arabic tongue.

קִדְרוֹן (the turbid, r. קָדַר, comp. Job 6, 16) *Kidron*, pr. n. of the brook or torrent flowing in winter through the valley of like name between Jerusalem and the Mount of Olives, and emptying itself into the Dead Sea; 2 Sam. 15, 23. 1 K. 2, 37. 15, 13. 2 K. 23, 4. Jer. 31, 40. Hence χειμαῤῥους τοῦ Κεδρων John 18, 1. See a full description in Bibl. Res. in Palest. I. p. 396–402.

קְדֵרוּת f. (r. קָדַר) *darkness, obscurity* of the heavens, Is. 50, 3.

קַדְרֻנִית adv. *in mourning, mournfully*, Mal. 3, 14. R. קָדַר.

קָדַשׁ* and קִדֵּשׁ Num. 17, 2, fut. יְקַדֵּשׁ.

1. *to be pure, clean*, pr. of physical purity and cleanness; see Hithpa. no. 1, and adj. קָדוֹשׁ. Kindr. is perh. חָדַשׁ, of

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which the primary idea is 'to be bright.' —Hence

2. *to be holy, sacred, sanctus;* so in all the kindred dialects, espec. in Pi. or Pa. a) Of a person who consecrates himself to God, and so regards himself as holier than the profane vulgar; Is. 65. 5 קָדַשְׁתִּיךָ *I am holy unto thee*, for קָדַשְׁתִּי לְךָ; or of those who are consecrated by touching sacred things, Ex. 29, 37. 30, 29. Lev. 6, 11. 20. b) Of things destined for the sacred worship Num. 17, 2. 3. Ex. 29, 21; or which are consecrated by the contact of sacred things 1 Sam. 21, 6. Hag. 2, 12; or which are devoted to the sacred treasury, Deut. 22, 9.

Niph. 1. *to be regarded and treated as holy, to be hallowed, sanctified*, sc. God, c. בְּ Lev. 10, 3. 22, 32. Also *to show oneself holy, glorious, in* any one, either by bestowing favours Ez. 20, 41. 28, 25. 36. 23. 38, 16. 39, 27; or by inflicting judgments Ez. 28, 22. Num. 20, 13; comp. Is. 5, 16.

2. *to be consecrated*, e. g. the sacred tabernacle Ex. 29, 43.

Piel קִדֵּשׁ *to make holy, to sanctify, to hallow*, i. e.

1. *to hold sacred, to regard and treat as holy*, as God Deut. 32, 51; a priest Lev. 21, 8; the sabbath, *to keep holy*, Ex. 20, 8. Deut. 5, 12. Neh. 13, 22. Jer. 17, 22. 24. 27. Ez. 20, 20.

2. *to pronounce holy, to sanctify*, e. g. the sabbath Gen. 2, 3; a people Lev. 20, 8. 21, 8. Also *to institute any holy thing, to appoint*, e. g. a fast Joel 1, 14. 2, 15 (parall. with קָרָא); a festival 2 K. 10, 20.

3. *to consecrate*, e. g. a priest Ex. 28, 41. 29, 1. 1 Sam. 7, 1; an altar, the temple, Ex. 29, 36. Lev. 8, 15. Num. 7, 1. 1 K. 8, 64; the first-born, Ex. 13, 2; the people of Israel, Ex. 19, 10. 14. Josh. 7, 13; a building when completed, Neh. 3, 1; a mountain, as separate and distinguished from all others, Ex. 19, 23.— Hence *to consecrate* or *sanctify with solemn rites*, e. g. by lustrations for sacrifice 1 Sam. 16, 5. Job 1, 5; troops for battle, Jer. 51, 27. Comp. Hiph. Also קִדֵּשׁ מִלְחָמָה *to consecrate* or inaugurate *a war, battle*, (i. e. with sacred rites, comp. Ps. 110, 3. 1 Sam. 7, 9. 10,) q. d. *to prepare, to begin*, Joel 4, 9. Jer. 6, 4. Trop. Mic. 3, 5.

Pual part. מְקֻדָּשׁ, *consecrated*, spoken of priests and sacred things, Ez. 48, 11. 2 Chr. 26, 18. 31, 6.—Is. 13, 3 מְקֻדָּשַׁי *my consecrated ones*, i. e. soldiers whom I have consecrated to war; comp. Jer. 51, 27.

Hiph. 1. i. q. Pi. no. 1, Is. 8, 13. 29, 23. Num. 20, 12.

2. i. q. Pi. no. 2, *to pronounce holy, to sanctify*, Jer. 1, 5.

3. i. q. Piel no. 3, *to consecrate to God* Lev. 27, 14 sq. Judg. 17, 3. 2 Sam. 8, 11. 1 Chr. 26, 27. Also of God, *to sanctify, to hallow* for himself, e. g. the first-born Num. 3, 13. 8, 17; the temple 1 K. 9, 3. 7.

Hithp. 1. *to cleanse* or *purify oneself*, by sacred ablutions and observances. 2 Sam. 11, 4 וְהִיא מִתְקַדֶּשֶׁת מִטֻּמְאָתָהּ *for she had purified herself from her uncleanness.* Is. 66, 17 coupled with הִטַּהֵר. Often of the priests and Levites, as purifying themselves for the holy service, Ex. 19, 22. 1 Chr. 15, 12. 14. 2 Chr. 5, 11. 29, 15. al. Comp. Kal no. 1.

2. *to show oneself holy*, i. e. pure from guilt, *to sanctify oneself*, Lev. 11, 44. 20, 7; of God, as the punisher of guilt, Ez. 38, 23.

3. *to be celebrated, kept*, e. g. a festival, Is. 30, 29.

Deriv. קֹדֶשׁ, קָדֹשׁ, קֹדֶשׁ, קָדוֹשׁ, קְדוֹשִׁים, מִקְדָּשׁ.

קָדֵשׁ m. pr. *sacred, consecrated.* Hence

1. Spec. *a male prostitute, a catamite, sodomite*, κίναιδος, so called as *consecrated* to the service of Astarte or Venus; Deut. 23, 18. 1 K. 14, 24. 15, 12. 22, 47. 2 K. 23, 7. Job 36, 14. These wretched beings were priests or rather temple-servants (ἱερόδουλοι) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See espec. Lucian. Luc. § 35 sq. Id. de Dea Syra, § 27, 51. Jerome ad Hos. 4, 14. Spencer de Legg. rit. II. 35. Movers Phœnizier I. p. 678.

2. *Kadesh*, pr. n. Gen. 14, 7. 16, 14. 20, 1. Num. 13, 27. al. also קָדֵשׁ בַּרְנֵעַ

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Kadesh-barnea Num. 32, 8. 34, 4. Deut. 1, 2. 19. 2, 14. Josh. 10, 41. al. a city in the south-eastern extremity of Judah, adjacent to Idumea, whither the children of Israel came under Moses, sent spies into Palestine, and then turned back to Mount Hor, etc. Gen. 20, 1. Num. 13, 27. 20, 14. 16. 22. 33, 36. 37. Judg. 11, 16. 17. There was here a fountain called עֵין מִשְׁפָּט Gen. 14, 7; afterwards מֵי מְרִיבָה Deut. 32, 51; the adjacent desert was called also מִדְבַּר קָדֵשׁ Ps. 29, 8. [All these notices go to fix the site of Kadesh in the western part of the 'Arabah south of the Dead Sea, perh. not far from the fountain 'Ain el-Weibeh, the most frequented watering-place in all that region. See Euseb. Onom. art. *Καδδὴς Βαρνή*. Jerome Quæst. Heb. in Gen. 14, 7: "*Cades*... significat locum apud Petram, qui Fons Judicii nominatur." Reland Palæst. p. 114. Bibl. Res. in Palest. II. p. 582, 620.—R.] The term בַּרְנֵעַ Simonis regards as from בַּר open country, desert, and נֵעַ wandering, from r. נוּעַ.

קָדֵשׁ (sanctuary) in pause קָדֵשׁ Judg. 4, 11, *Kedesh*, pr. n. a) A city in the southern part of Judah, Josh. 15, 23. b) Another in Naphtali, Josh. 12, 22. 19, 37. 21, 32. Judg. 4, 6. 1 Chr. 6, 61. With He parag. קָדְשָׁה Judg. 4, 9; and קָדְשָׁה 4, 10. This city, *Kedesh* of Naphtali, lay upon the hills west of the upper ake of the Jordan, el-Hûleh; and still exists under the same name, Arab. قدس *Kedes*; see Bibl. Res. in Palest. III. p. 355. Biblioth. Sacr. I. p. 11 and Map. c) A third in Issachar 1 Chr. 6, 57, also called קִשְׁיוֹן Josh. 19, 20. 21, 28.

קֹדֶשׁ m. once קֹדֶשׁ Dan. 11, 30, c. suff. קָדְשִׁי; plur. קָדָשִׁים (kŏdashim). with art. and pref. הַקְּדָשִׁים, בַּקְּדָשִׁים Lev. 22, 4, לַקְּדָשִׁים Neh. 10, 34; but c. suff. קָדָשַׁי Ez. 22, 8, קָדָשָׁיו 2 Chr. 15, 18 (comp. Ewald's Krit. Gramm. p. 335), and קָדָשָׁיו Num. 5, 10.

1. *holiness, sanctity*; so Arab. القدس *el-Kuds*, concr. 'the holy,' pr. n. of Jerusalem, روح القدس the Holy Spirit; Syr. ܩܘܕܫܐ ܪܘܚܐ id.—Most. freq. in the genit. after another noun, instead of an adjective, as אַדְמַת קֹדֶשׁ *holy ground* Ex. 3, 5; מְקוֹם הַקֹּדֶשׁ *the holy place* Lev. 10, 17. 14, 13. So c. suff. הַר קָדְשִׁי *my mountain of holiness*, i. e. my holy mountain, Ps. 2, 6; רוּחַ קָדְשְׁךָ *thy Holy Spirit* Ps. 51, 13; rarely with אֱלֹהִים added, as 1 Chr. 22, 19 כְּלֵי קֹדֶשׁ אֱלֹהִים *the holy vessels of God*. Ascribed also to all those things which in any way pertain to God or to his worship, as שֵׁם קָדְשִׁי *my holy name* Lev. 20, 3. 22, 2; שַׁבַּת קָדְשֶׁךָ *thy holy sabbath* Neh. 9, 14; עִיר הַקֹּדֶשׁ *the Holy City*. Jerusalem, Is. 48, 2. Neh. 11, 1; הֵיכַל קָדְשֶׁךָ *thy holy temple* Ps. 138, 2; לֶחֶם קֹדֶשׁ *hallowed bread*, the shewbread, 1 Sam. 21, 5; בִּגְדֵי קֹדֶשׁ *holy vestments* Ex. 28, 2. 4; אַבְנֵי קֹדֶשׁ *the sacred jewels*, trop. for the nobles of the people, Lam. 4, 1; עָרֵי קֹדֶשׁ *the sacred princes*, i. e. the priests of higher rank, 1 Chr. 24, 5. Is. 43, 28; עַם קֹדֶשׁ *a holy people*, Israel, Dan. 12, 7; בְּרִית קֹדֶשׁ *a holy covenant* Dan. 11, 28. 30, etc. etc.—Rarely only, and in doubtful examples, is it to be rendered as abstr. *holiness*, Am. 4, 2. Ps. 60, 8. 108, 8; in which places בְּקָדְשִׁי, בְּקָדְשׁוֹ, is usually translated: *by my (his) holiness*; perh. more correctly: *in my (his) sanctuary*. Sept. in Ps. ll. cc. *ἐν τῷ ἁγίῳ αὐτοῦ*.—The notion of *purity*, physical or moral, is referred to in Ex. 22, 30. 2 Chr. 31, 18. Is. 6, 13; see in art. קָדוֹשׁ init.

2. Concr. *a holy thing*, something *sacred, consecrated* to God, opp. חֹל profane: Lev. 10, 10. Ex. 29, 33. 34. Num. 18, 17. Prov. 20, 25. al. sæp. With dat. added, קֹדֶשׁ לַיהוָה Lev. 27, 10. 14. 21. Jer. 2, 3. Ezra 8, 28; קֹדֶשׁ לָאֱלֹהִים Lev. 21, 7. 23, 20; קֹדֶשׁ הוּא לַמֹּהֵן Num. 6, 20. 18, 10; rarely c. genit. קֹדֶשׁ יְיָ id. Lev. 19, 8.—Plur. הַקָּדָשִׁים *the consecrated things* Lev. 21, 22. 22, 3. 6. 7. 12. כֶּסֶף חַקָּדָשִׁים *the silver dedicated* to the temple 1 Chr. 26, 20. 26. 28, 12. With genit. of the person consecrating, as 1 K. 15, 15 קָדְשֵׁי אָבִיו. Lev. 22, 15. Num. 5, 9; also of him to whom they are consecrated, קֹדֶשׁ יְיָ Lev. 5, 15.

3. *a holy place, sanctuary*, as the tabernacle Ex. 28, 43. 29, 30. 35, 19. 39, 1; the temple Ps. 20, 3. Dan. 8, 14. al. Spec. of the temple itself, as distinguished from its courts, etc. i. e. the הֵיכָל, ὁ ναός, 1 K. 8, 8. 2 Chr. 29, 7. Once of the inner sanctuary, for קֹדֶשׁ הַקָּדָשִׁים Ez. 41, 23.

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4. Intens. קֹדֶשׁ קֳדָשִׁים *holiness of holinesses, something most holy*, e. g. a) Of things, as the sacred incense Ex. 30, 36; the sacred utensils v. 29; the altar 29, 37. 30, 10. 40, 10; the part of the sacrifices which only the priests might eat, Lev. 2, 3. 10. 6, 10. Num. 18, 9. Ez. 48, 12. al. So of things devoted with a curse Lev. 27, 28. Plur. קִדְשֵׁי הַקֳּדָשִׁים *the most holy things*, of offerings destined for the priests alone, Lev. 21, 22. 2 Chr. 31, 14. Ez. 42, 13. 44, 13. b) Of men, as Aaron, 1 Chr. 23, 13. c) Of places, *a most holy place*, Num. 18, 10. Spec. *the inner sanctuary, adytum*, דְּבִיר, in the tabernacle Ex. 26, 33. 34. Num. 4, 4. 19; and in the temple 1 K. 6, 16. 8, 6. 1 Chr. 6, 34. Ez. 41, 4. al. Fully בֵּית קֹדֶשׁ הַקֳּדָשִׁים 2 Chr. 3, 8. 10.

קְדֵשָׁה fem. of subst. קָדֵשׁ no. 1, *a female prostitute, harlot*, pr. one *consecrated* like the קָדֵשׁ to the worship of Astarte, and the gains of whose prostitution went into the treasury of the temple of that goddess; Gen. 38, 21. 22. Deut. 23, 18. Hos. 4, 14. Comp. Num. 25, 1. Jerome l. c. Hdot. I. 199. Lucian de Dea Syra § 6. Id. Hetær. 7, 1. 14, 3. Tac. Hist. 2. 3. Similar are the Hindu *Bayadères*.

* קָהָה, kindr. with כָּהָה, *to become dull, to be blunted*, e. g. the teeth Jer. 31, 29. 30. Ez. 18, 2. Syr. id. Chald. קְהָא id.

Piel קֵהָה id. intrans. of iron Ecc. 10, 10.

* קָהַל in Kal not used, prob. *to call, to convoke*, kindr. with r. קוֹל.

Hiph. *to call together, to convoke*, e. g. a people Num. 8, 9. 10, 7. 20, 8. Deut. 4, 10. al. With עַל *against* any one, Num. 16, 19; acc. impl. sc. a tribunal Job 11, 10.

Niph. *to be convoked, to assemble*, e. g. a people Esth. 9, 2. 15. 16. 18. 8, 11; c. עַל Ex. 32, 1. Num. 16, 3. 17, 7; אֶל 1 K. 8, 2. Jer. 26, 9; also with אֶל of place Lev. 8, 4. Judg. 20, 1; לְ 2 Chr. 20, 26; acc. of place Josh. 18, 1. 22, 12.

Deriv. מַקְהֵלוֹת, מַקְהֵלִים, and the four here following.

קָהָל m. constr. קְהַל, c. suff. קְהָלָם.

1. *a coming together, an assembling*, the act, Deut. 9, 10 בְּיוֹם הַקָּהָל. 10, 4. 18, 16.

2. *an assembly, congregation, convocation*. a) Spec. of the *assembly* or *convocation* of the people of Israel, for any cause Judg. 21, 8. 1 Chr. 29, 1. 2 Chr. 23, 3, comp. Job 30, 28; mostly for religious purposes, i. q. הָעֵדָה, fully קְהַל יִשְׂרָאֵל Lev. 16, 17. Deut. 31, 30; קְהַל יְיָ Num. 16, 3. Deut. 23, 2; קְהַל הָאֱלֹהִים Neh. 13, 1; also c. art. הַקָּהָל κατ' ἐξοχήν Ex. 16, 3. Lev. 4, 13. 14. Num. 10, 7. al. sæp. So קָהָל רַב Ps. 35, 18. 22, 26; קָהָל גָּדוֹל 1 K. 8, 65. b) In a wider sense, of any *assembly* or *multitude* of men, Jer. 31, 8. Ez. 16, 40. 23, 46. 47. 32, 22; of troops Ez. 17, 17. 38, 4. 15; of nations Gen. 28, 3. 35, 11. 48, 4. Jer. 50, 9; of the wicked Ps. 26, 5 comp. Gen. 49, 6; of the righteous Ps. 149, 1; of holy ones i. e. angels Ps. 89, 6. 8; of the dead Prov. 21, 16.

קְהֵלָה (convocation) *Kehelah*, pr. n. of a station of the Israelites in the desert, c. ה parag. Num. 33, 22. 23.

קְהִלָּה f. (r. קָהַל) *an assembly, congregation*, Deut. 33, 4. Neh. 5, 7.

קֹהֶלֶת *Koheleth*, pr. n. by which Solomon is denoted in the book thus inscribed, i. e. the book of Ecclesiastes. It is usually of the masc. gend. and without the article, Ecc. 1, 1. 2. 12, 9. 10; once c. art. 12, 8, see Lehrg. p. 656, 657; once with verb fem. Ecc. 7, 27 אָמְרָה קֹהֶלֶת, where perh. it should be read אָמַר הַקֹּהֶלֶת as in 12, 8.—The fem. termination is not infrequent in words denoting office, station, etc. (see פָּחָה, כְּנָת, خَلِيفَةٌ i. e. Khalif,) and also in later Hebrew even in proper names of men, see סֹפֶרֶת, פֹּכֶרֶת; Lehrg. p. 468, 878.—As to the signification, the only true one seems to be that given by the earliest versions, e. g. Sept. and Vulg. Ἐκκλησιαστής, *Ecclesiastes*, i. e. *a preacher*, one addressing a public assembly and discoursing of human things, i. q. בַּעַל אֲסֻפָּה 12, 11, pr. 'a convoker'; unless one chooses to derive the signif. of preacher or orator from the primary notion of calling and speaking, קָהַל i. q. קוֹל, قال. For other explanations, see Knobel Comm. p. 2, 3. Thesaur. p. 1199, 1200.

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קָהַת* a root of doubtful authority, found once in Cod. Samar. Gen. 49, 10 וְלוֹ יִקְהַת עַמִּים, for Heb. וְלוֹ יִקְּהַת־עַמִּים, i. e. from the Chald. *to him shall the nations be gathered together.* It seems therefore to have been i. q. Chald. קָהָא, Heb. קָהַל, to assemble. Hence pr. n. קְהָת and

קָהָת (assembly) *Kehath*, pr. n. of a son of Levi, Gen. 46, 11. Ex. 6, 16. Josh. 21, 5. Written also קָהָת *Kohath* Num. 4, 14. 15. Hence patronym. הַקָּהָתִי *the Kohathite* Num. 3, 27. 4, 18. 37.

קָו and קַו m. (r. קָוָה) the latter absol. Is. 28, 10. 13, but constr. 2 K. 21, 13. Is. 34, 11; c. suff. קָוֵּם Ps. 19, 5.

1. *a cord, line*, Arab. قَوٌّ. Spec. a) *a measuring line*, Is. 34, 17. Ez. 47, 3. נָטָה קָו *to stretch a line upon* any thing, in order to measure it; which is done where any thing is to be made Is. 44, 13; or built Job 38, 5. Zech. 1, 16 Keri; or also to be destroyed and made even with the ground so that the line may be drawn over the levelled spot, 2 K. 21, 13. Lam. 2, 8. Is. 34, 11. b) Metaph. *a line*, i. e. *a rule, law, norm.* Is. 28, 17, and so vv. 10. 13 קָו לָקָו קָו לָקָו *line upon line, line upon line*, see in art. צַו c) *the margin, rim* of a laver, resembling a cord, 1 K. 7, 23 Keri. 2 Chr. 4, 2. d) *a string* of a lyre or other musical instrument; hence *sound*, q. d. *accord*, Ps. 19, 5; Sept. ὁ φθόγγος, and so Rom. 10, 18. Symm. ὁ ἦχος, Vulg. *sonus*. But perh. instead of קָוֵּם it should here read קוֹלָם or קֹלָם, as in v. 4; parall. מִלֵּיהֶם.

2. *strength, might*, Arab. قُوَّةٌ, see r. קָוָה no. 2. Is. 18, 8 גּוֹי קַוִּי־קָו *a nation most mighty.* The repetition is intensive.

קוֹא* *to spue out, to vomit forth.* Arab. قَأَ mid. Ye, Eth. ቀአ id. It would seem to have been formed by softening the final letter of the onomatopoetic קוּץ, קוּט, and perhaps also primarily the form קוּעַ; comp. under the letter ע p. 738.—Metaph. Lev. 18, 28 *that the land spue you not out*, reject you. Once Imper. plur. וְקִיאוּ *and spue ye* Jer. 25, 27, as if from a root קָיָא dropping א; see Arab. and Eth. above.

Hiph. id. Prov. 23, 8. 25, 16. Jon. 2, 11. Trop. Lev. 18, 25. 28. Job 20, 15; where comp. Cic. in Pis. 37, 'devoratam pecuniam evomere.'

Deriv. קִיא, קָאַת, קָא.

קוֹבַע (Milra) Ez. 23, 24, constr. קוֹבַע (Milêl) 1 Sam. 17, 38, *a helmet*, i. q. כּוֹבַע. On the form and tone of this word, see in כּוֹבַע, note. R. קָבַע.

קוֹדֶשׁ, see in קֹדֶשׁ.

קָוָה* 1. pr. *to twist* a rope, cord, *to wind*; whence קָוֶה, קָו no. 1, תִּקְוָה. Hence

2. *to be strong, robust*, the notion of binding fast, girding being tropically referred to strength; see חוּל, חָזַק no. 3. Comp. Germ. *Strange* i. e. cords, *strenge*, (whence Engl. *strength, strong*), also *anstrengen*, all which come from the notion of binding fast, Lat. *adstringere.* Hence קָו no. 2.—Arab. قَوِيَ to be strong, robust; II, to strengthen. قُوَّةٌ strength.

3. *to hope* strongly, *to trust*, implying firmness and constancy of mind, comp. חֶאֱמִין. So of trust in God, Part. קוֵּי יְהוָה Ps. 37, 9. Is. 40, 31; c. suff. קוַּי Ps. 49, 23; קוֶּיךָ 25, 3. 69, 7. קוָּי Lam. 3, 25. See Piel.

Piel קִוָּה i. q. Kal no. 3, *to hope for, to wait for, to expect* any thing, c. acc. Job 7, 2. 17, 13. 30, 26; לְ Jer. 8, 15. 14, 19; inf. c. לְ Is. 5, 2. Ps. 69, 21. Spec. a) קִוָּה אֶת־יְהוָה Ps. 25, 5. 39, 8. 40, 2. קִוִּיתִי לַיהוָה Prov. 20, 22. אֶל יְיָ Ps. 27, 14. 37, 34. *to wait for* or *on* Jehovah, i. e. for his help, to rest one's hope on him. b) *to lie in wait for* any one, c. dat. Ps. 119, 95; c. acc. נֶפֶשׁ Ps. 56, 7.

Niph. *to gather themselves together, to assemble*, (pr. perh. 'to be wound together,' see Kal no. 1.) spoken of nations Jer. 3, 17; of waters Gen. 1, 9.

Deriv. קָו, מִקְוֶה, מִקְוֵה, תִּקְוָה, and

קָוֶה or קָוֵה i. q. קָו, *a rope, cord*, in Cheth. thrice 1 K. 7, 23. Zech. 1, 16; constr. perh. קְוֵה Jer. 31, 39.

קוֹחַ Is. 61, 1, see פְּקַחְקוֹחַ p. 863.

קוּם* i. q. קוּץ and נָקַט, *to loathe, to nauseate*, trop. Præt. קָט Ez. 16, 47, where however both the reading and the interpretation are doubtful; all the ancient

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versions omit קָט. Others make it i. q. Arab. قَطّ *only, duntaxat*; see Thesaur. p. 1202.—Fut. אָקוּט c. בְּ Ps. 95, 10. But יָקוּט Job 8, 14, see in r. קָטַט.

NIPH. id. c. בִּתְּנִי Ez. 20, 43. 36, 31. Once נִקְּטוּ in some copies for נָקְטוּ Ez. 6, 9.

HITHPAL. הִתְקַטֵּט id. Ps. 119, 158; c. בְּ 139, 21.

*קוֹל obsol. root, *to call, to cry out;* Arab. قَالَ to speak, to say. Corresponding roots are Sanscr. *çâl* to call aloud, Gr. *καλέω*, Lat. *calo*, whence *calendæ*, Eng. *to call*. Kindred is also apparently קָבַל q. v. and Chald. קָבֵל.—Hence

קוֹל m. also קֹל Ex. 19, 16, c. suff. קוֹלִי; plur. קוֹלוֹת, קֹלוֹת, *the voice;* Eth. ቃል voice, word, sound. Arab. قَوْل dictum, saying. Syr. ܩܠܐ voice; Chald. קָל id. Spoken.

a) Of *the voice* of men, e. g. as speaking, crying out 1 Sam. 4, 6. 14; singing Ez. 33, 32. Ex. 32, 18; wailing Ps. 6, 9. Gen. 45, 2; groaning Ps. 102, 6; rejoicing Ps. 42, 5. 118, 15. Jer. 7, 34; so of the voice or noise of a multitude, 1 K. 1, 41. Dan. 10, 6. Of the voice of God as speaking, Deut. 4, 33. 5, 23. 18, 16. al. So Gen. 27, 22 הַקּוֹל קוֹל יַעֲקֹב *the voice* is *Jacob's voice*. Judg. 18, 3. 1 K. 19, 13.—Also בְּקוֹל גָּדוֹל *with a loud voice* 1 Sam. 28, 12. 1 K. 18, 27. 28. Is. 36, 13. Prov. 27, 14; in acc. קוֹל גָּדוֹל id. Deut. 5, 19. 2 Sam. 15, 23. 19, 5. al. קוֹל רָם id. Deut. 27, 14; קוֹל אֶחָד *with one voice* 2 Chr. 5, 13; קוֹלִי *with my* full *voice* Ps. 3, 5. 142, 2, and so קוֹלְךָ Is. 10, 30 see in צָהַל. Pleonast. *the voice of words* Deut. 1, 34. 5, 25. 1 Sam. 15, 1. Job 33, 8; *the voice of prayer* Ps. 28, 2. 6. 66, 19; *the voice of weeping* Ps. 6, 9. Ellipt. in exclamation; *a voice! the voice!* Cant. 2, 8 קוֹל דּוֹדִי *the voice of my beloved!* sc. I hear. 5, 2. Is. 13, 4. 52, 8. 66. 6. Jer. 50, 28; comp. Job 39, 24.—Metaph. ascribed to blood unavenged, Gen. 4, 10. Put also meton. for *speech, discourse*, Ecc. 5, 2. 5 [3. 6]; for *rumour, report*, Gen. 45, 16. Jer. 3, 9. Ez. 26. 15.

b) Of the *voice* or *cry* of beasts, e. g. the bleating of flocks and lowing of herds 1 Sam. 15, 14. comp. Jer. 9, 9; the neighing of horses Jer. 8, 16; the roaring of lions Job 4, 10. Zech. 11, 3. Also of the voice of birds Ecc. 12, 4; of the turtle Cant. 2, 12; of the dove Nah. 2, 8.

c) Of the *sound* and *noise* of inanimate things, as of a trumpet Ex. 19. 19. 20, 18. Josh. 6, 5; a harp, pipe, Ez. 26, 13. Job 21, 12; a bell Ex. 28, 35; thunder Ps. 104, 7; rushing waters Ez. 1, 24. 43, 2. Ps. 42, 8; rain 1 K. 18, 41; of chariots and horses, *a rattling*, 2 K. 7, 6. Joel 2, 5; of fire, ibid. of burning thorns, *crackling*, Ecc. 7, 6; of a mill Ecc. 12, 4; of a whip, *cracking*, Nah. 3, 2; also of the *sound* of steps 2 Sam. 5, 24. 1 K. 14, 6. 2 K. 6, 32, and prob. Gen. 3, 8; of wings in motion Ez. 1, 24. 3, 13; of a falling leaf, *rustling*, Lev. 26, 36. בְּקוֹל גָּדוֹל *with great noise* Is. 29, 6.—So קוֹל יְהוָה *κατ' ἐξοχήν* for *thunder* Ps. 29, 3 sq. Is. 30, 30. 31. Job 37, 2. 4. 5. 1 Sam. 7, 10. Plur. קוֹלוֹת *thunders* Ex. 9, 23. 29. 33. 34. 1 Sam. 12, 17; fully קוֹלֹת אֱלֹהִים Ex. 9, 28. חֲזִיז קוֹלוֹת *thunder-flash*, lightning, Job 28, 26. 38, 25.

Spec. may be noted the following phrases:

aa) נָשָׂא קוֹל *to lift up the voice*, see in נָשָׂא no. 1. e; also הֵרִים קוֹל id. see in רוּם Hiph.

bb) נָתַן קוֹלוֹ α) *to give forth one's voice*, of persons, e. g. in weeping Gen. 45, 2. Num. 14, 1; in outcry Lam. 2, 7; in calling Prov. 1, 20. 8, 1. Jer. 22, 20; c. לְ i. q. *to call to* any one Prov. 2, 3; נָתַן קוֹל בָּאָרֶץ *to proclaim in the land* 2 Chr. 24, 9. So of birds singing Ps. 104, 12; of the lion roaring Am. 3, 4; of the sea Hab. 3, 10; of the noise of a multitude Jer. 48, 34; of thunder-clouds Ps. 77, 58. Of God as thundering Ps. 18, 14. Am. 1, 2. Joel 2, 11. 4, 21. Jer. 25, 30. β) נָתַן בְּקוֹלוֹ *to give forth* (to utter) *with his voice*, comp. Heb. Gr. § 135. 1. n. 3. So of a lion roaring. c. עַל *against*, Jer. 12, 8; of God as thundering Ps. 46, 7. 68, 34.

cc) שָׁמַע קוֹל α) *to hear the voice of* any one, i. e. *to listen to* him. Gen. 4 23. Is. 28, 23. Of God as hearing and answering a suppliant Num. 20. 16. Deut. 26, 7. Ps. 5, 4. 27, 7. 55, 18. 64. 2. Jon. 2, 3. So הֶאֱזִין קוֹל id. Job 9, 16. Ps. 141, 1.

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β) שָׁמַע בְּקוֹל ב׳ *to hearken to the voice of* any one, i. e. *to listen and obey*, Gen. 27, 8. 13. 43. Ex. 18, 19. Deut. 21, 18. al. Spec. *to obey* God Gen. 22, 18. 26, 5. Deut. 8, 20. 1 Sam. 12, 15. 15, 19. 20. 22. al. Of God as listening to a suppliant Gen. 30, 6. Judg. 13, 9. Ps. 130, 2. γ) שָׁמַע לְקוֹל ב׳ *to hearken to the voice of* any one, *to listen and obey*, Gen. 3, 17. 16, 2. Ex. 18, 24. 1 Sam. 2, 25; *to obey* God Ex. 15, 26. Judg. 2, 20. Ps. 81, 12. δ) שָׁמַע אֶל־קוֹל ב׳ *to listen to the voice of* a suppliant, so God Gen. 21, 17.

dd) הֶחֱבִיר קוֹל בְּ *to cause to be proclaimed in* a land, see in עָבַר Hiph. no. 2.

קוֹלָיָה (i. q. קוֹלְיָהוּ, voice of Jehovah) *Kolaiah*, pr. n. m. a) Jer. 29, 21. b) Neh. 11, 7.

* קוּם fut. יָקוּם, apoc. יָקָם Gen. 27, 31, יָקָם לָךְ Job 22, 28; conv. וַיָּקָם. וַיְהִי וַיָּקָם, but 1 pers. וָאָקוּם Neh. 2, 12, וָאָקָם 1 K. 3, 21; Imper. קוּם, קָם Josh. 7, 10, c. ה parag. קוּמָה; Præt. once קָאַם Hos. 10, 14, like Arab. قام.

1. *to rise up;* Arab. قام id. also to stand. Syr. to rise up, to stand. Eth. ቀውመ to stand.—E. g. from the ground, or from a bed, Gen. 27, 31. 32, 23. Cant. 5, 5; c. מִן 1 Sam. 28, 23; מֵעַל 2 Sam. 11, 2. So of one who rises in the morning Ps. 127, 2; or who had fallen down Prov. 24, 16. Mic. 7, 8; or was upon his knees 1 K. 8, 54; or was sitting, e. g. on a seat c. מֵעַל Judg. 3, 20, or at table c. מֵעִם 1 Sam. 20, 34. So קוּם מִתַּעֲנִית *to rise up from fasting* Ezra 9, 5, since in fasting, as connected with mourning, they sat upon the ground, comp. v. 3. 4. 2 Sam. 12, 16. Job 2, 13. Imper. with dat. pleon. קוּמִי לָךְ Cant. 2, 10.—Spec.

a) *to rise up to* or *before* any one in token of respect, reverence, Is. 49, 7; c. מִפְּנֵי Gen. 31, 35. Lev. 19, 32; לִקְרַאת Gen. 19, 1. 1 K. 2, 19.

b) Very often it stands before verbs of going, departing, and the like; Gen. 22, 3 וַיָּקָם וַיֵּלֶךְ *and he rose up and went.* 28, 2 קוּם לֵךְ. 24, 10. 25, 34. Ex. 24, 13. Num. 16, 25. Judg. 19, 5. al. sæpiss. 1 Sam. 21, 11 וַיָּקָם דָּוִד וַיִּבְרַח. 26, 2 וַיָּקָם וַיֵּרֶד. Gen. 21, 32 וַיָּשֻׁבוּ ... וַיָּקָם. Deut. 17, 8 וְקַמְתָּ וְעָלִיתָ, etc. Also, these being omitted, קוּם itself is i. q. *to rise up and go, to set off*, Gen. 31, 17. Josh. 8, 19. 1 Sam. 17, 48; with מִן of place *whence* Gen. 23, 3. 46, 5. 1 Sam. 20, 41.—Sometimes קוּם marks the doing or undertaking of any thing with impetus; 2 Sam. 23, 10 *he arose and smote* (הוּא קָם וַיַּךְ) *the Philistines until his hand was weary.* Judg. 8, 21. 2 K. 11, 1. 2 Sam. 13, 31 *then the king arose and tore his garments.* Job 1, 20. 2 K. 12. 21. Jer. 1, 17. Prov. 31, 28. 1 Sam. 24, 5. Sometimes it implies a doing *again*, after an interval; Josh. 6, 26 *that riseth up and buildeth this city Jericho.* Deut. 31, 16. In a few cases it is pleonastic or marks a verbose style; Num. 11, 32 *and the people rose up all that day ... and gathered the quails.* Ex. 2, 17.—Arab. قام c. fut. to undertake, to begin.—Hence Imper. קוּם *rise up! arise!* as a word of incitement; either to go, as קוּם לֵךְ Gen. 28, 2; קוּם צֵא 31, 13; קוּם עֲלֵה 35, 1, etc. or to do any thing, Judg. 8, 20 קוּם הָרֹג אוֹתָם. v. 21. 1 K. 21, 15. With ה parag. intens. espec. as addressed to Jehovah that he may help, Ps. 3, 8 קוּמָה יְ הוֹשִׁיעֵנִי. 7, 7. 9, 20. 10, 12. 74, 22. 82, 8. 132, 8. al.

c) *to rise up against* any one, in a hostile sense; c. עַל Judg. 9, 43. Is. 14, 22. Am. 7, 9. al. אֶל Gen. 4, 8. 1 Sam. 22, 13. 24, 8; בְּ Mic. 7, 6; לְפָנֵי Num. 16, 2; with לְמִלְחָמָה Ob. 1. Also as a witness, *to rise up against* Ps. 35, 11; c. בְּ Deut. 19, 15. 16. Ps. 27, 12. Job 16, 8. Part. קָמַי עָלַי *those rising up against me*, my adversaries, enemies, Ps. 92, 12; also חֲקוּמַי עָלַי id. 2 K. 16, 7; oftener c. suff. קָמַי id. Ps. 18. 40. 49. Lam. 3, 62, קָמֶיךָ Ps. 44, 6, קָמֶיךָ Ex. 15, 7, etc. Arab. قام على id.—Trop. Ps. 27, 3 *though war should rise up against me.* Hos. 10, 14. Nah. 1, 9. Prov. 24, 22.

d) *to arise, to come forth, to appear;* e. g. a new king after his predecessor Ex. 1, 8. 1 K. 3. 12. 2 K. 23. 25; a leader Judg 5, 7; a prophet Deut. 13, 2. 34, 10; a new generation Gen. 41, 30. Judg. 2, 10. Ps. 78, 6. With תַּחַת *in place of*, Num. 32, 14. 1 K. 8, 20. Syr. ܩܡ often of a king. Arab. قام بعد id.

e) Trop. *to rise up* out of calamity

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Jer. 51, 64. Also *to rise* in prosperity, wealth, q. d. 'to rise in the world,' Prov. 28, 12.

f) Of God as *rising up* for judgment, לְמִשְׁפָּט, Ps. 76, 10; to punish the wicked Is. 2, 19. 21. 28, 21. Ps. 12, 6. Job 31, 14.

g) *to rise up, to rise again*, as the dead returning to life, Job 14, 12. Ps. 88, 11. Is. 26, 14. 19. Also *to arise* out of sleep Prov. 6, 9; *to rise up* from sickness Ps. 41, 9.

h) *to sit down and rise up*, put for the general course of life and conduct, Ps. 139, 2. So *to lie down and rise up* id. Deut. 6, 7. 11, 19.

i) *to rise*, as the light Job 25, 3; the noon-day light Job 11, 17.

2. *to set oneself, to stand*, i. q. עָמַד; see the Arab. and Ethiop. usage above. 2 K. 13, 21 וַיָּקָם עַל־רַגְלָיו *and stood upon his feet*. Job 19, 25. 30, 12; c. בְּ Ps. 24, 3. Of waters heaped up, Josh. 3, 16; with neg. of idols, i. q. to be cast down, Is. 27, 9.—Trop. a) *to stand firm, to be established*, as a kingdom, 1 Sam. 13, 14. 24, 21; of a king 2 Chr. 21, 4. Hence *to stand*, i. e. *to stand out, to endure*, Job 15, 29. Am. 7, 2. 5. Nah. 1, 6. Ps. 1, 5; c. לִפְנֵי *to stand out before, to withstand* any one, Josh. 7, 12. 13. Of things Job 41, 18 [26]. b) *to remain* Josh. 2, 11. Is. 40, 8; c. לְ *to* any one, Lev. 25, 30. 27, 19. With עַל, Is. 32, 8 וְחוֹשֵׁא עַל־נְדִיבוֹת יָקוּם *and he remaineth* (persisteth) *in liberal things*. Arab. قام على to persist in. c) With לְ of pers. *to stand up for* any one, in his behalf, *to stand by* him, Ps. 94, 16. Arab. قام لهُ id. d) Trop. *to to be confirmed, established*, e. g. a purchase Gen. 23, 17. 20; counsel or purpose Is. 8, 10. 14, 24. Prov. 19, 21; once c. לְ, *to be established to* any one, i. e. to be successful, Job 22, 28; of a prediction Jer. 44, 28, opp. נָפַל. So *to be valid, to stand good*, e. g. testimony Deut. 19, 15; a vow Num. 30, 5 sq. e) קִים עַל־שֵׁם מ *to stand upon* (in) *the name of* any one, i. e. in the public registers, to be enrolled in his place, to succeed to the name and estate of any one, Deut. 25, 6. f) קָמוּ עֵינָיו 1 K. 14, 4 comp. 1 Sam. 4, 15, *his eyes were set, fixed*, spoken of a person afflicted with a disease of the eye, in which the pupil becomes fixed, so as no longer to contract and dilate. Arab. قامت العين id.

3. Like Samar. קִים, *to live*; see Pi. no. 2, and the nouns יְקוּם, אֱלְקוּם (القَوْم) the people.

Piel קִיֵּם, chiefly in the later books, like Aram. קַיֵּם, סְפֵּק.

1. Causat. of Kal no. 2, in various connections: a) *to confirm, to establish*, Ruth 4, 7. Esth. 9, 29. 31 init. Of a prophecy, *to confirm* by the event, Ez. 13, 6. b) With עַל *to enjoin* any thing *upon* any one, pr. *to cause to be imposed upon* any one, Esth. 9, 21. 31 mid. comp. Chald. קַיֵּם עַל to bind by an oath. Hence קִיֵּם עָלָיו *to take upon oneself*, pr. 'to enjoin upon oneself,' Esth. 9, 27. 31 fin. c) *to make stand good*, i. e. *to perform, to fulfil*, an oath, Ps. 119, 106.

2. Trans. of Kal no. 3, *to preserve alive*, Ps. 119, 28. Frequent in the Targums.

Pil. קוֹמֵם 1. Causat. of Kal no. 1, *to raise up, to build up*, e. g. ruins, Is. 44, 26. 58, 12. 61, 4.

2. Intrans. *to rise up*; Mic. 2, 8 *long since hath my people* לְאֹיֵב יְקוֹמֵם *risen up as an enemy*; Vulg. *consurrexit*. Others, *long since hath my people set* (me) *up as an enemy*; but this is far-fetched.

Hiph. הֵקִים, fut. יָקִים, apoc. יָקֵם, conv. וַיָּקֶם.

1. Causat. of Kal no. 1, *to raise up, to lift* or *help up*, e. g. one lying down 2 Sam. 12, 17. 1 Sam. 2, 8; one fallen Deut. 22, 4; the afflicted Job 4, 4. Ps. 41, 11. Spec. a) *to raise up*, i. e. *to excite* a hostile people Hab. 1, 6; an adversary (שָׂטָן) 1 K. 11, 14; c. עַל *against* Am. 6, 14. Mic. 5, 4. Also *to rouse up* a wild beast Gen. 49, 9. Num. 24, 9. Trop. *to raise up* evil, calamity, *against* (עַל) any one, 2 Sam. 12, 11. Ez. 34, 23. Zech. 11, 16; אֶל id. 1 Sam. 3, 12. b) *to raise up*, i. e. *to cause to arise* or *appear*, e. g. judges Judg. 2, 18; a prophet Jer. 29, 15; a priest 1 Sam. 2, 35; a king in place of another, c. תַּחַת 2 Sam. 7, 12; a new generation Josh. 5, 7; a plant, *to make grow up*, Ez. 34, 29. Spec. הֵקִים שֵׁם לְ Deut. 25, 7. Ruth 4, 5. 10, and הֵקִים זֶרַע לְ Gen. 38, 8, *to raise*

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up to any one *a name, seed*, or offspring, i. e. by marrying his widow to raise up children that shall succeed to his name and inheritance. c) *to set up, to rear up, to erect*, e. g. a tent Ex. 26, 30; a statue Deut. 16, 22; an altar 1 K. 16, 32; towers Is. 23, 13. Also *to set up again, to restore*, e. g. a tent fallen down Am. 9, 11; hence הֲקִים אֶרֶץ יִשְׂרָאֵל, ה׳ שִׁבְטֵי יִשְׂרָאֵל, *to restore the land, the tribes of Israel*, Is. 49, 6. 8. So הֲקִים בְּרִית *to set up* (make) *a covenant* Gen. 6, 18. 9, 11. 17, 7. al. d) *to lift up* a shield, Ez. 26, 8. e) *to raise up again, to revive*, Hos. 6, 2; comp. Jer. 30, 9. See Kal no. 1. g.

2. Causat. of Kal no. 2, *to cause to stand*, Ps. 40, 3. Hence: a) *to set, to set up, to constitute*, e. g. a king Deut. 28, 36. 1 K. 14, 14; a watch Judg. 7, 19. Jer. 51, 12; watchmen, overseers, Jer. 6, 17; shepherds 23, 4; God, a people for himself Deut. 28, 9; a boundary Prov. 30, 4. b) *to make stand firm, to confirm, to establish*, e. g. a throne, kingdom, 2 Sam. 3, 10. 1 K. 9, 5. 2 Chron. 7, 18. Also of a vow Num. 30, 14. 15; a prophecy, *to fulfil* Is. 44, 26; and so a promise, *to fulfil, to perform*, Deut. 9, 5. 1 Sam. 1, 23. 1 K. 6, 12. Jer. 29, 10. Ps. 109, 38; an oath Gen. 26, 3. Jer. 11, 5; a covenant Jer. 34, 18. So *to perform, to execute* a command 1 Sam. 15, 11. Jer. 35, 16; a purpose Jer. 23, 20; a vow Jer. 44, 25. c) *to make stand still, to still*, a tempest, Ps. 107, 29.

Hoph. הוּקַם, once הֻקַם for הָקַם in some copies 2 Sam. 23, 1.

1. *to be raised up, erected*, e. g. the tabernacle Ex. 40, 17.

2. *to be set up, constituted*, 2 Sam. 23, 1.

3. *to be established, performed*, e. g. a rule, command, Jer. 35, 14.

Hithpal. הִתְקוֹמֵם. *to rise up*, in a hostile sense Ps. 17, 7; c. לְ *upon* or *against* any one Job 20, 27. Part. c. suff. מִתְקוֹמְמַי *my adversary*, enemy, Ps. 59, 2. Job 27, 7.

Deriv. קוֹמָה, קוֹמְמִיּוּת, קוּם, אֲלֻקּוֹם, מָקוֹם, קִים, קִימָה, קָמָה, תְּקוּמָה, תְּקוֹמֵם, and the pr. names יָקִים, קָמוֹן.

קִים Chald. fut. יְקִים, part. קָאֵם.

1. *to rise up* Dan. 3, 24. 6, 20; before verbs of doing, undertaking, etc. as in Heb. no. 1. b, Dan. 7, 5. Ezra 5, 2; *to arise*, i. e. *to come forth, to exist*, e. g. a king, kingdom, Dan. 2, 39. 7, 17. 24.

2. *to stand*, Dan. 2, 31. 3, 3. 7, 10. 16; also *to endure, to remain*, 2. 44.

Pa. קִיֵּם *to raise up, to set up;* hence קַיֶּם קְיָם *to make a decree*, to give command, Dan. 6, 8.

Aph. הֲקִים Dan. 3, 2, c. suff. הֲקִימֵהּ 5, 11, once אֲקִימֵהּ 3, 1; 2 pers. הֲקִימְתָּ 3, 18, הֲקֵימְתָּ 3, 14; fut. יְקִים 2, 44, also מְהָקֵים 5, 21; part. מְהָקִים 2, 21.

1. *to set up, to erect*, e. g. a statue Dan. 3, 1 sq.

2. *to set up, to constitute*, e. g. a king Dan. 2, 21; a prefect 5, 11; priests Ezra 6, 18; c. עַל *to set over* Dan. 4, 14. 6, 2. 4.

3. *to cause to arise, to set up*, e. g. a kingdom, Dan. 2, 44.

4. *to confirm, to establish*, Dan. 6, 9. 16.

Hoph. הָקִים, fem. הָקִימַת, *to be made to stand*, Dan. 7, 4.

Deriv. קָיֵם, קְיָם.

קוֹמָה f. (r. קום) 1. *stature;* Eth. ቆመ Syr. ܩܘܡܐ, id. a) Of a person, Cant. 7, 8. 1 Sam. 16, 7. 28, 20 מָלֵא קוֹמָתוֹ *his full stature*. Ez. 13, 18 כָּל־קוֹמָה *every stature*, i. e. men of every stature. b) Of a tree, plant; גְּבַהּ קוֹמָה *tall of stature* Ez. 31, 3; שְׁפַלַּת קוֹמָה *low of stature* Ez. 17, 6; comp. 19, 6. 31, 5. 10. 14. Is. 10, 33. קוֹמַת אֲרָזָיו *the stature* (tallness) *of his cedars*, his tall cedars, Is. 37, 24.

2. *height, altitude*, Gen. 6, 15. Ex. 25, 10. 23. 27, 1. 1 K. 6, 10. 20. 26. 2 K. 25, 17. al.

קוֹמְמִיּוּת f. (r. קום Pil.) pr. *uprightness;* as adv. *upright, erect*, Lev. 26, 13.

קוֹן* or קֵן in Kal not used; prob. 1. *to beat, to pound;* kindr. with נָגַן. Arab. قان mid. Ye, to forge iron. Syr. ܩܲܝܵܢܵܐ, Chald. קַיְנָא, a worker in iron, a smith. Hence קַיִן no. 1.

2. *to strike* the strings of a musical instrument, *to play;* also *to sing, to chant* in accompaniment; see Pil. and קִינָה. Syr. ܩܲܝܵܢܵܐ a musical sound. Arab. قَيْنَةٌ a maid, also according to some a female minstrel.

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Pil. קוֹנֵן, fut. 3 plur. תְּקוֹנֵנָה Ez. 32, 16; spec. *to chant a mournful song, to lament*, fully קוֹנֵן קִינָה 2 Sam. 1, 17. Ez. 32, 16; c. עַל *over* or *upon* any person or thing 2 Chr. 35, 25. Ez. 27, 32; אֶל 2 Sam. 3, 33. Part. f. plur. מְקוֹנְנוֹת *female wailers*, hired mourners, Jer. 9, 16.

Deriv. קִינָה, קִין, pr. n. קֵינִי, קֵינָן.

* קוּעַ obsol. root, prob. 1. *to dig, to scrape*, i. q. קוּר; see in lett. ר. Hence

2. i. q. Arab. قاع mid. Waw, Conj. I, VIII, *to mount, to cover*, spoken of the camel in copulation, from the idea of digging, piercing; see in r. זָבַר no. 1.

Deriv. קַעֲקַע and

קוֹעַ m. once Ez. 23, 23, pr. *a he-camel, stallion*, then trop. *prince, noble*, as the Vulg. and Rabbins correctly. This metaphor is common among the Hebrews and Arabians, comp. עַתּוּד, also Arab. فحول, قرم, قريع all which denote a he-camel for breeding, espec. of a nobler race, and likewise a prince. In paronomasia with שׁוֹעַ wealthy.

* קוּף obsol. root, i. q. נָקַף no. 3, *to move in a circle;* hence תְּקוּפָה circuit.

קוֹף m. plur. קוֹפִים, *an ape* 1 K. 10, 22. 2 Chr. 9, 21. Sanscr. and Malabar *kapi*, ape, (pr. swift, agile,) a word of Indian origin; whence also Gr. κῆπος, κῆβος, κεῖβος, which are used of various species of apes and monkeys.

* קָוַץ see in קוּץ III.

* I. קוּץ fut. יָקוּץ, conv. וַיָּקָץ.

1. *to loathe, to feel disgust, to abhor* any thing. Corresponding are קוּט, Eth. ቀጠጠ to loathe; comp. Chald. קְנַט. The primary idea is prob. *to feel nausea, to vomit*, as a sort of onomatopoetic verb, comp. in קוֹא.—With בְּ Gen. 27, 46. Lev. 20, 23. Num. 21, 5. 1 K. 11, 25. Prov. 3, 11.

2. *to fear, to be anxious*, c. מִפְּנֵי Ex. 1, 12. Num. 22, 3. Is. 7, 16.—The idea of loathing in several other verbs is also transferred to that of fear, as Chald. קְנַט to loathe, Syr. ܩܢܛ to fear greatly; so Arab. ضَجَرَ, مَلَّ; comp. also Germ. 'Grauen haben vor etwas,' Engl. 'to feel horror.'

Hiph. הֵקִיץ, causat. of Kal no. 2, *to put in fear*, e. g. a city, region, *to terrify* it with invasion, siege, Is. 7, 6. Comp. Arab. ضجر Conj. III, timorem injecit, oppugnavit.

* II. קוּץ only in Hiph. הֵקִיץ intrans. *to awake* from sleep, i. q. יָקַץ, but except 2 K. 4, 31 only poetic. Ps. 3, 6. 17, 15. 73, 20. 139, 18. Is. 29, 8. Prov. 6, 22; from drunken sleep Joel 1, 15. Trop. a) Of God, הָקִיצָה *awake!* sc. for help. Ps. 35, 23. 44, 24. 59, 6. Hab. 2, 19. b) From the sleep of death 2 K. 4, 31. Job 14, 12. Is. 26, 19. Dan. 12, 2. c) Ez. 7, 6 בָּא הַקֵּץ הֵקִיץ אֵלַיִךְ *the end cometh, it awaketh* (riseth up) *against thee*, where note the paronomasia.

* III. קוּץ and קָוַץ 1. i. q. קָצַץ, *to cut, to cut up* or *off;* comp. קְוֻצּוֹת. Hence קוֹץ thorn, so called from cutting, wounding; also קַיִץ pr. the cutting off of fruits, harvest; then summer. —From the noun קַיִץ then comes

2. Denom. *to summer*, Is. 18, 6; opp. חָרַף no. 2 to winter. Arab. قَاظَ mid. Ye, id.

קוֹץ m. (r. קוּץ III) plur. קוֹצִים, קֹצִים Ex. 22. 5.

1. *a thorn*, Ez. 28, 24. Collect. *thorns, a thornbush, briers*, Gen. 3, 18. Is. 32, 13. al. Plur. Jer. 4, 3. Is. 33, 12. Judg. 8, 7.

2. *Koz*, pr. n. m. a) 1 Chr. 4, 8. b) With art. הַקּוֹץ Ezra 2, 61. Neh. 3, 4. 21. 7, 63. 1 Chr. 24, 10.

קְוֻצּוֹת f. plur. (r. קָוַץ) *locks* of hair, *forelocks*, so called from being cut, shorn, Cant. 5, 2. 11. Syr. ܩܘܨܬܐ or ܩܘܨܬܐ id. Arab. قُصَّة forelocks. Comp. Schultens Opp. min. p. 246.

* קוּר *to dig* for water, 2 K. 19, 24. Is. 37, 25. Arab. قار mid. Waw, excidit e medio; قَوِرَ to have one eye dug out. The biliteral root קר *to dig* occurs also in דָּקַר, חָקַר, נָקַר, עָקַר; comp. כּוּר, כָּרָה, אָבַר; עוּר II, חוּר.—Deriv. מָקוֹר.

Hiph. 2 præt. f. הֵקֵרָה, inf. הָקִיר, *to*

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let flow forth, as a fountain its waters Jer. 6, 7.

Pilp. קַרְקֵר 1 *to dig under, to undermine* a wall, as in Talmud. So in paronomasia, Is. 22, 5 מְקַרְקַר קִר (a day) *undermining the walls*, when all shall be overthrown. Talmud. קרקורא דקירי destruction of the wall.—Hence

2. *to destroy* persons; Num. 24, 17 וּמְקַרְקַר כָּל־בְּנֵי שֵׁת *and destroy all the sons of pride*; Sept. προνομεύσει, Vulg. *vastabit*.

Deriv. קִיר, קַרְקַע, קַרְקֹר, קְרָקוֹר.

קוֹרָה m. (r. קָרָה) c. suff. קֹרָתִי, plur. קוֹרוֹת; *a beam, joist*, pr. a cross-beam, 2 K. 6, 2. 5; plur. 2 Chr. 3, 7. Cant. 1, 17. By synecd. *a roof*, like Gr. μίλαθρον, Gen. 19, 8.—Syr. ܩܘܪܐ id.

קוּרִים m. plur. *fine threads, webs*, i. e. spiders' webs, Is. 59, 5. 6. Arab. قُوز thread of cotton. Comp. Gr. καῖρος the cross threads in weaving, whence καιρόω, καίρωσις. The etymology is obscure.

* קוֹשׁ 1. i. q. Arab. قَوِسَ *to be curved, bent*, as a bow, the back; II, *to curve, to bend*, as a bow; compare Gr. γαῦσος curved. Hence קֶשֶׁת, قَوس bow, קַשָּׁת, and pr. n. קִישׁוֹן.

2. i. q. יָקַשׁ, *to lay snares*; once in fut. Is. 29, 21 יְקֹשְׁנוּן, in other Mss. יְקוֹשְׁנוּן.

Deriv. see in no. 1, also pr. n. קִישׁ, אֶלְקוֹשִׁי, and

קוֹשַׁרְיָהוּ (bow of Jehovah, i. e. rainbow) *Kushaiah*, pr. n. m. 1 Chr. 15, 17; called in 6, 29 [44] קִישִׁי *Kishi*.

קָח see r. לָקַח and Index.

קָט Ez. 16, 47, see קוּט.

* קָטַב obsol. root, Chald. and Arab. قطب *to cut*; hence *to cut off, to destroy*. Kindred verbs are קָצַב, חָצַב, חָטַב. The biliteral root קט has this sense of cutting, cutting off, like the kindred קץ, חץ; see the verbs קָטַל, קָטַן, קָטַף, Arab. قطّ, قطع; and comp. under קָצַץ, חָצַץ, גָּזַז, גָּדַד.—Hence קֹטֶב, קֶטֶב.

קֶטֶב m. in pause קָטֶב 1. *a cutting off, destruction*; Is. 28, 2 שֶׁצֶף קָטֶב *a destroying storm*.

2. Spec. *contagion, pestilence*, Deut. 32, 24. Ps. 91, 6.

קֻטְבָּה m. c. suff. קֻטְבָּהּ id. spec. *contagion, pestilence*, Hos. 13, 14. R. קָטַב.

קְטוֹרָה f. (r. קָטַר I) *incense*, Deut. 33, 10.

קְטוּרָה (incense) *Keturah*, pr. n. of the wife whom Abraham took after the death of Sarah, Gen. 25, 1. 1 Chr. 1, 32.

* קָטַל fut. יִקְטֹל, *to kill, to slay*, a poetic verb, Ps. 139, 19. Job 13, 15. 24, 14. Syr. and Chald. id. Arab. قتل, Ethiop. ΦΤΛ. The primary idea is that of *cutting*, see in קָטַב. Comp. the Gr. *KTεiNω*.—Hence קֹטֶל.

קְטַל Chald. *to kill*; Part. act. קָטֵל Dan. 5, 19. Part. pass. קְטִיל Dan. 5, 30. 7, 11.

Pa. קִטֵּל intens. *to kill* many, more than one, like Syr. Pa. and Arab. قتّل. Dan. 2, 14. 3, 22.

Ithpe. and Ithpa. Dan. 2, 13, pass.

קֶטֶל m. in pause קָטֶל, *slaughter*, Ob. 9.

* קָטַן, fut. יִקְטַן, *to be little, small*, opp. גָּדַל. The primary idea seems to be that of *cutting off*, and so making shorter and smaller, pr. 'to be docked;' see in קָטַב. Syr. ܩܛܶܝ, Ethiop. ΦΜϞ, fine, subtle.—2 Sam. 7, 19 *and this was yet small in thy sight*, did not suffice. 1 Chr. 17, 17. Trop. c. מִן *to be unworthy of*. Gen. 32, 11.

Hiph. *to make small*, Am. 8, 5.

Deriv. קְטָן, קִטֹּן, קָטֹן, and pr. n. קְטָת, יָקְטָן.

קָטֵן and קָטֹן, constr. once קְטַן 2 Chr. 21, 17; but c. suff. קְטַנִּי, plur. קְטַנִּים 2 K. 2, 23, constr. קְטַנֵּי, and fem. קְטַנָּה, plur. קְטַנִּיּוֹת Zech. 4, 10, all from קָטַן.

1. Adj. *little, small*, opp. גָּדוֹל. a) Of persons, as not grown up. מִקָּטֹן וְעַד גָּדוֹל *from small to great*, i. e. all, Gen. 19, 11. 1 Sam. 5, 9. 30, 2. Jer. 8, 10. al. מִגָּדוֹל וְעַד קָטֹן id. 2 Chr. 34, 30. Esth. 1, 5. 20. בֵּן קָטֹן *a little son* 2 Sam. 9, 12; נַעַר קָטֹן 1 Sam. 20, 35. 1 K. 11, 17, plur. 2 K. 2, 23. אָחוֹת קְטַנָּה *a little sister* Cant. 8, 8. 2 K. 5, 2. Hence of age, c. art. הַקָּטָן, הַקְּטֹן, *young, the younger*, Gen. 9, 24. 27, 15. 42. 44. 2. 1 Sam. 16, 11. 17, 14. b) Of beasts 2 Sam. 12, 3. Cant. 2, 15. c)

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Of things, as הַשָּׂאוֹר חַקְטֹן Gen. 1, 16; עִיר קְטַנָּה Ecc. 9, 14; so 1 Sam. 20, 2. 22, 15. 1 K. 2, 20.—Abstr. *smallness*, whence כְּלֵי הַקָּטָן *vessels of smallness*, i. e. smaller vessels, Is. 22, 24. Plur. יוֹם קְטַנּוֹת *the day of small things*, Zech. 4, 10.

2. Trop. a) Of a small number 1 Sam. 9, 21. Is. 60, 22. b) Of time Is. 54, 7. c) Of might, authority, Am. 7, 2. 5; comp. Is. 36, 9.

3. קָטָן *Katan*, pr. n. m. c. art. *Hakkatan*, Ezra 8, 12.

קְטֹן m. (r. קָטַן) *smallness*, then *the little finger*; whence c. suff. קְטֹנִי *kŏṭ°ni* 'my litle finger' 1 K. 12, 10. 2 Chr. 10, 10. Other Mss. read in 2 Chr. l. c. קָטְנִי *kŏṭŏnni*, from a form קָטֹן with Dag. impl. in ן, the moveable Sheva being changed into Kamets-Hateph; see J. H. Michaelis ad h. l. But it would seem inadmissible to read with Van der Hooght קָטְנִי in 1 K. l. c. Comp. קִבֵּל.

*קָטַם fut. יִקְטֹם, *to pluck off, to break off*, e. g. ears of grain, foliage, etc. Deut. 23, 26. Job 30, 4. Ez. 17, 4. 22.—Arab. قطف, Syr. ܩܛܦ, to pluck grapes. Kindr. are חָטַם, חָתַם.

Niph. pass. Job 8, 12.

*I. קָטַר in Kal not used, i. q. עָתַר no. 1, *to smoke*, see קִיטוֹר. Spec. of *fragrant smoke*, perfume, incense; Arab. قطر II, to smoke with aloe-wood; V, to perfume oneself with smoke, as a female; قُطْر and قِطْر odorous wood burned as perfume, aloe-wood.

Piel 3 plur. קִטְּרוּ, fut. יְקַטֵּר, *to burn incense*, chiefly to idols, c. dat. e. g. לַבַּעַל 2 K. 23, 5. Jer. 7, 9; the queen of heaven Jer. 44. 17–19. 25; the brazen serpent 2 K. 18, 4; the host of heaven Jer. 19, 13; to 'other gods' Jer. 1, 16. 19, 4. 44, 8. 15. Absol. or with adjunct of place 1 K. 22, 44. 2 K. 12, 4. 14, 4. Is. 65, 7. Jer. 44, 21. 23. Trop. Hab. 1, 16. Rarely like Hiph. no. 2, of sacrifice offered to God, c. acc. *to burn* the fat, the odour of which went up as incense, 1 Sam. 2, 16; comp. Am. 4, 5.—Part. fem. plur. מְקַטְּרוֹת *altars of incense*, on which incense was burned, pr. 'diffusing odours,' 2 Chr. 30, 14

Pual part. f. מְקֻטֶּרֶת *incense* Cant. 3, 6.

Hiph. 1. i. q. Piel, *to burn incense* to idols, c. dat. 1 K. 11, 8. Jer. 48, 35. Hos. 2, 15; absol. 1 K. 3, 3. 13, 2. 2 Chr. 28, 3.—Oftener

2. *to burn* upon the altar, c. acc. e. g. incense, הַקְטֶרֶת, Ex. 30, 7. 8. 40, 27. 2 Chr. 29, 7; the fat of victims and the victim itself, Lev. 1, 9. 17. 3, 11. 16. 4, 10. 8, 21. Ez. 29, 18. 1 Sam. 2, 15. 16; an offering or memorial, Lev. 2, 2. 16. 6, 8. Jer. 33, 18. With dat. of the divinity, as הִקְטִיר לְיָיָ עֹלוֹת 2 Chr. 13, 11, comp. Ex. 30, 20; without acc. 2 Chr. 26, 18; with לְפָנַי יְיָ 1 Chr. 23, 13. 2 Chr. 2, 3. 5; absol. 1 K. 13, 1. 12, 33. 1 K. 6, 34.

Hoph. הָקְטַר pass. of Hiph. no. 2, Lev. 6, 15. Part. מָקְטָר *incense* Mal. 1, 11.

Deriv. הַקְטֹרֶת, קְטֹרֶת, קְטֹר, קִטּוֹר, מִקְטָרֶת, מִקְטֶרֶת, and pr. n. קְטוּרָה.

*II. קָטַר i. q. Aram. כְּטַר and Heb. כָּתַר, *to bind, to tie*; and hence *to shut, to close*. Comp. Ethiop. ፍጸረ to bind, ፈተረ to shut, to watch a door. —Part. Pass. f. Ez. 46, 22 חֲצֵרוֹת קְטֻרוֹת *closed courts*, i. e. surrounded by a wall and closed with doors; referring to the smaller courts in the four corners of the great court, which served as kitchens, v. 24.—Hence pr. n. קְטָרוֹן and

קְטַר Chald. m. only in plur. קְטָרִין, *knots*, i. e. a) *vertebræ, joints* of the back, Dan. 5, 6; see in חֶרֶץ. Syr. ܩܛܪܐ joint of the hand, wrist. b) Trop. *knotty questions*, hard problems, Dan. 5, 12. 16.

קַטְרוֹן (knotty, i. q. Chald. קְטָרִין, r. קָטַר II) *Kitron*, pr. n. of a town of Zebulon, Judg. 1, 30. Some hold it to be i. q. קַטָּת Josh. 19, 15; but without reason.

קְטֹרֶת f. (r. קָטַר I) c. suff. קְטֹרְתִּי, *incense* Ex. 30, 35. Lev. 10, 1. Is. 1, 13. Prov. 27, 9. al. sæp.—Ps. 66, 15 קְטֹרֶת אֵילִים *incense of rams*, i. e. the fat as burned in sacrifice.

קַטָּת (for קְטַנָּה small, r. קָטֹן) *Kattath*, pr. n. of a place in Zebulon, Josh. 19, 15.

קִיא m. *vomit*, Is. 19, 14. 28, 8. Jer. 48, 26. R. קִיא.

*קָיָה, Imper. קִיִּי Jer. 25, 27, see in r. קִיא

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קַיִט Chald. m. i. q. Heb. קַיִץ, *summer*, Dan. 2, 35.

קִיטוֹר m. (r. קָטַר I) 1. *smoke*, Gen. 19, 28. Ps. 119, 83.

2. *vapour, a cloud*, Ps. 148, 8.

קִים m. (r. קוּם) *a rising up* against any one, see the root no. 1. c; hence concr. Job 22, 20 קִימָנוּ *our adversaries, enemies*, i. q. קָמֵינוּ.

קִים Chald. m. *a statute, edict*, Dan. 6, 8. In Targ. often for Heb. חֹק, בְּרִית. Syr. ܩܝܡܐ. R. קוּם.

קַיָּם Chald. adj. *enduring, sure*, Dan. 4, 23. Syr. ܩܝܡ id. R. קוּם.

קִימָה f. (r. קוּם) *a rising up*, Lam. 3. 63.

קִימוֹשׁ, see קְמוֹשׁ.

קִין see in r. קין.

קַיִן m. (r. קין) 1. *a lance, spear*, c. suff. קֵינוֹ 2 Sam. 21, 16.

2. *Cain*, pr. n. a) The eldest son of Adam, the murderer of his brother Abel, Gen. 4, 1 sq. Among his posterity were the inventors of arts and *arms*. The name comes from r. קִין, perh. *lance*, as a murderous weapon; though in Gen. 4, 1 the etymology is explained as if r. קִין were i. q. קָנָה no. 1, viz. *she bore Cain and said: I have gotten* (borne) *a man with* the help of *the Lord*. b) The tribe of the Kenites, Num. 24, 22. Judg. 4, 11; see קֵינִי. c) A town in the tribe of Judah, c. art. Josh. 15, 57.

קִינָה f. (r. קין) plur. קִינוֹת, once קִינִים Ez. 2, 10.

1. *song*, Syr. ܩܝܢܬܐ musical sound, song. Spec. *a song of mourning, lamentation*, Jer. 9, 9. Am. 5, 1. 8, 10. Ez. 2, 10. 19, 14. al.

2. *Kinah*, pr. n. of a town in Judah Josh. 15, 22.

קֵינִי Gen. 15, 19. Judg. 4, 11. 17. 1 Sam. 30, 29, also קֵנִי 2 Sam. 27, 10 קֵינִי 1 Chr. 2, 55, gentile n. *Kenite*, collect. *the Kenites*, a Canaanitish tribe dwelling among the Amalekites, 1 Sam. 15, 6, comp. Num. 24, 20. 21. Hobab. the father-in-law of Moses, was phylarch of one of their tribes, Judg. 1, 16. 4, 11. The family of Heber the Kenite dwelt in Naphtali, Judg. 4, 11. See too קַיִן no. 2. b.—Syr. ܩܝܢܝܐ id. pr. 'a smith,' and this is prob. the signif. of Heb. קֵינִי, from r. קין.

קֵינָן (smith, perh. lancer, r. קין) *Kenan* or *Cainan*, pr. n. of an antediluvian patriarch descended from Seth, Gen. 5, 9. 1 Chr. 1, 2.

קַיִץ m. (r. קוץ III) c. suff. קֵיצֵךְ, *harvest* of fruits, *fruit-harvest*, not of grain which is קָצִיר; pr. *the cutting off* of fruit. Is. 16, 9. Jer. 8, 20. 48, 32. Spec. *fig-harvest*, which in Palestine takes place in August; although *early* figs (בִּכּוּרִים) ripen at the summer solstice; Is. 28, 4 *as the early fig before the harvest*. Mic. 7, 1.—Hence

a) *the harvest-time* of figs, i. e. *summer*, espec. *midsummer*, the hottest season; Arab. قَيْظٌ or قَوْظٌ mid-summer. Chald. קַיְט, Syr. ܩܝܛܐ, id.—Ps. 32, 4 בְּחַרְבֹנֵי קָיִץ *into the droughts of summer*. Prov. 6, 8. 10, 5. 26, 1. 30, 35. בֵּית הַקַּיִץ *the summer-house* Am. 3, 15. Sometimes it seems to include *the spring*, as חֹרֶף also includes autumn and winter; see in חֹרֶף.

b) *fruit*, spec. *figs*, as harvested, Am. 8, 1. 2; comp. Jer. 24. 1 sq. Jerome *poma*, which is a general word including *figs*; see the lexicons. 2 Sam. 16, 1 מֵאָה דְּבֵלוֹת קַיִץ, ellipt. for מֵאָה דְּבֵלוֹת קַיִץ, *a hundred cakes of figs*. Comp. in Engl. *the harvest* for *the grain* harvested.

קִיצוֹן m. adj. (r. קָצַץ, for קִיצוֹן, after the analogy of חִיצוֹן from חוּץ, Dag. om. after יִ־) *the last, the extreme*, only in f. קִיצוֹנָה Ex. 26, 4. 10. 36, 11. 17.

קִיקָיוֹן m. Jon. 4, 6–10, according to Jerome, the Talmud, and Heb. intpp. *the ricinus, palma Christi*, Arab. الخروع *el-kherû'a*, Egyptian *xixi, xoúxi*, Diod. Sic. 1. 34, a tall biennial plant still cultivated in gardens, of an elegant appearance and rapid growth, with a stalk or trunk full of sap. At Jericho it becomes a considerable tree; see Bibl. Res. in Palest. II. p. 281. Bochart. Hieroz. II. p. 293. 623. Celsii Hierobot. II. p. 273 sq. Thesaur. p. 1214.—According to Sept. and Peshito, *a gourd*.

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קִיקָלוֹן m. (r. קָלַל) i. q. קָלוֹן, *ignominy, shame*, once Hab. 2, 16.—Vulg. *vomitus ignominiæ, shameful vomit*, as if compounded from קִי for קִיא vomit, and קָלוֹן ignominy, in which sense also nine Mss. write it in separate words, קִי קָלוֹן.—Perhaps for קִקָּלוֹן, comp. כּוֹכָבִים from פָּפַח. But not improb. the letters קי are not genuine, and have crept in by an error of the copyists.

קִיר m. once קֹר Is. 22, 5 (where several Mss. קִיר), plur. חֵירוֹת. R. קוּר.

1. *a wall*, Sept. τεῖχος, e. g. of a city Num. 35, 4. Is. 22, 5. חָרָשֵׁי קִיר *workmen in walls*, masons, 1 Chr. 14, 1, comp. 2 Sam. 5, 11. אֶבֶן מָסִיר Hab. 2, 11. Lev. 14, 37. קִיר נָטוּי *a leaning wall*, ready to fall, Ps. 62, 4; קִיר נִפָּל Ez. 13, 12. 14. 15.—Spec. a) *wall* of a house, e. g. exterior 2 K. 9, 33. Ez. 8, 8. 12, 5. Am. 5, 19; also the inside wall, often ornamented with panels and pictures, 1 K. 6, 15. Ez. 8. 10, 23, 14. 1 Sam. 19, 10. 2 K. 20, 2. מוֹשַׁב הַקִּיר *the wall-seat*, by the wall, 1 Sam. 20, 25. So of the walls (sides) of an altar Lev. 1, 15. 5, 9; trop. of the heart Jer. 4, 19. b) *wall* of a garden, park, etc. Num. 22, 25. 1 K. 5, 13. זֶרֶם קִיר *a wall-storm* i. e. destroying walls Is. 25, 4. c) *wall-side*, as קִיר חֲמוֹתָה Josh. 2, 15; and so prob. 2 K. 4, 10 עֲלִיַּת־קִיר קְטַנָּה *a little wall-chamber*, built against the side of the house; here קְטַנָּה agrees with עֲלִיַּת.—Prob. the primary idea of קִיר may have been *a mound, rampart*, Lat. *vallum*, so called from *digging*, r. קוּר; hence *a wall*; just as Engl. *wall* comes from Lat. *vallum*.

2. *a walled place*, like Gr. τεῖχος (Herod. Xen.) *a fortress, citadel*; whence קִיר מוֹאָב Is. 15, 1 (fortress of Moab, Chald. כְּרַכָּא דְמוֹאָב) *Kir Moab*, pr. n. of a fortified city in the territory of Moab, now called *Kerak*, which name is also applied in a wider sense to the whole district. The same is called in Is. 16, 11. Jer. 48, 21. 36 קִיר חֶרֶשׁ (brick fortress) *Kir-heres*; and in Is. 16, 7. 2 K. 3, 25 קִיר חֲרֶשֶׁת *Kir-hareseth*, id. For the present *Kerak*, see Burckh. Travels in Syria p. 377–390. Irby and Mangles p. 361 sq. [110 sq.] Bibl. Res. in Palest. II. p. 569.

3. *Kir*, pr. n. of a people and region subject to the Assyrian empire, Is. 22, 6. 2 K. 16, 9. Am. 1, 5. 9, 7. Prob. the tract on the river Cyrus (Gr. Κῦρος and Κύψος) between the Euxine and Caspian seas, called at the present day in Armenian, *Kur*.

קִירֹס (Chald. a weaver's comb) *Kiros*, pr. n. m. Neh. 7, 47; for which קֵרֹס *Keros*, Ezra 2, 44.

קִישׁ (perh. i. q. קֶשֶׁת a bow) *Kish*, pr. n. m. a) The father of king Saul 1 Sam. 9, 1. 14, 51. 1 Chr. 8, 33. b) 1 Chr. 8, 30. 9, 36. c) 1 Chr. 23, 21. 22. 24, 29. d) 2 Chr. 29, 12. e) Esth. 2, 5. R. קוּשׁ.

קִישׁוֹן (curved, winding, r. קוּשׁ) *Kishon*, pr. n. of a stream which in winter rises near Mount Tabor and empties itself into the bay of 'Akka, Judg. 4, 7. 5, 21. 1 K. 18, 40. Ps. 83, 10. In summer it is dry in the plain. See Bibl. Res. in Palest. III. p. 228–233.

קִישָׁיָהוּ, see יְקוּתִיאֵל.

קִיתָרוֹס Chald. i. q. Gr. κιθάρις, *cithara, a lyre, harp*, Dan. 3, 5. 7. 10 Cheth. In Syriac also the Greek ending ις is commonly changed to *os*.—Keri קִתְרוֹס q. v.

קַל m. adj. (r. קָלַל) f. קַלָּה, plur. קַלִּים.

1. *light*, Job 24, 18.—Hence

2. *swift*, with lightness, Is. 19, 1; of one running. Am. 2, 14. Jer. 46, 6. Lam. 4, 19; fully קַל בְּרַגְלָיו 2 Sam. 2, 18. Am. 2, 15. Poet. spec. *a fleet horse* Is. 30, 16. Adv. *swiftly*, Joel 4, 4. Is. 5, 26.—Aram. קַלִּיל, סְכַל, light, swift.

קָל Chald. m. i. q. Heb. קוֹל, *voice*, Dan. 4, 28. 6, 21. 7, 11; *sound* of a trumpet. Dan. 3, 5. 7. 10. 15.

קֹל, see קוֹל, also in r. קָלַל no. 4.

*קָלַהּ whence fut. Niph. וַיִּקָּלְהוּ 2 Sam. 20, 14 Cheth. Better is the Keri וַיִּקָּהֲלוּ.

*I. קָלָה *to roast, to parch*, as ears of grain, etc. Part. pass. קָלוּי Lev. 2, 14. Josh. 5, 11. Also a person, as a species of torture, Jer. 29, 22.—Arab. قَلَى and قَلِيَ, Eth. ΦΛΩ, Chald. קְלָא, id. Kindr. is צָלָה, see under צ p. 878.

Niph. Part. נִקְלֶה *scorched, burned*; hence *burning, inflammation*, Ps. 38 8.

Deriv. קְלִי.

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* II. קָלָה i. q. קָלַל, *to be light*, in Kal not used.

Niph. *to be made light of, to be contemned*, Is. 16, 14; *to become despised, despicable*, Deut. 25, 3. Part. נִקְלָה *despised, ignoble, low*, 1 Sam. 18, 23. Is. 3, 5. Prov. 12, 9.

Hiph. *to make light of, to lightly esteem*, Deut. 27, 16.—Hence

קָלוֹן m. 1. *contempt, shame, dishonour*, Prov. 3, 35. 6, 33. 13, 18. Jer. 46, 12. Job 10, 15. Concr. Is. 22, 18.—Hence a) *shame*, i. e. a shameful deed, Prov. 18, 3. Hos. 4, 18. b) *shame, reproach*, in words Prov. 22, 10. c) *shame*, i. e. the parts of shame, Nah. 3, 5. Jer. 13, 26.

* קָלַח obsol. root; Talmud. to flow, to flow out; Pi. *to pour out*. Kindr. is צָלַח II, to flow, to be poured out; whence צַלַּחַת a dish.—Hence

קַלַּחַת f. verbal of Pi. *a pot, kettle*, from pouring, 1 Sam. 2, 14. Mic. 3, 3. Comp. Lat. *futum* (Varr.) and *futile*, vessel, from *fundo*.

* קָלַט 1. *to contract, to draw in, to shrink*, i. q. Arab. قلص. Part. pass. קָלוּט *contracted, shrunk;* then any thing of diminished stature, *dwarf*, spoken of victims Lev. 22, 23. Arab. قَلْطٌ small stature, قَلَطِىٌّ, قُلَاطٌ, small, dwarf; see Camoos p. 965.—Hence pr. n. קְלִיטָא.

2. *to take in* unto oneself, *to receive* a fugitive, i. q. Chald. קְלַט. Hence מִקְלָט an asylum.

קָלִי m. (r. קָלָה I), once קָלִיא with א in otio (as נָקִי, נָקִיא) 1 Sam. 17, 17, *roasted* or *parched grain*, i. e. wheat or barley roasted in the ears and then rubbed out, as is still common among the Bedawîn Árabs; see Legh in Macmichael's Journey p. 235. Bibl. Res. in Palest. II. p. 394.—Lev. 23, 14. Ruth 2, 14. 1 Sam. 25, 18. 2 Sam. 17, 28 where קָלִי is twice read, once of grain and again of pulse. Comp. Lev. 2, 14.

קַלַּי (perh. for קַלָּיָה, קַלָּיָה. the swift messenger of Jehovah) *Kallai*, pr. n. m. Neh. 12, 20.

קְלָיָה *Kelaiah*, pr. n. of a Levite, Ezra 10, 23; called also

קְלִיטָא (dwarf, r. קָלַט) *Kelita*, pr. n. m. Ezra 10, 23. Neh. 8, 7. 10, 11.

* קָלַל fut. יֵקַל, יֵקַלּוּ Gen. 16, 4. 5. 1 Sam. 2, 30.

1. *to be light*, not heavy, see Hiph. Eth. ΦΛΛ id. ΦΛΔ light. Syr. ܩܠ to be light, swift, lightly esteemed.—Hence

2. *to be swift, fleet;* comp. κοῦφος light, swift, ἐλαφρός and ἔλαφος, Lat. 'levis cervus,' Engl. light-footed; also adj. קַל. So 2 Sam. 1, 23 מִנְּשָׁרִים קַלּוּ *they were swifter than eagles*. Hab. 1, 8. Jer. 4, 13. Job 7, 6. 9, 25.

3. *to be* or *become few, small, to be diminished;* Arab. قَلَّ to be few. Gen. 8, 11 *and Noah saw* כִּי קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ *that the waters were diminished from off the earth*. v. 8.

4. Trop. of persons, *to be lightly esteemed, to be insignificant, vile;* opp. r. כָּבַד no. 6. With. בְּעֵינַי Gen. 16, 4. 5. Job 40, 4. Nah. 1, 14 כִּי קַלּוֹתָ *for thou art become small*, thy power is broken, O Assyria. Sometimes intens. *to be despised, contemned*, opp. נִכְבַּד, 1 Sam. 2, 30. Comp. קָלָה II.—Hence, according to some, קֹל inf. as noun, *lightness*, i. e. *shame, reproach*. Jer. 3, 9; better i. q. קוֹל voice, rumour.

Niph. נָקַל 2 K. 3, 18, נָקֵל 1 K. 16, 31; fut. יִקַּל.

1. *to be light;* Part. fem. עַל נְקַלָּה *lightly*, slightly, Jer. 6, 14. 8, 11. Also *to be light, easy*, 2 K. 20, 10; with dat. of pers. *to* any one Prov. 14, 6.

2. *to be swift*, i. q. Kal no. 2, Is. 30, 16.

3. Trop. of things. *to be light, small, trifling;* c. בְּעֵינַי 1 Sam. 18, 23. 2 K. 3, 18.—Impers. 1 K. 16, 31; and so with מִן with inf. Is. 49, 6 נָקֵל מִהְיוֹתְךָ לִי עֶבֶד *it is too light a thing that thou shouldst be my servant;* also with dat. added Ez. 8, 17. But Hitzig has well remarked on Is. l. c. that this construction is not accordant with the laws of thought or language, but we should rather expect מִן of person, thus נָקֵל מִמֶּנִּי הֱיוֹתְךָ לִי עֶבֶד. The writer confounds the two constructions, and puts before the infin. the מִן which should have stood before the person.

4. Trop. of persons; *to be lightly esteemed, to be contemned, vile*, 2 Sam. 6, 22.

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PIEL קִלֵּל *to vilify, to curse*, pr. to make vile, contemptible; Syr. ܩܠܠ to lightly esteem, to vilify. Spec. a) *to revile, to abuse* with reproachful words, Lev. 19, 14. Neh. 13, 25. 2 Sam. 16, 5. 7. 9. 10. 11. 13. b) Intens. *to curse*, to utter imprecations, i. q. אָרַר, and opp. בָּרַךְ. Ps. 62, 5. 109, 28; with acc. as parents Lev. 20, 9. Prov. 20, 20; God, i. q. to blaspheme, Ex. 22, 27. Lev. 24, 11; also one's natal day Job 3, 1; c. בְּ, as the king and God Is. 8, 21; so בְּשֵׁם יְהוָה 2 K. 2, 24, בֵּאלֹהָיו 1 Sam. 17, 43. A curse followed by immediate destruction is ascribed to the prophets, 2 K. 2, 24. Deut. 23, 5. Josh. 24, 9; espec. to God Gen. 8, 21.—Reflex. קִלֵּל לוֹ *to curse oneself*, i. e. to bring a curse upon oneself; 1 Sam. 3, 13 *because he knew* כִּי מְקַלְלִים לָהֶם בָּנָיו *that his sons were bringing a curse upon themselves.*

PUAL fut. יְקֻלַּל, part. מְקֻלָּל, *to be accursed*, Ps. 37, 22. Job 24, 18; so i. q. *to perish under a curse*, Is. 65, 20.

HIPH. הֵקֵל, fut. יָקֵל, inf. הָקֵל, imper. הָקֵל.

1. *to make light, to lighten.* a) With acc. of thing and מֵעַל of pers. *to lighten* any thing *from off* any one, to take it away, 1 K. 12, 10. 1 Sam. 6, 5. 2 Chr. 10, 10. b) Acc. impl. Ex. 18, 22 הָקֵל מֵעָלֶיךָ *lighten from off thee* sc. the burden, business, make thy business lighter. Jon. 1, 5. c) With מִן of burden, *to lighten* or *remit* something *from* a burden; 1 K. 12, 4 הָקֵל מֵעֲבֹדַת אָבִיךָ *lighten* (something) *from the service of thy father*, i. e. remit something of the service which thy father imposed upon us. v. 9.

2. *to make light of, to despise*, 2 Sam. 19, 44. Ez. 22, 7; *to make despised, to bring into contempt*, Is. 8, 23.

PILP. קִלְקֵל 1. *to shake, to move quickly to and fro*, from Kal no. 2; Arab. قَلْقَلَ id. Eth. ቀልቀለ to be moved, shaken.—Ez. 21, 26 [21] קִלְקֵל בַּחִצִּים *he shaketh* (waveth) *the arrows*, a species of divination.

2. *to make smooth, to polish*, and hence *to sharpen* Ecc. 10, 10.—The notion of smoothness exists also in the adj. קָלָל.

HITHPALP. *to be moved, shaken*, Jer. 4, 24.

Deriv. קַל, קָלָל, קְלָלָה, קִלְקֵל, מְקֻלָּל, pr. n. קַלַּי.

קָלָל m. adj. *smooth, polished*, of brass Dan. 10, 6. Ez. 1, 7. Vulg. *æs candens.* See r. קָלַל Pilp. no. 2. Thesaur. p. 1217.

קְלָלָה f. (r. קָלַל Pi.) constr. קְלָלַת, c. suff. קִלְלָתְךָ, plur. קְלָלוֹת; *malediction*, i. e. a) *cursing, reviling*, 2 Sam. 16, 12. Prov. 27, 14. b) *a curse, imprecation*, Gen. 27, 12. Deut. 11, 26. 29. 30, 1. 19. al. Gen. 27, 13 קִלְלָתְךָ *thy curse*, pass. i. e. which lights on thee. Concr. *one accursed* Deut. 21, 23. Jer. 24, 9. 42, 18. al. Plur. קְלָלוֹת *curses* Deut. 28, 15. 45.

* קָלַס in Kal not used, PIEL *to scoff at, to scorn, to deride*, Ez. 16, 31 *thou art not as a harlot,* לְקַלֵּס אֶתְנָן *who scoffeth at* her *hire*, in order to get more. Vulg. well, *fastidio augens pretium.*—Chald. קְלַס to praise, also to mock.

HITHP. id. c. בְּ 2 K. 2, 23. Ez. 22, 5. Hab. 1, 10.

Deriv. the two following.

קֶלֶס m. *scorn, derision*, Ps. 44, 14. Jer. 20, 8.

קַלָּסָה f. id. Ez. 22, 4. R. קָלַס.

* I. קָלַע *to sling, to throw with a sling.* Part. קַלָּע *a slinger*, Judg. 20, 16. Trop. *to sling out*, i. e. to eject a people from a land, Jer. 10, 18. Chald. and Syr. id.—The primary idea is perhaps that of *moving up and down*, shaking; comp. Arab. قلع id. Hence קֶלַע no. 2.

PIEL i. q. Kal. 1 Sam. 17, 49. 25, 29. Deriv. קַלָּע, מַקְלֵעַת.

* II. קָלַע *to carve* wood, etc. 1 K. 6, 29. 32. 35. Eth. ΛϑU to impress, mark, stamp money; ϕΛϑU an image on coin.—Hence מַקְלַעַת.

קֶלַע m. (r. קָלַע I) in pause קָלַע, c. suff. קַלְעוֹ; plur. קְלָעִים, constr. קַלְעֵי.

1. *a sling* 1 Sam. 17, 40. 50. 25, 29. Zech. 9, 15. 2 Chr. 26, 14. Chald. קְלָעָא, Arab. مِقْلَاع, id.

2. *a curtain, hanging*, Ex. 27, 9 sq. 35, 17. Num. 3, 26. al.—Chald. id. Arab. قِلْع sail of a ship; قلع IV, to sail, to navigate. Eth. ΦΛU the sail is furled.

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This signification perh. comes from the idea of moving up and down; see the root.

3. In 1 K. 6, 34 for קְלָעִים, we ought prob. to read צְלָעִים *leaves of the door*, which stands in the first clause and in cod. Kennic. no. 150.

קַלָּע *a slinger* 2 K. 3, 25. R. קָלַע I.

קַלְקַל adj. (r. קָלַל, as עַרְעַר from עָרַר) *light, mean, vile*, of food Num. 21, 5.

* קָלַשׁ obsol. root. perh. i. q. קָדַשׁ *to prick*; then, *to be sharp*. Chald. קְלַשׁ to be thin, lean.—Hence

קִלְשׁוֹן m. *a sharp point, prong*; 1 Sam. 13, 21 שֶׁלֶשׁ קִלְשׁוֹן *a three-pronged fork*, with which hay, straw, and the like are gathered up, pr. 'a triad of prongs.'—Spoken of a pointed instrument Ecc. 12, 11 Targ.

* קָמָה obsol. root, perh. i. q. Arab. قَمَّ *to heap together, to collect*. Hence the pr. names קְמוּאֵל, יָקְמְעָם, יָקְמְעָם, יָקְמְעָם.

קָמָה f. (r. קוּם) constr. קְמַת, plur. קָמוֹת; pr. *a stalk* of grain, collect. *stalks*. put for *standing grain* Ex. 22, 5. Deut. 16, 9. 23, 26. al. Plur. Judg. 15, 5.—Chald. id. also a statue.

קְמוּאֵל (assembly of God? r. קָמָה) *Kemuel*, pr. n. m. a) A son of Nahor Gen. 22, 21. b) Num. 34, 24. c) 1 Chr. 27, 17.

קָמוֹן (perh. full of stalks or grain, see קָמָה) *Kamon*, pr. n. of a place in Gilead Judg. 10, 5.

קִמּוֹשׁ m. Is. 34, 13, קִימוֹשׁ Hos. 9, 6, and plur. קִמְשׁוֹנִים Prov. 24, 31, *a prickly weed*, e. g. *nettle*, thistle; see Celsii Hierob. T. II. p. 206. Kimchi *thorns*. R. קָמַשׁ.

* קָמַח obsol. root, prob. *to be fat, marrowy*; comp. قَمِحَ to be fat, and مَحَّ to be marrowy.—Hence

קֶמַח m. in pause קָמַח, *meal, flour*, pr. marrow, *μυελὸς ἀνθῶν*. Judg. 6, 19. 1 Sam. 1, 24. 28, 24. 1 K. 5, 2. al. sæp. —Chald. קְמָחָא id. Arab. قَمْحٌ grain, wheat. Eth. ቀምሕ pulse from which meal is made.

* קָמַט *to lay fast hold of*, Job 16, 8. —Chald. id. Arab. قَمَطَ to bind. Kindr. are קָמַץ, קָפַץ.

Pual pass. Job 22, 16.

* קָמַל Is. 33, 9, and קָמֵל 19, 6, *to pine away and die*, of a tree, plant. Kindr. is אָמַל. Arab. قَمِلَ pr. to be thick set with insects, lice, and so to languish, of a plant. Syr. ܩܡܠ to languish, of persons.

* קָמַץ pr. *to press together, to compress*, comp. kindr. קָפַץ; then *to take with the hand* or *fist*, e. g. a handful Lev. 2, 2. 5, 12. Num. 5, 26. Hence

קֹמֶץ m. c. suff. קִמְצוֹ, *a handful*, of meal etc. as an offering, Lev. 2, 2. 5, 12. 6, 8. Also of grain, *a handful, manipulus*, as laid down by the reapers, but not yet bound into sheaves; Gen. 41, 47 לִקְמָצִים *by handfuls*, i. e. abundantly. Arab. قُمْصٌ.

* קָמַשׁ obsol. root, prob. i. q. קָלַשׁ, *to prick, to sting*, as a nettle.—Hence קִמּוֹשׁ (קִימוֹשׁ).

קֵן m. constr. קֶן- Deut. 22, 6, c. suff. קִנּוֹ, plur. קִנִּים. R. קָנַן.

1. *a nest* Is. 10, 14. Ps. 84, 4. Prov. 27, 8. Meton. *a nest of young birds, nestlings*, Deut. 32, 11. Is. 16, 2.—Syr. ܩܢܐ id.

2. Metaph. *a dwelling*, espec. one built upon a lofty rock like an eagle's nest (comp. Job 39, 27). Num. 24, 21. Jer. 49, 16. Obad. 4. Hab. 2, 9; or as being pleasant and comfortable, Job 29, 18; comp. 'nidum servas' Hor. Ep. I. 10. 6. —Plur. קִנִּים *cells, chambers* in the ark, Gen. 6, 14.

* קָנָא in Kal not used, Arab. قَنَأَ *to become very red*. Hence

Piel קִנֵּא 1. *to be jealous*, from the redness or flush with which the face is suffused; with acc. of one's wife Num. 5, 14; with בְּ of a female rival Gen. 30, 1.—Causat. i. q. Hiph. *to excite to jealousy*, with בְּ *by* or *with* any thing, Deut. 32, 21. 1 K. 14, 22.

2. *to envy* any one, with בְּ of pers. Gen. 37, 11. Ps. 37, 1. 73, 3. Prov. 23,

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17. 24, 1. 19; acc. Gen. 26, 14. Is. 11, 13. Ez. 31, 9; לְ Ps. 106, 16.

3. *to be zealous towards* any person or thing, *to burn with zeal*, ζηλόω. a) With לְ to be zealous *for* any one, for his cause, Num. 25, 11. 13. 2 Sam. 21, 2. 1 K. 19, 10. al. b) *to emulate* any one, c. בְּ Prov. 3, 31.

Hiph. causat. *to provoke to jealousy*, see Piel no. 1; c. בְּ Deut. 32, 16. 21. Ps. 78, 58.—For part. מַקְנֶה Ez. 8, 3, see in r. קָנָה Hiph.

Deriv. קִנְאָה, קַנַּי, קַנְאָה.

קָנָא Chald. *to buy*, i. q. Heb. קָנָה no. 3. Ezra 7, 17.

קַנָּא m. (r. קָנָא) *jealous*, spoken of God as permitting no rival, and the severe avenger of defection from himself. Ex. 20, 5. 34, 14. Deut. 4, 24. 5, 9. 6, 15. —Chald. קַנָּא and קַנְאָן id.

קִנְאָה f. (r. קָנָא) constr. קִנְאַת, c. suff. קִנְאָתִי; plur. קִנְאוֹת.

1. *jealousy*, e. g. in a husband Prov. 6, 34. 27, 4; of God Ez. 8, 3; of rival nations Is. 11, 13. Plur. קִנְאוֹת Num. 5, 15. 18. 25. 29.—Hence *envy* Ecc. 9, 6; meton. object of envy Ecc. 4, 4.

2. *zeal, ardour* towards any one, ζῆλος, e. g. of lovers Cant. 8, 6; of God for his people Zech. 1, 14. Is. 9, 6 קִנְאַת יְהוָה צְבָאוֹת *the zeal of Jehovah of hosts*, in behalf of his people. With genit. of object, קִנְאַת־כֶּם *the zeal* (of God) *towards the people* Is. 26, 11; so 2 K. 10, 16. Ps. 69, 10.

3. *heat, anger, indignation*, coupled with חֵמָה Ez. 5. 13. al. עֶבְרָה Ez. 38, 19; אַף 35. 11. To it is ascribed fire, אֵשׁ קִנְאָה Ez. 36, 5, as devouring Zeph. 1, 18. 3, 8, smoking Deut. 29, 19; comp. Ps. 79, 5. Spoken of the indignation of God Num. 25, 11. Ez. 16, 42. Is. 59, 17; of men Ps. 119, 139. Job 5, 2.

קָנָה * fut. יִקְנֶה, conv. וַיִּקְנֶה. pr. *to set upright, to erect*, i. q. כּוּן; kindr. with קוּן, קִין, כִּין; see קָנָה, קְנֵה, *canna*.—Hence

1. *to found, to create*, e. g. the heavens and earth Gen. 14, 19. 22; mankind Deut. 32, 6. Ps. 139, 13. Prov. 8, 22 where Sept. ἔκτισέ με, Targ. and Peshito בְּרָא, סְנָא. Arab. قنا i. q. خلق God created, see Camoos p. 1937.

2. *to get, to gain, to obtain, to acquire*; Syr. ܩܢܐ, Arab. قنا and قنى, id. E. g. a woman to wife Ruth 4, 9. 10; wisdom, understanding, Prov. 4, 7. 15, 32. 16, 16. 17, 16. 19, 8; God his holy mountain by conquest, Ps. 78, 54; the people of Israel as his own, Ex. 15, 16. Ps. 74, 2. Gen. 4, 1 קָנִיתִי אִישׁ אֶת־יְיָ *I have gotten a man with* the help of *Jehovah*, have borne a son; see in קַיִן no. 2. a.

3. Spec. *to get* by purchase, *to buy*, Gen. 25, 10. 47, 19. 22. 50, 13. Ex. 21, 2. 2 Sam. 12, 3. Jer. 13, 1. 4. Is. 43, 24. al. sæp. Metaph. *to buy* the truth Prov. 23, 23. Part. קֹנֶה *a buyer* Prov. 20, 14. Ez. 7, 12; opp. מֹכֵר Is. 24, 2. Also *to buy off, to redeem* from captivity, Deut. 28, 68. Neh. 5, 8. Is. 11, 11.—Comp. Lat. *conciliare* for *emere* Ter. Eun. 4. 4. 21.—Hence

4. *to own, to possess*. Part. קֹנֶה *an owner, possessor*, master, e. g. of a house Lev. 25, 30; a flock Zech. 11, 5; an ox Is. 1. 3. Comp. מִקְנֶה.—Syr. ܩܢܐ id. Eth. ΦΗΡ to possess, to be master; Arab. اقتنى to possess.

Niph. *to be bought*, Jer. 32, 15. 43.

Hiph. pr. 'to let buy or be bought,' i. e. *to sell*; Zech. 13, 5 אָדָם הִקְנָנִי *a man sold me* as a slave; comp. Kal in Am. 8, 6. Ecc. 2, 7. Verbs of buying often take in the causative conjug. the signif. of selling; comp. זָבַן to buy, הִזְבִּין to sell.—Part. מַקְנֶה, Ez. 8, 3 אֲשֶׁר־שָׁם מוֹשַׁב סֶמֶל הַקִּנְאָה הַמַּקְנֶה *where was the seat of the image of wrath* (i. e. the idol provoking God's wrath) *which selleth* sc. Israel to his enemies, i. e. which delivers Israel even as a slave into the power of his enemies; note the paronomasia. Others refer הַמַּקְנֶה to r. קָנָא, and render: *which provoketh to wrath*.

Deriv. קְנֵה, קִנְיָן, מִקְנֶה, מִקְנָה, and pr. n. קֵינָן, קֵינִי.

קָנֶה m. (r. קָנָה init.) constr. קְנֵה, c. suff. קָנֵהוּ; plur. קָנִים. constr. קְנֵי, c. suff. קְנֵיהֶם; *a reed, cane*, Lat. *canna*, Gr. κάνη, κάννη, κάννα, id. Chald. קְנֵא, Syr. ܩܢܐ, id. Arab. قَنَاة id. also spear.—Of a *reed* or *cane* growing in wet or marshy ground 1 K. 14. 15. Job 40, 21. Is. 19, 6. 35, 7. Ps. 68, 31 חַיַּת קָנֶה

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the beast of the reeds, i. e. the crocodile. [At the present day the banks of the Jordan and the upper part of the lake Hûleh are full of tall reeds or cane; see Bibl. Res. in Palest. II. p. 255. III. p. 340.—R.] Spoken also of the *sweet cane, sweet flag, acorus calamus* Linn. *calanus odoratus*, growing in India (Plin. XII. 12 or 48). Is. 43, 24. Ez. 27, 19. Cant. 4, 14; fully קָנֶה הַטּוֹב בַּשָּׂם Ex. 30, 23, קָנֶה בֹשֶׂם Jer. 6, 20.—Also *the cultivated cane, arundo sativa, arundo donax* Linn. growing very tall, and used as a staff for walking, מִשְׁעֶנֶת הַקָּנֶה Ez. 29, 6. Is. 36, 6, comp. קָנֶה רָצוּץ Ez. 42, 3; and for measuring rods. See on these species of cane Celsii Hierob. II. p. 312 sq. —Hence

a) *a measuring reed* or *rod*, fully קָנֶה הַמִּדָּה Ez. 40. 3. 5. 42, 16–19; this was a measure of six larger cubits (אַמָּה וְטֶפַח, see in אַמָּה), i. e. six cubits and six palms, Ez. 40, 5–8. 41, 8; plur. Ez. 42, 16–19.—So Gr. *κάλαμος* was a measure of $6\frac{2}{3}$ cubits.

b) *a stalk of grain*, Gr. *κάλαμος, κάλαμη*, Gen. 41, 5. 22.

c) *the upper bone* of the arm, Job 31, 22. Comp. Germ. Armröhre; Arab. قَصَبٌ reed, also a marrow-bone.

d) *the rod* or *beam* of a balance; hence meton. for *a balance*, Is. 46, 6. Gr. *κανών*.

e) *the hollow shaft, stem*, of the sacred candelabra, Ex. 25, 31. 37, 17.

f) Plur. קָנִים *arms, branches, tubes*, bearing the lights of the sacred candelabra, Ex. 25, 32. 33. 35. 37, 18; c. suff. קְנוֹתָם Ex. 25, 36. 37, 22.—Arab. قَنَاةٌ channel, trough.

קָנָה (place of reeds) *Kanah*, pr. n. a) A stream on the borders of Ephraim and Manasseh, Josh. 16, 8. 17, 9. b) A city in Asher Josh. 19, 28. [Now a village about three hours south of east from Tyre, still called *Kâna* قانا; see Bibl. Res. in Palest. III. p. 384.—R.

קַנָּא m. (r. קָנָא) i. q. קַנָּא, *jealous*, spoken of God, Josh. 24, 19; also *angry* against his enemies, Nah. 1, 2.

* קָנַז obsol. root, perh. i. q. قنص *to hunt*.—Hence

קֵנַז (a hunt) *Kenaz*, pr. n. a) An Edomite, descended from Esau; also a tract of Arabia named from him, Gen. 36, 11. 15. 42. b) The father or rather the grandfather of Othniel the brother of Caleb, Josh. 15, 17. Judg. 1, 13. 1 Chr. 4, 13. See קְנַזִּי. c) A grandson of Caleb 1 Chr. 4, 15.

קְנִזִּי (hunter) *Kenizite*, pr. n. a) A Cananitish tribe, of which nothing further is known, Gen. 15, 19. b) Patronym. of the name קֵנַז lett. b, Num. 32, 12. Josh. 14, 6.

קִנְיָן m. (r. קָנָה) constr. קִנְיַן, c. suff. קִנְיָנוֹ.

1. *a creature*, Ps. 104, 24. Sept. *κτίσις*. Chald. קִנְיָן id.

2. *a getting, acquisition, purchase*, Prov. 4, 7. Lev. 22. 11.

3. *possession, substance, wealth*, Gen. 34, 23. 36, 6. Ps. 105, 21. Ez. 38, 12. 13.

* קָנַם obsol. and doubtful root; perh. *to set up, to erect*, like קָנָה, קוּן, קָנַן. Hence קִנְמוֹן cinnamon, after the form זִמְרוֹן, pr. i. q. קָנֶה cane, since the rolls of cinnamon resemble a cane or tube.

קִנָּמוֹן m. constr. קִנְּמוֹן Ex. 30, 23, *cinnamon*, Prov. 7, 17. Cant. 4, 14. Gr. *κίνναμον, κιννάμωμον*, according to Hdot. 3. 111 a word of Phenician origin. For the etymology see in r. קָנַם.

* קָנַן in Kal not used, pr. *to set up, to build*; kindr. with קָנָה, קוּן, also קָנַם. Hence קֵן nest; and from this:

PIEL קִנֵּן denom. *to nest, to build a nest*, as a bird Ps. 104, 17. Jer. 48, 28. Ez. 31, 6; a serpent Is. 34, 15. Syr. ܩܢܢ id.

PUAL *to have a nest built, to nestle*, Part. f. מְקֻנָּנָתִי Jer. 22. 23.

קִנְצֵי Job 18, 2, see in קֵץ.

קְנָת (possession, r. קָנָה) *Kenath*, pr. n. of a city beyond Jordan, situated in Auranitis (Hauran) some distance north from Bostra, Num. 32, 42. 1 Chr. 2, 23. Gr. *Κανάθα, Κανόθα*. Now called قنوات *Kûnawât*. See Reland Palest. p. 651. Burckhardt's Travels in Syria p. 83.

* קָסַם fut. וְקָסַם, 2 pers. pl. תְּקָסֵמְנָה Ez. 13, 23, *to divine, to practise divination*, used in the verb only of false pro-

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phets, etc. e. g. of the Hebrews Deut. 18, 10. 14. Mic. 3, 6. 7. 11; of necromancers 1 Sam. 28, 8; of foreign prophets, as of the Philistines 1 Sam. 6, 2, of Balaam Josh. 13, 22. Classic for the three kinds of divination common among the Semitic nations, viz. arrows, entrails, and Teraphim, is Ez. 21, 26 [21]. Constr. with acc. of thing, 2 K. 17, 7. Ez. 13, 23. 21, 26. 28; dat. of pers. 1 Sam. 28, 8; acc. and dat. Ez. 21, 34. 22, 28. Part. קֹסֵם *a diviner*, one who foretells, 1 Sam. 6, 2. Is. 3, 2. 44, 25. Jer. 27, 9. 29, 8. Zech. 10, 2. Sept. usually *μάντις, μαντεύω*.—The primary idea is prob. that of *dividing, dividing out*; comp. Arab. قسم to divide out. As this was often done by lot, hence קָסַם pr. to divide out by lot, like Arab. قسم; and then for any species of lot or divination. Chald. קְסַם, Syr. ܩܣܡ, id.

Deriv. מִקְסָם and

קֶסֶם m. 1. *lot*, Ez. 21, 27 [22]; see the root.

2. *divination*, Num. 23, 23. 1 Sam. 15, 23. Jer. 14, 14. Ez. 13, 6. 23. Plur. קְסָמִים Deut. 18, 10. 2 K. 17, 17. Meton. *reward of divination* Num. 22, 7. Comp. מַתְּנָה.

3. In a good sense, *an oracle*, divine sentence, Prov. 16, 10.

* קָסַס in Kal not used, *to cut off*, i. q. קָצַץ.

Po. קוֹסֵס *to cut off* fruit, Ez. 17, 9.

קֶסֶת f. (r. קָשַׂת) any vessel, *a dish, cup*, so called from its *rounded* form, i. q. קָשׂוֹת q. v. Hence קֶסֶת הַסֹּפֵר a writer's vessel, i. e. *an ink-horn, ink-stand*, worn in the girdle, Ez. 9, 2. 3. 11.—Eth. ፍሠት a water-vessel, water-pot.

קְעִילָה (prob. i. q. קַלְעָה arx) *Keilah*, pr. n. of a city in Judah Josh. 15, 44. 1 Sam. 23, 1. 1 Chr. 4, 19. Neh. 3, 17. 18. See Reland Palest. p. 698.

קַעֲקַע m. *a stigma, mark*, cut or burnt in, Lev. 19, 28. R. קוּעַ no. 1.—Talmud. קעקע to dig, to scratch as a fowl, also to cut in a mark.

* קָעַר obsol. root, Arab. قَعَرَ *to be deep*; pr. to dig, kindr. with קוּר, נָקַר, also חָקַר, דָּקַר.—Hence

קְעָרָה f. constr. קַעֲרַת, plur. constr. קַעֲרוֹת, c. suff. קְעָרוֹתֵיהֶם. *a deep dish, bowl, charger*, Num. 7, 13 sq. 84. 85. Ex. 25, 29. 37, 16. Sept. *τρύβλιον*. Arab. قَعْرَان a deep dish.

* קָפָא *to draw in oneself, to contract*. Kindr. are קָפַץ, קָפַז, קָפַד, and softened גָּפָא; also Arab. قَفَّ to be wrinkled, shrunk, as cloth after washing.

1. *to draw in the feet*, to sit with the feet drawn under, in the oriental manner, Zeph. 1, 12; comp. Jer. 48, 11.

2. *to concrete, to coagulate*, as milk, see Hiph. Poet. of the sea, Engl. Vers. *to congeal*, Ex. 15, 8.

Niph. *to be drawn in, contracted*. Zech. 14, 6 Cheth. יִקָּרוֹת יִקָּפָאוּן, see in יָקַר no. 4. p. 420.

Hiph. causat. of Kal no. 2, *to make coagulate, to curdle* milk, Job 10, 10.—Hence

קִפָּאוֹן m. *congelation, ice*; Zech. 14, 6 Keri וְקִפָּאוֹן וְקָרוֹת, Sept. *καὶ ψῦχος καὶ πάγος*, Vulg. *sed frigus et gelu*. Better is Chethibh, see in r. גָּפָא Niph. and יָקַר no. 4.

* קָפַד *to draw oneself together, to shrink, to roll oneself up*; like kindr. קָפַץ, פָּקַז, Syr. ܩܦܨ, also גָּפָא, קָפָא. Hence קִפּוֹד hedgehog.

Piel id. Is. 38, 12 קִפַּדְתִּי כָאֹרֵג חַיַּי *I have rolled together, like a weaver, my life*; or intrans. *my life is rolled together, as by a weaver*; i. e. in either case, my life is finished, like the piece of cloth which the weaver, when completed, rolls together. The latter is perh. preferable. Intrans. also in Targ. and Pesh.

Deriv. the two following.

קִפּוֹד m. also קִפּוֹז Is. 34, 11 (r. קָפַד) *a hedgehog*, so called from rolling himself up; Is. 14, 23. 34, 11. Zeph. 2, 14.—Arab. resolving the Dag. قُنْفُذ and قُنْفُذ, Syr. ܩܘܢܦܕ id. Eth. ቀንፈድ porcupine.

קְפֻדָּה f. Milêl (r. קָפַד) Ez. 7, 25 קְפֻדָּה בָּא *destruction cometh*, according to the Targg. and Heb. intpp. Better, *horror, terror*, from the primary signif. of the

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root. i. e. 'to shrink, to start back.' Comp. Syr. ܩܦܰܕ.—The ־ָה is not paragogic, and the tone is retracted prob. only by an error of the punctators; see Heb. Gr. § 79, note 2. e.

קִפּוֹד, see in קִפֹּד.

קִפּוֹז m. (r. קָפַז) i. q. Arab. قِفَّازَةٌ, *serpens jaculus*, q. d. *arrow-snake*, so called from its darting, springing, in the manner of the rattle-snake, Is. 34, 15. See Bochart Hieroz. II. p. 408.

* קָפַז obsol. root, pr. i. q. קָפַד, קָפַץ, (comp. קָבַץ, קָמַץ,) *to draw oneself together, to contract*, espec. in order to make a spring, in the manner of a cat, lion, deer, serpent, etc. So Arab. قفز and Chald. קַפֵּץ to leap, to spring upon. Syr. ܩܡܨܐ locust, grasshopper; comp. r. קָמַץ.—Hence קִפּוֹז.

* קָפַץ fut. יִקְפֹּץ, *to draw together, to contract, to shut*, kindr. with קָפַז, קָפַד, also קָמַץ. Chald. id. Arab. قَفَصَ constrinxit.—E. g. the mouth Job 5, 16. Ps. 107. 42; the hand, i. e. to be illiberal, niggardly, Deut. 15, 7; trop. one's compassion, sympathy, Ps. 77, 10.

Niph. *to draw* or *gather oneself up*, to compose the body and limbs as in death, i. q. *to die;* Job 24, 24 כַּכֹּל יִקָּפְצוּן; comp. Gen. 49, 33. Arab. قَفَزَ and قَفَسَ to die.

Piel *to leap, to spring*, comp. קָפַז, Cant. 2, 8. Chald. קַפֵּץ id.

קֵץ m. (r. קָצַץ) c. suff. קִצִּי; plur. constr. קִנְצֵי once Job 18, 2 see in Plur. below, where also see other forms; *an end*, i. e.

1. Of place, *end, extremity*. 2 K. 19, 23 מְלוֹן קִצֹּה *his extreme lodging-place*, i. e. the highest. Jer. 50, 26 מִקֵּץ i. e. '*from the extremity* of the earth;' or, 'all *from the extremity*,' i. q. מִקָּצֶה, see in קָצֶה. So שׂוּם קֵץ לְ *to put, set, an end* (limit) *to* any thing, Josh. 28, 3.

2. Of time, *end*, e. g. of the year 2 Chr. 21. 19; of words Job 16, 3; of war Dan. 9, 26; of wonders Dan. 12, 6. So אֵין קֵץ לְ *there is no end to* a thing, i. e. it is infinite, Is. 9, 6. Ecc. 4, 8; or innumerable Ecc. 4, 16. With לְ om. Ecc. 12. 12 עֲשׂוֹת סְפָרִים הַרְבֵּה אֵין קֵץ *to the making of many books there is no end*. Also מִקֵּץ with genit. of time, *at the end of* (comp. מִן no. 4. c), i. e. *after*, e. g. Gen. 8, 6 *after forty days*. 4, 3. 16, 3. 41, 1. Ex. 12, 41. Is. 23, 15. 17. al. sæp. Later writers use לְקֵץ id. 2 Chr. 18, 2. Neh. 13, 6. Dan. 11, 6. 13. 12, 13.

Spec. a) *the end* of a person, i. q. *destruction, death*, Ps. 39, 5. Dan. 9, 26. 14, 45. Job 6, 11; of nations, *destruction*, Jer. 51, 13. Ez. 7, 2. 3. 6. Am. 8, 2; of mankind Gen. 6, 13. Also עֲוֹן קֵץ *iniquity of destruction*, causing it, Ez. 21, 30. 34 [25. 29]. 35, 5. b) *event, fulfilment* of a prophecy, Hab. 2, 3. c) עֵת קֵץ *the time of the end*, Dan. 8, 17. 11, 35. 40. 12, 4, also מוֹעֵד קֵץ id. 8, 19, קֵץ הַיָּמִים *the end of days* 12, 13, and simpl. קֵץ id. 11, 27, i. e. the last days, the time of calamity immediately preceding the coming of Jehovah and the Messiah.

Plur. once in the constr. state, Job 18, 2, where קִנְצֵי is for קִצֵּי the Daghesh being resolved in the Chaldee manner, see Lehrg. p. 134. Thesaur. p. 1223. The words are: עַד־אָנָה תְשִׂימוּן קִנְצֵי לְמִלִּין *how long* (i. e. *when*) *will ye put an end to words?*—Elsewhere for plur. absol. is used the form קְצוּוֹת, see קְצָת; for the constr. and c. suff. קְצוֹתָיו, קְצוֹתֵי, from קָצָה, קָצָה.—Denom. is קִיצוֹן, for קִצּוֹן.

קֹץ see קוֹץ.

* קָצַב fut. יִקְצֹב 1. *to cut, to cut off*, e. g. wood, a stick, 2 K. 6, 6.—Arab. قصب to cut off, to cut in pieces. Kindr. is קָטַב, also חָצַב, חָטַב. But all verbs beginning with the letters קצ have the notion of *cutting, cutting off*, e. g. קָצַץ, קָצַח, קָצַר, קָצַע; comp. גָּזַז, חָצַץ, also גָּדַד, which are all of the same family.

2. Spec. *to shear* sheep, Cant. 4, 2. Arab. قَصُوبٌ a shorn sheep.—Hence

קֶצֶב m. 1. *cut*, i. e. *form, shape*, comp. Fr. *taille*, Germ. *Zuschnitt*, 1 K. 6, 25. 7, 37.

2. Plur. constr. קִצְבֵי חָרִים Jon. 2, 7, *cuttings off* (i. e. extremities, foundations) *of the mountains* sc. in the depths of the sea. Vulg. *extrema montium*.

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קָצָה * 1. Pr. *to cut off* spec. the end or extremity, *to curtail*, and so differing from חָצָה to cut in the middle; see P Kindr. are קָצַץ, קָצַב, q. v. Arab. قَصَا I, II.—Then

2. *to end, to finish;* Arab. قَاصٍ, قَصِيّ, extremity. Hence קֵצֶה, קָצֶה, קָצֶת, end.

3. *to cut off* persons, *to destroy*, inf. Hab. 2, 10 קָצוֹת־עַמִּים רַבִּים. Arab. قصى IV to exterminate.

4. *to decide, to judge*, Arab. قَضَى; hence קָצִין judge.

Piel i. q. Kal no. 1. Prov. 26, 6 מְקַצֵּה רַגְלַיִם *who cutteth off the feet* i. e. whose feet are cut off. The whole verse is to be rendered thus: *he cutteth off* his own *feet*, he *drinketh* (suffereth) *damage*, who *sendeth a message by the hand of a fool*, i. e. uses a fool as his messenger. —2 K. 10, 32 *Jehovah began* לְקַצּוֹת בְּיִשְׂרָאֵל *to cut off in Israel*, i. e. to remove one part after another.

Hiph. *to scrape off* or *away*, i. q. קָצַץ, Lev. 14, 41. 43.

Deriv. קָצָה—קָצָו, קָצִין, קָצָת.

קָצָה f. (r. קָצָה) pr. fem. of קֵצֶה, *an end, extremity*. Sing. only in the form מִקָּצָה *at the extremity* Ex. 25, 19. 26, 4. 36, 11. 37, 8.—Elsewhere only in plur. constr. קְצוֹת, c. suff. קְצוֹתָיו, i. e.

1. *ends, extremities*, e. g. of a vine-stock Ez. 15, 4; of wings 1 K. 6, 24; of a breastplate Ex. 28, 23 sq. קְצוֹת הָאָרֶץ *the ends of the earth*, the remotest regions and nations, Is. 40, 28. 41, 9. 29. Job 28, 24. אַרְבַּע קְצוֹת הַשָּׁמַיִם *the four ends* (quarters) *of the heavens* Jer. 49, 36; comp. Ps. 19, 7. Metaph. Job 26, 14 קְצוֹת דְּרָכָיו *the ends of his ways*, i. e. the extreme part, outline, sketch, of the divine operations.

2. *the ends* of a thing, i. e. *the whole*, to the very end, to the uttermost; see in קָצֶה no. 3; so *the whole number*, Judg. 18, 2 *they sent of their family five men* מִקְצוֹתָם *out of their whole number*. 1 K. 12, 31. 13, 33. 2 K. 17, 32.

קָצֶה m. (r. קָצָה) constr. קְצֵה, c. suff. קְצֵהוּ; but also קְצִיהֶם sing. Ez. 33, 2. see in מַרְאָה and Heb. Gr. § 91. 9. n. *an end*, i. e.

1. Of place, *the end, extremity* of a thing; e. g. in length, as of a staff Judg. 6, 21; a spear 1 Sam. 14, 27; the Jordan as it enters the Dead Sea Josh. 15, 5. Also of length and breadth, as of a curtain Ex. 26, 5; a field Gen. 23, 9; the desert Ex. 13, 20; a city 1 Sam. 9, 27; the Dead Sea, its southern end, Num. 34, 3. Josh. 15, 2. etc. קְצֵה הָהָר *the extremity of the mountain*, i. e. its foot, Ex. 19, 12; ק׳ הַגְּבָעָה id. 1 Sam. 14, 2. קְצֵה הַמַּיִם *the extremity of the water*, water's edge, Josh. 3, 15. קְצֵה גְּבוּל *the extreme border* of a land Gen. 47, 21. Num. 20, 16. 22, 36. בִּקְצֵה מִזְרַח יְרִיחוֹ *in the extreme east of Jericho*, i. e. on the eastern border of its territory. So קְצֵה הָאָרֶץ *the end of the earth*, the remotest parts and regions, Ps. 46, 10. Is. 5, 26. 42, 10. 48, 20. Jer. 10, 13. al. and so קְצֵה הַשָּׁמַיִם *the end of the heavens*, i. e. the remotest parts of the world; Is. 13, 5. Deut. 4, 32. Is. 7, 18 בִּקְצֵה יְאֹרֵי מִצְרַיִם *in the uttermost streams of Egypt*, in its remotest parts. —Peculiar is Gen. 19, 4 *all the people* מִקָּצֶה even *from the extremity*, i. e. from the remotest parts. Jer. 51, 31 *his city is taken* מִקָּצֶהוּ *from its extremity*, at all ends, wholly. So מִקָּצְהוּ Is. 56, 11. Ez. 25, 9.—Arab. عن اقصا ab extremo, i. e. omnes. Comp. in no. 3.

2. Of time, *end;* often in the connection: מִקְצֵה שְׁלֹשֶׁת יָמִים *at the end of three days*, i. e. *after* three days Josh. 3, 2; and so Gen. 8, 3. Deut. 14, 28. 2 Sam. 24, 8. 1 K. 9, 10. Ez. 3, 16. al.

3. *the end* of a thing, i. e. *the whole*, q. d. to the very end, to the uttermost. E. g. *the whole number*, Gen. 47, 2 מִקְצֵה אֶחָיו *from the whole number of his brethren*. Ez. 33, 2. So Num. 22, 41 *he saw* קְצֵה חָצֵם *the uttermost of the people*, i. e. the whole people even to the extremities. See in no. 1. fin.

קֵצֶה m. (r. קָצָה) *end*, only in the formula: אֵין קֵצֶה לְ *there is no end to* a thing, i. e. it is infinite, innumerable, Is. 2, 7. Nah. 2, 10. 3, 3. 9.

קְצֵו or קְצֵה m. (r. קָצָה) only in plur. constr. קְצֵוֵי אֶרֶץ *the ends of the earth*, Ps. 48, 11. 65, 6. Is. 26, 15.

קְצָוֹת plur. see in קָצָת.

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*קָצַח obsol. root. Arab. قزح is 'to sprinkle onion-seed and other condiments upon food in a pot;' قِزْح 'onion-seed and other condiments.' The primary idea seems to be: *to sprinkle, to strew.* —Hence

קֶצַח m. Is. 28, 25. 27, according to Sept. Vulg. and the Rabbins, *nigella, melanthium*, i. e. *black cumin.* See Celsii Hierobot. P. II. p. 70.

קָצִין m. (r. קָצַץ no. 4) constr. קְצִין, plur. constr. קְצִינֵי.

1. *a judge, magistrate*, Is. 1, 10. 3, 6. 7. Mic. 3, 1. 9. Arab. قَاضٍ *kâdy*, a judge.

2. *a leader, chief*, in war Josh. 10, 24. Judg. 11, 6. 11. Is. 22, 3. Dan. 11, 18. Comp. שַׂר.

3. *a prince*, Prov. 6, 7. 25, 15.

קְצִיעָה f. (r. קָצַע) 1. *cassia*, Gr. *κασία, laurus cassia* Linn. a bark resembling cinnamon, but less aromatic, so called from being *stripped off;* plur. קְצִיעוֹת Ps. 45, 9. See Celsii Hierob. T. II. p. 360. Arab. قصيعة id. Castell.

2. *Keziah*, pr. n. of one of Job's daughters, Job 42, 14.

קְצִיר m. (r. קָצַר) constr. קְצִיר, c. suff. קְצִירִי.

1. *reaping, harvest* of grain; diff. from קַיִץ harvest of fruits, figs, where see. [In Palestine the barley-harvest precedes the wheat-harvest about two weeks. At Jericho, in the depressed valley of the Jordan, the former takes place in the last half of April, and the latter in the first half of May; comp. Josh. 3, 15. On the plain along the coast, the harvest is usually a fortnight later; and on the mountains at Jerusalem and Hebron still later by another fortnight; see Bibl. Res. in Palest. II. p. 99, 100.—R.] The harvest is described as beginning with the barley קְצִיר שְׂעֹרִים 2 Sam. 21, 9. 10. Ruth 2, 23; and ending with the wheat, קְצִיר חִטִּים Gen. 30, 14. Ex. 34, 22. and with the festival of Pentecost, חַג הַקָּצִיר Ex. 23, 16. *Harvest-time* is עֵת הַקָּצִיר Jer. 5, 16, יְמֵי קָצִיר Gen. 30, 14, יוֹם קָצִיר Prov. 25, 13, and simpl. קָצִיר Prov. 6, 8. 10, 5. 26, 1. Coupled זֶרַע וְקָצִיר Gen. 8, 22; חָרִישׁ וְקָצִיר Gen. 45, 6. Ex. 34, 21.—Meton. *harvest* is put: a) For *the grain, crop*, either to be harvested Lev. 19, 9. Joel 1, 11. 4, 13; or as already harvested, Jer. 5, 17. Job 5, 5. קְצִיר יְאוֹר *the harvest of the Nile* Is. 23, 3. b) Poet. for אַנְשֵׁי קָצִיר *harvest-men* Is. 17, 5.—Metaph. for *destruction, slaughter* of a people, Jer. 51, 33. Hos. 6, 11.

2. *a bough;* collect. *boughs, foliage*, of a tree Job 14, 9. 18, 16. 29, 19. Is. 27, 11; of a vine Ps. 80, 12. So called, it is usually said, from the notion of cutting off. Better perh. to refer it to r. חָצַר no. 2, *to be green, verdant;* at least the roots קָצַר and חָצַר are closely kindred.

*קָצַע in Kal not used. 1. *to cut, to cut off* or *out;* comp. קָצַץ, קָצָה, and see in קָצַב. Arab. قطع to cut off.—Hence מַקְצוֹעָה chisel.

2. *to scrape, to strip off* bark; see Hiph. and קְצִיעָה.

3. *to break*, i. q. Syr. ܩܨܥ; see Pual.

Pual Part. plur. מְקֻצָּעוֹת Ex. 26, 23. 36, 28, and Hoph. Part. plur. מְחֻקְצָעוֹת Ez. 46, 22, pr. 'parts broken in, bent,' i. e. *angles, corners*, internal angles, i. q. מְקֻצּוֹעוֹת.

Hiph. *to scrape off*, i. q. קָצָה Hiph. Lev. 14, 41.

Hoph. see in Pual.

Deriv. קְצִיעָה, מִקְצוֹעַ, מַקְצוֹעָה.

*קָצַף fut. יִקְצֹף 1. *to break, to break in pieces*, as wood, see קָצַף no. 1, and קָצַפ.—Arab. قَصَفَ the wind dashes in pieces a ship; mid. Kesr. to be broken, as a tooth, spear.—Hence

2. Metaph. *to break out* or *forth* in anger, Gr. *ῥήγνυμι*; and so *to be angry, wroth*, 2 K. 5, 11. Esth. 2, 21. Is. 57, 16. 64, 8; with עַל of pers. Gen. 40. 2. 41, 10. Ex. 16, 20. al. אֶל Josh. 22, 18.—Syr. ܩܨܦܐ rivalry, envy.

Hiph. *to provoke to anger*, e. g. Jehovah Deut. 9, 7. 8. 22. Ps. 106, 32. Zech. 8, 14.

Hithp. i. q. Kal no. 2, *to fret oneself*, Is. 8, 21.

Deriv. קָצָף, קְצָפָה.

קְצַף Chald. i. q. Heb. no. 2, Dan. 2, 12. —Hence

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קְצָת Chald. m. *anger, wrath*, Ezra 7, 23.

קֶצֶת m. (r. קָצַת) in pause קָצָת, c. suff. קִצְתִּי.

1. Collect. *chips, splinters*, comp. the root no. 1, Hos. 10, 7. Sept. φρύγανον. Others, *foam*.

2. *anger, wrath*, from the root no. 2, Ecc. 5, 16. Spec. of Jehovah, Num. 1, 53. Josh. 9, 20. Is. 34, 2. 2 Chr. 19, 10. 24, 18. 32, 26. al. Also *strife, altercation*, Esth. 1, 18.

קְצָפָה f. (r. קָצַף) *a breaking, a broken thing*, spec. of foliage, boughs, a tree, Joel 1, 7. Sept. συγκλασμός.

* קָצַץ *to cut off*, e. g. the hand Deut. 25, 12; the beard Jer. 9, 25. 25, 23, see in מָאָה no. 2. Arab. قَصَّ to trim the nails and locks. See under קָצַב.

Piel קִצֵּץ and קִצֵּץ 1. *to cut off*, e. g. a cord Ps. 129, 4; the hand, the thumbs, Judg. 1, 6. 2 Sam. 4, 12; a spear Ps. 46, 10; ornaments 2 K. 16, 17. 18, 16.

2. *to cut up* into threads, Ez. 39, 3; into pieces, *to cut in pieces*, 2 K. 24, 13.

Pual part. מְקֻצָּצִים pass. of Pi. no. 1. Judg. 1, 7.

Deriv. קֵץ, whence the denom. קִיצוֹן; pr. n. מָקֵץ.

קְצַץ Chald. Pa. *to cut off*, Dan. 4, 11.

* קָצַר and קָצַר 1. Mid. *A*, fut. יִקְצֹר, *to cut off* or *down*; spec. grain, whence *to reap, to harvest*, c. acc. Is. 17, 5. Lev. 19, 9. 25, 5. al. Part. קוֹצֵר *a reaper, mower, harvestman*, Ruth 2, 3 sq. 2 K. 4, 18. Jer. 9, 21. Am. 9, 13. Ps. 129, 7. Part. pass. קָצוּר *cut off*, shorter, of cells Ez. 42, 5.—Metaph. Job 4, 8 *they that sow trouble reap the same*. Prov. 22, 8. Comp. זָרַע no. 2. a.

2. Mid. *E* (comp. adj. קָצַר), fut. יִקְצַר, once יִקְצָר Prov. 10, 27, intrans. *to be cut off*; hence *to be shortened, short*, Is. 28, 20. Arab. قَصُرَ to be short.—Spec. a) קָצְרָה יָדִי *my hand is shortened*, i. e. I have no power, am weak, feeble, Num. 11, 23. Is. 50, 2. 59, 1. Comp. Arab. قاصر اليد 'short-handed,' and قصير الذراع 'short-armed,' spoken of a person without strength or power; vice versa يد طولى 'a long hand,' for strength, power; see more in Comm. on Is. 50, 2. b) נֶפֶשׁ (רוּחַ) קָצְרָה *my soul, spirit, is shortened*, i. e. I am impatient, grieved, vexed, Num. 21, 4. Judg. 16, 16. Job 21, 4. Mic. 2, 7; with בְּ *for*, on account of, any thing, Judg. 10, 16. Zech. 11, 8. Comp. אֹרֶךְ אַפַּיִם under אָרַךְ.

Piel *to cut off, to shorten*, one's days Ps. 102, 24.

Hiph. 1. *to harvest, to reap*, Job 24, 6 Cheth.

2. i. q. Pi. Ps. 89, 46.

Deriv. קְצִיר, קָצִיר, קֹצֶר.

קָצַר m. adj. (r. קָצַר) constr. קְצַר, plur. constr. קִצְרֵי יָמִים *short; short of days*, short-lived, Job 14, 1. Spec. a) קְצַר יָד *short-handed*, i. e. weak, feeble, 2 K. 19, 26. Is. 37, 27. b) קְצַר רוּחַ Prov. 14, 29, and קְצַר אַפַּיִם v. 17, *short of spirit, of anger*, i. e. impatient, prone to anger.

קֹצֶר m. (r. קָצַר) only קֹצֶר רוּחַ *shortness of spirit*, i. e. *impatience*, Ex. 6, 9.

קְצָת f. (for קְצָאת, r. קָצַת; like מְנָת fr. מָנָה) a Chaldaizing form.

1. *end, extremity*, always with pref. מִן, i. e. מִקְצָת for מִמִּקְצָת, *at the end of, after*. Dan. 1, 15 מִקְצַת יָמִים עֲשָׂרָה *at the end of ten days*. v. 5, 18 לְמִקְצַת הַיָּמִים *at the end of the days*, see לְמַה p. 585. Comp. מִקְצָת for מִמִּקְצָת, see in קָצָת no. 2, 3.—Plur. קְצָוֹת (for קְצָיוֹת, as בְּנָת, plur. בְּנוֹת,) *ends, extremities*, Ez. 38, 5; c. art. *the ends* sc. of the earth Ps. 65, 9 comp. v. 6. With suff. קְצָוֹתָיו Ex. 37, 8 and 39, 4 Cheth. where Keri has קְצוֹתָיו from קָצָה.

2. *the sum, the whole number*, i. q. קָצָה no. 3. Dan. 1, 2 מִקְצַת כְּלֵי בֵית הָאֱלֹהִים some *of the whole number of the sacred vessels*; here מִקְצַת is used partitively, like מִן no. 1. Neh. 7, 70 מִקְצַת רָאשֵׁי הָאָבוֹת some *of the number of the phylarchs*, i. e. a part of the heads of tribes. Comp. מִקְצַת אֶחָיו Gen. 47, 2.—Some of these examples, as Dan. 1, 2. 18. Neh. l. c. are referred by commentators to a noun of the form מִקְצַת, to which they give the signification of *part*. But the Chaldee, which is of special authority in all these examples, is clearly destitute of any such form. (since the passage in the Targ. Gen. 47, 2, is of the same character with those above cited,) and we

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cannot therefore doubt but that מִקְצָה, wherever it occurs, is to be explained in one and the same manner.

קְצָה Chald. m. constr. קְצַת 1. *end*, Dan. 4, 31 לְקֵצָה יוֹמַיָּא *at the end of the days.*

2. *the sum, the whole.* Dan. 2, 42 מִן קְצַת מַלְכוּתָא a part *of the whole kingdom*, i. e. a part of the kingdom. Parall. מִנַּהּ *a part of it.*

קַר m. adj. (r. קָרַר) plur. קָרִים, *cold, cool.* Prov. 25, 25. Jer. 16, 14. Trop. *cool, quiet.* Prov. 17, 27 Cheth. קַר רוּחַ *of a quiet spirit.* Keri see in יָקָר no. 1.

קֹר, see in קִיר.

קֹר m. (r. קָרַר) *cold*, Gen. 8, 22.

* I. קָרָא, 3 fem. קָרְאַת for קָרָאַת Is. 7, 14; inf. קְרֹא, once קְרֹאת Judg. 8, 1 like verbs לה, c. suff. קָרְאִי; fut. יִקְרָא, c. suff. יִקְרָאוּ Jer. 23, 6; imper. קְרָא, plur. f. קְרָאנָה Ex. 2, 20, קְרָאן Ruth 1, 20.

1. *to cry out, to call out*, κράζειν. It is an onomatopoetic verb comprising also inarticulate sounds, see art. קָרַא; like Syr. ܩܪܐ to call, also to sound as a trumpet, to crow as a cock. Comp. Gr. κράζω (κραγ), κηρύσσω (κηρυγ); in the Germanic tongues *charen* to cry out, *charo* clamour, wailing; often of the cry of animals, as Germ. *krähen*, Engl. *to crow*, French *crier*, Engl. *to cry*; with a sibilant prefixed *skreian*, Swed. *skria*, Germ. *schreien*, Engl. *to scream*; and with a sibilant added at the end *kreischen*, קָרַז q. v.—Spoken absol. of any cry or clamour, even inarticulate, like צָעַק; Gen. 39, 14 וָאֶקְרָא בְקוֹל גָּדוֹל *and I cried with a loud voice*, Sept. ἐβόησα φωνῇ μεγάλῃ. v. 15 הֲרִימוֹתִי קוֹלִי וָאֶקְרָא. Often followed by the words thus uttered with a loud cry, i. q. either immediately, Gen. 45, 1 וַיִּקְרָא הוֹצִיאוּ וגו׳ *and* Joseph *cried, Cause every one to go out.* Lev. 13, 45. Judg. 7, 20. 2 Sam. 20, 16. 2 K. 11, 14. Esth. 6, 9. 11; or also with a word interposed, as לֵאמֹר Ez. 9, 1; וַיֹּאמֶר 2 Sam. 18, 28; comp. 2 K. 18, 28 וַיִּקְרָא בְקוֹל גָּדוֹל יְהוּדִית וַיְדַבֵּר וַיֹּאמֶר *and he cried with a loud voice in the Jewish tongue, and spake and said.*—Spec.

a) With אֶל of pers. *to cry out to* any one, *to call to* any one, Is. 6, 3. Judg. 18, 23; and with the words uttered, preceded by לֵאמֹר 1 Sam. 26, 14, וַיֹּאמֶר Judg. 9, 54. 1 Sam. 17, 8. 1 K. 17, 11. Also with עַל of pers. Is. 34, 14 *the satyrs shall cry to each other.* With אַחֲרֵי of pers. to cry *after* any one, i. e. as he departs, 1 Sam. 20, 37. 38. 24, 9.

b) Often i. q. *to cry for help, to implore aid*, especc. from God, absol. Ps. 4, 2 בְּקָרְאִי עֲנֵנִי *when I cry, hear thou me.* 22, 3. 34, 7. 69, 4; with אֶל־יְהוָה Ps. 4, 4. 28, 1. 30, 9. 55, 17. 61, 3. Judg. 15, 18. 2 K. 20, 11. Hos. 7, 7; לֵאלֹהִים Ps. 57, 3; acc. Ps. 14, 4. Is. 43, 22; c. suff. Ps. 17, 6. 88, 10. 91, 15. Also with עַל of pers. *on account of* or *against* whom one cries to God for help, Deut. 15, 9.

c) i. q. κηρύσσειν, which the LXX often put for it, *to cry, to proclaim*, in the manner of a herald or prophet. Absol. Prov. 1, 21 *wisdom crieth in the public places.* 8, 1; c. acc. 20, 6. Is. 40, 6 *the voice said, Cry. And he said, What shall I cry?* 58, 1. Zech. 1, 14. 17; with עַל of the object Jon. 1, 2. Followed also by the words cried, Gen. 41, 43. Ex. 32, 5. Jer. 2, 2. 7, 2. 19, 2. 51, 61; or as coupled with an acc. Zech. 7, 7. Is. 44, 7. Joel 4, 9 קִרְאוּ זֹאת בַּגּוֹיִם *proclaim ye this among the Gentiles*; or with בְּ Is. 40, 2. קָרָא דְרוֹר לְ *to proclaim* or announce *liberty to* slaves, captives, Jer. 34, 8. 15. 17. Is. 61, 1. קָרָא צוֹם *to proclaim a fast* sc. to the people, Jer. 36, 9. Jon. 3, 5.—From the sense of proclaiming comes the signif. of reading aloud, reciting, see in no. 4.

2. *to call*, Sept. καλεῖν, very often.—Spec.

a) *to call* any one *to* oneself, i. e. to bid him come, to call or send for, c. acc. Gen. 27, 1. Ex. 2, 8. 1 Sam. 3, 16. Hos. 7, 11. Is. 46, 11; לְ Gen. 20, 9. Lev. 9, 1. Hos. 11, 1; אֶל Gen. 3, 9. Ex. 3, 4. 1 Sam. 3, 4. קָרָא אֲלָיו *to call to oneself* 2 Sam. 15, 2. Metaph. Prov. 18, 6 *his mouth calleth for blows*, i. e. deserves and invites them. Ruth 4, 11 קָרָא שֵׁם בְּבֵית־לָחֶם i. e. *call* thee (*get* thee) *a name in Bethlehem*, become thou famous.

b) As referring to several or many, *to call together, to convoke*, c. acc. Gen. 41, 8; dat. Gen. 20, 8. 39. 14. Josh. 23, 2. 24, 1; אֶל 49, 1. Josh. 10, 24. Hence קָרָא עֲצָרָה *to call a solemn assem-*

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bly, to convoke, Joel 1, 14, comp. Is. 1, 13; a festival or holy convocation Lev. 23, 2. 4. מִקְרוּאֵי חָצֵרָה *those called*, convoked, *to an assembly*, Num. 1, 16.

c) *to call*, i. e. *to invite, to bid*, to a repast, banquet, comp. *καλεῖν ἐπὶ δεῖπνον*, 1 Sam. 9, 13. 22. 1 K. 1, 9. 10. 41. 49. Part. קְרוּאִים *guests* Prov. 9, 18. Trop. קָרָא לְשָׁלוֹם אֶל *to invite to peace*, to propose an alliance, Deut. 20, 10; comp. Judg. 21, 13.

d) *to call, to summon* before a judge, *καλεῖν, καλεῖν εἰς δίκην*, Job 13, 22. 14, 15; comp. 5, 1. Is. 59, 4 parall. נִשְׁפַּט.

e) *to call out* or *forth*, as warriors Is. 13, 3; also God the generations of men Is. 41, 4.

f) *to call* any one to an office, i. q. בָּחַר to choose; c. acc. Is. 42, 6. 49, 1. 51, 2; לְ 22, 20. In the same sense, but stronger, is קָרָא בְשֵׁם מ׳ *to call one by his name*, i. e. *to* the name and character which he now bears. Is. 43, 1. 45, 3. 4. Comp. Ex. 31, 2. Part. קְרוּאִים *the called*, renowned, Ez. 23, 23.

g) קָרָא בְשֵׁם מ׳ *to call upon the name of* any one, lit. 'to call *with* the name,' i. e. pronouncing the name; hence *to praise, to laud*, c. g. α) Men, as Ps. 49, 12 קָרְאוּ בִשְׁמוֹתָם *they laud their names* i. e. of the rich. Prov. 20, 6 יִקְרָא אִישׁ חַסְדּוֹ *they praise every one his own goodness*. A somewhat different turn of this sense occurs in Is. 44, 5 זֶה יִקְרָא בְשֵׁם יַעֲקֹב *another lauds the name of Jacob*, i. e. follows and praises the side or party of Jacob. β) קָרָא בְשֵׁם יְיָ *to call upon the name of God*, to invoke his name, i. e. *to praise*, to celebrate, to worship God Gen. 4, 26. 12, 8. Ps. 79, 6. 105, 1. Is. 64, 6. Jer. 10, 25. Zeph. 3, 9. Comp. הִזְכִּיר בְּשֵׁם יְיָ. Without בְּ, we find קָרָא שֵׁם יְיָ id Deut. 32, 3. Ps. 99, 6. Lam. 3, 55. Sometimes *to call upon the name of* a divinity, is to implore his aid, 1 K. 18, 24 sq.—A different sense occurs in Ex. 33, 19, where God himself says: וְקָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ *and I will proclaim by name before thee, Jehovah!* sc. as present, i. e. in order that thou mayest know that God indeed is here, I will myself be the herald to announce my coming. Comp. Gen. 41, 43.

3. *to call*, i. e. *to name*, fully לְ קָרָא שֵׁם *to call* (*give*) *a name to* any one, Gr. *καλεῖν τινά τι* Il. 5. 306. Od. 8. 550. So Gen. 26, 18. Ruth 4, 17. Ps. 147, 4. Construed: a) With acc. of name and dat. of that *to* which the name is given, Gen. 1, 5 וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם. v. 8. 10. 31. 47. 1 Sam. 4, 21. Ruth 1, 20. 21. Is. 47, 1. al. sæpe. b) With two acc. Num. 32, 41. Is. 60, 18. c) Oftener as follows: Gen. 4, 25 וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת *and she called his name Seth*. v. 26. 5, 2. 3. 29. 11, 9. 19, 22. 27, 36. 29, 34.

4. *to read aloud* before an assembly, etc. *to recite*, (pr. from the signification of crying or calling out, see no. 1. fin.) with acc. of thing Ex. 24, 7. Josh. 8, 34. 35. 2 K. 23, 2; also קָרָא בְסֵפֶר *to read in a book*, i. e. what is written in it, (comp. שָׁתָה בְ to drink what is *in* a vessel,) Neh. 8, 8. 18. 9, 3. Jer. 36, 14 sq. Hab. 2, 2. Often with the adjunct בְּאָזְנֵי מ׳ Ex. l. c. Josh. l. c. נֶגֶד מ׳ Deut. 31, 11.—Hence genr. *to read* Deut. 17, 19. 2 K. 5, 7. 19, 14. 22, 8. Is. 29, 11.—Arab. قَرَأَ, Syr. ܩܪܐ, to read.

NIPH. נִקְרָא 1. *to be called*, i. e. bid to come, *to be called together, convoked*, Esth. 3, 12. 8, 9. נִקְרָא שֵׁם מ׳ *the name* of any one *is celebrated*, becomes famous, Jer. 44, 26. Ruth 4, 14.

2. *to be called*, i. e. *named*. Construed: a) With dat. of pers. or thing *to* which the name is given; Gen. 2, 23 לְזֹאת יִקָּרֵא אִשָּׁה *this shall be called Woman*. 1 Sam. 9, 9. Is. 1, 26. 32, 5. 62, 4. 12. b) With a double nominat. Zech. 8, 3 וְנִקְרְאָה יְרוּשָׁלַיִם עִיר הָאֱמֶת *and Jerusalem shall be called the city of truth*. Is. 54, 5. 56, 7. c) With שֵׁם added. Gen. 17, 5 לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *no longer shall thy name be called Abram*. 35, 10. Deut. 25, 10. Dan. 10, 1. For this threefold construction comp. in Kal no. 3.

The following phrases are also to be noted: α) נִקְרָא בְשֵׁם מ׳ *to be called by the name of* any one, i. e. to be reckoned to his family, tribe, etc. Is. 43, 7. 48, 1; c. בְּ Gen. 21, 12; and in like manner עַל שֵׁם, 48, 6 עַל שֵׁם אַחֵיהֶם יִקָּרְאוּ *they shall be called after the name of their brethren*, i. e. shall be reckoned as belonging to Ephraim and Manasseh, not as distinct tribes, nor as sons of Jacob. Deut. 3, 14. Also with מִן, Is. 48, 2 מִן־הַקֹּדֶשׁ נִקְרָאוּ i. e. *they call themselves from the holy*

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city, inhabitants of it. β) נִקְרָא שְׁמִי עַל *my name is called upon* any thing, i. e. my name is given to it, it is called *mine*, implying property, relation, etc. Is. 4, 1. 2 Sam. 12, 28. So of the people of Israel, to whom the name of God is given, i. e. who are called the people of God, Deut. 28, 10. Is. 63, 19. Jer. 14, 9. Am. 9, 12. 2 Chr. 7, 14; of the temple 1 K. 8, 43. Jer. 7, 10. 11. 14. 30. 34, 15; of Jerusalem Dan. 9, 18. 19; of prophets Jer. 15, 16. Also with בְּ id. Gen. 48, 16. γ) Further, *to be called* is often i. q. *to be*, since men and things are called that which they are, or at least seem to be; e. g. Is. 1, 26 *afterwards thou shalt be called the city of righteousness*, i. e. this will be thy name because thou wilt be so in reality. 9, 5. 30, 7. 35, 8. 47, 1. 5. 48, 8. 56, 7; comp. 4, 3. 19, 18. See Comm. on Isaiah, III. p. 29. So Gr. κεκλῆσθαι Il. 4. 61. Od. 7. 313. Monk ad Eurip. Hippolyt. 2. Porson ad Phœniss. 576.

3. *to be read aloud, recited*, Esth. 6, 1; c. בְּ *in* a book Neh. 13, 1.

Pual קֹרָא, Part. c. suff. מְקֹרָאוֹ.

1. Pass. of Kal no. 2. f, *to be called, chosen*, Is. 48, 12.

2. *to be called, named*, Is. 65, 1; often קֹרָא לְ 48, 8. 58, 12. 61, 3. 62, 2. Ez. 10, 13. But see in Niph. no. 2. γ.

Deriv. מִקְרָא, קְרִיאָה, קְרִיָּה, קָרְיָא.

* II. קָרָא fut. יִקְרָא *to encounter, to meet* any one, i. q. קָרָה. The primary idea is *to strike upon, to impinge* or *hit against*, comp. פָּגַע; like Gr. τυγχάνω pr. *to hit* a mark. Its stronger signif. appears in קֶרִי a hostile encounter. Kindr. roots are קָרַב, קָרַן whence קֶרֶן, Gr. κυρέω. Comp. Arab. قَرَأَ and قَرَا.—Only trop. c. acc. *to encounter, to assail* any one, as terror Job 4, 14; *to befall, to happen to* any one, as evil, harm, Gen. 42, 4. 38. Lev. 10, 19. Is. 51, 19. Jer. 13, 22; genr. Gen. 49, 1. Once without acc. Ex. 1, 10.

Niph. *to be encountered, to be met with, to be found*; e. g. by chance, i. q. *to happen to be*, 2 Sam. 1, 6. 20, 1. With לִפְנֵי *to be found before* any one, e. g. of things Deut. 22, 6; of persons *to meet, to come to meet*, 2 Sam. 18, 9; with עַל id. Ex. 5, 3. Trop. *to come to pass, to happen*, Jer. 4, 20.

Hiph. *to cause to happen* or *befall*, e. g. evil to any one, c. dupl. acc. Jer. 32, 23.

קָרָא Chald. fut. יִקְרָא, once יִקְרֵי Dan. 5, 7; part. pass. קְרִי Ezra 4, 18. 23.

1. *to cry, to call out*, as a herald, Dan. 3, 4. 4, 11. 5, 7.

2. *to read aloud, to recite*, Ezra 4, 18. 23; *to read* Dan. 5, 8. 16. 17.

קְרָא see קְרִיא.

קֹרָא m. (r. קָרָא I) 1. *a partridge*, pr. 'the crier, caller;' so in German it is said of the partridge, 'das Rebhuhn ruft;' comp. *Krâhe* from *krâhen*, and the Arab. قَطَا *Kŭtâ*, i. e. a species of partridge so called from its cry, see Burckhardt's Travels in Syria p. 406.—1 Sam. 26, 20. Jer. 17, 11. in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them; Epiphan. Physiol. 9.

2. *Kore*, pr. n. m. 1 Chr. 9, 19. 2 Chr. 31, 14.

קְרָאָה f. (r. קָרָא II) pr. noun of action, *encounter, meeting*; found only with לְ prefixed, constr. לִקְרַאת contr. for לִקְרָאַת, c. suff. לִקְרָאתִי, לִקְרָאתָם, לִקְרַאתְּ, also לִקְרַאתְכֶם, and only as Preposition.

1. Pr. *for encountering, for meeting*, i. e. *to meet, towards, obviam*, after verbs of motion, as הָלַךְ, יָצָא, עָלָה; either in a hostile sense Josh. 8, 14. Judg. 7, 24. 1 Sam. 4, 1. Job 39, 21. Ps. 35, 3. al. sæpe; or genr. Gen. 14, 17. 18, 2. 29, 13. 46, 29. Ex. 4, 27. 18, 7. al. sæpe. Prægn. after a verb of rest, where however a verb of motion is implied; Gen. 19, 1 וַיָּקָם לִקְרָאתָם *and he rose up* and went *to meet them*. Judg. 19, 3 יִשְׂמַח לִקְרָאתוֹ *he joyfully* went *to meet him*. 1 Sam. 16, 4. 21, 2. Am. 4, 12. Ps. 59, 5. Is. 14, 9. Josh. 11, 20.

2. *over against, opposite to*. Gen. 15, 10; in a hostile sense 1 Sam. 17, 21.

* I. קָרַב and קָרֵב Zeph. 3, 2; inf. קְרֹב, c. suff. קָרְבָּם Deut. 20, 2, fem. קָרְבָה Ex. 36, 2; fut. יִקְרַב, *to draw near, to come near, to approach*. Arab. قَرُبَ and قَرِبَ id. Syr. ܩܪܒ, Eth.

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ΦϹΩ id. The primary idea seems to be that of *striking upon, touching, reaching to*, comp. נָגַשׁ, נָגַע; kindr. therefore with קָרָא II, קָרָה.—Constr. with אֶל of pers. Gen. 37, 18. 2 Sam. 20, 17. Jon. 1, 6; of thing and place Ex. 32, 19. Deut. 2, 37. Prov. 5, 8. More rarely with עַל 2 K. 16, 12; לְ Job 33, 22; בְּ of place Judg. 19, 13. Ps. 91, 10. Also according to the context, c. עַד 2 Sam. 20, 16; לְהַרְאוֹת 1 Sam. 17, 48; לְפָנַי Josh. 17, 4; מִגֵּל Deut. 2, 19, etc. Absol. Deut. 25, 11. Is. 41, 5. Ez. 9, 1.—Strictly only of animated beings; but trop. also of time Gen. 27, 41. Deut. 15, 9. Ez. 12, 23. Lam. 4, 18; inf. c. לְ Gen. 47, 29. Deut. 31, 14. 1 K. 2, 1.—Spec. a) In a hostile sense, *to draw near* for battle, Ex. 14, 20; with אֶל־מִלְחָמָה and לַמִּלְחָמָה Deut. 20, 2; אֶל־הָעִיר Deut. 20, 10. Josh. 8, 5. עַל מ׳ Ps. 27, 2; comp. Ps. 119, 150. See קָרֵב. b) Vice versa, in kindness and good-will; 1 K. 2, 7 כִּי כֵן קָרְבוּ אֵלַי *for so they came* in kindness *to me*. So God is said *to draw near* to men, in affording help to the afflicted, Ps. 69, 19. Lam. 3, 57. c) *to draw near to God*, אֶל יְ׳; also *before God*, לִפְנֵי יְ׳, Ex. 16, 9; with sacrifice Lev. 16, 1. 1 Sam. 14, 36. Ez. 40, 46; the priests in their ministry Ez. 44, 15; all those who come with pious hope and confidence, Ps. 32, 9. Zeph. 3, 2; comp. Ps. 119, 169. Often of those who take part in sacred rites, Ex. 12, 48. Lev. 21, 17. 18. 22, 3. Num. 17, 5. 2 K. 16, 12. d) קָרַב אֶל־אִשָּׁה *to approach a woman* in conjugal intercourse, Gen. 20, 4. Lev. 18, 14. Deut. 22, 14. Is. 8, 3. Ez. 18, 6; absol. Lev. 18, 6. 19. But קָרְבָה אֶל־בְּהֵמָה is said of a woman lying down to a beast, Lev. 20, 16. Arab. قَرُبَ, Eth. ΤΦΖΩ id. Gr. *πλησιάζω*, also *πελάζω*. e) Is. 65, 5 קָרַב אֵלֶיךָ *come near to thyself*, sc. and not to me, i. e. stand back, approach me not; comp. Hiph. no. 2.

Niph. 1. i. q. Kal *to come near, to approach*, Josh. 7, 14.

2. *to be brought*, pass. of Hiph. Ex. 22, 7.

Piel קֵרַב 1. Causat. *to bring near* or *forth, to cause to approach*, Hos. 7, 6. Is. 41, 21. 46. 13; to oneself, i. e. *to admit, to receive*, Ps. 65, 5. Job 31, 37; *to bring near* to one another, to join together, Ez. 37, 17, where קָרֵב is imper. for קָרַב.

2. Intrans. and intensive, *to be very near*, c. לְ et infin. Ez. 36, 8.

Hiph. 1. *to bring near, to cause* or *command to approach*, e. g. persons, with אֶל *to* any one Ex. 28, 1. 29. 4. Num. 8, 9. 10; times, *to bring on* Ex. 22, 4; *to admit to* oneself, to give access, Jer. 30, 21; of things, *to bring together* two things, to join, Is. 5, 8.—Hence

2. *to bring, to offer* a gift Judg. 3, 18. 5, 25. Ps. 72, 10. Mal. 1, 8; espec. a sacrifice of any kind Ex. 29, 3. 10. Lev. 1, 13. 14. 3, 3. 7. Num. 9, 13. al. sæpiss. Sometimes there is added לִפְנֵי יְ׳ Lev. 3, 12. 12, 7; לְיהוָה 2 Chr. 35, 12. Ez. 44, 15.—Also *to bring* a cause before a judge Deut. 1, 17.—Arab. قَرَّبَ II, *to offer*.

3. With infin. and לְ *to draw near to* doing any thing, *to be near* or *about to* do, c. לָלֶדֶת Is. 26, 17; לָבוֹא Gen. 12. 11; absol. id. Ex. 14, 10.—Arab. قَارَبَ ان id.

With מִן, *to bring away from* one place *to* another, to remove, 2 K. 16, 14 וַיַּקְרֵב אֶת נְחֹשֶׁת מִפְנֵי הַבַּיִת *and he removed* the brazen altar *from the front of the temple*. Comp. נָגַשׁ no. 3, where add Sanscr. *âgam* to approach and recede.

Deriv. קָרוֹב, קָרְבָּן, קָרֵב.

* II. קָרַב obsol. root, prob. i. q. Arab. قَلَبَ (*r* and *l* being interchanged) *to turn, to turn about*; mid. *E*, *to turn inside out, to invert*, e. g. as the lip; قَلْبٌ the interior, inner part.—Hence קֶרֶב.

קָרַב Chald. plur. קָרְבוּ, *to draw near, to approach*, Dan. 3, 26. 6, 13; c. עַל *to* any one Dan. 7, 16; לְ 6. 21.

Pa. *to bring, to offer*, Ezra 7, 17.

Aph. 1. *to bring near* Dan. 7. 13.

2. *to bring, to offer*. Ezra 6. 10. 17.

קֶרֶב m. (r. קָרַב I). Kamets impure, *encounter, battle, war*, i. q. מִלְחָמָה, 2 Sam. 17. 11; elsewhere only in poetic style, Ps. 55. 19. 22. 78. 9. 144. 1. Job 38, 23. Ecc. 9, 18. Zech. 14. 3. Plur. קְרָבוֹת Ps. 68, 31. Syr. ܩܪܒܐ id.

קְרָב Chald. m. id. Dan. 7, 21. In Targg. often for Heb. מִלְחָמָה.

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קָרֵב m. adj. verbal (r. קָרַב I) plur. קְרֵבִים, *drawing nigh, approaching*, Deut. 20, 3. 1 Sam. 17, 41. 1 K. 5, 7.

קֶרֶב m. (r. קָרַב II) in pause קָרֶב, c. suff. קִרְבִּי, plur. c. suff. קִרְבֵי once Ps. 103, 1.

1. *the midst, middle, inner part;* hence with Prep. a) בְּקֶרֶב *in the midst of*, itself almost a preposition, like בְּתוֹךְ; e. g. בְּקֶרֶב הָאָרֶץ *in the midst of the land*, i. e. *in* the land Gen. 45, 6. Ex. 8, 18. Is. 7, 22. 10, 23; בְּקֶרֶב הָרְחֹבוֹת *in the middle of the streets* Is. 5, 25. בְּקֶרֶב הַכְּנַעֲנִי *among the Canaanites* Judg. 1, 32. בְּ׳ חָכָם Gen. 24, 3, בְּ׳ אַחֶיךָ Deut. 18, 2, בְּ׳ לִבִּי Ps. 36, 2. etc. Also after verbs of motion, as בְּקֶרֶב חַנּוֹתָיִךְ *into the midst of the battle* 1 K. 20, 39; *to pass* בְּקֶרֶב תַּחֲנֹתָיו *through the midst of the camp* Josh. 1, 11. Of time, בְּקֶרֶב שָׁנִים *in the midst of* (within) *the years* Hab. 3, 2. b) מִקֶּרֶב *from the midst*, after verbs of taking away, removing, etc. e. g. הֵסִיר, גָּרַשׁ, גָּזַר, Ex. 31, 14. Lev. 17, 4. 10. Deut. 13, 6. Mic. 5, 9. al. sæp.

2. Spec. *the interior* of the body: a) *the bowels, intestines*, e. g. of victims Ex. 29, 13. 22. Lev. 1, 13. 9, 14. al. Also *the belly* or stomach Gen. 41, 21; *the womb* Gen. 25, 22. b) *the inner part* of a person, as the seat of life 1 K. 17, 21, and of the mind Ps. 39, 4. בְּקִרְבִּי *within me* 51, 12. 55, 5. Is. 16, 11. 26, 9. al. Hence for *the mind, heart*, as the seat of thought and affection, Gen. 18, 12. 1 K. 3, 28. Ps. 5, 10. 62, 5. 64, 7. Jer. 31, 33.

קָרֹב, see in קָרוֹב.

קְרָבָה f. (r. קָרַב I) constr. קִרְבַת, *a drawing near, approach*, Ps. 73, 28. Is. 58, 2.

קָרְבָּן m. (r. קָרַב I) c. art. in pause הַקָּרְבָּן Ez. 40, 43 (comp. הַתְּרוּמָה 1 Sam. 13, 21), constr. קָרְבַּן, c. suff. קָרְבָּנִי; plur. c. suff. once קָרְבְּנֵיהֶם Lev. 7, 38 (in other copies קָרְבָּנֵיהֶם), *an offering, oblation, sacrifice*, either bloody or without blood, either to be wholly burned or only in part; so Ez. 20, 28. 40, 43. but elsewhere only in Leviticus and Numbers; e. g. Lev. 1, 2. 3. 10. 14. 2, 1. 4. 3, 1. 2. 7, 13. 22, 27. Num. 5, 15. 7, 17 sq. 15, 4. 31, 50. al. See r. קָרַב Hiph. no. 2. Comp. κορβᾶν Mark 7, 11.—Chald. קָרְבָּן, קוּרְבָּן, Syr. ܩܘܪܒܢܐ, Arab. قُرْبَانٌ, id.

קָרְבָּן m. *an offering, oblation*, Neh. 10, 35. 13, 31.—R. קָרַב no. I.

קַרְדֹּם m. *an axe*, c. suff. קַרְדֻּמּוֹ 1 Sam. 13, 20. Plur. קַרְדֻּמִּים v. 21, and קַרְדֻּמוֹת Ps. 74, 5. Jer. 46, 22, also קָרְדֻמוֹת without Dag. Judg. 9, 48. Arab. قَدُّومٌ, Talmud. קוּרְדוֹם, id.—But Heb. קַרְדֹּם prob. comes from the verbal Pi. קִדֵּם, Arab. قَدُّومٌ, (the letter ר being inserted,) from r. קָדַם in the primary signif. *to sharpen, to be sharp*, comp. קָדָם, קֶדֶם. Another and softer form of the same word would seem to be גַּרְזֶן, where see, and comp. the Arabic forms there quoted.

* קָרָה fut. יִקְרֶה, once יִקְרֶא as if לֹא Dan. 10, 14, apoc. and conv. וַיִּקַר; i. q. קָרָא II.

1. *to meet, to go* or *come to meet* any one, in a hostile sense, c. acc. Deut. 25, 18. See Niph. and קָרִי.

2. *to befall, to happen to* any one, as good or evil, Is. 41, 22; with acc. of pers. Gen. 42, 29. 1 Sam. 28, 10. Esth. 4, 7. 6, 13. Ecc. 2, 14. 9, 11; c. לְ Dan. 10, 14. So Ruth 2, 3 וַיִּקֶר מִקְרֶהָ חֶלְקַת lit. *and her hap happened upon a part of the field* belonging *to Boaz;* Engl. Vers. well, *her hap was to light upon*, etc.

Niph. 1. *to meet, to fall in with*, c. עַל, like Engl. *to light upon* any one, Ex. 3, 18, comp. 5, 3; אֶל Num. 23, 4. 16; לִקְרַאת v. 3; absol. Num. 23, 15.

2. *to be by chance, to happen*, 2 Sam. 1, 6. Comp. קָרָא II. Niph.

Piel קֵרָה *to lay beams* or *joists, contignare*, pr. to make them meet and fit into each other. (comp. קוֹרָה a beam,) 2 Chr. 34, 11. Neh. 2, 8. 3, 3. 6. Hence *to frame, to build*, Ps. 104, 3.

Hiph. 1. *to cause to meet, to let happen to* any one, c. לִפְנֵי Gen. 27, 20. 24, 12 הַקְרֵה־נָא לְפָנַי הַיּוֹם *let happen to me this day* sc. what I seek, send me good speed.

2. *to make convenient, ready of access*, e. g. cities of refuge convenient to flee to, Num. 35, 11.

Deriv. קֵרֶת, קָרֶה, קוֹרָה, קְרִי, קְרִיָּה, קֶרֶת, מִקְרֶה, מִקְרָה, and the pr. names קִרְיָתָה, קִרְיוֹת.

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קָדָה Chald. see r. קְדָא.

קָרָה f. (r. קָרַר) *cold*, Ps. 147, 17. Job 24, 7. 37, 9. Prov. 25, 20. Nah. 3, 17.

קָרֶה m. (r. קָרָה) *hap, chance, accident.* Deut. 23, 11 מִקְרֵה לַיְלָה *by reason of accident by night*, an euphemism for nocturnal pollution. So in Talmudic the noun קְרִי.

קֹרָה see קוֹרָה.

קָרוֹב m. adj. also קָרֹב Ex. 12, 4. al. (r. קָרַב I) c. suff. קְרֹבוֹ, plur. קְרוֹבִים, c. suff. קְרֹבַי; fem. קְרוֹבָה, קְרֹבָה Deut. 21, 3, plur. f. קְרֹבוֹת Ez. 22, 5; *near, nigh*, spoken:

a) Of place; with אֶל of pers. Gen. 45, 10 חָיִיתָ קָרוֹב אֵלַי *thou shalt be near unto me.* Ex. 12, 4. Deut. 13, 18. Josh. 9, 16; with אֵצֶל 1 K. 21, 2. שָׁכֵן קָרוֹב *a near neighbour* Prov. 27, 10. Trop. *near* in dignity Esth. 1, 14; in public relations 2 Sam. 19, 43. Spec. God is said to be *near* to men, when he affords them help, Deut. 4, 7. Ps. 34, 19. 119, 151. 145, 18; and vice versa the people of God, the righteous, the priests, are said to be *near* to God, Ps. 148, 14 (where קְרוֹבוֹ is i. q. קָרוֹב). Lev. 10, 3. Ez. 42, 13. 43, 19; comp. 1 K. 8, 59.—Diff. is Jer. 12, 2 קָרוֹב אַתָּה בְּפִיהֶם וגו׳ *near* art *thou in their mouth, but far from their heart*, i. e. they speak of thee always. Ps. 75, 2.

b) Of kindred, affinity; with אֶל Lev. 21, 2. 3. 25. 25. Num. 27, 11. Deut. 21, 6; לְ Ruth 2, 20. Neh. 13, 4; מִן of comparison, Ruth 3, 12 קָרוֹב מִמֶּנִּי *nearer than I.* With suff. קְרוֹבוֹ i. q. קָרוֹב לוֹ 'one near to him,' *his kinsman*, Ex. 32, 27. Ps. 15, 3; plur. c. suff. קְרוֹבַי *my kinsmen* Ps. 38, 12. Job 19, 14. Also *friends*, i. e. paramours, Ez. 23, 5. 12; see r. קָרַב Kal lett. d.

c) Of time, i. e. α) *near* to come, impending, as the day of Jehovah Is. 13, 6. Joel 1, 15. 4, 14; deliverance Is. 51, 5. Ps. 85, 10; distress Ps. 22, 12. Fully קָרוֹב לָבוֹא Is. 13, 22. 56, 1. Jer. 48, 16. Here too belongs Job 17, 12 אוֹר קָרוֹב מִפְּנֵי חֹשֶׁךְ *the light is not far from darkness*, will soon be merged in it; comp. Lat. *prope absum.* Hence בְּקָרוֹב *in a near time, soon*; Ez. 11, 3 לֹא בְקָרוֹב בְּנוֹת בָּתִּים is it *not near, the building of houses?* i. e. soon we shall rebuild the houses ruined in the siege. So מִקְרוֹב *after a near time, soon, shortly*, Ez. 7, 8. Jer. 23, 23 (see in רָחוֹק); also Job 20, 5 *the triumphing of the wicked is* מִקָּרוֹב *short*, i. e. will shortly come to an end. Arab. من قريب soon, shortly. β) Of time *just past*; hence מִקָּרוֹב *in recent times, newly, lately*, Deut. 32, 17.

* קָרַח fut. plur. וַיִּקְרְחוּ, imper. f. קָרְחִי, pr. *to make smooth*, see קֶרַח ice; spec. *to make bald, to make a bald place*, Lev. 21, 5. Mic. 1, 16.—Hence by softening the letters, comes the root גָּלַח q. v. Syr. ܩܪܺܚ having no horns; Arab. قَرَعٌ baldness.

Niph. *to be made bald*, c. לְ *for* any one, e. g. the dead, Jer. 16, 6.

Hiph. i. q. Kal Ez. 27, 31.

Hoph. pass. מָקְרָח *make bald, shorn*, Ez. 29, 18.

Deriv. קָרְחָה—קָרַחַת.

קָרְחָה (bald-head) *Kareah*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

קָרַחַת m. (r. קָרַח) *a bald-head*, having a bald spot on the crown or hinder part of the head, different from גִּבָּחַת q. v. Lev. 13, 40. 2 K. 2, 23. Chald. קְרִיחָה id.

קֶרַח m. (r. קָרַח) in pause קָרַח.

1. *ice*, so called from its smoothness, Job 6, 16. 37, 10. 38, 29. Hence *cold*, Gen. 31, 40. Jer. 36, 30.

2. *crystal*, like Gr. χρύσταλλος, as resembling ice, Ez. 1, 22. Chald. קְרִחָא id.

קֹרַח m. (r. קָרַח) 1. i. q. קֶרַח no. 1, *ice*; poet. for *hail*, Ps. 147, 17.

2. *Korah*, pr. n. a) A son of Esau Gen. 36, 5. 14. b) A son of Eliphaz, also an Edomitish tribe descended from him, ib. v. 16. c) A Levite, cousin of Moses and Aaron, who conspired against Moses, Ex. 6, 21. 24. Num. 16, 1 sq. 26, 9–11. Of the same stock are the בְּנֵי קֹרַח *the sons of Korah, the Korahites*, a family of Levites and singers in the time of David (see קָרְחִי), to whom ten of the Psalms are ascribed, Ps. 42–49. 84. 85. 87. 88. d) 1 Chr. 2, 43.

קָרְחָה f. (r. קָרַח) once קָרְחָא Ez. 27, 31. *baldness, a bald place.* a) On the crown or hinder part of the head, Lev. 21, 5; as shorn in token of mourning

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Is. 3, 24. 15, 2. Jer. 47, 5. 48, 37. Ez. 7, 18. al. b) On the front part of the head, i. q. גַּבָּחַת, Deut. 14, 1.

קָרְחִי *Korahite*, patronym. from קֹרַח no. 2. c. Ex. 6, 24. Num. 26, 58. 1 Chr. 12, 6. 26, 1. Plur. הַקָּרְחִים 1 Chr. 9, 19.

קָרַחַת f. (r. קָרַח) c. suff. קָרְחָתוֹ, i. q. קָרְחָה, *baldness, bald spot* on the crown or hinder part of the head. Lev. 13, 42. 43. Trop. *bareness*, a thread-bare spot on the wrong side of cloth, Lev. 13, 55.

קֶרִי m. (r. קָרָה) in pause קָרִי, *hostile encounter* Lev. 26, 28; and so in the phrase הָלַךְ קֶרִי עִם *to go into encounter with* any one, i. e. *to walk contrary to him, to oppose, to resist him*, Lev. 26, 21. 23. בְּקֶרִי id. v. 24. 27. 40. 41.

קְרִיא m. (r. קָרָא I) *called, chosen, select*, Num. 16, 2; also Num. 1, 16 Cheth.

קְרִיאָה *a public crying, proclamation*, Jon. 3, 2. R. קָרָא I.

קִרְיָה f. (r. קָרָה) *a city, town*, i. q. עִיר, comp. קָרֶת; so called perh. from the signif. 'to frame, to build,' see the root in Piel; better perh. 'a fortified place,' as *resisting* enemies, comp. in קָרִי. With a few exceptions (Deut. 2, 36. 1 K. 1, 41. 45), found only in the poetic style, Num. 21, 28. Is. 1, 21. 26. 22, 2. 25, 2. 26, 5. 32, 13. Ps. 48, 3. Prov. 10, 15. Job 39, 7. al. Syr. ܩܪܝܬܐ, ܡܕܝܢܬܐ, Arab. قَرْيَةٌ, قُرًى, city, also village.

Hence the following pr. names of cities:

a) קִרְיַת אַרְבַּע Gen. 23, 2. Josh. 15, 54. 20, 7; c. art. קִרְיַת הָאַרְבַּע Neh. 11, 26; *Kirjath-Arba*, i. e. the city of Arba, one of the Anakim (see אַרְבַּע), the ancient name of Hebron, but still used in the time of Nehemiah, Neh. l. c.

b) קִרְיַת בַּעַל (city of Baal) *Kirjath-Baal*, the same city which is more usually called קִרְיַת יְעָרִים (see in lett. d), Josh. 15, 60. 18, 14.

c) קִרְיַת־חֻצוֹת (city of streets) *Kirjath-huzoth*, in Moab, Num. 22, 39.

d) קִרְיַת־יְעָרִים (city of forests) *Kirjath-jearim*, on the confines of Judah and Benjamin Josh. 9, 17. 18, 15. Judg. 18, 12. 1 Sam. 6, 21; c. art. קִרְיַת־הַיְעָרִים Jer. 26, 20; contracted קִרְיַת־עָרִים Ezra 2, 25, and simpl. קִרְיָת Josh. 18, 28; elsewhere also קִרְיַת־בַּעַל see in lett. b. Eusebius places it at nine Rom. miles from Jerusalem towards Diospolis or Lydda. Prob. the modern *Kuryet el-'Enab*, three hours west of Jerusalem; see Bibl. Res. in Palest. II. p. 334 sq.

e) קִרְיַת־סַנָּה (palm-city. comp. סַנְסַנִּים) *Kirjath-sannah* Josh. 15, 49. also called קִרְיַת־סֵפֶר (book-town) *Kirjath-sepher*, in the tribe of Judah, Josh. 15, 15. 16. Judg. 1, 11. 12. The same city was likewise called דְּבִיר q. v. Josh. 15, 15. 49.

f) קִרְיַת עָרִים, see in lett. d.

g) קִרְיָתַיִם (double city) *Kirjathaim*: α) In the territory of Reuben Num. 32, 37. Josh. 13, 19; afterwards subject to Moab Jer. 48, 1. 23. Ez. 25, 9. Eusebius and Jerome speak of a place Καριάθα (Καριάθα) *Koreiatha*, ten Roman miles west of Medaba. β) In the tribe of Naphtali, 1 Chr. 6, 61 [76]; elsewhere קִרְתָּן.

קִרְיָה and קִרְיָא Chald. *a city*, Ezra 4, 10 sq.

קְרִיוֹת (cities) *Kerioth*, pr. n. of two cities, one in the tribe of Judah, Josh. 15, 25; the other in Moab, Jer. 48, 24. 41. Am. 2, 2.

קִרְיַת, see in קִרְיָה lett. d.

* קָרַם *to overlay, to cover;* Syr. and Chald. to overlay with metal. With עַל, like other verbs of covering; Ez. 37, 6 קָרַמְתִּי עֲלֵיכֶם עוֹר *I will cover you with skin.* Intrans. *to be covered*, fut. יִקְרַם, v. 8.

* קָרַן 1. pr. prob. *to strike, to push*, kindr. with קָרָא II, קָרָה, קָרַב; whence קֶרֶן horn, as the instrument of striking, pushing. Eth. ቀርነ to push with the horn, also to assail; ቀርን horn. The primary syllable is קר; comp. Sanscr. *çarnis, çarñgan*, horn, sharp point, *çiris* sharp point, all from *çar* to bore.

2. Denom. from קֶרֶן lett. e, *to emit rays, to shine*, e. g. the face of Moses Ex. 34, 29. 30. 35; Sept. δεδόξασται τὸ πρόσωπον αὐτοῦ.—Aquil. and Vulg. absurdly, κερατώδης ἦν, *cornuta erat*. Hence painters and sculptors often represent Moses with horns.

Hiph. *to have horns*, pr. 'to shoot out horns,' Ps. 69, 32.—Hence

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קֶרֶן f. in pause קָרֶן, c. suff. קַרְנִי; Dual קַרְנַיִם, also קָרְנַיִם (as if from קָרֶן) Dan. 8, 3. 6. 20, constr. קַרְנֵי used also for plural; Plur. קְרָנוֹת, constr. קַרְנוֹת Ps. 75, 11 mostly in lett. c; *a horn*, as of an ox, ram, see in r. קָרַן no. 1. Gen. 22, 13. Deut. 33, 17. Ps. 22, 22. Dan. 8, 5. 8. 9. al. sæp. Also of artificial horns 1 K. 22, 11. Zech. 2, 1. 2. 4 [1, 18. 19. 21]. Meton. for *a flask, vessel*, made of horn, comp. Engl. drinking-*horn*, powder-*horn*, 1 Sam. 16, 1. 13. 1 K. 1, 39.—Arab. قَرْن horn, also point of a sword; Eth. ቀርን, Syr. ܩܪܢܐ, Chald. קַרְנָא, horn. Sanscr. see in r. קָרַן. Comp. Gr. *κέρας*, also *κέραυνος* thunder-bolt, Lat. *cornu*, Goth. *haurns*, whence Germ. and Engl. *horn*.

Metaph. *a horn* is put as the symbol of *strength, might, power*, the image being drawn from the bull and other animals which push with their horns. Jer. 48, 25 *the horn of Moab is broken*, i. e. her strength, might, is broken, comp. Lam. 2, 3. Ps. 75, 11. So God is said רָם הֵרִים קֶרֶן *to lift up, exalt, the horn of* any one, i. e. to strengthen him, to increase his power and dignity, Ps. 89, 18. 92, 11. 148, 14. 1 Sam. 2, 10. Lam. 2, 17. Contra, *to exalt the horn* of God, i. q. to praise, to laud him, 1 Chr. 25, 5. Hence רָמָה קַרְנִי *my horn is lifted up, exalted*, i. e. my strength is augmented, I acquire new courage and spirit, Ps. 89, 25. 112, 9. 1 Sam. 2, 1. In the same sense, Am. 6, 13 לָקַחְנוּ לָנוּ קַרְנַיִם *we have taken to us horns*. Vice versa, in a bad sense הֵרִים קַרְנוֹ *to lift up one's horn*, i. e. to be proud, Ps. 75, 5. 6. Comp. Lat. *cornua sumere*, of those who place too much confidence in their own strength and thus become overbearing; also Hor. Od. 3. 21. 18 "addis cornua pauperi." A similar metaphor is in Job 16, 15, *I have thrust my horn into the dust*, where we should naturally say 'my head.' In Ps. 18, 3 David calls God קֶרֶן יִשְׁעִי *the horn of my deliverance*, i. e. the instrument, means of deliverance, the image being drawn from animals which use their horns as a defence. Ps. 132, 17 *there* (in Zion) *will I make the horn of David to sprout*, i. e. will cause the kingdom of David to flourish in power; or rather, I will raise up to the house of David a powerful offspring. Ez. 29, 21. Hence in prophetic vision, *horns* are put trop. for *kings*, powerful princes, Dan. 7, 7. 24. 8, 8. 21.—The same general metaphor exists in Syriac and Arabic; see Bar Hebræus p. 516. Hariri Consess. 43. p. 498 ed. De Sacy. Comp. the Arabic epithet of Alexander the Great, ذُو الْقَرْنَيْن, i. e. bicornis, Kor. 18, 85 sq. doubtless as the symbol of power, might; so both Alexander and the Seleucidæ are represented on coins with horns, Curt. 4. 7.

From the resemblance to *a horn* came also the following uses of קֶרֶן.

a) *a horn*, as a wind instrument, *cornet*, trumpet, like Lat. *cornu*, Josh. 6, 5. See יוֹבֵל no. 1.

b) קַרְנוֹת שֵׁן *horns of ivory*, for elephants' teeth, by a common error, Ex. 27, 15. So Plin. H. N. 18. 1 'cornua elephanti et uri.' Eth. id.

c) קַרְנוֹת חַמִּזְבֵּחַ *the horns of the altar*, i. e. the projecting points or risings, like horns, on the four corners of an altar, *γωνίαι κερατοειδεῖς* Jos. B. J. 5. 5. 6; which were to be smeared with the blood of the victims Ex. 29, 12. Lev. 4. 7; and which malefactors laid hold of as an asylum 1 K. 1, 50. 2, 28. So Ex. 27, 2. 30, 2. 3. 10. Lev. 4, 7. 8, 15. Ps. 118, 27. Am. 3, 14. Jer. 17, 1. al. Similar ornaments are found upon the altars of the Greeks and Egyptians.

d) *horn* for *peak, summit* of a hill or mountain, Is. 5, 1. So Gr. *κέρας*, Lat. *cornu*, Arab. قَرْن as in *Kûrn Sûrtûbeh*, *Kûrûn Hattûn*, see Bibl. Res. in Palest. II. p. 257. III. p. 238. Comp. Germ. *Horn* in the names of Swiss mountains, as *Schreckhorn, Wetterhorn. Aarhorn.*

e) Dual קַרְנַיִם, i. q. *rays* of light, splendour. Hab. 3, 4. So Arabian poets compare the first rays of the rising sun to *horns*; and hence call the sun itself *the gazelle* الْغَزَالَة; comp. in אַיֶּלֶת p. 12.

קֶרֶן Chald. f. emphat. קַרְנָא; Dual קַרְנַיִן Dan. 7, 7, emph. קַרְנַיָּא 7, 8.

1. *a horn*, Dan. 7, 8. 20. 21.

2. A wind-instrument, *horn, cornet*. Dan. 3, 5. 7. 10. 15. 7, 7. 8

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קֶרֶן הַפּוּךְ (the paint-horn) *Keren-happuch*, pr. n. of one of Job's daughters, Job 42, 14.

* קָרַס *to bend, to bow down*, hence *to sink together, to collapse*, i. q. עָרַץ in the other member, Is. 46. 1. Sept. συνετρίβη, Vulg. *contritus est*.—Hence קֶרֶס, קַרְסֹל.

קֶרֶס m. plur. קְרָסִים, constr. קַרְסֵי, pr. a curve, joint, comp. קַרְסֹל; hence *a hook, tache*, to which a loop or eye is fitted, Ex. 26, 6. 11. 33. 35, 11. 36, 13. 18. 39, 33.

קָרֹם, see קִירֹם.

קַרְסֹל pr. diminut. from קֶרֶס (see in lett. ל p. 499), *a joint, small joint*, espec. *the ankle*, which also the Germans express by the diminutive *Knöchel*, comp. Engl. *knuckle*. Dual c. suff. Ps. 18, 37 לֹא מָעֲדוּ קַרְסֻלָּי *my ankles do not waver*, i. e. my feet stand firm. 2 Sam. 22, 37. Vulg. *tali*. Comp. Targ. Ez. 47, 3. Syr. ܣܪܣܠ.—From this word, by contracting the quadriliteral into a triliteral form, is derived the Arab. قَزَلَ to walk unsteadily, to waddle, as if with weak ankles, comm. to limp; أَقْزَلُ a person so walking, one weak in the ankles and legs.

* קָרַע fut. יִקְרַע 1. *to rend, to rend asunder*; kindr. with קָרַץ, Arab. قَرَضَ to cut.—E. g. the garments in grief, Gen. 37, 29. 34. Num. 14, 6. 1 Sam. 4, 12. 2 K. 5, 8. Ezra 9. 3. Jer. 36, 24. Job 1. 20; cushions Ez. 13, 21; a roll or book with a knife Jer. 36, 23; *to rend in pieces*, as a wild beast Hos. 13, 8; of God, *to rend* the heavens Is. 63, 19. Also קָרַע קְרָעִים *to rend in pieces* 1 K. 11, 30; ק׳ לִקְרָעִים id. 2 K. 2. 12. קָרַע עֵינַיִם בַּפּוּךְ *to rend the eyes with paint*, i. e. to distend the eyes and make them appear large by painting them thickly with stibium; see in פּוּךְ, פָּחַל. So Jer. 22. 14 קֹרֵעַ לוֹ חַלּוֹנַי *he rendeth himself windows* in the palace, i. e. he makes many and large windows; the ־ַי in חַלּוֹנַי being a plur. ending. Lehrg. p. 523.

2. *to tear off* or *away, to rend away*, c. מִן Lev. 13. 56; מֵעַל Ez. 13. 20. Trop. c. מֵעַל, 1 Sam. 15. 28 *Jehovah hath rent the kingdom of Israel from thee*. 1 K. 11, 11; מִיַּד v. 12. 1 Sam. 28, 17; מִן 1 K. 14. 8. Reflex. *to rend oneself away* 2 K. 17, 21.

3. Metaph. *verbis proscindere*, as in Engl. *to pull in pieces*, i. e. *to slander, to backbite*, Ps. 35, 15. Arab. قَرَعَ II, increpuit, corripuit. Comp. נָקַב no. 3.

NIPH. pass. *to be rent, torn*, of garments Ex. 28, 32. 39, 23. 1 Sam. 15, 27; of an altar torn down 1 K. 13, 3. 5.—Hence

קְרָעִים m. plur. *torn pieces* of cloth 1 K. 11, 30. 31. 2 K. 2, 12; *rags* Prov. 23, 21.

* קָרַץ fut. plur. יִקְרְצוּ 1. *to tear* or *cut asunder*, nearly i. q. kindr. קָרַע; hence *to cut off, to destroy*, whence קֶרֶץ destruction, and Chald. קְרַץ piece.—Arab. قَرَضَ to tear, to tear off; قَرِضَ id. II, to cut, to gnaw.

2. Spec. 'to cut with the teeth,' *to bite*, e. g. in the phrases: a) קָרַץ שְׂפָתַיִם *to bite the lips*, said of one plotting mischief. Prov. 16, 30. b) ק׳ עַיִן Prov. 10, 10. Ps. 35, 19. and בְּעֵינַיִם Prov. 6, 13, lit. *to bite* or *pinch the eyes*, i. e. to press together the eyelids (in the manner of biting the lips), *to wink* behind one's back; also a gesture of malice and mischief.—Arab. قَرَضَ to pinch, to nip off. Comp. Nazar. ܩܪܨ to pinch together the eyelids.

PUAL קֹרַץ *to be torn or broken off, to be nipped*. Job 33, 6 מֵחֹמֶר קֹרַצְתִּי גַּם־אָנִי *I also am nipped from the clay*, the image being drawn from a potter, who pinches off a portion of clay from the mass in order to form a vessel.

קֶרֶץ m. *destruction* Jer. 46, 20. R. קָרַץ no. 1.

קְרַץ Chald. m. *a piece, bit*, Syr. ܩܪܨܐ, see r. קָרַץ no. 1. Only in the phrase אֲכַל קַרְצֵי דִי *to eat the pieces* of any one, q. d. *to eat him up piecemeal*, metaph. for *to slander, to accuse falsely, to inform against*; as also in Lat. mordere, dente carpere, dente rodere. Dan. 3, 8. 6, 25. Syr. أَكَلَ لَحْمًا id. Arab. أَكَلَ لَحْمًا to eat one's flesh, to slander.

קַרְקַע m. (r. קוּר Pilp.) 1. *a foundation, bottom*, i. q. Talm. קַרְקַר id. from

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the idea of digging, see the root Pilp. and for the ר softened into ע, see lett. ר. Comp. Arab. قَرْقَرٌ level ground. Spoken: a) Of *the bottom* of the sea, Am. 9, 3. b) Of the tabernacle and temple, *floor, pavement*, Num. 5, 17. 1 K. 6, 15. 16. 30. 7, 7 מֵהַקַּרְקַע וְעַד הַקַּרְקַע *from floor to floor*, from the floor to the ceiling, i. e. the walls or sides of the room from bottom to top; not, as De Wette, 'over the whole floor.'

2. *Karkaa*, pr. n. of a place in the south of Judah, Josh. 15, 3.

קַרְקֹר (foundation, r. קוּר Pilp. Arab. قَرْقَرٌ level ground) *Karkor*, pr. n. of a place beyond Jordan, Judg. 8, 10.

* קָרַר obsol. root, *to be cold, cool.* Trop. *to be cool, quiet.* Chald. and Syr. id. Arab. قَرَّ id. Comp. κρύος.

Deriv. קַר, קֹר, קָרָה, מְקֵרָה.

* קָרַשׁ obsol. root, kindr. with חָרַשׁ, *to cut, to cut up* or *in pieces.* So Arab. قرش according to the Camoos p. 823, i. q. قطع.—Hence

קֶרֶשׁ m. in pause קֶרֶשׁ, c. suff. קַרְשֵׁךְ Ez. 27, 6; plur. קְרָשִׁים, constr. קַרְשֵׁי; *a board, plank*, Ex. 26, 15 sq. 35, 11. 36, 20 sq. Num. 3, 36. 4. 31. Collect. *benches, banks*, of a ship Ez. 27, 6.

קֶרֶת f. (r. קָרָה, as כֶּסֶת from כָּסָה) in pause קֶרֶת, *a city*, i. q. קִרְיָה, but less frequent, Job 29, 7. Prov. 8, 3. 9, 3. 14. 11, 11. Chald. קַרְתָּא id. This word is also preserved in the names of Carthaginian and Syrian cities, as *Cirta* (קִרְתָּא), *Tigranocerta*, etc. and on the Phenician-Sicilian coins struck at Panormus; see Monumm. Phœn. p. 288, 291. Tab. 38.

קַרְתָּה (city, r. קָרָה) *Kartah*, pr. n. of a place in Zebulun, Josh. 21, 34.

קַרְתָּן (double city, old dual form from קֶרֶת) *Kartan*, pr. n. of a city in Naphtali, Josh. 21, 32; elsewhere קִרְיָתַיִם, see in קִרְיָה lett. g. β.

* קָשָׂה obsol. root, perh. i. q. קָשָׁה II, and Arab. قشا, *to take off the bark* by turning; then *to turn*, and genr. *to round off, to bring into a round form.* Hence קֶסֶת, also

קָשָׂה and קַשְׂוָה, only plur. קְשׂוֹת Ex. 37, 16, cstr. קְשׂוֹת Num. 4, 7, c. suff. קְשׂוֹתָיו Ex. 25, 29, *bowls, cups*, for libations; Sept. σπονδεῖα. Chald. קַסְוָה, קַסְוָת, id.

* קָשַׂט obsol. root, prob. *to weigh, to weigh out;* whence the notion of *equity, justice*, as in kindr. קָשַׁט. Arab. قسط to be just, pr. to weigh out justly, with even scales; whence قِسْطٌ a measure, a portion measured out, a balance.—Hence

קְשִׂיטָה f. Gen. 33, 19. Josh. 24, 32. Job 42, 11, pr. something *weighed out;* hence as the name of a certain weight, *Kesitah*, (comp. שֶׁקֶל, מָנָה,) espec. of gold and silver, by which, as also by the shekel, money was estimated in the time of the patriarchs. It was heavier than the shekel, and contained indeed about four shekels, as appears from a comparison of the passages Gen. 33, 19 and 23, 16. According to Rabbi Akiba, in a later age a certain coin in Africa was called *Kesita;* see in Rosh hash-shana c. 3. fol. 26. a.—Most of the ancient intpp. understand by it *a lamb*, a sense which has no support either from etymology or in the kindred dialects, nor is it in accordance with the patriarchal usages; since in their age merchandise was no longer usually exchanged, but actual sales were common for money either by weight or by tale, comp. Gen. 23, 16. 47, 16; see Bochart's triumphant remarks (Hieroz. I. p. 433-37) against F. Spanheim in Hist. Jobi, Opp. III. p. 84.—The coin bearing the figure of a lamb, in which Münter thought he had found the *Kesita*, (Progr. in Danish on the Kesita, Copen. 1824,) is undoubtedly a coin of Cyprus, the money of which bore that image. See Thesaur. p. 1241.

קַשְׂקֶשֶׂת f. (r. קָשַׂשׂ) plur. קַשְׂקַשִּׂים 1 Sam. 17, 5, c. suff. קַשְׂקַשֹּׂתֶיךָ Ez. 29, 4; *a scale*, Lev. 11, 9. 10. 12. Deut. 14, 9. 10. 1 Sam. 17, 5 שִׁרְיוֹן קַשְׂקַשִּׂים *a harness of scales*, a scaled coat of mail, consisting of small plates like scales.

* קָשַׂשׂ obsol. root, prob. *to strip off* bark, scales, etc. *to scale off;* like Arab. قشا, comp. Heb. קָשָׂה and קָשָׁה II. Comp. also Arab. قشر, whence قِشْرَةٌ bark, a scale.

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קַשׁ m. (r. קָשַׁשׁ) *straw*, the dry halm of grain, partly as left standing in the fields. *stubble*, Ez. 5, 12; which then were sometimes burnt over, Ex. 15, 7. Is. 5, 24. 47, 14. Joel 2, 5. Nah. 1, 10. Ob. 18; and partly as broken up in treading out the grain and so separated by ventilation. *chaff*, e. g. קַשׁ נִדָּה Is. 41, 2; קַשׁ כּוֹבֵר Jer. 13, 24; also Job 13, 25. 41, 20 [28]. Is. 40, 24. Ps. 83, 24.

* קָשָׂא obsol. root, *to be hard, heavy, difficult*, like קָשָׁה I.—Hence

קִשֻּׁא, only in plur. קִשֻּׁאִים, *cucumbers*, Num. 11, 5. Arab. قِثَّآء, قُثَّآء, Chald. קְטֵי, Syr. ܩܛܝܐ, ܩܛܝܢ; whence *cucumis chate* Linn. By transpos. Gr. σικυός, σικύα. The Talmudists rightly refer the origin of the name to its hardness and difficulty of digestion, from r. קָשָׂא; comp. Plin. H. N. 19. 5. On the cucumbers of Egypt, see Abdollat. ed. De Sacy p. 34, 125. Forskål Flora Ægypt. p. 169. Celsii Hierob. II. p. 249.

Denom. מִקְשָׁה II.

* קָשַׁב fut. יִקְשַׁב *to attend* to any thing, e. g. of the ear, *to listen, to hearken*, once in Kal, Is. 32, 3.—The primary idea seems to be that of *sharpening*, so that קָשַׁב may be nearly i. q. קָצַב; comp. in Engl. *to point* or *prick up the ears*. a figure drawn from animals; comp. under אָזֵן I. p. 29.

Hiph. with אָזֶן, e. g. הִקְשִׁיב אָזְנוֹ pr. 'to point one's ear.' i. e. *to attend, to hearken*. Ps. 10, 17. Prov. 2, 2. Without אָזְנוֹ id. c. אֶל Ps. 142, 7. Neh. 9, 34; עַל Prov. 17, 4. 29, 12; לְ Ps. 5, 3. Is. 48, 18; בְּ Ps. 66, 19; acc. Job 13, 6. Ps. 61. 2; absol. Is. 10, 30. 28, 23. al. sæp. Of God, i. q. to hear and answer, Ps. 5, 3. 17, 1. 61, 2; of man also, i. q. to hear and obey, 1 Sam. 15, 22. Is. 48, 18. Jer. 23, 18.

Deriv. the three following.

קָשֻׁב adj. only fem. קָשֻׁבָה, *attentive*, of the ear, Neh. 1, 6. 11.

קְשֻׁב adj. id. only plur. fem. קְשֻׁבוֹת, of the ears Ps. 130, 2. 2 Chr. 6, 40. 7, 15.

קֶשֶׁב m. (r. קָשַׁב) in pause קָשֵׁב, *attention, heed*. Is. 21, 7 הִקְשִׁיב קֶשֶׁב רַב־ קָשָׁב *he hearkened heedfully with much heed*,' i. e. with the greatest possible attention. 1 K. 18, 29. 2 K. 4, 31.

* I. קָשָׁה fut. יִקְשֶׁה, conv. וַיִּקְשׁ.

1. *to be hard, harsh*, e. g. of words 2 Sam. 19, 44. Arab. قسا id. Syr. ܩܫܐ to harden.

2. *to be hard, severe, vehement*, of punishment from God 1 Sam. 5, 7; of wrath Gen. 49, 7.

3. *to be hard, difficult*, Deut. 1, 17. 15, 18.

Niph. part. נִקְשֶׁה, *hard bestead, harshly oppressed*, Is. 8, 21. Comp. βαρούμενοι, 2 Cor. 5, 4.

Piel fut. conv. וְתִקַּשׁ. Gen. 35, 16 וַתְּקַשׁ בְּלִדְתָּהּ *she had hard labour*, it went hard with her in the birth. In v. 17 Hiph. stands in the same phrase.

Hiph. הִקְשָׁה, fut. יַקְשֶׁה, conv. וַיַּקְשׁ.

1. *to harden, to make hard*, e. g. a) The neck, עֹרֶף, i. e. *to be stiff-necked, stubborn*, Deut. 10, 16. 2 K. 17, 14. 2 Chr. 30, 8. Neh. 9, 29. Jer. 7, 26. Prov. 29, 1; without עֹרֶף id. Job 9, 4. b) With לֵב, *to harden the heart* of any one, i. e. *to make him obdurate, wilful, perverse*, Ex. 7, 3. Deut. 2, 30; ה׳ לִבּוֹ *to harden one's own heart* Ps. 95, 8. Prov. 28, 14.

2. *to make heavy, burdensome*, e. g. a yoke 1 K. 12, 4.

3. *to make hard, difficult*. 2 K. 2, 10 הִקְשִׁיתָ לִשְׁאוֹל *thou hast made hard in asking*, i. e. thou hast asked a hard thing. Ex. 13, 15 כִּי הִקְשָׁה פַּרְעֹה לְשַׁלְּחֵנוּ *when Pharaoh made it hard to let us go*, would hardly dismiss us.

Deriv. קֹשִׁי, קְשִׁי, and the pr. n. קִשְׁיוֹן.

* II. קָשָׂה i. q. Arab. قشا, *to strip off the bark*, espec. by turning; hence *to turn*, to bring into a round form; comp. קְשָׂוָה.

Deriv. מִקְשָׁה, מִקְשֶׁה.

קָשֶׁה m. adj. (r. קָשָׁה I) constr. קְשֵׁה, plur. קָשִׁים; fem. קָשָׁה, constr. קְשַׁת, plur. קָשׁוֹת.

1. *hard, harsh*. spoken of hard bondage Ex. 1, 14. 6, 9. 1 K. 12, 4; of harsh words Gen. 42, 7. 30. 1 Sam. 20, 10. 1 K. 12, 13. 14, 6; of men, *hard, churlish, stern*, 1 Sam. 25, 3. Is. 19, 4.—Spec. a) Of the neck, *stiff*, unyielding. obstinate, Deut. 31, 27. Hence קְשֵׁה עֹרֶף *stiff-necked*, i. e. *stubborn*, rebellious, Ex.

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32, 9. 33, 3. 5. Deut. 9, 6. 13; קְשֵׁה לֵב *hard-hearted*, stubborn, Ez. 3, 7; קְשֵׁה עֲוִים *hard-faced*, i. e. shameless, impudent, Ez. 2, 4; simpl. קָשֶׁה id. *stubborn, obstinate*, Is. 48, 4. דֶּרֶךְ קָשֶׁה *a stubborn way*, obstinate life, Judg. 2, 19. b) Of a *hard* and adverse lot, Ps. 60, 5. Job 30, 25 קָשָׁה יוֹם *whose day is hard*, i. e. his life or lot. Is. 21, 2 חָזוּת קָשָׁה *a hard vision*, i. e. announcing adverse things. c) In a good sense, *firm, fixed*, once of love Cant. 8, 6.

2. *hard, stern, severe*, Judg. 4. 24. Is. 27, 1.—Spec. a) קְשֵׁה רוּחַ *severe in spirit, sad*, sorrowful, 1 Sam. 1, 15. b) *severe, vehement, strong*, of a wind Is. 27, 8; a battle 2 Sam. 2, 17. c) *hard*, i. e. *strong*, in authority and power, 2 Sam. 3, 39.

3. *hard, difficult*, Ex. 18, 26.

קְשׁוֹט Chald. m. *truth*, i. q. Heb. קֹשְׁט, Dan. 4, 34. מִן־קְשׁט *of a truth*, i. e. *truly*, Dan. 2, 47.

* קָשַׁח in Kal not used, Arab. قسح, i. q. קָשָׁה I, قسا, *to be hard*. Comp. צָמַח II, i. q. צָפַח.

Hiph. 1. *to harden* the heart Is. 63, 17.

2. *to treat harshly*, as the ostrich her young, Job 39, 16.

* קָשַׁט obsol. root, i. q. קָשַׁשׁ, Arab. قسط, pr. *to weigh out justly*; hence *to be just, upright, true*. In Heb. this root takes the sense of *truth*; that of justice being expressed by צֶדֶק.—Hence

קְשֹׁט m. *truth*, Prov. 22, 21. Chald. קְשׁוֹט q. v. קוּשְׁטָא, Syr. ܩܫܘܛܐ id. the letters ט and ת being interchanged.

קֶשֶׁט m. *ἄναξ λιγύμ.* Ps. 60, 6, *a bow*, i. q. Chald. קוּשְׁטָא for קַשְׁתָּא, Heb. קֶשֶׁת; see Targ. Ps. 61, 4. Esth. 1, 3. So Sept. Symm. Peshito. For this change of ת into ט, see in קֶשֶׁת. [Others *truth*. i. q. קְשֹׁט, and this is preferable.—R.

קָשֹׁט, see קְשׁוֹט.

קִשְׁי m. (r. קָשָׁה I) *hardness* of heart, *stubbornness*, Deut. 9, 27.

קִשְׁיוֹן (hardness. r. קָשָׁה I) *Kishion*, pr. n. of a place in Issachar, Josh. 19, 20. 21, 28; called in 1 Chr. 6, 57 קֶדֶשׁ q. v. lett. c.

* קָשַׁר fut. יִקְשֹׁר 1. *to bind, to tie*; corresponding is Aram. מְשַׁר, קְטַר, see in קָטַר II; Eth. ቀጸረ to bind with cords.—Constr. with acc. and עַל, *to bind* or *tie* one thing *upon* another, Gen. 38 28. Prov. 3. 3. 6, 21. 7, 3; acc. and בְּ Job 39, 10 [13]. Josh. 2, 18. With dat. added, Job 40, 29 *wilt thou bind him for thy maidens?* i. e. that they may play with him. Metaph. c. בְּ, Prov. 22, 5. Gen. 44, 30 נַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ *his soul is bound to his* (the child's) *soul*, i. e. the father is bound to the child by the strongest love; comp. Niph. 1 Sam. 18, 1.

2. *to conspire*, pr. 'to bind oneself together with others,' Neh. 4, 2; with עַל *against* any one, 1 Sam. 22, 8. 1 K. 15, 27. 16, 9. 16. 2 K. 10, 9. al. Fully קָשַׁר קֶשֶׁר, see in קֶשֶׁר. Part. plur. קֹשְׁרִים *conspirators* 2 Sam. 15, 31. 2 K. 21, 24.

3. Part. pass. קָשׁוּר, *bound*, hence compact and firm, *strong, robust*, Gen. 30, 42.—This transition from the idea of binding to that of strength, see also in חָזַק no. 3, חוּל no. 5.

Niph. 1. Pass. of Kal no. 1, metaph. 1 Sam. 18, 1; comp. Gen. 44, 30.

2. *to be bound* or *fastened together*, e. g. the portions of a wall, and hence *to be completed*, Neh. 3, 38 [4, 6].

Piel 1. i. q. Kal no. 1, *to bind*, Job 38, 31.

2. *to bind upon oneself*, in the manner of a girdle, c. acc. Is. 49, 18 תְּקַשְּׁרִים כַּכַּלָּה *thou shalt bind them on thee as a bride* bindeth on her girdle; in the other member it is: *thou shalt put them on as an ornament*.

Pual part. מְקֻשָּׁרוֹת *the strong* cattle Gen. 30, 41; see Kal no. 3.

Hithp. i. q. Kal no. 2, c. אֶל 2 K. 9, 14. 2 Chr. 24, 25. 26.

Deriv. קְשָׁרִים, קֶשֶׁר.

קֶשֶׁר m. (r. קָשַׁר no. 2) in pause קֶשֶׁר, c. suff. קִשְׁרוֹ, *a conspiracy*, 2 K. 11, 14. Is. 8, 12. קֶשֶׁר קָשַׁר עַל *to make a conspiracy against* any one 2 K. 12, 21. 14, 19. 15, 30.

קְשָׁרִים m. plur. *girdles, belts*, as a female ornament, espec. of a bride (comp. Is. 49, 18), Jer. 2, 32. Is. 3, 20. Comp. קָשַׁר no. 2.

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* קָשַׁשׁ 1. *to be dry*, as a plant. Arab. قَشَّ id. Kindr. is חָשַׁשׁ.—Hence קַשׁ stubble.

2. Denom. from קַשׁ, *to gather straw* or *stubble*, see Po. Hence genr. *to collect, to gather*, imperat. Zeph. 2, 1; see Hithpo.

Po. קִשֵּׁשׁ *to collect, to gather* straw or stubble, Ex. 5, 7. 12; wood Num. 15, 32. 33. 1 K. 17, 10. 12.

Hithpo. metaph. *to collect oneself*, i.e. to collect one's thoughts, to look into one's own mind, to prove oneself; Zeph. 2, 1 הִתְקוֹשְׁשׁוּ וְקוֹשׁוּ *collect* (examine) *your own selves and be ye collected.* Kal and Hithpo. are here coupled for emphasis; comp. Is. 29, 9.

Deriv. קַשׁ.

קֶשֶׁת (r. קוֹשׁ, as זֶפֶת from זוּף, נַחַת from נוּחַ) in pause קֶשֶׁת, c. suff. קַשְׁתִּי; plur. קְשָׁתוֹת, constr. קַשְׁתוֹת, קַשְׁתּוֹתָם Dag. euphonic; comm. gend. pr. fem. Is. 21, 15. Job 20, 24; but, the etymology being neglected, also masc. 2 Sam. 1, 22. Ez. 1, 28; *a bow.* Arab. قَوْسٌ, Eth. ቀስት, Syr. ܩܫܬܐ, id. But the origin of the ת servile being by degrees neglected, it was regarded as a radical and changed to ט; as Arab. قُسْطَانٌ bow; Syr. ܐܬܩܫܛ to shoot with a bow, Chald. קְשַׁט id. קוּשְׁטָא bow.—E. g.

a) *a bow* for shooting arrows Gen. 21, 16. Is. 13, 18. Job 20, 24. al. sæpe. בֶּן־קֶשֶׁת *the son of a bow*, i. e. an arrow, Job 41, 20. *To bend a bow* is expressed by the verbs מָשַׁךְ, נָשַׁק, נִחַת, espec. דָּרַךְ q. v. *To shoot with a bow*, see the verbs רָמָה, יָרָה Kal and Hiph. Meton. the word *bow* is put: α) For *bowmen, archers*, דֹּרְכֵי קֶשֶׁת, Is. 21, 17. 22, 3. Ps. 78, 57 where קֶשֶׁת רְמִיָּה are *deceitful archers*, who feign flight in order to deceive. Comp. קָצִיר of reapers. β) *the song of the bow* 2 Sam. 1, 18, i. e. the lament of David over Saul and Jonathan, in which there is mention of a *bow* in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiat. p. 269. Comment. on Is. 22, 1.—Metaph. *a bow* is also the symbol of strength and power; hence *to break the bow* of any one, i. q. to take away his strength, to destroy his power, Hos. 1, 5. Jer. 49, 35; also vice versa, Job 29, 20 *my bow is strengthened in my hand*, i. e. I wax stronger and stronger. Gen. 49, 24.

b) *a rainbow, iris*, Gr. τόξον, Gen. 9. 13. 14. 16. Ez. 1, 28.

קַשָּׁת m. (denom. fr. קֶשֶׁת) *a bowman, an archer*, Gen. 21, 20. Syr. ܩܫܳܬܳܐ id.

* קָתָה obsol. root; Arab. قتا *to serve, to be a domestic.* Hence pr. n. יָקְתְאַל.

קַתְרֹס Chald. m. everywhere in Keri for קִיתָרֹס *cithara, harp, lyre*, q. v. Dan. 3, 5. 7. 10. This latter is the more usual form in the Targums.

ר

Resh, the twentieth letter of the Hebrew alphabet, as a numeral denoting 200. The name רֵישׁ i. q. Chald. רֵאשׁ and Heb. רֹאשׁ, denotes *head*, and refers to the figure of this letter in the Phenician alphabet (ϙ), from which by inverting its head is derived the figure of the Greek Ῥῶ. See Monumm. Phœn. p. 44.

This letter has affinity: a) With the other liquids, and as being the hardest of the liquids, it is sometimes interchanged with ל and נ, see p. 499, 635. b) With the guttural ע, as being partly pronounced in the throat, p. 738. c) It is interchanged with the sibilants, espec. ז, comp. בָּרַק and בָּזַק to emit rays; Arab. خرم and خزم, also رمّ and زمّ to muzzle, فخر and فخز to be proud; also חָרַם and חָסַם. See also the paronomasia in the words חָרוֹן and חָזוֹן Ez. 7, 13.

It is further to be noted, that, instead

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of doubling a letter, the simple letter is sometimes written with ר inserted before it, especially in Aramæan and the later Hebrew. Thus כַּסָּא. Chald. כָּרְסֵא, throne; דַּמֶּשֶׂק, in Chr. דַּרְמֶסֶק, Damascus; כַּרְבֵּל quadrilit. from Pi. כִּבֵּל to bind; also טַרְכֶּסֶם, כִּרְכֵּם, קַרְקֹם. In the same way are to be explained: שַׁרְבִּיט sceptre i. q. שֵׁבֶט, Chald. גַּרְמִידָא cubit i. q. גֹּמֶד, arising from such forms as נַשְׁרִיט, נַפְּרִיר, although these forms are not elsewhere extant.

* רָאָה, inf. absol. רָאוֹ, רָצוֹ Gen. 26, 28; inf. constr. רְאוֹת Gen. 48, 11, once רַאֲוֹת (like יִרְאָה) Ez. 28, 17, usually רָאוֹת; fut. יִרְאֶה. apoc. יַרְא, convers. וַיַּרְא, rarely וַיִּרְאֶה 1 Sam. 17, 42. 2 K. 5, 21; in the other persons תֶּרֶא, נַרְא, וָאֶרְא.

1. *to see, to look*, generally; Arab. رَأَى id. It corresponds to Gr. ὁράω, as יָדַע to Gr. εἴδω, Lat. video. Constr. with acc. very often, rarely with dat. Ps. 64, 6; and with two acc. Gen. 7, 1 אֹתְךָ רָאִיתִי צַדִּיק *thee have I seen righteous;* with כִּי before a whole sentence, e. g. Gen. 6, 5 וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם. 28, 6. 29, 31. 38, 14; also by antiphonesis [attraction] Gen. 1, 4 וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב. 6, 2. Ex. 2, 2; with הֲ interrogative, whether. Ex. 4, 18. Also with הִנֵּה thus: Gen. 8, 13 וַיַּרְא וְהִנֵּה וגו׳ *and he looked, and behold!* 18, 2. 19, 28. Lev. 13, 20. 14, 3. al. With acc. impl. Ps. 40, 13 *my punishments* .... לֹא יָכֹלְתִּי לִרְאוֹת *I cannot see* them all, i. e. cannot take in the multitude of them at a view. 40, 4 יִרְאוּ רַבִּים וְיִירָאוּ *many saw* (my deliverance) *and feared;* comp. the same paronomasia Ps. 52, 8. Job 6, 21. Often ascribed to the eye, Job 13, 1. 28, 10. Is. 29, 18. 33, 20. al.—Spec.

a) *to see the face of* any one, e. g. of God, see in פָּנִים no. 1. h.

b) Absol. *to see* is put for *to enjoy the light, to live*, Gr. βλέπειν; more fully *to see the sun* Ecc. 7, 11. *to see light* Ps. 49, 20; comp. Gr. ζώειν καὶ ὁρᾶν φάος Ἠελίοιο Hom. in later writers simpl. ὁρᾶν. In the same sense, *to see Jehovah in the land of the living* Is. 38, 11. Thus also is to be understood the difficult passage in Gen. 16, 13, הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי *do I then here see* (i. e. live) *after the vision* of God, i. e. after having seen God?

c) *to see* in vision, i. e. to be taught of God in visions, as the prophets, Is. 30, 10; comp. 29, 10. Hence part. רֹאֶה q. v. a seer, prophet, מַרְאָה vision. Comp. חָזָה no. 2.

2. *to see*, i. e. *to look at, to view, to behold*, with intention, purposely, c. acc. Gen. 11, 5 *and Jehovah came down* לִרְאוֹת אֶת־הָעִיר. Lev. 13, 3. 5. 17. 1 K. 9, 12. With בְּ Gen. 34, 1 לִרְאוֹת בִּבְנוֹת הָאָרֶץ *to see the daughters of the land.* Judg. 16, 27. Ez. 21, 26 [21] רָאָה בַּכָּבֵד *to inspect the liver.* Ecc. 11, 4 רֹאֶה בֶּעָבִים *he that vieweth the clouds.* 3, 22. Cant. 6, 11.—But Ecc. 12, 3 רֹאוֹת בָּאֲרֻבּוֹת *is, those looking out at the windows.* Jer. 18, 17 *I will look upon them with the back and not with the face*, i. e. will turn my back upon them. With בְּ and inf. Is. 18, 3 *behold ye, how he lifteth up an ensign on the mountains.*—Spec.

a) *to look upon with delight, to gaze at, to gloat upon;* comp. Engl. 'to feast the eyes upon.' Prov. 23, 31 *look not upon the wine when it blushes.* Is. 53, 2. Ecc. 7, 13. Usually with בְּ, (comp. בְּ B. 4. a,) Job 3, 9. 20, 17. Is. 66, 5. Ps. 106, 5, very often of the joy felt at the destruction of one's enemies, Ps. 54, 9 בְּאֹיְבָי רָאָתָה עֵינִי *mine eye hath looked* (with delight) *upon mine enemies*, i. e. on their destruction. 22, 18. 37, 34. 112, 8. 118 7. Obad. 12.—Contrariwise

b) *to look upon with pain*, to behold any thing painful or afflictive; c. בְּ, Gen. 21, 16 אַל־אֶרְאֶה בְּמוֹת הַיֶּלֶד *let me not look upon the death of the child.* 44, 34. Ex. 2, 11. Num. 11, 15. Esth. 8, 6.

c) *to look upon with disdain*, q. d. *to look down upon* any one, comp. καταφορᾶν to contemn; Job 41, 26 אֵת כָּל־גָּבוֹהַּ יִרְאֶה *he looketh* (down) *upon all high things*, with contempt, as if he himself were higher than all. Comp. Cant. 1, 6 אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת *look not* (disdainfully) *upon me because I am dark.*

d) *to behold, to regard, to have respect to;* Is. 26, 10 לֹא יִרְאֶה גְאוּת יְהוָה *he regardeth not the majesty of Jehovah* Espec. of God as looking upon affliction and removing it; Ex. 4, 31 כִּי רָאָה אֶת־עָנְיָם *that he had looked upon their afflic-*

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tion. Ps. 9, 14. 25, 18. 31, 8. 2 K. 14, 26; also c. בְּ Gen. 29, 32. 1 Sam. 1, 11. Ps. 106, 44. Followed by a clause Ecc. 7, 14 *in the day of adversity* רְאֵה *consider* this: *God hath set*, etc.

e) *to see to* any thing, *to look after, to take care of.* i. q. דָּרַשׁ no. 1. b. 1 K. 12, 16 רְאֵה בֵיתְךָ דָוִיד *see to thine own house, David!* Gen. 29, 23 *the prefect of the prison saw to nothing that was under Joseph's hand.* Is. 22, 11. Ps. 37, 37 רְאֵה יָשָׁר *see to uprightness*, i. e. take care to practise it.

f) רָאָה לוֹ *to look out* any thing *for oneself*, i. e. *to provide, to choose out.* Gen. 22, 8 *God will provide for himself a lamb for a burnt-offering*; v. 14 *and Abraham called the name of that place* (Moriah), יְהוָה יִרְאֶה *Jehovah will provide*, i. q. מָרְאֶה, contr. מֹרִיָּה q. v. comp. Niph. no. 3. Deut. 33, 21 וַיַּרְא רֵאשִׁית לוֹ *he chose out the first for himself*, i. e. the best. 1 Sam. 16, 1. 17. Dat. omitted, Gen. 41, 33. Deut. 12, 13. Part. רָאוּי *chosen, selected*, Esth. 2, 9. Comp. Tob. 12, 1 ὄφα, τέκνον, μισθὸν τῷ ἀνθρώπῳ.

g) *to go to see, to visit* any one, in order to pay one's respects and salutations, 2 Sam. 13, 5. 2 K. 8, 29. 2 Chr. 22, 6. More fully in the construction רָאָה אֶת־שְׁלוֹם מ׳ Gen. 37, 14; comp. שָׁאַל לְשָׁלוֹם לְ.

h) With אֶל *to look unto* any one, as expecting help from him, Is. 17, 7; with כֶּל *to look upon* any one, as about to consider and judge his case, Ex. 5, 21.

i) With בְּ, *to look upon as, to regard as* any thing; Judg. 9. 36 *thou lookest upon the shadow of the mountains as men.*

k) With מִן of pers. prægn. q. d. *to see and learn from*; Judg. 7, 17 מִמֶּנִּי תִרְאוּ *see and learn from me*, do as ye see me do.

l) Trop. *to look at* any thing, i. e. *to have in view, to aim at*; Gen. 20, 10 *what hadst thou in view, that thou shouldst do this thing?*

3. Not unfrequently the Hebrews, like the Greeks and others, employ the word *to see* (רָאָה) of things which we *perceive*, not by the eyes, but in some other way, viz.

a) By the other senses, e. g. by the hearing, Gen. 2, 19 לִרְאוֹת מַה־יִּקְרָא־לוֹ *to see what he would call them.* 42, 1. Jer. 33, 24; by the touch Is. 44, 16 רָאִיתִי אוּר *I perceive the fire*, feel the heat.—So Gr. ὁράω, see Brunck ad Soph. Œd. Col. 138. Lat. *video*, Virg. Æn. 4. 49. Hor. Sat. 2. 8. 77.

b) Of what we *perceive, experience, enjoy*, through the medium of the vital principle, the animal spirit, life, *anima*, Heb. נֶפֶשׁ q. v. no. 2. E. g. *to see life* Ecc. 9, 9; *to see death* Ps. 89, 49, comp. ἰδεῖν θάνατον Heb. 11, 5; and in the same sense *to see the pit, the grave*, Ps. 16, 10. 49, 10. Also *to see sleep*, Ecc. 8, 16, comp. Terent. Heautontim. 3. 1. 82; *to see famine* Jer. 5, 12; *to see good, bona videre* (Cic. Mil. 28), i. e. to enjoy the good things of life, Ps. 34, 13. Ecc. 3, 13. 6, 6; also רָאָה בְּטוּב Jer. 29, 32. Mic. 7, 9. Ecc. 2, 1. Vice versa *to see affliction* Lam. 3, 1; *to see evil* Prov. 27, 12. Jer. 44, 17; also רָאָה בְּרָעָה Obad. 13. Comp. ὁρᾶν κινδύνους Tob. 4, 4.

c) Of what we perceive with the mind, rational soul, *animus*, לֵבָב; hence i. q. *to perceive, to understand, to learn, to know*, Gen. 3, 6. Ecc. 1, 16 לִבִּי רָאָה הַרְבֵּה חָכְמָה *my heart hath learned great wisdom.* 2, 12. Jer. 2, 31. 20, 12. 1 Sam. 24, 12. 1 K. 10, 4. Often spoken of those things which we learn by the experience of life; Is. 40, 5 *all flesh shall see* (understand, know) *that Jehovah hath spoken.* Job 4, 8 כַּאֲשֶׁר רָאִיתִי *as I have seen*, experienced. Ecc. 7, 15. רָאָה בֵּין *to discern between*, to distinguish, Mal. 3, 18.

NIPH. נִרְאָה, fut. יֵרָאֶה, apoc. יֵרָא.

1. *to be seen*, Judg. 5, 8. 19, 30. 1 K. 6, 18. Prov. 27, 25.

2. *to let oneself be seen, to show oneself, to appear*, Gen. 1, 9. 9, 14; of men and things Gen. 8, 5. Lev. 14. 35. 2 Sam. 17, 17; c. אֶל, *to show oneself to* any one Lev. 13, 7. 19. 1 K. 18, 1. נִרְאָה אֶת־פְּנֵי יְ *to appear before Jehovah*, at his sanctuary, see פָּנִים no. 1. h, p. 852. Often of Jehovah or an angel as appearing to men, Ex. 16, 10. 1 Sam. 3, 21; with אֶל of pers. Gen. 12, 7. 17, 1. 18, 1. al. לְ Jer. 31, 3. 2 Chr. 3, 1.

3. Pass. of Kal no. 2. f. *to be provided for, cared for.* Gen. 22, 14 בְּהַר יְהוָה יֵרָאֶה *in the mount of the Lord it is provided*, i. e. in mount Moriah God provides for men and brings them help, as formerly to Abraham (v. 8) so now. This would seem to be a proverbial expression, signifying that God will ever care for and

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aid those who worship in his temple; alluding at the same time to the etymology of the name מֹרִיָּה, q. v.

Pual *to be seen;* plur. רֻאוּ Job 33, 21, with Dag. forte impl. or better Mappik in the letter א, see Lehrg. p. 97.

Hiph. הֶרְאָה and הֶרְאָה, fut. יַרְאֶה, conv. וַיַּרְא like fut. Kal, 2 K. 11, 4.

1. Causat. of Kal no. 1, *to make one see, to let see*, Gen. 48, 11. Deut. 4, 36. 2 Sam. 15, 25. Hence with acc. of thing, *to show*, Is. 30, 30; with two acc. of pers. and thing, *to show* one any thing, Ex. 25, 9. Num. 8, 4. Is. 39, 2. 4. Nah. 3, 5. al. Spec. in sleep Gen. 41, 28; in vision 2 K. 8, 13. Jer. 24, 1. Am. 7, 1. 4. 7. 8, 1. Zech. 2, 2. 3, 1; with בְּ 2 K. 8, 10.

2. Causat. of Kal no. 2. a, *to cause to look upon with pleasure*, c. בְּ Ps. 59, 11.

3. Causat. of Kal no. 3. b, *to cause one to see* i. e. *to experience* evil, c. dupl. acc. Hab. 1, 3. Ps. 60, 5. 71, 20; *to let one see* i. e. *enjoy* good, Ecc. 2, 24. Ps. 4, 7. 85, 8; with acc. of pers. and בְּ of thing Ps. 50, 23. 91, 16.

Hoph. הָרְאָה, Part. מָרְאָה, pr. 'to be made to see any thing,' i. e. *to be shown* any thing. Ex. 25, 40 *according to the pattern* אֲשֶׁר אַתָּה מָרְאָה בָּהָר *which thou* wast *shown in the mount*. 26, 30. Deut. 4, 35. Lev. 13, 49, וְהָרְאָה אֶת־הַכֹּהֵן *and it shall be shown to the priest.*

Hithpa. recipr. *to look at one another*, e. g. a) Of persons waiting in doubt and hesitation what to do, Gen. 42, 1. b) In a hostile sense, *to look one another in the face*, i. e. to fight hand to hand in close combat, 2 K. 14, 8. 11. 2 Chr. 25, 17. 21; comp. Is. 41, 27. Compare the old German proverb: "sich die Köpfe besehn, sich das Weisse im Auge besehn."

Deriv. רְאִי, רָאָה, רֹאִי, רְאוּת, רְאִי, רְאִי, מַרְאָה, מַרְאָה, Chald. חֲזוּ, perh. אֲרִי (אֲלִי). and the pr. names מֹרִיָּה, יִרְאִיָּה, רוּת, רְאוּבֵן, רְאָיָה.

רָאָה Deut. 14, 13, a species of rapacious bird, so called on account of its keen sight; but in the parall. passage Lev. 11, 14 it is דָּאָה *vulture*, which perhaps should be restored in Deut. l. c.

רָאֹה adj. verbal, *seeing;* constr. Job 10, 15 רָאֵה עָנְיִי *seeing* (experiencing) *my affliction.* See r. רָאָה no. 3. b.

רֹאֶה pr. Part. Kal r. רָאָה. 1. Act. *seeing* visions, i. e. *a seer, prophet*, comp. r. רָאָה no. 1. c; the more ancient name for prophet according to 1 Sam. 9, 9; and attributed *κατ' ἐξοχήν* to Samuel, 1 Sam. 9, 9. 19. 1 Chr. 9, 22. 26, 28. 29, 29; to another prophet 2 Chr. 16, 7. 10. Plur. רֹאִים Is. 30, 10.

2. Abstr. i. q. רְאִי, *a vision*, in which sense perhaps the accent is to be placed upon the penult, in the manner of Segolates. Is. 28, 7 שָׁגוּ בָרֹאֶה *they reel even in their visions.* Comp. חֹזֶה no. 2.

רְאוּבֵן (pr. see ye, a son! but the sacred writer in Gen. 29, 32 explains it as for רָאָה בְעָנְיִי (רָאוּ) 'provided in my affliction,' see r. רָאָה no. 2. e,) *Reuben*, pr. n. of the eldest son of Jacob by Leah, Gen. 29, 32. 37, 21 sq. though deprived of his birth-right Gen. 49, 3. 4; and head of the tribe of like name. For the location of this tribe beyond Jordan, see Num. 32, 33 sq. Josh. 13, 15 sq.—Patronym. רְאוּבֵנִי (א in otio) *Reubenite* 1 Chr. 11, 42; collect. *Reubenites* Deut. 3, 12. 4, 43. Josh. 1, 12. 12, 6. 22, 1. al.

רַאֲוָה inf. fem. Kal of r. רָאָה, q. v.

רְאוּי *selected, chosen*, see in r. רָאָה no. 2. f.

רְאוּמָה (raised, high) *Reumah*, pr. n. f. of a concubine of Nahor, Gen. 22, 24. R. רָאַם.

רְאוּת f. (r. רָאָה) *sight, seeing*, Ecc. 5, 10 Keri. In Cheth. רְאִית.

רְאִי m. *a mirror*, plate of metal, i. q. מַרְאָה no. 2. Job 37, 18. R. רָאָה.

רֶאִי m. in pause רֹאִי. R. רָאָה.

1. *a vision, sight*, Gen. 16, 13; for which see in r. רָאָה no. 1. b.

2. i. q. מַרְאָה, *sight, view*, 1 Sam. 16, 12. Job 33, 21 *his flesh is vanished* מֵרֹאִי *from the sight.*

3. *a spectacle, gazing-stock, παράδειγμα*, Nah. 3, 6.

רְאָיָה (whom Jehovah cares for, r. רָאָה) *Reaiah*, pr. n. m. a) 1 Chr. 4, 2; for which in 2, 52 חָרֹאֵה. b) 1 Chr. 5, 5. c) Ezra 2, 47. Neh. 7, 50.

רְאֵם, see רֵאם.

רְאִשׁוֹן, see רִאשׁוֹן.

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רְאִית f. *sight, seeing*, Ecc. 5, 10 Cheth. R. רָאָה.

* רָאַל obsol. root, perh. i. q. רָצַל; hence תְּרָאֵלָה.

* רָאַם *to be high* Zech. 14, 10; i. q. רוּם, אָרַם. הָרַם.—Hence pr. n. רְאוּמָה, רְאוּמוֹת, also

רְאֵם m. Num. 23, 22. Deut. 33, 17, רְאֵמִים Ps. 92, 11, רִים Job 39, 9. 10; Plur. רְאֵמִים Ps. 29, 6. Is. 34, 7, also רְמִים Ps. 22, 22; a wild and ferocious animal, bearing a like relation to the ox as the wild ass does to the domestic one, Job 39, 9. 10. Deut. 33, 17. Is. 34, 7. Ps. 29, 6 (where עֵגֶל *calf* is parallel with בְּנֵי־רְאֵמִים); horned and destroying men with his horns Ps. 22, 22. 92, 11; comp. Deut. l. c. The species of animal here meant is somewhat doubtful; but we need not hesitate to understand, with A. Schultens ad Job. l. c. and De Wette on Ps. 22, 22, the *bos bubalus* or oriental *buffalo*. The corresponding Arabic word indeed, رِئْم, denotes the *oryx*, a large and fierce species of antelope, Oppian. Cyneget. II. 445; and this sense has therefore been also given to the Hebrew word by Bochart, Hieroz. I. p. 948 sq. by Rosenmüller, and others. But whatever may be said, no one will deny that the *buffalo* of the east is much more aptly compared with the ox, than the *antelope* could be. The Arabic usage in this word, therefore, though similar to the Hebrew, is clearly not identical; and in Arabic the larger antelopes appear to have received the appellation of buffaloes, just as in Greek they are called *βούβαλος, βουβαλίς*, and just as in Arabic animals of the deer genus are termed البقر الوحشي wild oxen.—Sept. has *μονόκερως*. Vulg. *unicorn* an animal described by Pliny H. N. 8. 21, which for a long time natural historians, espec. since Buffon, have held to be fabulous, but which a few years since was said to have been discovered in the deserts of Thibet; see Rosenmüller Bibl. Alterthumsk. IV. ii. p. 192. Quarterly Review No. 47, Oct. 1820. But this sense is also inadmissible; since the unicorn, as described, resembles the horse much more than it does the ox, and is in any case an extremely rare animal; while the רְאֵם, as appears from all the passages, was an animal frequent and well known in Palestine and the adjacent regions. just as the buffalo is known there at the present day; though prob. at that time not as now domesticated; see Bibl. Res. in Palest. III. p. 305, 306.

רָאמוֹת f. plur. (r. רְאֵם) i. q. רְמוֹת.

1. *high things, heights*, trop. *sublime* or *difficult things*, Prov. 24, 7.

2. *high-priced* or precious things; according to the Rabbins *red corals*, Job 28, 18. Ez. 27, 16.

3. *Ramoth*, pr. n. of a city: a) In Gilead, Deut. 4, 43. Josh. 20, 8. 1 Chr. 6, 65; called also רָמַת מִצְפֶּה, רָמַת, q. v. b) In the tribe of Issachar, 1 Chr. 6, 58 [73]; perh. i. q. רָמָה Josh. 19, 21, and יַרְמוּת 21, 29.

רַאמַת נֶגֶב (southern height) *Ramath-negeb*, pr. n. of a city in Simeon Josh. 19, 8; for which נֶגֶב רָמוֹת 1 Sam. 30, 27, q. v.—Others, רָמַת נֶגֶב.

* רָאַשׁ obsol. root, perh. i. q. רָעַשׁ, *to be moved, shaken;* Arab. رعش, رعش, to tremble, espec. of the head; whence רֹאשׁ *head* of any thing, as of a mast or tree, which is shaken.

רָאשׁ *poor*, see in r. רוּשׁ.

רַאשׁ m. i. q. רֵישׁ, *poverty*, Prov. 6, 11. 30, 8. R. רוּשׁ.

רַאשׁ Chald. i. q. Heb. רֹאשׁ, c. suff. רַאשֵׁהּ, plur. רַאשִׁין, רֵאשִׁין.

1. *the head*, Dan. 2, 32. 38. 7, 9. 20. חֱזֵי רַאשָׁךְ *visions of thy head*. presented to thy mind or imagination, Dan. 4, 2. 7. 10. 7, 15.

2. Trop. *the sum, amount*, Dan. 7, 1. Plur. רֵאשִׁין v. 6; c. suff. רֵאשֵׁיהוֹן Ezra 5, 10.

I. רֹאשׁ m. (for רֹאֵשׁ, r. רָאַשׁ) c. suff. רֹאשִׁי, plur. רָאשִׁים for רָאֳשִׁים, once c. suff. רֹאשָׁיו Is. 15, 2.

1. *the head*. Arab. رَأْس, Chald. רֵאשׁ q. v. Syr. ܪܺܫܳܐ, Ethiop. ራስ; Arab. denom. رَأَّس to be head, prince, etc.—

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Pr. of men and animals, Gen. 3, 15. 28, 18. 40, 16. al. sæpiss. So in phrases: פָּרַח אֶת־רֹאשׁ מ׳, see in פָּרַח; חִנִּיעַ רֹאשׁ, see in נוּעַ; נָשָׂא רֹאשׁ, see in נָשָׂא no. 1. b; הֵרִים רֹאשׁ *to lift up the head* Ps. 110, 7, and with genit. *to lift up the head of* any one, to exalt him, Ps. 3, 4. So *to return* (fall back) *upon one's own head*, i. e. to be requited, recompensed, Ps. 7, 17. comp. Joel 4, 4. נָתַן בְּרֹאשׁ מ׳ *to give* (back) *upon one's head*, i. e. to recompense, to requite; e. g. evil Ez. 9, 10. 11, 21. 16. 43. 17, 19. 22, 31.—Meton. a) Like גֻּלְגֹּלֶת q. v. it is used in enumerating espec. soldiers, for *one* person, individual, 1 Chr. 12, 23. Judg. 5, 30 לְרֹאשׁ גָּבֶר *to the head of a man*, i. e. to one man, each one. The Arabs often employ the word رَأْس *head* in like manner, espec. in enumerating flocks and herds. see Schult. Opp. min. p. 206. b) For *life*, Dan. 1, 10. So בְּרֹאשֵׁינוּ *with our heads*, i. e. in jeopardy of our lives. 1 Chr. 12. 19; comp. נֶפֶשׁ no. 2. b. See Iliad 4. 162. ib. 17. 242.

2. Trop. *head* for what is *highest, uppermost*, e. g. a) *the top, summit*, of a mountain Gen. 8, 5. Ex. 17, 9. 10. 19, 20. Am. 1, 2; of a tower Gen. 11, 4; of a column 1 K. 7, 19; of a throne 10, 19; of a sceptre Esth. 5, 2; of an ear of grain Job 24, 24. רֹאשׁ כּוֹכָבִים *the summit of the stars*, the highest heaven. Job 22, 12. רֹאשׁ גֵּיא שְׁמָנִים *the head of the fat valley*, i. e. impending over it, Is. 28, 1. 4. רֹאשׁ חֲמָטָּה *the head of the bed*, where the head lies, Gen. 47, 31. b) *head*, i. e. *chief, prince* of a people or state. Deut. 1, 15. Judg. 10, 18. 11, 8 וְהָיִיתָ לָּנוּ לְרֹאשׁ. 1 Sam. 15, 17. 2 Sam. 23, 8. 18. Ps. 18, 44 רֹאשׁ גּוֹיִם *prince of the nations*. Is. 7, 8. 9. al. רֹאשׁ וְזָנָב see in זָנָב. Of a family, *a head, chief, patriarch*, as רֹאשׁ בֵּית אָבוֹת Ex. 6, 14. Num. 7, 2. 1 Chr. 5, 24. 7, 9. 40; also רֹאשׁ אָבוֹת id. Ex. 6, 25. Num. 32, 28. 1 Chr. 8, 6. al. הָיָה לְרֹאשׁ *to become the head*, to be the victor, Lam. 1, 5; comp. Deut. 28, 44. Job 29, 25 אֵשֵׁב רֹאשׁ *I sat as prince*, held the chief place. So Arab. رأس head, prince. c) *head*, for *the highest place* or *rank, the chief*; so כֹּהֵן רֹאשׁ *the high-priest* 2 Chr. 19, 11; also simpl. רֹאשׁ id. 2 Chr. 24, 6. Spec. of a head city, *the metropolis, capital*, Josh. 11, 10. Is. 7, 8. So Arab. الرأس of Mecca. d) Metaph. of that which is *highest, chief, best*; as רָאשֵׁי בְשָׂמִים *the chief spices*, most costly, Cant. 4, 14. Ez. 27, 22; רֹאשׁ שִׂמְחָה *the chief joy*, highest joy, Ps. 137, 6; רֹאשׁ חַרְרֵי קֶדֶם *the best gifts of the ancient mountains* Deut. 33, 15.—Hence

3. *the sum, amount*, pr. 'the whole number,' which is also the *highest*, Lev. 5, 24. Ps. 119, 160. 139, 17. Hence נָשָׂא רֹאשׁ *to take the sum*, to number, see נָשָׂא no. 3. c. Trop. *a body, band, company*, espec. of soldiers Judg. 7, 16. 20. 9, 34. 37. 43. 1 Sam. 11, 11. Job 1, 17. Ps. 140, 10.

4. *head*, for what is *first, foremost*, i. e. *the beginning, first part, front*; Deut. 20, 9 בְּרֹאשׁ הָעָם *at the head of the people*, in front as leaders. Jer. 31, 7. Mic. 2, 13. Am. 6, 7. Is. 2, 2 *the mountain of the Lord's house shall be established* בְּרֹאשׁ הֶהָרִים *at the head of the mountains, and shall be higher than the hills*, i. e. it shall be a prince among the mountains. Also רֹאשׁ דֶּרֶךְ *the head of the way*, where ways branch off. Ez. 16, 25. 21, 24. רֹאשׁ חוּצוֹת *the head of the streets*, corner, id. Lam. 2, 19. Is. 51, 20. Hence we may explain the phrase אַרְבָּעָה רָאשִׁים *four heads* of rivers, i. e. four streams into which the river divided itself, Engl. *branches*, Gen. 2, 10. Sept. and Gr. Venet. ἀρχαί. Comp. Lat. *caput*, Engl. *head*, for source, fountain.—Ecc. 3, 11 *the works of God* מֵרֹאשׁ וְעַד סוֹף *from the beginning to the end*, from first to last. Also Ps. 118, 22 רֹאשׁ פִּנָּה *the head of the corner*, Gr. κεφαλὴ τῆς γωνίας Matt. 21, 42, i. e. the foremost or chief corner-stone, the leader as it were of all, i. q. λίθος ἀκρογωνιαῖος 1 Pet. 2, 6 comp. Is. 28, 16. It is made a question, whether this chief corner-stone is the highest, forming the top or coping of the corner; or the lowest, which forms the foundation of the building. The latter seems preferable; for רֹאשׁ here refers not to the *highest* place, but to the *head* or point where two walls meet.—Often of time, as רֹאשׁ חֹדֶשׁ *the beginning of the year* Ex. 40, 1; רֹאשׁ חָדָשִׁים *the beginning of months*, the first of the year, Ex. 12, 2. Judg. 7, 19.

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מֵרֹאשׁ *from the beginning*, Is. 40, 21. 41, 26. 48, 16. Syr. ܡܶܫ̈ܟ̈ id.—Prov. 8, 26 רֹאשׁ עֲפָרוֹת תֵּבֵל *the first clod of the earth*, i. e. first created.

5. רֹאשׁ, once for distinction רוֹשׁ Deut. 32, 32, is the name of *a poisonous plant* Deut. 29, 17, growing quickly and luxuriantly Hos. 10, 4, of a bitter taste Ps. 69, 22. Lam. 3, 5, and therefore coupled with wormwood Deut. 29, 17. Lam. 3, 19. Hence it would seem to be, not *the hemlock*, *cicuta*, with Celsius in Hierob. II. 46 sq. nor *the colocynth* or wild gourd with Œdmann, Verm. Samml. IV. p. 63; nor *lolium*, darnel, Michaelis Supplem. p. 2220; but *the poppy*, so called from its *heads*, Livy 1. 54. Thus מֵי רֹאשׁ *juice of the poppy*, poppy-juice, Jer. 8, 14. 9, 14. 23, 15. Hence for *poison* genr. Deut. 32, 32; even of serpents v. 33. Job 20, 16.—Chald. רֵישֵׁי חֵיוָן the poison of serpents, Targ. Ps. 69, 22. Lam. 3, 19.

Denom. רָאַשׁ—רֵאשִׁית, רֵישׁוֹן, מַרְאֲשָׁה, מְרַאֲשׁוֹת, and pr. n. מְרַאֲשָׁה.

II. רֹאשׁ *Rosh*, pr. n. of a northern nation mentioned along with Tubal and Meshech, Ex. 38, 2. 3. 39, 1. Prob. i. q. *the Russians*, who are described by the Byzantine writers of the tenth century, under the name οἱ Ῥῶς, as inhabiting the northern parts of Taurus; and also by Ibn Foszlan, an Arabian writer of the same period, under the name روس *Rûs*, as dwelling upon the river Wolga. See Ibn Foszlan's Bericht über die Russen älterer Zeit, von Frähn, Petersb. 1823, espec. p. 28 sq. Comp. Von Hammer Origines Russes, Petersb. 1827, who also here compares the nation ريس. mentioned in the Korân, Sur. 25, 40. 50, 12.

רֵאשָׁה f. (denom. from רֵאשׁ, by Syriasm for רֵאשִׁית) *beginning*, plur. c. suff. רֵאשֹׁתֵיכֶם Ez. 36, 11.

רִאשָׁה f. (from רֹאשׁ) *beginning*, *first part*, *front*; hence רְאֵבֶן רִאשָׁה Zech. 4, 7, by appos. *the stone the beginning*, i. e. the first corner-stone, i. q. רֹאשׁ פִּנָּה; see in רֹאשׁ no. 4.

רִאשׁוֹן m. adj. (from רֹאשׁ; by Syriasm for רִאְישׁוֹן, which is found in Cheth. Josh. 21, 10. Job 15, 7,) once רִישׁוֹן Job 8, 6; fem. רִאשֹׁנָה; plur. רִאשֹׁנִים, רִאשֹׁנוֹת.

1. Pr. *head*, *highest*, *chief*; Syr. ܪܫ̈ܝܢ head-men, magistrates. Yet this primary signif. is found only in the later Hebrew in imitation of the Syriac; as שָׂרִים רִאשֹׁנִים *chief princes* Dan. 10, 13. 1 Chr. 18, 17. Fem. רִאשֹׁנָה adv. *in the chief place*, highest rank, Esth. 1, 14.

2. *first*, i. e. a) In place and order, the *first*, *foremost*, Gen. 32, 18. Hence רִאשֹׁנָה adv. *in the first* place or rank, in front, *foremost*, Gen. 32, 2; בָּרִאשֹׁנָה id. Is. 60, 9. b) More freq. of time, *the first*, *former*, *earliest*; חֹדֶשׁ הָרִאשׁוֹן *the first month* Ex. 40, 2. 17. Ezra 7, 9; ellipt. בָּרִאשׁוֹן *in the first* month Gen. 8, 13. Num. 9, 5. Ez. 45, 18. 21. יוֹם הָרִ׳ *the first day* Ex. 12, 15. 16; רִאשׁוֹן אָדָם *the first man* Job 15, 7; אָבִיךָ הָרִאשׁוֹן *thy first father* Is. 43, 27. Plur. הָרִאשֹׁנִים *the first*, *the former*, 2 K. 1, 14. 2 Sam. 21, 9.—In antithesis: α) With ordinals following, as second, third, seventh, Gen. 32, 18. Ex. 12, 15. 16. Dan. 8, 21. 2 Chr. 29, 3. β) With the last, הָאַחֲרוֹן, Ex. 4, 8. רִאשׁוֹן וְאַחֲרוֹן *the first and the last*, of God Is. 44, 6. 48, 12. γ) With the later, following, posterior; e. g. *the first* or *former* husband Deut. 24, 4; former time, at first, Is. 8, 23 [9, 1]. Plur. *first and later acts*, 2 Chr. 9, 29. 16, 11. 20, 34. δ) Often *the first*, *former*, *earlier*, as opp. to the present time; e. g. *a former* king Num. 21, 26; *the first* temple Ezra 3, 12. Hagg. 2, 3. 9; *the former* manner Gen. 40, 13, etc. Plur. הָרִאשֹׁנִים *the first* tables Ex. 34, 1; *the former* governors Neh. 5, 15; *former* kindnesses Ps. 89, 50, comp. Is. 65, 7; *former* days or time Deut. 4, 32. 10, 10. נְבִיאִים רִאשֹׁנִים *former prophets* Zech. 1, 4. 7, 7. 12. Absol. רִאשֹׁנִים *ancients*, *ancestors*, Lev. 26, 45. Deut. 19, 14. Ps. 79, 8. Is. 61, 4 שִׁמְמוֹת רִאשֹׁנִים *the ruins of the ancients*, which have lain desolate from former days. Plur. fem. הָרִאשֹׁנוֹת *the former things*, events long passed, Is. 43, 18. 46, 9; also long since predicted Is. 42, 9. 43, 9. 48, 3. ε) Spoken of the time which is yet *first* to come, opp. to a more remote future time. Joel 2, 23 בָּרִאשׁוֹן *in the first* time, i. e. immediately, presently; comp. Engl. 'at the first moment.' See also בָּרִאשֹׁנָה Zech. 12, 7, below in C. a.

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Fem. רִאשֹׁנָה A) Adj. fem. *first, former*, Jer. 16, 18. Plur. רִאשֹׁנִים *former things* Is. 65, 17.

B) Adv. a) *in the highest place*, see above in no. 1. b) *in front, foremost*, see no. 2. a. c) Of time, *first, earliest*, Gen. 38, 28. Num. 2, 9. 1 K. 18, 25; *at first*, the first time, Dan. 11, 29.

C) With prefixes: a) בָּרִאשֹׁנָה, spoken of place and order Is. 60, 9; see above in no. 2. a.—Of time. *first*, before something else, 2 Sam. 20, 18. 1 K. 17, 13. Zech. 12, 7; and so of pers. *first*, before others in time, Num. 10, 13. 14. Deut. 13, 10. 17, 7. 1 Chr. 11, 6. Neh. 7, 5. Also *at first. formerly, beforetime*, 2 Sam. 7, 10. 1 Chr. 17, 9. Is. 1, 26. Jer. 7, 12. Prov. 20, 21. al. So for *the first time, the former time*, Gen. 13, 4 (comp. 12, 8). Josh. 8, 5. 6. Judg. 20, 32. 1 K. 20, 9.—כְּבָרִאשֹׁנָה *as at the first*, as formerly, Is. 1, 26; לְמִבָּרִאשֹׁנָה, contr. for לְמִן־בָּרִאשֹׁנָה, 1 Chr. 15, 13.

b) כָּרִאשֹׁנָה *as at the first*, as formerly, Deut. 9, 18. Dan. 11, 29.

c) לָרִאשֹׁנָה *at first, formerly*, i. q. בָּרִאשֹׁנָה, Gen. 28, 19. Judg. 18, 29.

Plur. רִאשֹׁנוֹת, see above in no. 2, b. δ.

רִאשֹׁנִי adj. (from רֹאשׁ) fem. רִאשֹׁנִית, *first*, i. q. רִאשׁוֹן, Jer. 25, 1.

רַאֲשׁוֹת, see מְרַאֲשׁוֹת.

רֵאשִׁית f. once רֵשִׁית Deut. 11, 12; denom. from רֹאשׁ; pr. abstr. 'the being head;' hence concr.

1. *the topmost, the highest;* trop. *the chief. best, most excellent;* as רֵאשִׁית שְׁמָנִים *the most precious ointments* Am. 6, 6. רֵאשִׁית הַגּוֹיִם *the chief of the nations* Am. 6, 1. Num. 24. 20. Dan. 11, 41 *the chief of the children of Ammon*, their princes; also 1 Sam. 15, 21. Jer. 49, 35. Ps. 111, 10. Prov. 1, 7. Job 40, 19 *the chief of the ways of God*, his most wonderful work, sc. the hippopotamus.

2. *beginning*, comp. רֹאשׁ no. 4. Syr. ܫܘܼܡܵܐ.—E. g. *the beginning*, as opp. to the end, אַחֲרִית, Ecc. 7, 8; of strife Prov. 17, 14; of a reign Jer. 26, 1. 28, 1. 49, 34; of sin for concr. *the beginner*, author, Mic. 1, 13. רֵאשִׁית מַמְלַכְתּוֹ *the beginning of his* (Nimrod's) *kingdom*, the territory of which it was at first composed, Gen. 10, 10. Hos. 9, 10 *as the early fig in the fig-tree* בְּרֵאשִׁיתָהּ *in its beginning*, i. e. when the tree first begins to bear.—Absol. of *the beginning* of all things, Gen. 1, 1; comp. ἐν ἀρχῇ John 1, 1. Gr. ἐξ ἀρχῆς Hes. Theog. 45; Lat. *a principio* Cic. Nat. Deor. 1. 12.

3. *former time, times of old*, opp. אַחֲרִית, Is. 46, 10. Also *first state, former condition*, Job 8, 7. 42, 12.

4. Concr. *the first* in its kind. *first-fruits, firstlings;* often of the first products of the harvest Lev. 23, 10. Deut. 18, 4; or of fruits 26, 10; of wool 18, 4; or generally Prov. 3, 9. These were offered to Jehovah, and hence תְּרוּמַת רֵאשִׁית *an oblation of the first fruits* Lev. 2, 12. But רֵאשִׁית בְּכוּרִים is *the first of the first-fruits* Ex. 23, 19. 34, 26. Ez. 44, 30. רֵאשִׁית אוֹנִי *the firstling of one's strength*, poet. for the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 78, 51. 105, 36. רֵאשִׁית דַּרְכּוֹ *the firstling of his way*, the first created of God, i. e. the hypostatic wisdom, Prov. 8, 22; comp. ἀρχὴ τῆς κτίσεως τοῦ θεοῦ Rev. 3, 14. Of Gad, Deut. 33, 21 וַיַּרְא רֵאשִׁית לוֹ *he chose for himself the first-fruits* of the land, i. e. the first portion of which the Israelites took possession.

רַב m. adj. in pause רָב, plur. רַבִּים; fem. רַבָּה, רַבַּת, constr. רַבַּת, with Yod parag. רַבָּתִי Lam. 1, 1, plur. רַבּוֹת. R. רָבַב.

1. *multus*, i. e. either as one continuous whole, Engl. *much*, as רַב זָהָב *much gold* 1 K. 10, 2. Ps. 19, 11. Gen. 24, 25. Deut. 28, 38; or as a collective whole which contains many parts or individuals, Engl. *many, numerous*, as עַם רַב *much* or *many people* i. e. numerous. Josh. 17, 14; אָדָם רַב *many men* Job 36, 28 (here οἱ πολλοί); עֲבוֹדָה רַבָּה *a numerous family* Gen. 26, 14; מִקְנֶה רַב numerous flocks and herds *much cattle*, Num. 32, 1. Josh. 11, 4. Hence c. plur. יָמִים רַבִּים *many days*, a long time, Gen. 21, 34; שָׁמַיִם רַבִּים *many nations* Ps. 89, 51. With genit. רַב תְּבוּנָה a man *of much* (great) *understanding* Prov. 14, 29; רַבַּת בָּנִים a woman *having many children* 1 Sam. 2, 5; with Yod parag. רַבָּתִי עָם *numerous in people*, full of people, i. e. a city, Lam. 1, 1. Often as neut. רַב *much*, i. e. collect. *many*. Ex. 19, 21 וְנָפַל מִמֶּנּוּ רַב *and there fall* (perish) *of them much* people, many. 1 Sam. 14, 6. Gen. 33, 9; hence adverbially,

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even with subst. plur. Ps. 18, 15 בָּרָקִים רָב *and lightnings much*, i. e. many, in great number. Ecc. 6, 3 וְרַב שָׁנָיו וְיָמֵי *although the days of his years be much*, many. Often i. q. *enough*, *it is enough*, Gen. 45, 28. Ps. 123, 3; chiefly in the formula (comp. מָטַט) רַב עַתָּה *enough now!* i. e. desist! 2 Sam. 24, 16. 1 K. 19, 4; more fully רַב־לָךְ Deut. 3, 26, רַב־לָכֶם Ez. 45, 9. Num. 16, 3, *enough for thee, for you*, let it suffice thee, etc. With infin. Deut. 1, 6 רַב־לָכֶם שֶׁבֶת *ye have dwelt long enough*. 2, 3; before סְךָ, Ez. 44, 6 רַב־לָכֶם מִכֹּל־תּוֹעֲבֹתֵיכֶם *enough for you of all your abominations!* i. e. desist from them. 1 K. 12, 28. Ex. 9, 28.—Also fem. רָבָה is often put adverbially for *much*, *enough*, Ps. 62, 3. 89, 8; oftener in the constr. רַבַּת id. Ps. 65, 10. 120, 6. 123, 4. 129, 1. 2 Chr. 30, 18. So Syr. ܣܓܝ often.

2. *large*, *great*, *vast*, comp. πολύς in Passow no. 1. b; spoken of a vast space Gen. 7, 11. Esth. 1, 20; of a long way, πολλὴ ὁδός 1 K. 19, 7; of a great battle and slaughter 2 Chr. 13, 17. Num. 11, 33; of heinous sin Ps. 19, 14; of the multiplied goodness and mercy of God Ps. 31, 20; of diligent attention (comp. πολλὴ σιγή) Is. 21, 7. Spec. a) i. q. *mighty*, *powerful*, Ps. 48, 3. Is. 63, 1. Plur. רַבִּים *the mighty* Job 35, 9. Is. 53, 12. b) *major* natu, *elder*. Gen. 25, 23. Plur. רַבִּים *great in age*, the aged. Job 32, 9. c) Subst. *a great man*, *chief*, *a leader*, i. q. שַׂר, chiefly in the later Hebrew, e. g. רַב טַבָּחִים *chief of the bodyguard* 2 K. 25, 8; רַב סָרִיסִים *chief of the eunuchs* Dan. 1, 3. Esth. 1, 8. Neut. abstr. *greatness*, Ps. 145, 7. Is. 63, 7. d) Subst. *a master*, one *great* or *skilled* in any art, Prov. 26, 10; comp. the Talmudic רַב doctor, teacher, learned man. Syr. ܪܒ, ܪܒܐ, id. Arab. رَبٌّ lord, master, owner.

3. In Job 16, 13 רַבָּיו is rendered by all the ancient versions *his* (God's) *arrows*, from רָבַב no. 2. Others, *his archers*. We may however well retain the sense, *his many* hosts, warriors.

רַב Chald. m. emphat. רַבָּא; fem. emph. רַבְתָּא; plur. redupl. רַבְרְבִין, fem. רַבְרְבָן, emph. רַבְרְבָתָא.

1. Adj. *great*, Dan. 2, 10. 31. 35. 7, 2. Plur. 2, 48. 3, 33. 7, 3 sq. מַלִּל רַבְרְבָן *to speak great things* i. e. to speak proudly, impiously, Dan. 7, 8. 20; comp. גְּדוֹל no. 2.

2. Subst. *a chief*, *leader*, *prince*, Dan. 2, 14. 48. 4, 6.

רָב, see in r. רִיב.

רָב, see subst. רִיב.

רֹב m. (r. רָבַב) also in the later books fully רוֹב Job 35, 9. Esth. 10, 3; c. Makk. רְבֵי־, c. suff. רָבָם; *multitude*, *abundance*; with plur. רֹב שָׁנִים *multitude of years* Lev. 25, 16. Is. 1, 11; with sing. collect. רֹב דָּגָן וְתִירֹשׁ Gen. 27, 28. Ps. 49, 7. Is. 37, 24. Often also where in Engl. *abundance*, *greatness*, *much*, as רָב־חָכְמָה *much wisdom* Ecc. 1, 18; רֹב שָׁלוֹם Ps. 37, 11. 72, 7; רֹב כֹּחוֹ Is. 63, 1; רֹב תַּעְתֻּעֶיךָ *the greatness of the way*, the long journey, Josh. 9, 13. Is. 57, 10. Adv. לָרֹב *in multitude*, *abundantly*, 1 Chr. 12, 40. 22, 3. 4. Gen. 48, 16; often also in comparison with things implying a vast multitude, as with the stars, הִזְכִּיר כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב Deut. 1, 10. 10, 22. 28, 62; so with the sand on the sea-shore Josh. 11, 4. 1 Sam. 13, 5. 2 Sam. 17, 11; with locusts Judg. 6. 5. Also מֵרֹב *from* (*for*) *multitude*, Gen. 16, 10. 32, 13. 1 K. 8, 5.—Poet. רֹב is put for *a whole multitude*, and so hardly differs from כֹּל, as Job 4, 14 *which made all* (רֹב) *my bones to shake*. 33, 21; comp. Jer. 23, 9 and Schult. ad Job l. c.—Plur. constr. רַבֵּי Hos. 8, 12 Keri.

* רָבַב 1. *to become much* or *many*, *to multiply*, Gen. 6, 1; *to be much* or *many*, *to be multiplied*, *manifold*, 1 Sam. 25, 10. Ps. 3, 2. 69, 5. 104, 24. Is. 59, 12. al. sæpe. Found only in præt. רָבּוּ, and once inf. רֹב Gen. 6, 1; the other forms are taken from the kindred root רָבָה.—Arab. رَبَّ to be great, mighty; also to increase, multiply. Syr. and Chald. Palp. ܪܒܒ for ܐܬܪܒܒ to magnify.

2. Mid. *O*, præt. וְרָבּוּ Gen. 49, 23, according to Kimchi and Gr. Venet. prob. *to shoot*, i. e. *they have shot*; the signif. being drawn from the *multitude* of arrows, comp. רַבִּים; also רִבְבָה multitude of arrows, Cam. Hence some

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derive רַב no. 3, *an arrow*. But וְרַבּוּ can also be referred to the subst. רֹב by a slight change of vowels: *they provoked him with their multitude*, etc.—Some refer hither also Ps. 18, 15 רַב בְּרָקִים *he shot out lightnings*, but see in רַב no. 1.

Pual, denom. from רִבָּבָה, part. plur. מְרֻבָּבוֹת *multiplied by myriads*, by ten thousands. Ps. 144, 13.

Deriv. רִבּוֹ, רִבְבָה, רִבּוֹ, רִבְבָה, רִבּוֹת, רִבְבַי, and the pr. names רִבְיָת, רִבְשָׁקָה, רִבְיִים, רִבְכָם.

רִבָּבָה f. (r. רִבֵּב) *a myriad, ten thousand*, Lev. 26, 8. Deut. 32, 30. Judg. 20, 10; often for any great indefinite number Gen. 24, 60. Cant. 5, 10. Ps. 91, 7. Ez. 16, 7. Plur. רִבָּבוֹת, constr. רִבְבוֹת and רִבְבוֹת, *ten thousands* 1 Sam. 18, 7. 8; often for any great and indefinite number, Ps. 3, 7. Deut. 33, 2. 17.

רִבְבָה Chald. f. *ten thousand*, whence plur. רִבְבָן Dan. 7, 10 Keri. See in Chald. רִבּוֹ.

רָבַד * I. i. q. רָפַד, *to spread* a bed, *sternere lectum*, Prov. 7, 16. Hence מַרְבַדִּים, Beth without Dag.

II. i. q. Arab. ربط *to bind*, whence רָבִיד collar.

רָבָה * plur. רָבוּ; fut. יִרְבֶּה, apoc. יִרֶב and יָרֶב; imp. רְבֵה, plur. רְבוּ; part. רָבֶה. Præt. and inf. are formed from רָבַב q. v.

1. *to become much* or *many, to multiply, to increase*, Gen. 7, 17. 18. Ex. 1, 10. 12. 20. Deut. 8, 1. Ezra 9, 6. al. Often coupled with פָּרָה, e. g. Gen. 1, 22 פְּרוּ וּרְבוּ *be fruitful and multiply*. v. 28. 8, 17. 9, 1. 7. 47, 27. Jer. 3, 16. Ez. 36, 11. With dat. Deut. 8, 13. Prov. 4, 10.—Hence *to be multiplied, many, numerous*, 1 Chr. 5, 9. 23. Ps. 16, 4. 139, 18.

2. *to become great, to increase*, Deut. 30, 16. Hence *to grow up*, Job 27, 14. 39, 4. Ez. 16, 7. Gen. 21, 20 וַיִּהִי רֹבֶה קַשָּׁת *and he grew up an archer*.—Also *to be great* Gen. 43, 34; of a way, *to be long*, Deut. 14, 24. 19, 6; comp. in רֹב and רַב no. 2. Trop. of God, *to be powerful, mighty*, Job 33, 12; *to be great, abundant*, of wealth Ps. 49, 17; of wisdom 1 K. 5. 10 [4, 30].—Chald. id. see below. Syr. ܪܒܐ to increase in number and magnitude. Pa. to bring up.

Piel רִבָּה, imp. רַבֵּה 1. *to multiply, to increase*, trans. c. acc. Judg. 9, 29. Absol. *to make much*, i. e. to get much, *to increase* one's substance, comp. Hiph. no. 1. a, and עָשַׁר no. 2. a. Ps. 44, 13 לֹא רִבִּיתָ בִּמְחִירֵיהֶם *thou hast not made much by their price*, i. e. thou hast sold them for a small price; or. *thou hast not increased* thy wealth, comp. Prov. 22, 16.

2. *to let grow up, to bring up*, Ez. 19, 2. Lam. 2, 22. Syr. ܪܒܐ, Arab. ربّى, id.

Hiph. הִרְבָּה, fut. יַרְבֶּה, apoc. יֶרֶב; imp. apoc. הָרֵב; inf. abs. הַרְבֵּה and הַרְבָּה (the latter always adverbially), constr. הַרְבּוֹת.

1. *to make* or *do much, to multiply, to increase* any thing, c. acc. Gen. 3, 16. 16, 10. Ex. 7, 3. Deut. 1, 10. Judg. 16, 24. Is. 9, 2. Jer. 46, 11. al. rarely c. לְ Hos. 10, 1. Followed by לְ with the infin. of a verb, it often expresses the adverbial idea *much, greatly*; e. g. הִרְבָּה לֶאֱכֹל i. q. *to devour much* 2 Sam. 18, 8; הִרְבָּה לְהִתְחַלֵּל *to pray much* 1 Sam. 1, 12; Ps. 78, 38. 2 K. 21, 6. 2 Chr. 36, 14. Ezra 10, 13. Is. 55, 7. Also *too much* Ex. 36, 5; and so before a finite verb 1 Sam. 2, 3. Ps. 51, 4.—Put likewise: a) With acc. of thing and dat. of pers. *to multiply to* any one, Hos. 2, 10 [8]; and so with dat. impl. Ex. 30, 15. But הִרְבָּה דִּ לוֹ reflex. *to multiply to oneself*, i. e. to get or take much or many, Deut. 17, 16. 17. Jer. 2, 22. b) With acc. i. q. *to have much* or *many*, see Heb. Gr. § 52. 2. Lev. 11. 42 מַרְבֵּה רַגְלַיִם *having many feet*. Job 29, 18 *I multiply days as the sand*, i. e. my days are many as the sand. Nah. 3, 16. 1 Chr. 7, 4. 8, 40. 23, 11; acc. om. 1 Chr. 4, 27. c) With עַל, *to make* i. e. *to impose much upon* any one, for the fuller הִרְבָּה לָשׂוּם עַל, Gen. 34, 12.—Infin. Absol. הַרְבֵּה, rarely הַרְבּוֹת Am. 4, 9. Prov. 25, 27, pr. *in making* or *doing much*, always as Adv. aa) *much, greatly*, like הֵיטִיב well; coupled: α) With a verb, as עָבַד הִרְבָּה *to serve much*, diligently, 2 K. 10, 18; שָׁגָה הִרְבֵּה מְאֹד *to err very greatly* 1 Sam. 26, 21. Ecc. 7, 17. β) With a subst. plur. e. g. דְּבָרִים הִרְבָּה i. q. *many words* Ecc. 5, 6 [7]; סְפָרִים הַרְבֵּה *many books* 12, 12. 1 K. 10, 11; also with sing. mostly collect. 2 Sam

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12, 2 צֹאן וּבָקָר חִרְבָּה מְאֹד 8, 8. 2 Chr. 32, 27. 14, 12. Gen. 41, 49. As predicate Gen. 15, 1. Rarely put before the subst. Ecc. 1, 16; and so separated from it, Ps. 130, 7. γ) Absol. 2 Sam. 1, 4 הַרְבֵּה נָפַל מִן הָעָם *much* (many) *of the people are fallen*; comp. מְעַט. 2 Chr. 25, 9. Ecc. 5, 11. So לְהַרְבָּה id. 2 Chr. 16, 8. Neh. 5, 8. bb) *too much*, Ecc. 7, 16.

2. *to make great, to enlarge*, Ps. 18, 36. 1 Chr. 4, 10. Job 34, 37 *he maketh large his words against God*, i. e. he talks largely, impiously; see in רב Chald.

Deriv. אַרְבֶּה, מַרְבֶּה, מַרְבֶּה, מַרְבִּית, תַּרְבִּית.

רְבָה Chald. *to become great, to grow*, as a tree Dan. 4, 8. 19.

Pa. *to make great, to exalt*, Dan. 2, 48. Deriv. רְבוּ.

רַבָּה 1. Adj. fem. of רַב, *much, many*; see in רב.

2. Subst. pr. *a great* city, *metropolis*, Syr. ܪܒܬܐ, and then pr. n. *Rabbah*.

a) The capital of the Ammonites, 2 Sam. 11, 1. 12. 27. Josh. 13, 25. 1 Chr. 20, 1. Jer. 49, 3. (not Ps. 110, 6,) fully רַבַּת בְּנֵי עַמּוֹן Deut. 3, 11. Gr. Παβδάμμα Polyb. 5. 7. 4; usually *Philadelphia*; in Abulfeda and at the present day عَمَّان *'Ammân*. Tab. Syriæ p. 91. See an account of its ruins by Seetzen in Zach's monatl. Corresp. XVIII. p. 429; Burckhardt Travels in Syria, p. 356 sq.

b) A city in the tribe of Judah, Josh. 15, 60.

רִבּוֹ f. (for רִבּוֹת q. v. ת being dropped, Syr. ܪܒܘ) Jon. 4, 11. 1 Chr. 29, 7; also רִבּוֹא with א added (Heb. Gr. § 23. 2. n. 3) Ezra 2, 64. Neh. 7, 66; *a myriad, ten thousand*, i. q. רִבָּבָה, but found only in the later writers. Dual רִבּוֹתַיִם (from רִבּוֹת) *twice ten thousand* Ps. 68, 18. Plur. also רִבְאוֹת Dan. 11, 12, contr. רִבֹּאת Ezra 2, 69.

רִבּוֹ Chald. fem. plur. רִבְוָן like Syr. ܪܒܘܬ (Keri רִבְבָן) id. רִבּוֹ רִבְוָן *a myriad of myriads, ten thousand times ten thousand*, Dan. 7, 10.

רְבוּ Chald. f. (r. רְבָה) emphat. רִבְוָתָא, *greatness, majesty*, Dan. 4. 19. 33 [22. 36]. 5, 18. 7, 27.

רִבּוֹת f. (r. רָבַב) *a myriad, ten thousand*; Neh. 7, 71 עֲשָׂתַיִם רִבּוֹת *twice ten thousand*.—Hence רִבּוֹ by dropping ת.

רְבִיבִים m. plur. (r. רָבַב) *rain, a shower*, from the multitude of drops, Deut. 32, 2. Ps. 65, 11. 72, 6. Jer. 3, 3. 14, 22. Mic. 5, 6. Arab. رَبٌّ aqua copiosa.

רָבִיד m. (r. רָבַד II) *a collar, chain*, for the neck, Ez. 16, 11. Gen. 41, 42.

רְבִיעִי ord. adj. (fr. card. רֶבַע, אַרְבַּע, four) plur. רְבִיעִים; fem. רְבִיעִית and רְבִיעָה; *fourth*, Gen. 1, 19. 2, 14. 15, 16. al. sæp. Ellipt. *the fourth* (day) of the month 1 K. 27, 7; *the fourth* month Ez. 1, 1. Zech. 8, 19. בְּנֵי רְבִיעִים *children of the fourth* generation, i. e. the children of great-grandchildren, 2 K. 10, 30. 15, 12.—Fem. רְבִיעִית ellipt. *a fourth, the fourth* part, Ex. 29, 40. Lev. 23, 13. Num. 15, 5. al.

רְבִיעָי Chald. m. emphat. רְבִיעָיָא, Keri רְבִיעָאָה, id. *fourth*, Dan. 2, 40. 7, 23. Fem. emphat. רְבִיעָיְתָא id. Dan. 7, 19. 23.

רַבִּית (multitude, r. רָבַב) *Rabbith*, pr. n. of a city in Issachar, Josh. 19, 20.

* רָבַךְ *to mingle, to dip* into a fluid, e. g. bread in oil; only Hoph. Part. f. מְרֻבֶּכֶת Lev. 6, 14. 7, 12. 1 Chr. 23, 29. Arab. ربك id.

* רָבַל obsol. root, Arab. ربل *to be much, fertile, abundant*.—Hence

רִבְלָה (fertility) *Riblah*, pr. n. of a town in the northern borders of Palestine. in the district of Hamath, through which the Babylonians both in their irruptions and departures were accustomed to pass. Traces of it are extant in the place *Ribleh* رِبْلَة situated some 30 or 40 miles south of Hamath on the Orontes; see Biblioth. Sac. 1847. p. 404, 408. Bibl. Res. in Palest. III. p. 461. App. p. 176.—Num. 34, 11. 2 K. 23, 33. 25, 6. Jer. 39, 5. 52, 10.

* רָבַע obsol. card. *four*; hence אַרְבַּע with א prosthetic; denom. רָבַע II; also רְבִיעִי, רִבַּע, רִבַּע, רָבַע.

* I. רָבַע 1. i. q. רָבַץ, *to couch, to lie down*, ע and צ being interchanged; see רָבַע I.

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2. *to couch down to, to lie with*, with acc. spoken of bestiality Lev. 18, 23. 20, 16.—Arab. ربع IV, id. of men. Chald. and Talm. id. often of bestiality.

Hiph. *to cause to cover, to let gender*, of beasts Lev. 19, 19.

II. רָבַע denom. verb from obsol. רֻבַּע i. q. אַרְבַּע four; Part. pass. מְרֻבָּע *quadrated*, i. e. *four-square*, Ex. 27, 1. 28, 16. 30, 2. 37, 25. 38, 1. 1 K. 7, 5. Ez. 41, 21.

Pual Part. מְרֻבָּע id. 1 K. 7, 31. Ez. 40, 47. 45, 2. Arab. id.

I. רֶבַע m. c. suff. רִבְעִי, *a lying down*, Ps. 139, 3. R. רָבַע I.

II. רֶבַע m. from רֻבַּע, אַרְבַּע, four.

1. *a fourth part*, i. q. רֹבַע, Ex. 29, 40. 1 Sam. 9, 8.—Hence

2. *a side*, i. e. one of four sides, Ez. 43, 16. 17; comp. 1, 17.

3. *Reba*, pr. n. of a king of the Midianites, Num. 31, 8. Josh. 13, 21.

רֹבַע m. (from רָבַע) *a fourth, fourth part*, 2 K. 6, 25. Num. 23, 10 *who can number even the fourth part of Israel?* Comp. τὸ τέταρτον τῆς γῆς, τὸ τρίτον τῆς γῆς, Rev. 6, 8. 8, 7. Arab. ربع id. Syr. ܪܘܒܥܐ quadrans.—The Heb. intpp. render it *concubitus*, see רָבַע I. 2; and hence *offspring*.

רִבַּע m. (from רָבַע) only in pl. רִבְּעִים, *descendants of the fourth generation*, i. e. children of great-grandchildren, Ex. 20, 5. 34, 7. Num. 14, 18. Deut. 5, 9.

* רָבַץ fut. יִרְבַּץ, *to couch, to lie down*, pr. of quadrupeds which lie upon the breast with the limbs gathered under them; spoken of flocks and herds Gen. 29, 2. Is. 11, 7. 17, 2. Zeph. 2, 14. Ez. 34, 14; of wild beasts Gen. 49, 9. 14. Is. 11, 6. Ps. 104, 22. Ez. 19, 2; of the ass Ex. 23, 5. Num. 22, 27; also of a dragon lying in the water Ez. 29, 3; of a bird brooding upon her nest Deut. 22, 6. Arab. ربض id.—Spec. a) Of a beast of prey lying in wait, *to crouch*, Arab. ربض id. رَبָّاض the lier-in-wait, lurker, poet. for the lion. Gen. 4, 7 *if thou doest not well* (but givest way to secret hate) לַפֶּתַח חַטָּאת רֹבֵץ *sin coucheth* (lurketh) *at thy door*, i. e. sin lieth in wait for thee as a wild beast crouching at thy door. Here רֹבֵץ is put substantively and ἀνικοίνως, not agreeing in gender with חַטָּאת, comp. Heb. Gr. § 144. note 2. For the sense comp. Ps. 37, 8. 1 Pet. 5, 8. b) Trop. of men dwelling in tranquil security Gen. 49, 14. Job 11, 19. Is. 14, 30. Zeph. 3, 13; of waters reposing in the bosom of the earth Gen. 49, 25. Deut. 33, 13; of a curse which rests upon any one Deut. 29, 19.

Hiph. 1. *to cause to lie down*, e. g. a flock Jer. 33, 12. Cant. 1, 7. Is. 13, 20; persons Ps. 23, 2. Ez. 34, 15.

2. *to lay* stones in cement, Is. 54, 11.

Deriv. מַרְבֵּץ, and

רֶבֶץ m. c. suff. רִבְצִי. 1. *a couching-place, resting-place*, of flocks, etc. Is. 35, 7. 65, 10. Jer. 50, 6.

2. *resting-place, quiet dwelling*, of men, Prov. 24, 15.—Arab. ربع resting-place, any dwelling.

* רָבַק obsol. root, Arab. ربق *to tie firmly, to fasten*, espec. an animal, cattle. —Hence מַרְבֵּק, and

רִבְקָה (a cord with a noose, not unaptly of a maiden who ensnares by her beauty.) *Rebekah*, the wife of Isaac, Gen. 22, 23. 24, 15 sq. 25, 20. al. Sept. Ῥεβέκκα *Rebecca*.

רַבְרְבִין, see art. רַב Chald.

רַבְרְבָן Chald. m. only in plur. רַבְרְבָנִין, *magnates, nobles, princes*, Dan. 4, 33. 5, 1 sq. 6, 18. Freq. in Targg. R. רָבַב.

רַבְשָׁקֵה (Aram. ܪܒ ܫܩܝܐ chief cupbearer) *Rabshakeh*, pr. n. of a military chief under Sennacherib. 2 K. 18, 17. 19. 26. 28. 37. 19, 4. 8. Is. 36, 2. 4. 12. 13. 22. 37, 4. 8. R. רָבַב and שָׁקָה.

רַבַּת see in רַב no. 1, fin.

* רָגַב obsol. root, kindr. with רָגַם, *to heap together stones, to throw stones*, perh. also lumps, clods, etc. Hence pr. n. אַרְגֹב, also

רֶגֶב m. plur. רְגָבִים, constr. רִגְבֵי, *a clod, lump* of earth. Job 21, 33 *sweet unto him are the clods of the valley*, i. e. the earth is light upon him. 38, 38

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וּרְגָבִים יִרְפָּקוּ *and* (if) *the clods cleave fast together.*

* רָגַז fut. יִרְגַּז, *to be moved, disturbed, to be thrown into commotion,* 2 Sam. 7, 10. 1 Chr. 17, 9; with לְ of cause Is. 14, 9.—The same signification is found under various tropical forms in the primary syllables רג, רז, and also רח; comp. רָגַע, רָגַן, רָגַשׁ; רָחַב, רָחַם; and see below under רָעַשׁ. It corresponds to the Sanscr. *rag* to move oneself, to go, and trop. *rāga*, Gr. ὀργή anger, grief ῥίσσω (ῥήγω), Germ. *regen*, Engl. *to rage*, and with another letter prefixed *frango* (fregi, fragor), *krachen*, etc. To the root רָגַז, of which the last letter is a sibilant, approach nearest the roots רָגַשׁ, רָמַשׂ, where see.—Spec.

1. *to be moved* with anger, *to be angry, wroth*, Prov. 29, 9. Is. 28, 21; with לְ *towards* or *against* any one, Ez. 16, 43. Comp. Hithp. Syr. ܪܓܙ id.

2. *to be moved* with grief, *to be grieved, affected*, 2 Sam. 18, 33 [19, 1].

3. *to be moved* with fear, *to tremble, to quake*, Arab. رجز. Gen. 45, 24 *be ye not timid by the way;* but Sept. and Vulg. against the context, μὴ ὀργίζεσθε, *ne irascimini.* 1 Sam. 14, 15. Ps. 4, 5. Is. 32, 10. 11. Joel 2, 1. Hab. 3, 16; with מִפְּנֵי *before, because of* any person or thing, Deut. 2, 25. Is. 64, 1 [2]. Also of things, Joel 2, 10. Is. 5, 25. Ps. 18, 8. Mic. 7, 17 יִרְגְּזוּ מִמִּסְגְּרוֹתֵיהֶם *they tremble from their strongholds*, i. e. they come out trembling from their strongholds and surrender to the victors.

4. *to be moved* with joy, *to rejoice*, Jer. 33, 9.

Hiph. 1. *to move, to disquiet*, c. acc. 1 Sam. 28, 15; c. לְ Jer. 50, 34.

2. *to provoke to anger*, Job 12, 6.

3. *to make tremble, to shake*, for fear, Is. 14, 16. 23, 11; of things 13, 13; prægn. Job 9, 6.

Hithp. *to rage, to rave*, with אֶל *against* any one, Is. 37, 28. 29. 2 K. 19, 27. 28.

Deriv. רֶגֶז, רִגְזָה, רִגְיוֹן, אַרְגָּז.

רְגַז Chald. *to be angry.* Aph. *to provoke to anger*, Ezra 5, 12.

רְגַז Chald. m. *anger, rage*, Dan. 3, 13.

רַגָּז m. adj. *trembling*, palpitating, Deut. 28, 65. R. רָגַז no. 3.

רֶגֶז m. (r. רָגַז) c. suff. in pause רַגְזָךְ, *commotion;* hence

1. *restlessness, turmoil, tumult*, Job 3, 17; of a horse Job 39, 24; *noise*, of thunder Job 37, 2. Arab. رجز and رجس of thunder.

2. *disquiet, trouble*, Job 3, 26. 14, 1. Is. 14, 3.

3. *anger, wrath*, Hab. 3, 2.

רַגָּזָה f. *trembling, trepidation*, Ez. 12, 18. R. רָגַז.

* רָגַל *to tread, to walk, to go;* kindr. is רָכַל. The idea of *moving* lies also in Sanscr. *rag* to go; see in רָגַז.—Spec.

1. *to go about* tattling and tale-bearing; hence *to slander, to backbite*, Ps. 15, 3.

2. *to tread* garments in washing, cleansing; hence רַגָּל a washer, fuller. See the pr. names עֵין רֹגֵל and רִגְלַיִם.

Piel i. q. Kal, *to go about*, i. e. a) As a slanderer, *to slander*, only 2 Sam. 19, 28, c. בְּ pers. b) For the sake of reconnoitering, *to search, to spy out*, c. acc. Josh. 14, 7. Judg. 18, 2. 14. 17. 2 Sam. 10, 3. al. Part. מְרַגֵּל *a scout, spy*, Gen. 42, 9 sq. Josh. 6, 22. 1 Sam. 26, 4. al.

Tiph. תִּרְגֵּל i. q. Syr. ܐܸܬܪܰܓܶܠ, *to teach to walk*, e. g. a child, to lead by the hand, Hos. 11, 3.

Deriv. רֶגֶל (רַגְלִי), מַרְגֵּלוֹת, רִגֵּל, pr. n. רִגְלַיִם.

רֶגֶל f. in pause רֶגֶל, c. suff. רַגְלִי; dual (also of more than two Lev. 11, 23. 42) רַגְלַיִם, constr. רִגְלֵי, comm. gend. (m. Prov. 1, 16. 7, 11. Jer. 13, 16); plur. רְגָלִים f. in signif. 2.

1. *the foot* of men and beasts, Ez. 1, 7. 29, 11. Arab. رِجْل, Syr. ܪܓܠ, id.—So מֵרֹאשׁוֹ וְעַד רַגְלָיו *from his head even to his feet* Lev. 13, 12, and מִכַּף רֶגֶל וְעַד חֻרְקֹד *from the sole of the foot even to the crown of the head* Deut. 28, 35. Is. 1, 6. Job 2, 7; comp. Gr. εἰς πόδας ἐκ κεφαλῆς Hom. Il. 18. 353; ἐκ ποδῶν εἰς κεφαλήν Arist. For אֶצְבַּע רֶגֶל *toe of the foot*, see in אֶצְבַּע; for בֹּהֶן רֶגֶל see in בֹּהֶן; for שֹׁרֶשׁ רַגְלַיִם see in שֹׁרֶשׁ; for נְכֵה רַגְלַיִם see in נְכֵה; for מֵימֵי רַגְלַיִם *urine*, see in מַיִם b. So שַׂעַר רַגְלַיִם *the hair of the feet*, i. e. of the pudenda, Is. 7, 20; but רַגְלַיִם is not put by euphemism for *pudenda*, as

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some suppose, in Ex. 4, 25. Is. 6. 2. For the phrase סָבַךְ רַגְלַיִם, see in סָבַךְ. Also מְקוֹם רַגְלַי יְיָ *the place of Jehovah's feet*, where he sets his feet, i. e. the temple Is. 60, 13, comp. Ez. 43, 7; for חֲדֹם רַגְלָיו in a like sense, see in הֲדֹם. —Often that is ascribed to the feet, which strictly pertains to a person walking or journeying on foot; 1 Sam. 23, 22 *the place where his foot cometh*. 2 K. 21. 8. Is. 23, 7. 32, 20. 52, 7 *how beautiful upon the mountains are the feet of him that bringeth glad tidings*. Nah. 2, 1.— Deut. 11, 10 הִשְׁקֵה בְרַגְלְךָ *to water with the foot*, i. e. to irrigate land by raising water with a small tread-wheel, turned with the feet and hands; such as were anciently and are still sometimes used in Egypt for watering gardens, and also in Palestine for raising water from wells; in Gr. ἕλιξ. See Philo de Confus. Ling. I. p. 410 Mang. Niebuhr Reisebeschr. I. p. 149 and Tab. XV. Bibl. Res. in Palest. I. p. 542. II. p. 351. III. p. 21.

2. Metaph. a) *a step, beat, tap* of the foot; only in plur. רְגָלִים *beats*, for *times*, these being counted by beating with the foot; comp. פַּעַם no. 3. Num. 22, 28 הִכְּתַנִי זֶה שָׁלֹשׁ רְגָלִים *thou hast beaten me these three times*. v. 32. 33. Ex. 23, 14. b) *foot-step, step, pace;* as קוֹל רַגְלַיִם *the sound of foot-steps* 1 K. 14, 6. 2 K. 6, 32. Gen. 33, 14 לְרֶגֶל הַמְּלָאכָה *according to the pace of the flocks*, as they are able to travel. c) *foot-step, track;* so in בְּרַגְלֵי מ׳, לְרַגְלֵי מ׳, see in no. 3. a, b.

3. With Prepositions: a) בְּרֶגֶל *on foot* Ps. 66, 6; בְּרַגְלָיו *on his feet*, on foot, Judg. 4, 15. 17. קַל בְּרַגְלַיִם *swift of foot* 2 Sam. 2, 18. Am. 2, 15. Also *to be* בְּרַגְלֵי מ׳ *at the feet* of any one, *in his foot-steps*, i. e. *to follow* any one, Ex. 11, 8. Deut. 11, 6. Judg. 4, 10. 15. 5, 15. 2 Sam. 15, 17. 1 K. 20, 10. 2 K. 3, 9. al. Comp. Gr. κατὰ πόδας τινός.

b) לְרֶגֶל מ׳, *to be at the foot of* any one, *in his foot-steps*, i. e. *to follow* any one, 1 Sam. 25, 42. Gen. 30, 30 *Jehovah hath blessed thee in my foot-steps*, has caused prosperity to follow me into thy dwelling. So of Cyrus, Is. 41, 2 צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ *prosperity encounters him* (and follows) *in his foot-steps;* unless perh. we render simply: *at every step*. Plur. לְרַגְלֵי מ׳ id. Job 18, 11. Hab. 3, 5. Syr. ܠ and ܒ at one's feet, after him. See also in lett. c. β.

c) עַל רַגְלַיִם *upon* or *at the feet*, e. g. α) עָמַד עַל רַגְלָיו *to stand upon one's feet* Ez. 2, 1. Zech. 14, 12; also קוּם עַל רַגְלָיו 2 K. 13, 21. Comp. Dan. 7, 4. β) נָפַל עַל רַגְלֵי מ׳ *to fall at the feet of* any one, 1 Sam. 25, 24. 2 K. 4, 37. In the same sense, לִפְנֵי רַגְלֵי מ׳ Esth. 8, 3, and גַּם תָּבוֹא לְרִגְלָךְ Deut. 33, 3.

d) תַּחַת רַגְלֵי מ׳ *under one's feet*, as an emblem of subjection, 2 Sam. 22, 39. Ps. 8, 7. 18, 39. 47, 4.

e) בֵּין רַגְלַיִם *between the feet* Judg. 5, 27. The phrase מִבֵּין רַגְלָיו see in בֵּין no. 4. c. Gen. 49, 10. Deut. 28, 57.

רֶגֶל and רַגַל Chald. m. *the foot*, opp. שֹׁק, Dan. 2, 33. Dual רַגְלַיִן *the feet*, spoken also of quadrupeds, Dan. 7, 4. Emphat. רַגְלַיָּא Dan. 2, 41. 42; c. suff. 2, 33. 34. 7, 7.

רַגָּל m. (r. רָגַל) *a fuller;* see in רֹגְלִים, and עֵין רַגָּל in עַיִן no. 2. bb.

רַגְלִי m. (r. רָגַל) *a foot-man*, i. e. one on foot, only in a military sense, *foot, foot-soldier*, Ex. 12, 37. Num. 11, 21. 1 Sam. 4, 10. 15, 4. 2 Sam. 10, 6. al. With אִישׁ added Judg. 20, 2. 1 Chr. 18, 4. 19, 18. Plur. רַגְלִים Jer. 12, 5. Arab. رَاجِلٌ, رَجِلٌ id. Syr. ܓܠܝܐ.

רֹגְלִים (fullers' place, r. רָגַל) *Rogelim*, pr. n. of a town in Gilead, 2 Sam. 17, 27. 19, 32.

* רָגַם 1. *to heap* or *pile up, to accumulate;* Arab. رَكَمَ and رَجَمَ VIII to be accumulated, heaped up; kindr. with the biliteral roots גם, כם, עם, for which see under גוּם, כּוּם, עָמַם. Hence רִגְמָה heap, crowd.

2. Spec. *to heap up stones* upon any one, see מַרְגֵּמָה; hence *to throw stones at* any one, *to stone*. Arab. رَجَمَ to heap up stones upon a grave; also to cover with stones, to stone. Syr. ܪܓܡ to stone. Chald. רְגַם to cast stones, arrows, etc.— Construed: a) With עַל of pers. *to stone* to death, prob. so as to form a pile of stones over the dead body; Ez. 23, 47 וְרָגְמוּ עֲלֵיהֶם אֶבֶן *and they shall stone*

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them with stones. b) With בְּ of pers. Lev. 24, 16; and with אֶבֶן added 1 K. 12, 18. c) With acc. of pers. Lev. 24. 14; often with בָּאֶבֶן added, Lev. 20, 2. 27. Ez. 16, 40, בָּאֲבָנִים Num. 14, 10, or אֶבֶן Lev. 24, 23. Josh. 7, 25.—Hence

3. *to throw* or *lay on colours, to bedaub* any thing, i. e. *to colour, to paint*, kindr. with רָקַם; pr. from the idea of throwing, as we speak of *throwing* any thing upon paper, into writing, etc. comp. also Germ. *Entwurf* sketch. Hence אַרְגָּמָן a costly colour, purple.

4. From the signif. of throwing comes also Chald. quadrilit. תִּרְגֵּם pr. *trajicere, to set* one *over* a river; and hence *to translate* from one language into another, *to interpret.*

Deriv. תַּרְגֵּם, אַרְגָּמָן, מַרְגֵּמָה, רִגְמָה, רֶגֶם.

רֶגֶם (i. q. رَجْم friend sc. of God) *Regem*, pr. n. m. 1 Chr. 2, 47.

רֶגֶם מֶלֶךְ (friend of the king) *Regemmelech*, pr. n. m. Zech. 7, 2.

רִגְמָה f. *a heap*, then *a throng, band*, Ps. 68, 28. R. רָגַם.

* **רָגַן** *to murmur, to rebel*, kindr. with רָעַם, רָהַם, see in רָגַז; Part. Is. 29, 24. The kindred dialects have not this root.

Niph. id. with בְּ of pers. Deut. 1, 27. Ps. 106, 25.

* **רָגַע** 1. pr. *to make tremble*, comp. in רָגַז, רָגַשׁ. Arab. transp. رعج to tremble, see in no. 3. Hence *to terrify, to make afraid*, espec. by threats, upbraiding, Is. 51, 15 רֹגַע הַיָּם וַיֶּהֱמוּ גַּלָּיו *who maketh the sea afraid, and its waves do roar*, i. e. are agitated, thrown into commotion as by fears; Sept. well ταράσσων. Targ. chiding, upbraiding. Jer. 31, 35. Job 26, 12 בְּכֹחוֹ רָגַע הַיָּם *by his power he maketh the sea afraid*, parall. *by his wisdom he smiteth through its pride.* Comp. גָּעַר Ps. 106, 9. Nah. 1, 4.

2. Intrans. *to be afraid, terrified, to shrink together for fear;* hence *to be still, quiet;* comp. Eth. ረገሀ to contract, to be coagulated as milk; and for the sense comp. גָּבַן, כָּאָה, קָפָא.—Job 7, 5 עוֹרִי רָגַע וַיִּמָּאֵס *my skin contracts* i. e. *shrivels* (and cracks), *and runs* with matter.—Syr. to be contracted, of the skin.

3. i. q. Arab. رعج *to tremble*, pr. to be terrified; hence of the tremulous motion of the eye, *to wink*, see Hiph. no. 3, and רֶגַע.

Niph. i. q. Kal no. 2, *to be quiet, to rest*, of the sword Jer. 47, 6.

Hiph. 1. Causat. of Kal no. 2, *to cause to rest, to give quiet to* a people, Jer. 31, 2. 50, 34. Also for *to set, to found, to establish*, Is. 51, 4 מִשְׁפָּטִי לְאוֹר עַמִּים אַרְגִּיעַ *I will set* (establish firmly) *my law as a light for the nations.*

2. Intrans. *to rest, to dwell quietly*, Deut. 28, 65. Is. 34, 14.

3. *to wink* with the eyes, *to give a wink*, see Kal no. 3. Jer. 49, 19 כִּי אַרְגִּיעָה אֲרִיצֶנּוּ *I will wink, I will cause him to run*, i. e. at my wink he shall run. 50, 44. Prov. 12, 19 עַד־אַרְגִּיעָה *while I wink*, i. e. for a moment; opp. לָעַד for ever.

Deriv. רֶגַע, רָגַע, מַרְגּוֹעַ, מַרְגֵּעָה.

רָגֵעַ m. adj. *still, quiet*, see r. רָגַע Kal no. 2. Plur. constr. רִגְעֵי אָרֶץ Ps. 35, 20.

רֶגַע m. (r. רָגַע) in pause רֶגַע; plur. רְגָעִים.

1. *a wink* of the eye; then *a moment* of time, comp. Germ. *Augenblick*, also *momentum* for *movimentum*. Is. 54, 7 בְּרֶגַע קָטֹן *in a little moment.* Ex. 33, 5. —With Prepositions: a) בְּרֶגַע *in a moment*, suddenly, speedily, Job 21, 13. b) עֲדֵי רֶגַע *for a moment*, Job 20, 5. c) כְּרֶגַע *as in a moment*, suddenly, unexpectedly, Num. 16, 21. 17, 10. Ps. 73, 19; כְּמוֹ רֶגַע id. Lam. 4, 6. Stronger is כִּמְעַט רֶגַע *for a little moment* Is. 26, 20. Ezra 9, 8. d) Acc. רֶגַע, *for a moment* Is. 54, 8. Ps. 30, 6; *in a moment*, suddenly, at once, Jer. 4, 20. Ps. 6, 11. Job 34, 20. e) Plur. לִרְגָעִים *in* all *moments, every moment*, Job 7, 18. Is. 27, 3. Ez. 26, 16. 32, 10.

2. *one time;* repeated, *once—again*, like Chald. זְמָן, Arab. وقت. Jer. 18, 7 *once* (רֶגַע) *I speak to a people* .... 9 *and again* (וְרֶגַע) *I speak to a people.* See Chald. זְמָן no. 2.

* **רָגַשׁ** kindr. with רָעַשׁ, *to rage, to make a noise, tumult;* of nations Ps. 2, 1. In Targg. for Heb. חָמָה, רָעַשׁ.—Hence רֶגֶשׁ, רִגְשָׁה.

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רָגַשׁ Chald. i. q. Heb. Haph. הִרְגִּישׁ, *to run together with tumult*, c. עַל Dan. 6, 7. 12. 16.

רֶגֶשׁ m. Ps. 55, 15, and רִגְשָׁה f. Ps. 64, 3, pr. 'a noisy crowd,' hence genr. *a crowd, multitude.*

* רָדַד pr. *to tread down* or *in pieces, to break in pieces* by treading, kindr. with רָצַץ, רָפַס, comp. רָדָה. Ps. 144, 2 חֹרֵד עַמִּי תַּחְתָּי *who treadeth down the nations under me*; עַמִּי for עַמִּים which is read in many Mss. Sept. languidly: ὑποτάσσων τὸν λαόν μου, and so Vulg. Pesh. *qui subdidit*, ܡܟܦܐ. Targ. retains מְרַדֵּד.—Is. 45, 1 לְרַד לְפָנָיו גּוֹיִם *to tread down before him the nations*; רַד inf. for the usual רֹד.—Hence

Hiph. *to spread out, to expand*, as if by treading, stamping; then *to overlay*, i. q. רָקַע, e. g. with gold 1 K. 6, 32.

Deriv. רָדִיד, pr. n. רַדַּי.

* רָדָה fut. יִרְדֶּה, conv. וַיִּרְדְּ; kindr. with רָדַד. Arab. رَدَى.

1. *to tread, to trample down* or *in pieces, to break in pieces* by treading; Arab. رَدَى I, IV, id.—E. g. the wine-press, i. e. the grapes in it, with acc. impl. Joel 4, 13 [3, 13]; with בְּ, Ps. 49, 15 יִרְדּוּ בָם יְשָׁרִים *the upright shall tread upon* (over) *them*, i. e. walk upon their graves. Is. 14, 6 רֹדֶה בְאַף גּוֹיִם *trampling down in anger the nations.*

2. *to tread*, i. e. *to walk, to go*; Syr. ܪܕܝܬܐ id. רִדְיָה a going, journey. So Jer. 5, 31 *the prophets prophesy falsely*, וְהַכֹּהֲנִים יִרְדּוּ עַל יָדָיִם *and the priests walk at their side*, i. e. are their companions and helpers, see in צֶלַע no. 2. a. Targ. well מְסַיְּעִין עַל יְדֵיהוֹן they help at their side. Others: *they bear rule*, as in no. 3.—Of fire, *to run* or *pass through*, c. acc. Lam. 1, 13 *God hath sent fire into my bones*, וַיִּרְדֶּנָּה *and it runneth through them* all. Syr. ܪܕܐ of fire. Bar. Heb. 216.

3. *to have dominion, to rule, to bear rule*, c. בְּ *over* any one, Gen. 1, 26. 28. Lev. 25, 43. 46. 1 K. 5, 4. 30. Is. 14, 2. Ez. 29, 15. al. With acc. id. Lev 25, 53. Ez. 34, 4. Ps. 68, 28; absol. Num. 24, 19. Ps. 72, 8. 110, 2. Sept. κυριεύω, ὄρχω, etc.—Chald. id. but rare.

4. From the idea of *breaking* comes the sense *to break off, to tear off*, and so *to take out* or *away*, as honey from a hive. So in the vexed passage Judg. 14, 9 וַיְרַדֵּהוּ אֶל־כַּפָּיו *and he broke it off* (tore or took it out) *in his hands*.... *but he told them not* כִּי מִנְּוֵיצַ חָצְרָה רָדָה חַהֲבָשׁ *that out of the carcass of the lion he had broken* (taken) *the honey*; Sept. ἐξεῖλεν, Vulg. *sumsit.* In Talm. רָדָה is used of bread or cakes which adhere to the oven and are *torn* away.

Piel i. q. Kal, *to tread* or *break in pieces*; fut. apoc. וְיָרַד for וְיָרְדָּה Judg. 5, 13 bis. So Abulwalid; but the usual and better interpretation takes רָדַד as imper. of רָדַד, where see.

Hiph. causat. of Kal no. 1, Is. 41, 2.

Deriv. perh. מִרְדָּה, see in מִרְדָּה p. 615.

רַדַּי (treading down, r. רָדַד) *Raddai*, pr. n. m. 1 Chr. 2, 14.

רָדִיד m. (r. רָדַד) c. suff. רְדִידִי, plur. רְדִידִים; pr. 'something expanded;' hence of a wide and thin female garment, *a veil*, Is. 3, 23. Cant. 5, 7.—Chald. רְדִידָא for Heb. צָעִיף veil Gen. 24, 65. 38, 14. Syr. ܪܕܝܕܐ, Arab. رِدَاء, id.

* רָדַם in Kal not used, pr. *to snore, to be in a deep sleep*, onomatopoetic. Comp. Gr. δυρθύνω, δέρθω (sterto), and transp. Lat. *dormio.*

Niph. נִרְדַּם 1. *to lie in deep sleep*, pr. to be oppressed with sleep, Prov. 10, 5. Jon. 1, 5. 6.

2. *to sink down stupified, senseless, to be stunned.* Dan. 8, 18. 10, 9. Judg. 4, 21. Ps. 76, 7.

Deriv. תַּרְדֵּמָה.

רוֹדָנִים 1 Chr. 1, 7 (also Gen. 10, 4 in Samar. and Sept. where the Heb. text has דֹּדָנִים) *Rodanim*, pr. n. of a Grecian people descended from Javan, and mentioned along with the Cyprians. כִּתִּים. Most probably the *Rhodians* are to be understood, whom Epiphanius, himself a Cyprian, describes as being of the same origin with the Cyprians, and as included with them under the name *Kitioi Chittim*; Epiph. adv. Hæret. 30. § 25.—But the reading דַּרְדָּנִים *Dardani* has the greater authority; see that art. p. 215.

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רָדַף * fut. יִרְדֹּף, once יִרְדֹּף Ps. 7, 6 in some editions (a false orthography from the two forms יִרְדֹּף and יִרְדֹּף after the analogy of תִּתְהַלֵּךְ Ps. 73, 9; see Lehrg. p. 462); pr. *to run after, to follow eagerly, to pursue.* Chald. and Syr. id. Arab. less strongly, to follow, to be after. The primary idea is that of *treading, going, running*, which lies in the syllable רד in רָדַד, רָדָה; also that of *thrusting, urging*, in the syll. דח, see הָדַח, נָדַח, דָּחָה. comp. in r. עָקַשׁ.—Judg. 3, 28 רִדְפוּ אַחֲרַי *run ye after me*, follow me closely. 2 K. 5, 21. Ps. 23, 6.—Spec. a) In a hostile sense, *to pursue after, to chase*, c. אַחֲרֵי Gen. 31, 23. 35, 5. Judg. 4, 16. 1 Sam. 23, 25. 28. 2 Sam. 17, 1. al. sæp. With acc. and this oftener in poetic style, Gen. 14, 15. Judg. 4, 22. Ps. 7, 6. Job 13, 25. Is. 41, 3. Am. 1, 11. al. Rarely c. אֶל Judg. 7, 25, לְ Job 19, 28; absol. Gen. 14, 14. Ex. 15, 9. Part. רֹדְפִים *pursuers, persecutors*, Josh. 2, 7. 16. 22; c. suff. רֹדְפַי, רֹדְפֶיךָ, Ps. 7, 2. 35, 3. 3 Sam. 24, 13. b) Trop. *to follow after* any thing, *to pursue* as an object of desire, with acc. e. g. strong drink Is. 5, 11; bribes Is. 1, 23; the wind i. e. vain things Hos. 12, 2; the right Deut. 16, 20. Prov. 21, 21. Is. 51, 1; wrong Ps. 119, 150; peace Ps. 34, 15; c. inf. et לְ Hos. 6, 3. c) *to chase away, to put to flight*, Lev. 26, 36. Trop. Job 30, 15.

Niph. pass. of Kal lett. a, Lam. 5, 5. Part. נִרְדָּה Ecc. 3, 15, pr. 'chased away, put to flight,' i. e. *the past.*

Piel i. q. Kal, but only in poetical style.

1. *to pursue*, in a hostile sense Nah. 1, 8. Prov. 13, 21.

2. *to follow. to run after* any one Hos. 2, 9. Prov. 12, 11. 28, 19. Trop. *to follow after* righteousness Prov. 15, 9; evil 11, 19. 19, 7 *he followeth after words*, i. e. the poor man catches at the words of friends and trusts in them.

Pual *to be chased, driven away*, Is. 17, 13.

Hiph. *to pursue, to chase*, Judg. 20, 43.

Deriv. מִרְדָּף.

רָהַב * fut. plur. יִרְהֲבוּ 1. *to rage, to be outrageous, violent*, c. בְּ *against* any one, Is. 3, 5.—Syr. ܪܗܒ to make noise and uproar. Kindr. with the verbs רָהַם,

רָעַם, and others beginning with רה, רע, רג, see under רָגַז.—Hence

2. *to press upon, to urge strongly*, with acc. of pers. Prov. 6, 3 רָהַב רֵעֶיךָ *be urgent with thy friend.*—Found also Is. 60, 5 in some Mss. for רָחַב; but less well.

Hiph. 1. *to make fierce, courageous, to embolden*, Ps. 138, 3.

2. *to press greatly*, to overcome, trop. Cant. 6, 5.

Deriv. רַהַב, רֹהַב, מַרְהֵבָה, and

רָהָב m. adj. *violent, proud*, plur. רְהָבִים Ps. 40, 5.

רַהַב m. 1. *violence, insolence, pride.* Job 9, 13 עֹזְרֵי רַהַב *proud helpers*; comp. Is. 30, 7 in no. 2. b.

2. Poet. a) *a sea-monster*, a ferocious aquatic animal, as τὸ κῆτος, the crocodile, and so differing little from תַּנִּין and לִוְיָתָן. Job 27, 12 *by his power he maketh the sea afraid, and by his understanding* מָחַץ רָהַב *he smiteth the sea-monsters*; Sept. τὸ κῆτος. Here *the sea* and *its monsters* are then in parallelism. Is. 51, 9 *art thou not it*, (O arm of Jehovah.) הַמַּחְצֶבֶת רַהַב מְחוֹלֶלֶת תַּנִּין *that hast cut off the sea-monster, that hast wounded the dragon?* i. e. *Egypt*, which elsewhere also is represented under the image of an aquatic monster, e. g. as smitten in the Red Sea Ps. 74, 13. 14; so Pharaoh Ez. 29, 3. 32, 3, comp. Ps. 68, 31; also Babylon under the like image Is. 27, 1.—Hence

b) *Rahab* (sea-monster), as an appellative for *Egypt*, Ps. 87, 4. 89, 11. Perh. Is. 51, 9, see above.—Allusion is made to the origin of the name in Is. 30, 7: *Egypt helpeth in vain . . . therefore I call her:* רַהַב הֵם שָׁבֶת *violence* (i. e. the violent) *they sit still*, i. e. boasting and blustering they are yet cowards; prob. a proverbial expression.

רֹהַב m. *pride*, meton. that of which one is proud, c. suff. רָהְבָּם Ps. 90, 10.

רָהַג * obsol. root, Arab. رهج, *to cry out*; hence

רָהְגָה (outcry) *Rohgah*, pr. n. m. 1 Chr. 7, 34 Keri; for which Cheth. רוֹהְגָה.

רָהָה a spurious root Is. 44, 8; see r. יָרֵא.

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* רָחַם obsol. root, Aram. רְחַם, רְחֵם, i. q. רוּץ. *to run, to flow*, as water; comp. under lett. ח.—Hence the two following.

רַחַם m. plur. רְחָמִים 1. *watering-troughs*, Gen. 30, 38. 41. Ex. 2, 16. Chald. רַחֲמָיָא, Syr. רְחֵמֵי, רְחֵמֵא, id.

2. *locks, curls*, so called from their *flowing* down, Cant. 7, 6.

רָהִיט m. (r. רָהַט) *curved* or *fretted ceiling*, so called from the hollows in it resembling troughs or channels; comp. Sept. φάτνωμα from φάτνη manger. Cant. 1, 17 Keri רְחִיטֵנוּ, in a few Mss. plur. רְחִיטֵינוּ, Vulg. *laquearea*. In Cheth. רַחִיטִים, see art. רָחִיט.

* רָהַם obsol. root, prob. *to make a noise, tumult*, like the kindr. רָעַם, רָתַם, and also חָמָה, חָמַם. Hence רָחָם, Arab. رُغَامٌ, multitude, in the pr. n. אַבְרָהָם. From this lost form come also, as it would seem, by softening the letters, both the form לְאֹם, and Arab. رَغْمٌ multitude.

רַ Chald. (for רְאֵי, r. רָאָה) *aspect, form*, Dan. 2, 31. 3, 25.

רוֹב, see art. רִב.

רוּב i. q. רִיב, *to contend, to quarrel*. Traces of a root with mid. Vav are found in the pr. names יְרֻבַּעַל, יְרֻבֶּשֶׁת; also in Cheth. חרוב Prov. 3, 30.

* רוּד i. q. Arab. رَاغَ, *to wander about, to ramble*, spec. of animals which have broken loose; Conj. III, IV, *to inquire after, to seek*, sc. by running up and down; to desire, to wish.—Hence trop. of a people who have as it were broken loose from God's yoke and run wildly about, Jer. 2, 31. Hos. 12, 1 [11, 12] יְהוּדָה עִיד עִם־אֵל *Judah yet runs wild towards God.*

Hiph. fut. יָרֵד, i. q. Kal, Gen. 27, 40 וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ *and it shall be, when thou shalt rove at large, that thou shalt break his yoke from off thy neck.* Of one driven hither and thither by cares and anxiety, Ps. 55, 3 אָרִיד בְּשִׂיחִי *I wander about in my complaining.*

Deriv. מָרוּד, and pr. n. אֲרוֹד.

* רָוָה *to drink to the full, to be sated with drink, drenched*, as שָׂבַע to be sated with food; once with fatness, which is sucked or drunk in rather than eaten, Ps. 36, 9. With מִן of thing Ps. 36, 9. Jer. 46, 10; see Hiph. Poetically of the sword as drinking up blood Jer. l. c. also of persons sated with forbidden pleasures, Prov. 7, 18.—Arab. رَوِيَ, Eth. ጸወየ to be sated with drink, to be watered. Aram. רְוָא, רְוֵא, stronger, to be drunken; see Piel no. 1. b.

Piel 1. *to satiate, to drench* oneself; hence i. q. Kal, but intens. a) *to be fully sated, drenched*, i. e. wet, soaked, of the earth, c. מִן Is. 34, 7. b) *to be drunk*, poet. of the sword. Is. 34, 5; comp. Syr.

2. Causat. *to make drink in, to water*, e. g. fields Ps. 65, 11; c. dupl. acc. Is. 16, 9 אֲרַוֵּךְ דִּמְעָתִי *I will water thee with my tears*; the form אֲרַוֵּךְ being by transpos. for אֲרַנֵּךְ, see Lehrg. p. 143. Also *to satiate* any one, e. g. with fatness, c. dupl. acc. Jer. 31, 14; spoken of conjugal desire Prov. 5, 19.

Hiph. *to give to drink, to water*, Jer. 31, 25; a field Jer. 55, 10; *to drench* Lam. 3, 15. Also *to satiate* Jer. 31, 25; with fatness Is. 43, 24, comp. Ps. 36, 9. Jer. 31, 14.

Deriv. רְוָיָה, רִי, and

רָוֶה m. adj. fem. רָוָה, *sated* with drink, Deut. 29, 18; *well watered*, of a garden, Is. 58, 11. Jer. 31, 12. R. רָוָה.

רַחֲוָה, see in רָחָה.

* רוּז obsol. root, prob. *to hide, to conceal*; Syr. ܙܘܙ to make secret; Aph. ܐܰܙܘܙ to hide counsel.—Hence Chald. רָז.

* רָוַח fut. יִרְוַח, *to breathe*, kindr. with רוּחַ; *to breathe freely*, by which the breast is enlarged, dilated, refreshed (see Is. 60, 5); hence intrans. *to be large, ample, spacious*. Impers. רָוַח לִי *it is enlarged to me*, I have room to breathe, *I am refreshed*, 1 Sam. 16. 23. Job 32, 20. Opp. צָר לִי.—Chald. רְוַח, Syr. ܪܘܰܚ, id.

Pual part. מְרֻוָּח *aired, airy, spacious*, Jer. 22, 14.

Deriv. רְוָחָה and

רֶוַח m. 1. *enlargement, relief*, sc. from straits Esth. 4, 14.

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2. *space, width*, Gen. 32, 17. Arab. رِيحٌ id.

רוּחַ * in Kal not used, *to breathe, to blow*, espec. through the nostrils. The word is onomatopoetic, like the kindr. פּוּחַ to blow with the mouth, and נוּחַ to breathe, to respire. Arab. رَاحَ the wind blows; IV, to rest, to be quiet, pr. to take breath.

Hiph. הֵרִיחַ, fut. יָרִיחַ, conv. וַיָּרַח, *to smell*, by snuffing or breathing the air in and out through the nostrils; Arab. رَاحَ I, IV, X, to perceive a thing by the smell; II, to make odorous; Syr. ܪܰܘܚ to smell. Comp. Germ. *riechen* to smell, also *Rauch* smoke.—With acc. Gen. 8, 21. 27, 27. 1 Sam. 26, 19; absol. Ps. 115, 6. Deut. 4, 28. Metaph. *to perceive* by the smell, e. g. fire brought near Judg. 16, 9; *to scent, to snuff*, as a horse the coming battle, prob. owing in fact to acuteness of smell, Job 39, 25.—With בְּ *to smell at* any thing i. e. with pleasure, *to enjoy the odour of* any thing, Ex. 30, 38. Lev. 26, 31. Hence genr. *to enjoy, to delight in*, Am. 5, 21. Is. 11, 3 וְהֵרִיחוֹ בְּיִרְאַת יְ *his delight* shall be *in the fear of the Lord*. The signification of *sweet odour* is often transferred to any thing which delights, pleases; see under בָּאַשׁ, בָּשַׂם, נִיחוֹחַ.

Deriv. רֵיחַ, pr. n. יְרִיחוֹ; and especially

רוּחַ f. rarely m. Ex. 10, 13. Ps. 51, 12. Job 4, 15. al. Plur. רוּחוֹת, רְחוֹת Jer. 49, 36.

1. *breath*, a breathing, blowing, i. e.

a) *breath* of the nostrils, a snuffing, snorting. Job 4, 9. Ps. 18, 16. Hence *anger* (comp. אַנָּה from אָנַהּ to breathe) Judg. 8, 3. Is. 25, 4. 30, 28. Zech. 6, 8. Prov. 16, 32. 29, 11; also *pride* Ps. 76, 13.

b) *breath* of the mouth, fully רוּחַ פִּיו Ps. 33, 6. here spoken of the creative word of God; רוּחַ שְׂפָתָיו Is. 11, 4. הַשִּׁיב רוּחַ *to draw breath*, to take breath. Job 9, 18. Often of the vital breath, *breath of life*, fully רוּחַ חַיִּים Gen. 6, 17. 7, 15. 22; comp. in no. 2. As an emblem of any thing transient, like the synon. הֶבֶל, Job 7, 7. Ps. 78, 39.

c) *breath* of air, air in motion, i. e. α) Lat. *aër, aura, a breath of air*, a slight *breeze*, Job 4, 15. 28, 25. 41, 8 [16]. שָׁאַף רוּחַ *to snuff up the breeze* Jer. 2, 24. 14, 6. רוּחַ הַיּוֹם *the breeze of the day*, i. e. the evening, when the cool breeze springs up, Gen. 3, 8, comp. Cant. 2, 17. 4, 6. Plin. H. N. 2, 47 'sub crepusculo commotior aura spirare solet.' Sept. τὸ δειλινόν. Arab. رَاحَ to do at evening. β) Oftener *wind*, i. e. a strong wind, Gen. 8, 1. Is. 7, 2. 17, 13. Ps. 1, 4. 18, 43. 35, 5. Job 21, 18. al. sæp. Also *a tempest, hurricane*, Job 1, 19. 30, 15. Is. 27, 8. Jon. 1, 4. 1 K. 19, 11. The air was supposed to be put in motion by the breath of God, see Ex. 15, 8. Job 15, 30; hence the *wind* is also called רוּחַ יְהוָה *the breath, blast, wind of Jehovah*, Is. 40, 7. Hos. 13, 15. (Not Gen. 1, 2, see no. 4.) Poet. the wind is said to have wings, Ps. 18, 11. 104, 3. Hos. 4, 19. Comp. Ovid. Met. 1. 264.

Further, רוּחַ, *wind*, is also put:

aa) For a *side* or *quarter* of the heavens, e. g. רוּחַ קָדִים *the eastern quarter*, the east, Ez. 42, 16; comp. 17. 18. 19. אַרְבַּע רוּחוֹת *the four winds* or *quarters* of the heavens Ez. 37, 9. 42, 20. 1 Chr. 9, 24. Zech. 2, 10.

bb) For any thing empty, vain, Is. 26, 18. 41, 29. Mic. 2, 11. דִּבְרֵי רוּחַ *vain words* Job 16, 3. דַּעַת רוּחַ *vain knowledge* 15, 2. רַעְיוֹן (רְעוּת) רוּחַ *vain desire*, see רְעוּת, רַעְיוֹן. So *to sow the wind* Hos. 8, 7; *to inherit the wind* Prov. 11, 29; לָרוּחַ *for wind*, for nought, in vain, Ecc. 5, 15. Jer. 5, 13. Job 6, 26 *mere wind are the words of one desperate!* comp. Gr. εἰς ἀέρα λαλεῖν 1 Cor. 14, 9.—Trop. *a wind* or *tempest* is put for an invading army, Jer. 4, 11. 12. comp. v. 10. 13.

2. i. q. נֶפֶשׁ no. 2, ψυχή, *anima*, i. e. *the vital breath, spirit, life*, the principle of life as embodied and manifested in the breath of the mouth and nostrils, see in no. 1. b; spoken both of men and beasts, Ecc. 3, 19. 21. 8, 8. 12, 7. Job 12, 10. אֵין רוּחַ בּוֹ *there was no breath in him*, spoken of the dead, Ez. 37, 8; also of things, as idols, Jer. 10, 14. 51, 17. Hab. 2, 19; metaph. of one overcome with surprise and astonishment, 1 K. 10, 5; comp. Ez. 2, 2. 3, 24. Hence is said

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חַיֵּי רוּחִי *the life of my spirit*, i. e. my life, Is. 38, 16; חֵיחָה רוּחִי Gen. 45, 27 and שָׁבָה רוּחִי *my spirit, life, revives, returns*, Judg. 15, 19. 1 Sam. 30, 12, i. e. to revive, to be refreshed. Job 6, 4 *arrows, the poison of which drinketh up my life.* 10, 12. 17, 1. Ps. 31, 6. Poet. רוּחַ אַפֵּינוּ *the breath of our nostrils* i. e. *our life*, meton. for an object dear as life, Lam. 4, 20.—Once the *human spirit* or life is called also רוּחַ אֱלוֹהַּ Job 27, 3, as being breathed into man from God and again returning to God, Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29; so too in Gen. 6, 3, for which see in r. דוּן.—Twice in the description of prophetic visions the term *spirit, life*, is used of a certain divine and miraculous power, by which things otherwise inanimate are animated and moved, Ez. 10, 17. Zech. 5, 9.

3. i. q. נֶפֶשׁ no. 3, *animus*, the rational *soul, mind, spirit.*

a) As the seat of the affections, emotions, and passions of various kinds. Prov. 25, 28 *one not ruling* רוּחוֹ *his own spirit* i. e. his passions, affections. 29, 11. Gen. 41, 8 *his mind was agitated, troubled.* Job 19, 17. To it are then attributed patience אֶרֶךְ רוּחַ Ecc. 7, 8, impatience, קְצַר רוּחַ q. v. pride גְּבַהּ רוּחַ q. v. quietness, lowliness of mind, see קַר and שְׁפַל; grief of mind Gen. 26, 35. Ps. 34, 19.

b) In reference to the disposition, the mode of *feeling* and *acting*; in which sense one is said to have *firmness* of mind, a firm spirit Ps. 51, 12; a manly spirit Prov. 18, 14; a new and better spirit Ez. 11, 19. 18, 31. etc. Sometimes also of a *spirit* or *disposition* common to many, as רוּחַ זְנוּנִים *the spirit of whoredom* Hos. 4, 12; רוּחַ עִוְעִים Is. 19, 14; רוּחַ תַּרְדֵּמָה 29, 10; רוּחַ קְנָאוֹת Num. 5, 14, etc. and such a spirit is said to be poured out on men from on high, to be imparted to them from God, comp. Is. 11, 2. 32, 15. Ez. 36, 26. 27. Similar is Is. 28, 6 *Jehovah will be* לְרוּחַ מִשְׁפָּט לַיּוֹשֵׁב עַל־הַמִּשְׁפָּט *for a spirit of justice to those who sit for judgment*, i. e. he will fill all judges with a spirit of justice. 1 K. 22, 22.

c) Of *will, counsel, purpose*; Ez. 1, 12 *whither the mind* (purpose) *was to go, they went.* Hence הֵעִיר אֶת־רוּחַ ב׳ *to stir up the mind, spirit, purpose of* any one to any thing, 1 Chr. 5, 26. 2 Chr. 21, 16. 36, 22. Ezra 1, 1; and in a sense nearly similar נָתַן בּוֹ רוּחַ *to suggest a purpose to* any one, to inspire him with it, 2 K. 19, 7. Is. 37, 7. אֲשֶׁר נְדָבָה רוּחוֹ אֹתוֹ *whose mind* (will) *impels him* Ex. 35, 21, whence רוּחַ נְדִיבָה Ps. 51, 14. So עָלָה עַל רוּחַ i. q. עָלָה עַל לֵב *to come up into the mind*, e. g. a purpose, Ez. 20, 32.—1 Chr. 28, 12 *the pattern of all* אֲשֶׁר הָיָה בְרוּחַ כְּצוֹ *that he had in his mind*, which he purposed to make.

d) More rarely of the *understanding* intellect, רוּחַ חָכְמָה Ex. 28, 3. Deut. 34, 9. Is. 11, 2; also Is. 29, 24. 40, 13.

Absol. רוּחַ aa) *spirit, courage*, Num. 27, 18. Josh. 2, 11. 5, 1. Hab. 1, 11. bb) *spirit, genius*, by which man is as it were inspired to be wise, eloquent, etc. Job 20, 3. 32, 8. 18. Is. 19, 3.

4. רוּחַ יְהוָה, רוּחַ הָאֱלֹהִים, *the Spirit of God, of Jehovah*; poet. רוּחַ אֵל Job 33, 4. רוּחַ אֱלוֹהַּ Job 27, 3; rarely רוּחַ קָדְשׁוֹ *the Holy Spirit* of God, and then always c. suff. רוּחַ קָדְשְׁךָ Ps. 51, 13. Is. 63, 10. 11; also *κατ' ἐξοχήν* רוּחַ Hos. 9, 7; the divine Spirit or power, which like the wind and the breath cannot be seen, but which pervades the universe. Ps. 139, 7 sq. animates and fills it with life, Gen. 1, 2. Job 26, 13. 27, 3. 33, 4. Ps. 104, 29. 30; through which God governs and protects the world and also mankind. Is. 40, 13. 63, 14. Neh. 9, 20; and invites to a life of virtue and holiness, Ps. 51, 13. 14. 143, 10.

Especially the O. T. refers to this divine Spirit all extraordinary gifts and powers of mind, as of the artificer Ex. 31, 3. 35, 31; of the prophet Num. 24, 2. 1 Sam. 10, 6. 10. Is. 42, 1. 61, 1. Mic. 3, 8. al. whence אִישׁ הָרוּחַ *the prophet* Hos. 9, 7; of the interpreter of dreams Gen. 41, 38; of warlike valour in a chief Judg. 3, 10. 6, 34. 11, 29. 13, 25; also of royal virtues Is. 11, 2 sq. This same spirit is given to some and taken away from others, 1 Sam. 16, 13. 14; is transferred from one to another Num. 11, 17. 2 K. 2, 15; but in the glorious reign of the Messiah will be poured out upon all men, Joel 3, 1. Is. 59, 21.

Spoken also of *an evil spirit* from God, which entered Saul and made him morose and furious, 1 Sam. 16, 14. 15. 16. 23. 18, 10; also *an unclean spirit*, false

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and deceitful, which inspired false prophets, Zech. 13, 2, comp. 1 K. 22, 21 sq.

Sometimes it is put in antith. with בָּשָׂר *flesh*, Is. 31, 3. Zech. 4, 6. Gen. 6, 3; see בָּשָׂר no. 2.

רוּחַ Chald. i. q. Heb. 1. *wind*, Dan. 2, 35. Plur. constr. Dan. 7, 2.

2. *spirit, mind, animus*, Dan. 5, 20. 7, 15.

3. *a spirit* from God in man, Dan. 4, 5. 6. 15. 5, 12. 14. 6, 4.

רְוָחָה f. (r. רָוַח) *a breathing*, Lam. 3, 56; *a breathing-time, respite*, Ex. 8, 11 [15].

רְוָיָה f. *abundant drink, abundance*, Ps. 23, 5. 66, 12. R. רָוָה.

רוּם * fut. יָרוּם, apoc. יָרֻם, conv. וַיָּרָם, once וַיֵּרֶם Ex. 16, 20. Part. רָם see after Kal.

1. *to lift up oneself, to rise, to be lifted* or *raised up*; Chald. id. Syr. Aph. to sustain. Samar. to be high. Kindr. roots are רָמַם, אָרַם, הָרַם, עָרַם. A trace of transitive power seems to exist in the pr. n. יְהוֹרָם 'whom Jehovah sustains.'—Spoken of persons and things; e. g. of Noah's ark Gen. 7, 17; the glory in the sanctuary Ez. 10, 4. Hence *to rise up, to arise*, Is. 30, 18 see in חָנָה Piel (where others less well: *to be afar off*). Trop. of prosperity, e. g. a city Prov. 11, 11; once i. q. *to grow*, of worms Ex. 16, 20.—Metaph. a) רָם לֵב *the heart is lifted up*, is elated with pride, Deut. 8, 14. 17, 20. al. רָמוּ עֵינַיִם *the eyes are lifted up*, lofty, from pride Prov. 30, 13. Ps. 131, 1. b) *to exalt oneself*, to show oneself powerful, Ps. 21, 14. 57, 6; with עַל to triumph over any one Ps. 13, 3. c) *to extol oneself*, i. e. *to glory, to boast*, in a good sense, Ps. 89, 17.

2. *to be raised up, to be made high*; e. g. of a highway that is cast up, Is. 49, 11 (comp. סָלַל, מְסִלָּה). Metaph. *to be extolled* with praises Ps. 18, 47; also *to be exalted* in power, might, dignity, *to become powerful*, Ps. 140, 9. Num. 24, 7. Is. 52, 13; ascribed to the hand Deut. 32, 27. Ps. 89, 14; to the head Ps. 27, 6; to the horn 1 Sam. 2, 1. Ps. 89, 18. 25. 112, 9; comp. in קֶרֶן.

3. *to be high, lofty*, Job 22, 12. Metaph. of those conspicuous in power and glory, *to be high, exalted*, Ps. 46, 11. Mic. 5, 8.

Part. רָם, f. רָמָה 1. *lifted up, high*, e. g. of the threatening hand of God Is. 26, 11. בְּיָד רָמָה *with uplifted hand*, i. e. openly, proudly, with defiance, Ex. 14, 8. Num. 33, 3; comp. 15, 30 and זְרוֹעַ רָמָה Job 38, 15.

2. *high, lofty*, e. g. a mountain, tree, Deut. 12, 2. Is. 2, 13. 14. Ez. 6, 13. 17, 22. 20, 28. 34, 6; a seat, throne Is. 6, 1; a mountain Ez. 20, 28, etc. Of men of stature, *tall*, Deut. 1, 28. 2, 10. 21. 9, 2; comp. Is. 10, 33. Of God as dwelling on high Ps. 113, 4. 138, 6. Plur. רָמִים *the heights of heaven* Job 21, 22. Ps. 78, 69.—Metaph. a) *a high* i. e. *loud* voice Deut. 27, 14. b) *powerful, mighty*, whence יָד רָמָה *mighty hand* Deut. 32, 27. c) עֵינַיִם רָמוֹת *lofty eyes*, i. e. *proud looks* Ps. 18, 28. Prov. 6, 17. d) *high* i. e. *difficult* to comprehend Prov. 24, 7, where it is written in the Arabic manner רָאמוֹת q. v. Comp. שָׂגַב.

Niph. see under r. רָמַם.

Pil. רוֹמֵם *to lift up, to raise, to make high*, Ps. 107, 25; hence *to build* a house Ezra 9, 9; *to make grow* e. g. a plant with water Ez. 31, 4; *to bring up* children, Is. 1, 2. 23, 4.—Metaph. a) *to set* one *on high*, i. e. in a high and secure place, *to place in safety* (see חִשְׂגִּיב) Ps. 27, 5; c. בְּ 18, 49. 9, 14. b) *to lift up, to exalt*, e. g. in honour and prosperity, 1 Sam. 2, 7. Ps. 37, 34. Prov. 14, 34. Job 17, 4. c) *to exalt* with praises, *to extol*, to celebrate, Ps. 30, 2. 34, 4. 99, 5. 9. 107, 32. 145, 1. Is. 25, 1. al.

Polal רוֹמַם *to be exalted* in honour, power, Ps. 75, 11. Part. מְרוֹמָם *exalted*, glorious, Neh. 9, 5.

Hiph. הֵרִים, fut. יָרִים, apoc. יָרֶם, conv. וַיָּרֶם; inf. הָרִים; imp. הָרֵם, also הָרֵם לְךָ Milêl 2 K. 6, 7.

1. Causat. of Kal: a) *to make high*, e. g. a throne Is. 14, 13; a nest Job 39, 27. Trop. of pers. *to exalt* any one, opp. חִשְׁפִּיל, Ps. 75, 8; espec. from a low condition to honour and prosperity, c. בְּ 1 K. 14, 7. 16, 2. Ps. 89, 20; comp. 1 Sam. 2, 8. Ps. 113, 7. In a like sense, *to lift up* the head of any one Ps. 3, 4; the right hand Ps. 89, 43; the horn of any one, i. e. to increase his strength and power, 1 Sam. 2, 10. Ps. 89, 18 Cheth. Ps. 92, 11. 148, 14. But הֵרִים קֶרֶן *to lift up one's own horn*, i. q. to be proud,

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insolent, Ps. 75, 6. b) *to set up, to erect*, a monument Gen. 31, 45; a standard Is. 49, 22. 62, 10.

2. *to lift up, to raise up*, e. g. any thing from the ground 2 K. 2, 13; a rod or staff Ex. 14, 16. Is. 10, 15; also with בְּ of the rod Ex. 7, 20, comp. Heb. Gr. § 135. 1. n. 3.—Spec. a) *to lift up the hand* or *right hand*, Ex. 17, 11. Num. 20, 11; in an oath, with אֶל יָד Gen. 14, 22. Dan. 12, 7; or to do violence, c. בְּ 1 K. 11, 26. 27. Comp. נָשָׂא יָד in r. נָשָׂא no. 1. a. b) *to lift up the feet*, i. e. to go, Ps. 74, 3. But *to lift up one's hand or foot*, i. q. to move, to do any thing, Gen. 41, 44. c) *to lift up the face to* any one, i. e. to look upon him unabashed, c. אֶל Ezra 9, 6. Also *to lift up the head*, spoken of one who recovers strength and spirit after quenching his thirst, Ps. 110, 7. d) הֵרִים קוֹל *to lift up the voice* or *cry*, to cry out, Gen. 39, 15. 18. Is. 40, 9. 58, 1; with בְּתְרוּעָה added *to shout aloud*, Ezra 3, 12. Ez. 21, 27; c. לְ *to* any one Is. 13, 2. Job 38, 34; c. עַל *against* 2 K. 19, 22. Is. 37, 23. So also of a trumpet, 2 Chr. 5, 13 בְּהָרִים קוֹל בַּחֲצֹצְרוֹת *when they lifted up a voice with trumpets*, i. e. when they sounded the trumpets; also elliptically הֵרִים קֶרֶן *to lift up the horn* or *trumpet*, in the same sense, 1 Chr. 25, 5. Also הֵרִים בְּקוֹל 1 Chr. 15, 16; comp. in lett. a. e) *to raise* a tax or tribute, *to levy*, Num. 31, 28.

3. *to take up* and put *before* any one, e. g. food upon a table, 1 Sam. 9, 24. Hence *to offer, to present*, e. g. gifts to God, to the temple or the priests, Ex. 35, 24. Num. 15, 19 sq. 18, 29. 31, 52. Ezra 8, 25. Ez. 45, 1. 13; distributions of flesh to the people 2 Chr. 30, 24. 35, 7. 8. 9.—Prov. 14, 29 *one hasty in spirit sets forth his folly*, presents it to public notice.

4. *to take up* and *away*, e. g. a stone Josh. 4, 5. Is. 57, 14 c. מִן. With dat. חֵרֵם לְךָ *take* it *up to thyself* 2 K. 6, 7. Trop. Prov. 3, 35 כְּסִילִים מֵרִים קָלוֹן *fools take up* and bear *shame*.—Hence simpl. *to take*. Lev. 2, 9. 4, 8. 6, 8. Num. 17, 2. 18, 30. 32; of a crown, *to take away, to remove*, Ez. 21, 31. Dan. 8, 11 Cheth.

Hoph. הוּרַם pass. of Hiph. no. 3. Ex. 29, 27; pass. of no. 4, Lev. 4, 10. Dan. 8, 11 Keri.

Hithpal. *to lift up oneself, to rise up*, Is. 33, 10 אֶתְרוֹמָם for אֶרוֹמָם. Also *to lift up oneself* in pride and insolence, Dan. 11, 36.

Deriv. רוֹמַמּוּת — רוֹמְמוּת, רָמָה, רָמוֹת, תְּרוּמָה, תְּרוּמִיָּה, and the pr. names רָם, רָמָה, רָמוֹת, נֶגֶב, רָמוֹת, סָרוֹם, מְרֹמוֹת, רָמַת, רַמַּתִּי עֶזֶר.

רוּם Chald. id. Præt. pass. רִם *to be lifted up*, of the heart Dan. 5, 20.

Pal. רוֹמֵם *to exalt* with praises, *to extol*, to celebrate, Dan. 4, 34. Pass. *to lift up oneself, to rise up*, c. עַל *against* any one Dan. 5, 23.

Aph. *to lift up, to exalt* to honours Dan. 5, 19.

רוֹם m. 1. *height, elevation*, Prov. 25, 3. 2. *elation* of mind, *pride*; רוֹם עֵינַיִם Prov. 21, 4. Is. 10, 12; רוּם לֵב Jer. 48, 29; also simpl. רוֹם Is. 2, 11. 17.

רוּם Chald. m. *height*, Dan. 3, 1. 4, 17. Ezra 6, 3.

רוֹם m. i. q. רוּם, *height, elevation*; hence acc. as adv. *on high* Hab. 3, 10.

רוּמָה (lofty, r. רוּם) *Rumah*, pr. n. of a place 2 K. 23, 36. Perh. i. q. אֲרוּמָה q. v.

רוֹמָה f. (r. רוּם) *elevation*, adv. with uplifted head, elatedly, haughtily, Mic. 2, 3.

רוֹמֶם m. (r. רוּם) *exaltation, praise*, Ps. 66, 17. Plur. constr. רוֹמְמוֹת Ps. 149, 6.

רוֹמַמּוּת f. (r. רוּם) pr. inf. Pil. after the Syriac form, *a lifting up*, c. suff. רוֹמַמְתֵּךְ Is. 33, 3.

* רוּן, Arab. رَانَ mid. Ye, *to overcome, to get the upper hand*, c. עַל; perhaps kindr. with רוּם. In Kal not used, since fut. יָרִין Prov. 29, 6 belongs to רָנַן.

Hithpal. Ps. 78, 65 כְּגִבּוֹר מִתְרוֹנֵן מִיָּיִן *as a mighty man overcome with wine*, i. e. as Vulg. *crapulatus a vino*. Comp. the Arabic phrase رانت عليه الخمر wine overcame him, i. e. he became drunk.

* רוּעַ i. q. רָעַע 1. Pr. *to make a loud noise*, see Hiph. Arab. رغا id.

2. *to be evil*, see Niph.

Note. The forms of Kal רַע, רֹעַ, רֵעַ, and of Hiph. הֵרַע, הַרַע, which are com-

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monly referred to this root, belong to the verb רָעַע; see Ewald's Krit. Gr. p. 472.

NIPH. fut. יֵרוֹעַ 1. *to suffer evil, to come off ill*, Prov. 11, 15. Here the noun רַע is intensive, in the manner of an infin. absol.

2. *to become evil, to be made worse*, (opp. to become wise,) Prov. 13, 20.

HIPH. הֵרִיעַ, plur. once הֲרִיעוּ 1 Sam. 17, 20. pr. *to make a loud noise;* hence

1. *to cry with a loud voice, to shout*, Josh. 6, 20; c. לְ Job 30, 5. Spec. a) *to shout for joy*, in triumph, etc. Judg. 15, 14. 1 Sam. 4, 5. 10. 24; in jubilee Zech. 9, 9. Is. 44, 23. Zeph. 3, 14. Job 38, 7; c. עַל *over* a vanquished enemy Ps. 41, 12; with dat. in honour of any one Ps. 47, 2. 95, 2. 98, 4. 100, 1. b) Of warlike shouts, outcries (תְּרוּעָה), Josh. 6, 16. 1 Sam. 17, 20. 2 Chr. 13, 15. Is. 42, 13; c. עַל *against* any one Jer. 50, 15. c) More rarely of a mourning cry, Mic. 4, 9. Is. 15, 4. Hos. 5, 8.

2. *to sound* a trumpet, Num. 10, 9 הָרֵעוֹתֶם בַּחֲצֹצְרוֹת *sound ye with trumpets*. Joel 2, 1. Spec. *to sound an alarm*, sc. by blowing loud and long upon the trumpets, as a notice for breaking up an encampment, Num. 10, 7, i. q. תָּקַע תְּרוּעָה 10, 5. 6; different from תָּקַע, which signifies to blow a trumpet (once) in order to convoke an assembly. Comp. יוֹבֵל no. 1.

POLAL fut. יְרֹעָע *to be shouted joyfully* Is. 16, 10.

HITHPAL. הִתְרוֹעֵעַ *to shout for joy* Ps. 60, 10. 65, 14. 108, 10.—The same form is found from the verb רָעַע q. v.

Deriv. רֵעַ, תְּרוּעָה.

רוּם * not used in Kal, Engl. *to rub*, Germ. *reiben*, i. e. *to rub* or *pound* in pieces; hence רִימּוֹת, רִמּוֹן, also תְּרוּמָה q. v.

POLAL רוֹמַם *to be moved* as by a stroke or blow. to feel a concussion, *to be shaken* Job 26, 11.

רוּץ * fut. יָרוּץ, conv. וַיָּרָץ; also תְּרֹצְנָה Prov. 23, 26 Cheth. *to run*, Eth. ረጸ, Aram. רְהַט, ܪܗܛ, id. see under the lett. ה. Fut. once c. suff. אֲרוּצֶנּוּ trans. Jer. 50, 44 Cheth. see in Hiph. See also note at the end of the article.—Spoken of men Num. 11, 27. 1 Sam. 20, 36. 2 Sam. 18, 19. 23. Prov. 4, 12. al. sæp. Of horses Joel 2, 4. Am. 6, 12; of locusts Joel 2, 9. With אֶל of pers. Gen. 18, 7. 24, 29. Is. 55, 5, and of place Gen. 24, 20; לִקְרָאת Gen. 18, 2. 24. 17. 33, 4. 2 K. 4, 26; אַחֲרֵי 2 K. 5, 20; לְ, as רָעַע לְרַע *to run to evil* Is. 59, 7. Prov. 1, 16; אֶת *with*, i. e. in a race Jer. 12, 5. With acc. of place *whither* 1 Sam. 20, 6; acc. of way Ps. 19, 6.—Trop. Jer. 23, 21 *I have not sent* these *prophets, yet they run*, i. e. with a false zeal they act as prophets. Ps. 119, 32 *I will run the way of thy commandments*, will studiously walk in them. Hab. 2, 2 *so that the reader may run*, i. e. may read currently, fluently. Spoken of things, Ps. 147, 15. Spec. a) *to run* or *rush upon* any one, in a hostile sense, with אֶל and עַל Job 15, 26. 16, 14; acc. Ps. 18, 30. b) With בְּ *to run to* any one, for refuge Prov. 18, 10.

PART. רָץ *a runner, courier*, Jer. 51, 31. Job 9, 25. Plur. רָצִים and רָצִין 2 K. 11, 13, *runners, couriers*, i. e. a) The servants who ran before the chariot of a prince, q. d. *running footmen*, 2 Sam. 15, 1. 1 K. 1, 5. So Lat. *cursores* Suet. Ner. 30. b) The body-guard and royal messengers of the Hebrews in the time of Saul, 1 Sam. 22, 17; and of the kings after David 2 K. 10, 25. 11, 6 sq. 2 Chr. 12, 10. 11. 23, 12. 30, 6. 10. Prob. the same who under David are called כְּרֵתִי q. v. Comp. 1 K. 1, 5. 14, 27. 2 Sam. 15, 1. c) The mounted couriers of the Persians, who carried the royal edicts to the provinces, Esth. 3, 13. 15. 8, 14.

NIPH. נָרוּץ, see r. רָצַץ.

PIL. רוֹצֵץ i. q. Kal, *to run*, e. g. a chariot Nah. 2, 5.

HIPH. fut. יָרִיץ, imp. חָרֵץ, *to cause to run up*, Jer. 49, 19; hence *to lead up hastily. to bring* quickly, Gen. 41, 14. 1 Sam. 17, 17; *to let make haste*, Ps. 68, 32 כּוּשׁ תָּרִיץ יָדָיו לֵאלֹהִים *Ethiopia shall let her hands make haste unto God*, i. e. shall hasten to stretch them forth unto him in adoration or with oblations.—With מֵעַל *to cause to run away from;* Jer. 50, 44 Keri *I will make them flee away from her*, i. e. the Babylonians from Babylon. Chethib: אָרִיצֶנּוּ in Kal.

Deriv. מָרוּץ, מְרוּצָה.

NOTE. Several forms of the verb רוּץ, as fut. יָרוּץ, Niph. נָרוּץ, and the noun מְרוּצָה no. 2, have their signification from the verb רָצַץ, q. v.

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* רוּק in Kal not used, pr. *to pour itself out, to be poured out*, also *to be emptied;* whence רֵיק and רִיק empty, q. v. It seems to be kindred with the verbs רָקַק, יָרַק, Gr. ἐρεύγομαι, which the poets use of rivers emptying themselves, Lat. *ructo, eructo.*

Hiph. הֵרִיק, fut. יָרִיק, conv. וַיָּרֶק.

1. *to pour out*, c. acc. Ps. 18, 43. Ecc. 11, 3. Zech. 4, 12. Mal. 3, 10. Chald. and Samar. אֲרִיק, Arab. اراق, id. Trop. for: a) *to draw out* the sword, i. e. to draw and use the sword, Ex. 15, 9. Lev. 26, 33. Ez. 5, 2. 12. 12, 14; the spear Ps. 35, 3. b) *to draw out, to lead out*, as troops to war Gen. 14, 14. For the Heb. וַיָּרֶק the Cod. Samar. here has וידק (וַיָּדֶק) *to muster*, from the Aram. root דּוּק, and the same is expressed by the Sept. and Vulg.

2. *to empty*, as vessels, sacks, Gen. 42, 35. Jer. 48, 12. Hab. 1, 17. Also, *to leave empty*, trop. Is. 32, 6; comp. נָפַשׁ no. 2. par. 2.

Hoph. pass. of Hiph. no. 1, Jer. 48, 11. Cant. 1, 3 שֶׁמֶן תּוּרַק שְׁמֶךָ *ointment is poured out* even *thy name*, or, as *ointment is thy name poured forth*, the sense in both cases being the same: Thy name diffuses fragrance (comp. בָּשַׂם, בָּאַשׁ), i. e. is grateful and acceptable to all. In the former construction, שֶׁמֶן is here coupled with a feminine; and in the latter, שֵׁם. The latter is to be preferred.

Deriv. רִיק, רֵיק (רֵק), רֵיקָם.

* רוּר *to spit out*, with acc. *to emit saliva* or any like fluid, *to run with;* so of the privy member Lev. 15, 3.—Arab. ريز saliva of infants, رال mid. Ye to spit, to pule, as an infant. Chald. Syr. רִיר, ܪܝܪܐ, saliva.

Deriv. רִיר.

רוֹשׁ *poppy*, see in רֹאשׁ no. 5.

* רוּשׁ *to be poor, to suffer want;* the same as נוֹרַשׁ Niph. of יָרַשׁ q. v. *to be dispossessed, to come to poverty.* Præt. once רָשׁוּ Ps. 34, 11.—Part. רָשׁ *poor, needy*, Prov. 14, 20. 18, 23. 19, 1. 7. 22. 29, 13. Ps. 82, 3. 1 Sam. 18, 23; fully רָאשׁ 2 Sam. 12. 1. 4. Prov. 10, 4. Plur. רָשִׁים Prov. 22, 7; רָאשִׁים 13, 23.

Pol. רוֹשֵׁשׁ, see in רָשַׁשׁ.

Hithpal. *to feign oneself poor*, part. מִתְרוֹשֵׁשׁ Prov. 13, 7.

Deriv. רִישׁ, רֵישׁ, רֵאשׁ.

רוּת (i. q. רְעוּת female friend, in Peshito ܪܥܘܬ, r. רָעָה) *Ruth*, pr. n. of a female among the ancestry of David, whose history is given in the book which bears her name.

רָז Chald. m. emphat. רָזָא, רָזָה, *a secret*, Dan. 2, 18. 19. 30. 47; plur. רָזִין, emph. רָזַיָּא 2, 29. 47. Syr. ܐܪܙܐ a secret. R. רוּז.

* רָזָה pr. *to make thin and lean;* hence *to make waste away, to consume, to destroy*, Zeph. 2, 11. Arab. رَزَأَ and رَزِئَ to diminish any thing. The primary idea perh. is that of abrading; see רָזָה, רָזוֹן, and Niph.

Niph. *to become lean, to waste away*, Is. 17, 4.

Deriv. רָזִי, רָזוֹן I, and

רָזֶה m. adj. *lean*, in flesh Ez. 34, 20; of the soil Num. 13, 20.

I. רָזוֹן m. (r. רָזָה) *leanness*, and then *consumption, pining*, Is. 10, 16. Ps. 106, 15.—Mic. 6, 10 אֵיפַת־רָזוֹן *a lean ephah*, i. e. scanty measure, too small.

II. רָזוֹן m. (r. רָזַן) i. q. רֹזֵן, *a prince*, Prov. 14, 28; parall. is מֶלֶךְ. The form is like עָשׁוֹק i. q. עֹשֵׁק.

רְזוֹן (prince, i. q. רֹזֵן) *Rezon*, pr. n. of the founder of the kingdom of Damascus, 1 K. 11, 23.

* רָזַח obsol. root, *to cry out with a clear* (loud) *voice*, kindr. with צָרַח. Hence מַרְזֵחַ q. v.

רָזִי m. (r. רָזָה) *consumption, destruction;* Is. 24, 16 רָזִי לִי *I am consumed*, like צַר לִי; parall. is אוֹי לִי *wo to me!*

* רָזַם *to wink* with the eyes, a gesture of pride and insolence, once fut. plur. יִרְזְמוּן Job 15, 12. See in קָרַץ no. 2.—So by transp. Aram. רְמַז, ܪܡܙ, Arab. رمز, id.

* רָזַן i. q. Arab. رَزُنَ *to be heavy, weighty;* hence *to be reputed, honoured.* Part. רֹזֵן pr. *weighty, august*, poet. for a

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prince, king. parall. with שֵׁבֶט, מָלָךְ; Plur. רוֹזְנִים Judg. 5, 3. Ps. 2, 2. Prov. 8, 15. 31, 4. Is. 40, 23. Hab. 1, 10.

Deriv. רָזוֹן II, and pr. n. רְזוֹן.

רָחַב * *to be* or *become wide, large, spacious.* Arab. رَحُبَ, رَحِبَ, Ethiop. ሰፍሐ, id. The primary root is רח, whence רָוַח to be large, spacious, Samar. רבח transp. רחב.—Spoken pr. of chambers which are made wide, large, Ez. 41, 7; of the mouth, to open wide 1 Sam. 2, 1; metaph. of the heart, to dilate, swell with joy, Is. 60, 5.

NIPH. part. נִרְחָב, *large, spacious,* e. g. pastures Is. 30, 23.

HIPH. הִרְחִיב, fut. יַרְחִיב, *to make wide, broad,* Is. 54, 2; a bed Is. 57, 8; a funeral pile (opp. to make deep, i. e. long) Is. 30, 33; one's steps Ps. 18, 37. Also *to make large,* i. e. *long and broad, to enlarge,* e. g. baldness Mic. 1, 16; the borders or boundaries of a kingdom, Ex. 34, 24. Deut. 12, 20. 19, 8. Am. 1, 13; and so with acc. of pers. Deut. 33, 20 מַרְחִיב גָּד *who enlargeth Gad* i. e. the borders of this tribe.—Spec. a) With לְ of pers. *to make wide for* any one, i. e. to make room for him Gen. 26, 22; to give him entrance Prov. 18, 16; or also to give him enlargement, deliverance, from straits Ps. 4, 2. Comp. רָשַׁע and opp. יָצַר. b) הִרְחִיב פֶּה *to open wide the mouth* Ps. 81, 11; c. עַל *upon* or *against* any one, in scorn and mockery Ps. 35, 21. Is. 57, 4. In a similar sense: c) ה׳ נַפְשׁ *to open wide the life,* i. e. the jaws, throat, comp. נֶפֶשׁ no. 2. par. 2 fin. Is. 5, 14. Hab. 2, 5. d) ה׳ לֵב *to open wide the heart,* mind, of any one, so as to receive instruction, Ps. 119, 32. Comp. רְחַב לֵב.—In Ps. 25, 17 instead of the common צָרוֹת לְבָבִי הִרְחִיבוּ מִמְּ׳ it is better to read צ׳ לְ הַרְחִיב הַמְּ׳ *enlarge the straits of my heart, and*—. Others here render it intrans.

Deriv. מֶרְחָב—רַחֲבָה, רַחֲבָת.

רָחָב m. adj. constr. רְחַב; fem. רְחָבָה, constr. רַחֲבַת.

1. *wide, broad, large,* Job 30, 14; of the sea (opp. long) Job 11, 9; of a wall, referring to its thickness, Jer. 51, 58. Neh. 3, 8. 12, 38. Also, *long and broad, large, spacious,* of a land Ex. 3, 8. Neh. 9, 35; of a cup large in circumference Ez. 23, 32. More fully רָחַב יָדַיִם, fem. רַחֲבַת יָדַיִם, *broad-sided,* i. e. widely extended, as of a land Gen. 34, 21. Judg. 18, 10. 1 Chr. 4, 40. Is. 22, 18; of a city Neh. 7, 4; of the sea Ps. 104, 25; streams, canals, Is. 33, 21. Neut. בָּרְחָבָה *at large,* unrestrained, Ps. 119, 45.—Metaph. Ps. 119, 96 *thy commandment is exceeding broad,* i. e. thy law is comprehensive and without limit; also לֵב רָחַב Ps. 101, 5, רָחַב נֶפֶשׁ Prov. 28, 25, of a tumid, inflated heart or spirit, i. e. *proud, arrogant.* Also לֵב רָחַב as subst. *pride, arrogance,* Prov. 21, 4.

2. רָחָב *Rahab,* pr. n. of a harlot in Jericho Josh. 2, 1. 6, 17.

רֹחַב m. *breadth, wide place,* Job 36, 16. Plur. constr. רָחֳבֵי־אֶרֶץ *the breadths of the earth* Job 38, 18.

רָחְבּוֹ m. c. suff. רָחְבּוֹ, *breadth* Gen. 6, 15. 13, 17. Ex. 25, 10. Deut. 3, 11. 1 K. 6, 6. 7, 27. Ez. 40, 6 sq. Metaph. רָחַב לֵב *breadth of mind,* great understanding, 1 K. 5, 9 [4, 29].

רְחוֹב f. also רְחֹבָה Dan. 9, 25; plur. רְחֹבוֹת m. Zech. 8, 5. R. רָחַב.

1. *a street,* so called from its breadth, pr. a wide street, like Gr. *πλατεῖα,* Gen. 19, 2. Judg. 19, 20. Ez. 16, 24. 31. Cant. 3, 2; collect. *streets* of a city, Esth. 6, 9. 11. Plur. רְחֹבוֹת *streets* Prov. 1, 20. 5, 16. Jer. 5, 1. 9, 20. al.

2. *a place,* i. e. a) *a market-place, forum,* a broad open place at the gate of oriental cities, Deut. 13, 17 [16]; where public trials were held Is. 59, 14. Ps. 55, 12; and where the inhabitants were wont to assemble, Job 29, 7. Neh. 8, 1. 3. 16. 2 Sam. 21, 12. b) *an area, court,* before the temple, 2 Chr. 29, 4. Ezra 10, 9; before the gate of the palace Esth. 4, 6.—Ethiop. ሰፍሐ platea, vicus.

3. *Rehob,* [pr. n. of two cities: a) One in the tribe of Asher, Josh. 19, 28. 30. 21, 31. Judg. 1, 31. b) i. q. בֵּית רְחוֹב, see in בַּיִת no. 12. pp.—R.

רְחֹבוֹת (wide places, see Gen. 26, 22; or, streets, comp. *Platæa* in Bœotia; r. רָחַב) *Rehoboth,* pr. n.

1. Of a well, Gen. 26, 22.

2. רְחֹבוֹת עִיר *Rehoboth-city,* a city of

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Assyria, Gen. 10, 11. of which nothing definite is known.

3. רְחֹבוֹת הַנָּהָר *Rehoboth of the river*, a city on the Euphrates, as it would seem; prob. الرحبة *er-Rahabeh*, on the west bank between Circesium and Anah. Gen. 36, 37. Thesaur. p. 1281.

רְחַבְיָה and רְחַבְיָהוּ (whom Jehovah enlarges. i. e. makes free and happy, r. רָחַב) *Rehabiah*, pr. n. m. 1 Chr. 23, 17. 24, 21. 26, 25.

רְחַבְעָם (he enlarges the people, comp. Ex. 34, 24, r. רָחַב; q. d. Εὐρύδημος) *Rehoboam*, pr. n. of the son and successor of Solomon, who reigned in Judah B. C. 975–958. 1 K. 11, 43. 12, 1 sq. 14, 21. 2 Chr. 11, 5 sq. Sept. Ῥοβοάμ.

* רָחָה obsol. root, prob. *to rub, to pound, to crush;* comp. Arab. رَخَّ to rub or pound, to tread; as also the syllable רח in the kindred verbs אָרַח to tread a path, מָרַח, רָחַץ. The Arab. رحا to construct a mill, to turn a mill, is a secondary verb derived from the noun رَحًا.—Hence

רֵחֶה m. *a mill-stone*, so called as rubbing and crushing the grain; found only in dual רֵחַיִם pr. 'the two millstones,' *a mill, hand-mill*, Ex. 11, 5. Num. 11, 8. Deut. 24, 6. Is. 47, 2. Jer. 25, 10. Arab. رَحًا, dual رَحَوَانِ id. See in פֶּלַח, רֶכֶב.

רְחוֹב, see in רְחֹב.

רַחוּם m. adj. (r. רָחַם) *merciful, compassionate*, used only of God, and often coupled with חַנּוּן, Deut. 4, 31. 78, 38. Ps. 86, 15. 103, 8. 111, 4. Joel 2, 13. al.

רְחוּם (compassionate, r. רָחַם) *Rehum*, pr. n. m. a) A Persian governor in Samaria, Ezra 4, 8. b) Neh. 3, 17. c) Ezra 2, 2. Neh. 10, 26; for which Neh. 7, 7 נְחוּם, prob. by an error of the transcriber. d) Neh. 12, 3, for which חָרִם v. 15.

רָחוֹק m. adj. (r. רָחַק) also רָחֹק Deut. 30, 11, plur. רְחֹקִים; fem. רְחוֹקָה, רְחֹקָה, plur. רְחֹקוֹת; *far off, distant, remote.*

a) Of place; as countries Deut. 29, 21. Ps. 65, 6. Is. 66, 19; a journey Num. 9, 10; a people Joel 4, 8. Josh. 9, 22; אָח רָחוֹק *a brother* living *far off* Prov. 27, 10. With מִן, *far off from* any one, Deut. 13, 8. Neh. 4, 13. Trop. one is said to be *far* from wisdom Ecc. 7, 23; from deliverance Is. 46, 12; vice versa, deliverance is *far* from any one Ps. 119, 155; God is *far off* from men when he withholds his help, Ps. 22, 2, comp. Prov. 15, 29. So רָחוֹק מִן *farther off than*, i. e. *beyond, far above*, spoken of value Prov. 31, 10.—Subst. רָחוֹק, *a distance, space*, Josh. 3, 4. See also מֵרָחוֹק, לְמֵרָחוֹק, below.

b) Of time, *far distant*, either future or past. α) Future. as עִתִּים רְחוֹקִים *times far off* Ez. 12, 27. Jer. 23, 23 *am I a God of things near* (מִקָּרוֹב) . . . . . *and not a God of things far off* (מֵרָחוֹק)? i. e. am I acquainted only with things at hand? so לְמֵרָחוֹק *for a long time to come* 2 Sam. 7, 19. 1 Chr. 17, 17. β) Past; מֵרָחוֹק *long ago* Is. 22, 11. 25, 1; also לְמֵרָחוֹק id. Is. 37, 26.

c) *far off*, i. e. *strange, foreign* to one's mind and disposition, Deut. 30, 11.

With Prepositions: aa) מֵרָחוֹק, Syr. ܡܢ ܪܘܚܩܐ, i. e. α) *from afar, afar off*, Gen. 22, 4. 37, 18. Deut. 28, 49. Is. 43, 6. al. Also עָמַד מֵרָחוֹק *to stand afar off* (comp. מִן no. 3. i), like Gr. ἑστηκέναι μακρόθεν, Ex. 20, 18. 21. 2 K. 2, 7. Ps. 38, 12. Is. 59, 14; comp. Jer. 51, 50. Of time, see above in lett. b. β) After verbs of motion, *far away, to a distance*, Prov. 7, 19. Is. 22, 3. 23, 7; comp. מִן no. 3. k. עַד מֵרָחוֹק id. Is. 57, 9. Neh. 12, 43.

bb) לְמֵרָחוֹק α) *from afar* Job 36, 3. 39, 29; of time past, *from long ago* Is. 37, 26. β) *for a long time to come*, 2 Sam. 7, 19; see above in lett. b. α. עַד לְמֵרָחוֹק *to far away*, far abroad, 2 Chr. 26, 15. Ezra 3, 13.

cc) עַד רָחוֹק *to a distance, far away*, Mic. 4, 3.

dd) בְּרָחוֹק *at a distance, afar off*, once עָמַד בְּר׳ Ps. 10, 1.

רָחִיט m. plur. רָחִטִים Cant. 1, 17 Cheth. i. q. רָחִיט in Keri, *carved* or *fretted ceiling*, either from an error in the transcriber, or because ח in this word was sometimes pronounced harder, like ח; as among the Samaritans, in whose Pentateuch instead of רחטים is read רחטים.—

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Ewald on Cant. l. c. supposes רָחִיט to be put by a transpos. of letters for חָרִיט, مخروط, turned work; but this is less probable.

רַחַיִם dual, *a hand-mill*, see in רֵחָה.

רַחִיק Chald. adj. plur. רַחִיקִין, *far off, distant*, Ezra 6, 6. R. רְחַק.

* רָחַל obsol. root, Arab. رَحَلَ, *to migrate, to journey*, espec. with camels. Hence perh. רָחֵל a sheep; comp. צֹאן.—A secondary and denom. verb is Arab. رخل Conj. V, to own lambs.

רָחֵל f. plur. רְחֵלִים 1. *an ewe, a sheep*, Gen. 31, 38. 32, 15. Is. 53, 7. Cant. 6, 6. Arab. رَخِلٌ, رِخْلٌ, lamb.

2. *Rachel*, pr. n. of the wife of Jacob Gen. 29, 16 sq. mother of Joseph and Benjamin Gen. 30, 22. 35, 16; who died near Bethlehem, where her sepulchre is still shown Gen. 35, 19. 1 Sam. 10, 2; see Bibl. Res. in Palest. I. p. 322. II. p. 157.—For Jer. 31, 15 see in רָמָה no. 2. a.

* רָחַם 1. pr. *to be soft;* then *to soften, to soothe*, and also *to be fond of, to cherish;* kindr. with רָחַף. Arab. رخم to soothe, to cherish, as a mother her infant; to brood, as a bird her eggs. —Hence רֶחֶם, רַחַם, belly, womb. Also

2. Fut. *O*, יִרְחֹם, *to love*, Ps. 18, 2. Syr. ܪܚܡ id. Arab. رَخِمَ to pity, also to love.

Piel רִחַם, inf. רַחֵם, fut. יְרַחֵם, *to have mercy, compassion, upon* any one, *to pity;* from the idea of fondness, cherishing. Syr. Pa. id. Strictly of compassion towards the needy and helpless, as widows Is. 9, 16; infants 13, 18; also of parents towards their infant children as helpless Ps. 103, 13. Is. 49, 15; espec. of God as pitying his afflicted people Deut. 13, 18. Is. 14, 1. 30, 18. 60, 10. Jer. 12, 15. Hos. 1, 6. Hab. 3, 2. al. Rarely as towards things Jer. 30, 18.—Constr. with acc. usually; rarely with עַל Ps. 103, 13; absol. Lam. 3, 32.

Pual רֻחַם *to be pitied, to find mercy*, Prov. 28, 13. Hos. 14, 4. Part. fem. רֻחָמָה for מְרֻחָמָה Hos. 1, 6. 8. 2, 3. 25.

Deriv. רָחָם—רַחְמָנִי, רַחוּם, also the pr. names רְחוּם, יְרֹחָם, יְרַחְמְאֵל, לֹא רֻחָמָה.

רָחָם m. Lev. 11, 18, and רָחֳמָה f. (Milêl) Deut. 14, 17, a smaller species of vulture, white, with black wings, feeding on dead bodies, *the carrion-vulture, vultur percnopterus* Linn. The Heb. name comes from its tenderness to its young, like חֲסִידָה stork. Arab. رَخَمٌ and رَخَمَةٌ. See Bochart Hieroz. II. p. 297–322. Russell Nat. Hist. of Aleppo II. p. 295.

רַחַם f. (r. רָחַם) in pause רָחֵם. Plur. רַחֲמִים see below in its order.

1. i. q. רֶחֶם *womb* Gen. 49, 25. Is. 46, 3. Ez. 20, 26. Prov. 30, 16.

2. Poet. for *a female, maiden*, from the womb as peculiar to the sex, Judg. 5, 30. Comp. רַחֲמָה.

3. *Raham*, pr. n. m. 1 Chr. 2, 44.

רֶחֶם comm. gend. (m. Job 24, 20; f. Jer. 20, 17) in pause רָחֵם, c. suff. רַחְמָהּ, *the belly*, spec. *the womb*, Num. 12, 12. Job 10, 18. 24, 20. 31, 15. Hos. 9, 14; in beasts Ex. 13, 2. 12. 15; trop. Job 38, 8. Ps. 110, 3. *To shut up the womb* see in סָגַר, עָצַר; *to open the womb* see in פָּתַח. מֵרֶחֶם *from the womb*, from one's birth, Ps. 22, 11. 58, 4. Jer. 1, 5; *at birth* Job 3, 11.—Arab. رَحِمٌ, رِحْمٌ, id. R. רָחַם.

רַחֲמָה f. (r. רָחַם) i. q. רִחַם no. 2, *a maiden, damsel;* Dual רַחֲמָתַיִם Judg. 5, 30.

רֻחָמָה, see in r. רָחַם Pual.

רַחֲמִים pr. plur. of subst. רַחַם, like שִׁקְמִים, עֶשְׂרִים; see Lehrg. p. 576.

1. *the inwards, bowels*, τὰ σπλάγχνα, Syr. ܪܚܡܝܢ; so called from their softness, see r. רָחַם. Spec. as the seat of affection, compassion, etc. Prov. 12, 10. So τὰ σπλάγχνα ἐλέους Luke 1, 78. Arab. رُحْمٌ pity. Samar. id.—Hence

2. Trop. *affection, tenderness* towards one's kindred. Gen. 43, 30. 1 K. 3, 26; *pity, compassion, mercy*, towards the needy, helpless, afflicted, Gen. 43, 14. Am. 1, 11. Is. 47, 6. Zech. 7, 9; espec. of God towards men as helpless, wretched, sinful, and deserving of punishment, Ps. 25, 6. 40, 12. 51, 3. 69, 17. 79, 8. al. חֶסֶד וְרַחֲמִים Hos. 2, 21. Ps. 103, 4. נָתַן רַחֲמִים לְ *to give* or *show mercy towards* any one Deut. 13, 18. Jer. 42, 12; שׂוּם

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רַחֲמִים id. Is. 47, 6; see in שׂוּם no. 6. נָתַן רַחֲמִים לִפְנֵי *to give one mercy before* any one, to procure him favour, Gen. 43, 14; comp. 1 K. 8, 50. Ps. 106, 46. Neh. 1, 11. Dan. 1, 9.

רַחֲמִין Chald. plur. id. *mercy, compassion*, Dan. 2, 18. Freq. in the Targg.

רַחֲמָנִי m. adj. (r. רָחַם) *merciful, compassionate*, fem. plur. רַחֲמָנִיּוֹת Lam. 4, 10. Arab. رَحْمَانٌ id.

* רָחַן obsol. root of doubtful signification, Arab. *to bend, to incline*. Hence pr. n. תִּרְחָנָה.

* רָחַךְ pr. *to be soft*, kindr. with רָחַם q. v. Arab. رخف id. Hence *to be* or *become flaccid, lax, weak*, nearly i. q. רָפָה. Jer. 23, 9 *my heart is broken*, רָחֲפוּ כָּל־עַצְמוֹתָי *all my bones are relaxed*, from terror. The ancient versions have *to tremble, to shake*, by mere conjecture.

PIEL fut. יְרַחֵם *to cherish* one's young, *to brood* or *hover over*, (comp. in r. רָחַם,) as the eagle its young Deut. 32, 11. Trop. of the Spirit of God as thus brooding over and vivifying the chaotic mass of the earth, part. fem. מְרַחֶפֶת Gen. 1, 2. —Syr. ܪܚܦ is far more common, and is used of birds which brood over their young, Ephr. II. p. 552; of a mother cherishing her infant ibid. p. 419; of Elisha cherishing the dead body of the child, Ephr. II. p. 529; also of a voice descending from heaven and hovering in the air, Ephr. III. p. 143; also to pity, i. q. Heb. רִחַם.

* רָחַץ fut. יִרְחַץ, inf. רְחֹץ and רָחְצָה Ex. 30, 18.

1. *to wash, to lave*, c. acc. e. g. the human body or its parts, Gen. 18, 4. 43, 31. Lev. 14, 9. 15, 13. 16. 4; meats Ex. 29, 17. Lev. 1, 9. 13. Metaph. to wash away the pollution of sin from man Is. 4, 4. *To wash the hands in innocency* is to declare oneself innocent Ps. 26, 6. 73, 13; comp. the symbolical action Deut. 21, 6 sq. Matt. 27, 24.—It differs from כָּבַס to wash clothes. Arab. رحض to wash the body and also clothes.

2. *to wash* oneself, *to bathe*, Ex. 2, 5. Ruth 3, 3. 2 Sam. 11, 2. 2 K. 5, 10. 13. With בְּ of that *in* which one bathes, Cant. 5, 12. Job 29, 6; acc. of water Ex. 30, 20; מִן of vessel Ex. 40, 31.

PUAL רֻחַץ *to be washed, cleansed*, Prov. 30, 12. Ez. 16, 4.

HITHP. *to wash oneself*, Job 9, 30.

Deriv. רַחְצָה, רַחַץ.

רְחַץ Chald. Ithpa. *to trust*, c. עַל *on* or *in* any one, Dan. 3, 28.

רַחַץ m. *a washing* Ps. 60, 10. 108, 10.

רַחְצָה f. *washing* of sheep, washing-place, Cant. 4, 2. 6, 6. R. רָחַץ.

* רָחַק fut. יִרְחַק, inf. רָחֹק Ez. 8, 6.

1. *to go far away, to recede* from any one, c. מִן Ecc. 3, 5. Job 30, 10. Prov. 19, 7. Chald. and Syr. id. But the primary signification seems to have been transitive, *to thrust away, to repel*, i. q. דָּחַק.—With מֵעַל Ez. 8, 6; trop. *to go far away* from God, מֵעַל יְהוָה Jer. 2, 5. Ex. 11, 15. 44, 10; from the law, מִתּוֹרָה Ps. 119. 150; from sin Ex. 23, 7. Is. 54, 14. Chald. רְחַק id.

2. *to be far off, distant, remote;* in place Deut. 12, 21. 14, 24. Ps. 103, 12; in time Mic. 7, 11. Often of God as being far from affording aid, i. e. as refusing to help, Ps. 22, 12. 20. 35, 22. 38, 22. 71, 12. Of men as far from safety Job 5, 4; and vice versa, deliverance, judgment, as far from men, Is. 46, 13. 59, 9. 11; comp. Job 22, 18.

NIPH. *to be put far away, removed*, Ecc. 12, 6 Cheth.

PIEL רִחֵק *to put far away, to remove*, Is. 6, 12. 29, 13; *to spread far and wide*, Is. 26, 15.

HIPH. 1. Trans. i. q. Piel, *to put far away, to remove*, c. acc. Job 11, 14; with מִן of pers. or place added Ps. 88, 19. Job 22, 23; with מֵעַל of pers. Job 13, 21. 19, 13. Prov. 5, 8; of place Joel 4, 6 (comp. 2, 20). Jer. 27, 10; once with בְּ of place Ez. 11, 16. Metaph. Prov. 4, 24. 30, 8. Ps. 103, 12 God *doth remove our sins from us*, i. e. he forgives us our sins.—With inf. (נָדַד Ps. 55, 8) or inf. c. לְ, it is taken adverbially, הִרְחִיק לָלֶכֶת *to go far away* Ex. 8, 24 [28].—Hence

2. *to go far away*. pr. with לָלֶכֶת impl. Gen. 44, 4. Josh. 8, 4. Judg. 18, 22. Inf. absol. הַרְחַק adv. *far away, far off*, Gen. 21, 16. Ex. 33, 7. Josh. 3, 16.

Deriv. רָחוֹק, מֶרְחָק, and

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רְחַק Chald. i. q. Heb. רָחַק. Hence adj. רַחִיק.

רָחֵק m. adj. verbal, *going far away, departing;* plur. c. suff. Ps. 73, 27 רְחֵקֶיךָ *who go far from thee.*

רָחֹק adj. f. רְחֹקָה, see in רָחוֹק.

* **רָחַשׁ** *to boil up* or *over*, as a fountain or boiling water; Syr. ܪܚܫ Pe. and Aph. id. The primary idea seems to lie in the noise of water boiling or bubbling, comp. רָעַשׁ.—Metaph. c. acc. Ps. 45, 2 רָחַשׁ לִבִּי דָבָר טוֹב *my heart boils up with goodly song.*

Deriv. מַרְחֶשֶׁת.

רַחַת f. *a winnowing-fork* or *shovel, a fan*, Is. 30, 24. R. רוּחַ, after the form נַחַת.

* **רָטַב** fut. יִרְטַב *to be wet, moistened*, with rain Job 24, 8; also with sap. see רָטֹב. Arab. رطب and Eth. ረጠበ id. espec. of the moisture or juiciness of plants in full verdure.—Hence

רָטֹב m. *juicy, in full green*, Job 8, 16. Chald. רָטוֹב, רְטִיב, id.

רָטָה a spurious root, see יָרַט.

* **רָטַט** obsol. root i. q. רָתַת *to tremble, to be terrified.* Chald. id.—Hence

רֶטֶט m. *tremour, terror*, Jer. 49, 24.

* **רֻטֲפַשׁ** quadril. pass. Job 33, 25, *to grow green again, to grow young again, to revive*, prob. compounded from רָטַב to be juicy, green, and טָפַשׁ to be thick, fat. Arab. transp. طرفش according to the Camoos *to recover, to revive* after sterility.

* **רָטַשׁ** in Kal not used, *to smite, break, dash in pieces;* kindr. with נָטַשׁ, לָטַשׁ, טוּשׁ; Arab. رطس. وطس.

Piel fut. יְרַטֵּשׁ *to dash in pieces*, spec. children against the stones. 2 K. 8, 12, i. q. נפץ in Ps. 137, 9. Comp. Pual. Also *to dash to the ground*, with arrows Is. 13, 18.

Pual רֻטַּשׁ, fut. יְרֻטַּשׁ, *to be dashed in pieces* against stones Is. 13, 16. Hos. 10, 14. 14, 1. Nah. 3, 10.

רִי m. (for רִוִי, r. רָוָה; as עִי for עָוִי, אִי for אֱוִי) *a watering, rain*, Job 37, 11; see fully in טָרַח. Arab. رِيّ id.

* **רִיב** and **רוּב**, præt. רָב, רַבְתָּ, also רִיבוֹתָ; inf. absol. רֹב Judg. 11, 25. Job 40, 2; fut. יָרִיב, apoc. יָרֵב Hos. 4, 5, before a monosyll. יָרֶב לוֹ Judg. 6, 31. 32, conv. וַיָּרֶב Gen. 31, 36. But וַיָּרֶב 1 Sam. 15, 5 is from r. אָרַב.

1. *to contend, to strive, to quarrel.* Syr. ܐܪܝܒ to strive. Arab. راب mid. Ye is to doubt, to hesitate, a secondary sense derived from the idea of contending and quarrelling. The primary idea of רִיב is 'to seize each other by the hair,' like the synon. נָצָה; and this root belongs to the same family with *rapio*, Goth. *raupjan* to pull or pluck, Germ. *raufen, rupfen*, see more under the verb רָפָא.—Spoken: a) Pr. but rarely, of those who contend by blows etc. Deut. 33, 7 יָדָיו רָב לוֹ *with his hands let him contend for himself;* here יָדָיו is the instrument, see Heb. Gr. § 135. 1. n. 3. b) Oftener of those who strive in words, Ps. 103, 9; c. עִם Gen. 26, 20. Job 9, 3. 40, 2; אֵת *with* Is. 45, 9. Judg. 8, 1; אֶל Judg. 21, 22. Job 33, 13; בְּ Gen. 31, 36; also with acc. of him with whom one contends Job 10, 2. Is. 27, 8. With לְ of him *for* whom one contends Judg. 6, 31. Job 13, 8; עַל of that *about* which one strives Gen. 26, 21.

2. Spec. *to contend before a judge, to manage* or *plead a cause*, with acc. of the person whose cause one sustains, Is. 1, 17. 51, 22; fully רִיב אֶת־רִיב פ׳ 1 Sam. 24, 16. Lam. 3, 58. Jer. 50, 34. 51, 36.—Prægn. 1 Sam. 25, 39 *blessed be Jehovah* אֲשֶׁר רָב אֶת־רִיב חֶרְפָּתִי מִיַּד נָבָל *who hath pleaded* (maintained) *the cause of my reproach from Nabal*, i. e. who hath taken vengeance for me of Nabal. Ps. 43, 1 רִיבָה רִיבִי מִגּוֹי לֹא חָסִיד *maintain my cause* (and deliver me) *from a merciless people.* Ps. 119, 154. Prov. 22, 23. Part. רָב *a defender* Is. 19, 20. God is also said *to plead* his cause, when he rebukes or punishes the wicked, Is. 3, 13. Am. 7, 4. Ps. 103, 9.

Hiph. i. q. Kal, found only in part. מֵרִיב 1 Sam. 2, 10. Hos. 4, 4.

Deriv. יָרֵב, יָרִיב, מְרִיבָה, the pr. names יְרִיבַי, רִיבַי, יִרְבַּעַל, יְרֻבֶּשֶׁת, also

רִיב m. and **רִב** Job 29, 16; plur. רִיבִים and רִבּוֹת, constr. רִיבֵי.

1. *contention, strife, quarrel*, Gen. 13, 7. Deut. 25, 1. Is. 58, 4. Prov. 20, 3. al.

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אִישׁ רִיבִי *my adversary*, Is. 41, 11. Trop. Job 33, 19. [illegible] רִיבֵי עַם Ps. 18, 44.

2. *a cause, suit*, before a judge, Ex. 23, 2. Deut. 21, 5. Is. 1, 23. 41, 21. אִישׁ רִיב *one who has a cause* or *suit* Judg. 12, 2. 2 Sam. 15, 2. 4; אִישׁ רִיבִי *my adversary*, opponent, Job 31, 35. Plur. רִבּוֹת שְׂפָתַי *the pleadings of my lips* Job 13, 6.

רִיבַי (i. q. יְרִיבִי, יְרִיבְיָהוּ, for whom Jehovah pleads) *Ribai*, pr. n. m. 2 Sam. 23, 29. 1 Chr. 11, 31.

רֵיחַ m. (r. רוּחַ) *scent, odour*, which any thing exhales, emits, Cant. 1, 12. 2, 13. 7, 14. Gen. 27, 27. al. Trop. Job 14, 9, comp. Judg. 16, 9. Often in the connection רֵיחַ נִיחוֹחַ, see נִיחוֹחַ.

רֵיחַ Chald. m. *odour* Dan. 3, 27; comp. Job 14, 9.

רֵים, see רְאֵם *buffalo*.

רֵיעַ, c. suff. רֵיעֲכֶם, see in art. רֵעַ II.

רֵיפוֹת f. plur. (r. רוּף) *pounded corn* or *grain, grits, polenta*, 2 Sam. 17, 19. Prov. 27, 22.

רִיפַת Gen. 10, 3, *Riphath*, pr. n. of a region and people sprung from Gomer, i. e. from the Cimmerians. Most. intpp. compare the *Riphæan* mountains, in the remotest northern regions.

רִיק m. (r. רוּק) 1. Adj. *empty*, as כְּלִי רִיק Jer. 51, 34. Neut. *emptiness*, trop. *a vain thing*, Ps. 2, 1. 4, 3.

2. Adv. *in vain*, to no purpose, Ps. 73, 13. Is. 30, 7. More fully לָרִיק id. Lev. 26, 16. 20. Is. 65, 23; לָרִיק Job 39, 16. Is. 49, 4; בְּדֵי רִיק id. Hab. 2, 13. Jer. 51, 58.

רַיִק m. adj. (r. רוּק) also רַק Gen. 38, 24; fem. רֵקָה: plur. רֵיקִים, also רַקִּים 2 Sam. 6, 20; *empty*, Chald. רֵיק, רֵיקָן; Syr. ܪܺܝܩܳܢ. So of an empty vessel Judg. 7, 16. 2 K. 4, 3; a pot Ez. 24, 11; a cistern Gen. 37, 24; ears of grain without kernels Gen. 41, 27, comp. 'vanæ aristæ' Virg. Georg. I. 226. So of an *empty* spirit, i. e. hungry, Is. 29, 8, comp. 32, 6 and נָעֵב no. 2; also of empty hands, i. e. *impoverished, needy*, Neh. 5, 13; comp. in רֵיקָם.—Metaph. a) *empty, vain*, of words Deut. 32, 47. b) *worthless, wicked*. Judg. 9, 4. 11, 3. 2 Sam. 6, 20. 2 Chr. 13, 7. Prov. 12, 11. 28, 19.

רֵיקָם adv. (r. רוּק) q. d. *emptily*, i. e. a) *with empty* vessels, Jer. 14, 3; *empty-handed*, i. e. poor, needy, Ruth 1, 21; also without a gift Ruth 3, 17. Hence שִׁלַּח מ' רֵיקָם *to send one away empty*, without a gift, Gen. 31, 42. Deut. 15, 13. Job 22, 9, comp. 1 Sam. 6, 3; חָלַךְ רֵיקָם *to go away empty*, id. Ex. 3, 21. Deut. 16, 16 *they shall not appear before Jehovah* רֵיקָם *empty*, without an offering, Ex. 23, 16. 34, 20. b) *vainly, void*, to no purpose, without effect; 2 Sam. 1, 22 *the sword of Saul returned not empty*, i. e. not without slaughter and victory. Jer. 50, 9; of God's word Is. 55, 11. So Ps. 25, 3 יֵבֹשׁוּ הַבֹּגְדִים רֵיקָם *let them be ashamed that transgress in vain*, i. e. whose wicked counsels are frustrated. c) *for naught, undeservedly*, without ground or cause, i. q. חִנָּם no. 3; Ps. 7, 5, comp. Ps. 69, 5.

רִיר m. (r. רוּר) *spittle, slaver, slime*, 1 Sam. 21, 14. For רִיר חַלָּמוּת Job 6, 6, see in חַלָּמוּת.

רַיִשׁ m. (r. רוּשׁ) *poverty*, Prov. 10, 15. 13, 18. 24, 34.

רִישׁ m. (r. רוּשׁ) *poverty*. Prov. 28, 19. 31, 7.

רִישׁוֹן, see in רִאשׁוֹן.

רַךְ m. adj. (r. רָכַךְ) plur. רַכִּים; fem. רַכָּה, plur. רַכּוֹת.

1. *tender*, e. g. foliage Ez. 17, 22; children and youth of *tender* age, Gen. 33, 13. Prov. 4, 3. 1 Chr. 22, 5. 29, 1; the young of flocks and herds and their meat, Gen. 18, 7.

2. *soft*, not hard, e. g. the tongue Prov. 25, 15.—Trop. *soft*, i. e. a) *gentle, bland*, Prov. 15, 1. רַכּוֹת *soft words* Job 40, 27; comp. μαλακὰ ἔπη, μαλακοὶ λόγοι, Hom. b) *delicate*, tenderly brought up, Deut. 28, 54. 56.

3. *weak, feeble*, 2 Sam. 3, 39. עֵינַיִם רַכּוֹת *weak* or *dull eyes* Gen. 29, 17, which were esteemed a defect, comp. 1 Sam. 16, 12. Vulg. *lippi*, blear. Sept. ὑσθενεῖς.—Trop. רַךְ לֵבָב *faint-hearted, timid*, Deut. 20, 8. 2 Chr. 13, 7.

רֹךְ m. (r. רָכַךְ) *softness, delicateness*, Deut. 28, 56.

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רָכַב* fut. יִרְכַּב, *to ride*, whether on an animal or in a vehicle, Lat. *vehi*. Arab. رَكِبَ, Syr. ܪܟܶܒ and ܐܬܪܟܶܒ, Chald. Sam. רְכַב, id. The primary idea seems to be *to bend the knee*, so that רָכַב is pr. i. q. בָּרַךְ; hence Chald. רֻכְבָּא, רְכוּבָא, אַרְכּוּבָא, knee.

1. *to ride* upon a beast, as a horse, ass, camel; with עַל of beast Gen. 24, 61. Num. 22, 22. 30. 1 Sam. 30, 17. al. sæp. בְּ Neh. 2, 12. Jer. 17, 25. 22, 4. With acc. רוֹכֵב סוּס *a rider, horseman*, 2 K. 18, 19. Am. 2, 15; comp. Ex. 15, 1. רֹכְבֵי אֲתֹנוֹת Judg. 5, 10.

2. *to ride, to drive* in a vehicle, *vectus est*; comp. old Germ. *ritan*, Anglosax. *ridan*, Engl. *to ride*; whence *reita, reiti*, carriage, *rheda* Cæs.—With בְּ of the vehicle Jer. 17, 25. 22, 4; acc. Hagg. 2, 22; absol. 1 K. 18, 45. Ps. 45, 5. 68, 5. Poet. of Jehovah who is borne, *rides*, upon the cherubim Ps. 18, 11; upon the clouds Is. 19, 1 comp. Ps. 104, 3; upon the heavens Deut. 33, 26. Ps. 68, 34.

Hiph. הִרְכִּיב, fut. apoc. וַיַּרְכֵּב.

1. *to cause to ride, to let ride*, on an animal, Esth. 6, 9. 1 K. 1, 33. Ps. 66, 12.

2. *to cause to ride* in a vehicle, c. acc. pers. Gen. 41, 43; *to convey* 2 K. 23, 30. 2 Chr. 35, 24. Metaph. *to cause to ride, to be borne*, upon the wings of the wind, Job 30, 22. Here belongs the expression הִרְכִּיב עַל־בָּמֳתֵי־אֶרֶץ, see in בָּמָה no. 2.—Spoken of things, *to set* or *place upon a vehicle*, 2 Sam. 6, 3; also simpl. *to place upon, to put* or *lay upon*, e. g. the hand, c. עַל 2 K. 13, 16. Arab. ركّب II, to impose or insert one thing upon another. Syr. Aph. id. Chald. Aph. id.

3. *to fasten* or *yoke to a vehicle*, e. g. as a draught-animal, Hos. 10, 11.

Deriv. רֶכֶב—רָכָב, רְכוּב, רַכָּבָה, מֶרְכָּבָה.

רֶכֶב m. in pause רֵכֶב, c. suff. רִכְבִּי; plur. constr. רִכְבֵי; constr. once with plur. f. Nah. 2, 5; pr. 'a riding,' concr. 'rider.' Hence

1. Collect. *riders, troops*, Is. 21, 7; so v. 9 רֶכֶב אִישׁ רָכֶב *man-riders*, comp. Is. 22, 6. Arab. رِكَابٌ riding-camels.

2. *a wagon, chariot*, i. q. מֶרְכָּבָה, either for war or serving for luxury and pomp, Judg. 5, 28. 1 K. 1, 5. 22, 35. 2 K. 2, 11. 2 Chr. 35, 24. Often collect. *war-chariots*; e. g. רֶכֶב וּפָרָשִׁים *chariots and horsemen* 1 K. 10, 26. Is. 22, 7. 31, 1; Jer. 51, 21 רֶכֶב וְרֹכְבוֹ *the chariots and those that ride therein*; also with numerals, 2 K. 7, 14 שְׁנֵי רֶכֶב. Ez. 14, 7. Judg. 4, 2. 1 Sam. 13, 5. al. With a verb plur. fem. Nah. 2, 5; only once itself plur. רִכְבֵי פַרְעֹה Cant. 1, 9. רֶכֶב בַּרְזֶל *chariots of iron*, either covered with iron plates, or armed with hooks, scythes, Josh. 17, 18. Judg. 1, 19. עָרֵי הָרֶכֶב *the chariot-cities*, where war-chariots were stationed, 1 K. 9, 19. 10, 26. 2 Chr. 1, 14. 8, 6. 9, 25. שָׂרֵי הָרֶכֶב *captains over chariots* 1 K. 22, 31. 33. 2 K. 8, 21. —Often רֶכֶב, like ἅρμα in Homer, refers chiefly to the horses, and also to the warriors who sit upon the chariots, e. g. 2 Sam. 8, 4 *and David houghed all the chariots* i. e. the chariot-horses. 10, 18 *and David slew of the Syrians seven hundred chariots* i. e. the warriors of so many chariots. 2 K. 7, 14 שְׁנֵי רֶכֶב סוּסִים *two pairs of horses*. Ez. 39, 20. But not infreq. רֶכֶב and סוּסִים are joined, and so distinguished from each other, Josh. 11, 8. 1 K. 20, 25. 2 K. 6, 14. Jer. 17, 25. Ps. 20, 8.—Like the Hebrews, the Canaanites also used war-chariots Josh. 17, 18; and espec. the Egyptians Ex. 14, 9. Is. 31, 1; see the sculpture on Egyptian monuments, Rosellini Monn. stor. Tab. 46–49, 102 sq. Wilkinson Mann. and Cust. of the Anc. Egyptians, I. p. 338 sq.—Poet. *chariots* are also ascribed to the celestial hosts, Ps. 68, 18; comp. Hab. 3, 8.

רַכָּב m. (r. רָכַב) c. suff. רַכָּבוֹ 1. *a rider, horseman*, 2 K. 9, 17.

2. *the driver* of a chariot, *charioteer*, 1 K. 22, 34. 2 Chr. 18, 33.

רֵכָב (i. q. Arab. رِكَابٌ a band of riders on camels) *Rechab*, pr. n. a) The founder of the tribe of Rechabites, who were bound by a vow ever to follow the nomadic life, 2 K. 10, 15. 23. Jer. 35, 2 sq. 1 Chr. 2, 55. Comp. Diod. Sic. 19. 94. Gentile n. plur. רֵכָבִים *Rechabites*, Jer. 35, 2. 3. 5. 18. b) 2 Sam. 4, 2. c) Neh. 3, 14.

רִכְבָּה f. (r. רָכַב) *vectura, a riding* or *driving*, Ez. 27, 20.

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רֵכָה (for יְרֵכָה q. v.) *Rechah*, pr. n. of a place otherwise unknown, 1 Chr. 4, 12.

רְכוּב m. *a chariot*, Ps. 104, 3. R. רָכַב.

רְכוּשׁ m. defect. רְכֻשׁ Gen. 14. 11. 16. 21. 15, 14; c. suff. רְכוּשׁוֹ, רְכֻשׁוֹ Gen. 31, 18; pr. 'what one has,' *possessions, property, substance;* Sept. τὰ ὑπάρχοντα, ἡ ὑπάρξις. Thus:

a) In the most general sense, as fields, gardens, vineyards, grain; hence שָׂרֵי רְכוּשׁ הַמֶּלֶךְ *overseers of the king's substance* 1 Chr. 27, 31; comp. v. 25–31. Flocks and herds are also mentioned as part of the king's substance, 2 Chr. 21, 14. 35, 7.

b) In a sense less general, *moveable property*, such as can be transported or driven, as flocks and herds, gold and silver, household stuff, Gen. 12, 5 where slaves are excepted. 13, 6. 14, 12. 16. 15, 14. Num. 16, 32. 2 Chr. 21, 17. Ezra 8, 21. Dan. 11, 13. 24. 28. Sometimes flocks and herds are not included, Gen. 31, 18. 46, 6. Num. 35, 3. 1 Chr. 28, 1; also grain Gen. 14, 11.

c) In the strictest sense, *household goods, baggage*, not including precious things, nor gold and silver, Ezra 1, 4. 6.

רָכִיל m. (r. רָכַל) *tale-bearing, detraction;* hence אַנְשֵׁי רָכִיל *tale-bearers, slanderers*, Ez. 22, 9. הָלַךְ רָכִיל *to go about* for *tale-bearing*, as a tale-bearer, Lev. 19, 16. Prov. 11, 13. 20, 19. Jer. 6, 28. 9, 3.

* רָכַךְ, præt. רַךְ, fut. יֵרַךְ see in no. 3.

1. *to be tender;* see רַךְ adj. Arab. رَكَّ. Kindr. is רָקַק I.

2. *to be soft;* trop. *to be delicate*, tenderly brought up, Deut. 28, 56. Of words, *to be soft, gentle, bland*, Ps. 55, 22.

3. *to be weakened, broken*, e. g. the mind, לֵב, *to become faint, timid;* so præt. רַךְ 2 K. 22, 19; fut. יֵרַךְ (like יֵמַר, יֵחַם) Deut. 20, 3. Is. 7, 4. Jer. 51, 46.

Pual רֻכַּךְ *to be softened, mollified*, as a wound with ointment, Is. 1, 6.

Hiph. Causat. of Kal no. 3, Job 23, 16.

Deriv. רַךְ, רֹךְ, מֹרָךְ.

* רָכַל i. q. רָגַל, pr. *to go about*, i. e.

a) For traffic, as a trader, i. q. סָחַר, hence *to trade, to traffic*. Part. רֹכֵל *a trader, merchant*, Cant. 3, 6; plur. רֹכְלִים Ez. 27, 13. 15. 17 sq. al. Fem. רֹכֶלֶת *a female trader*, Ez. 27, 3. 20. 23. Syr. ܪܟܠܐ is spec. a perfumer, apothecary. —Hence רְכֻלָּה, מַרְכֹּלֶת.

b) For tale-bearing, slander; whence רָכִיל tale-bearing.

Deriv. the two following and מַרְכֹּלֶת.

רָכָל (traffic) *Rachal*, pr. n. of a city in Judah, 1 Sam. 30, 29.

רְכֻלָּה f. *trade, traffic*, Ez. 26, 12. 28, 5. 16. 18. R. רָכַל.

* רָכַס fut. plur. יִרְכְּסוּ, *to bind on* or *to* any thing, Ex. 28, 28. 39, 21. Arab. ركس id. e. g. cattle in stalls.—Hence the two following.

רֶכֶס, only in plur. רְכָסִים *bound-up places*, i. e. rough, rugged, difficult to pass, Is. 40, 4. Jarchi: *mountain ranges*, chains of mountains.

רֹכֶס m. (r. רָכַס) once Ps. 31, 21 רְכָסֵי אִישׁ, either: a) *snares* of men, their plots, Arab. رِكَاسٌ a cord, noose; or b) *bands, troops* of men, as אֲגֻדָּה from אָגַד; or c) *leagues* of men, conspiracies; comp. קֶשֶׁר from r. קָשַׁר.

* רָכַשׁ 1. i. q. Arab. ركض pr. *to hit with the foot, to kick;* spec. *to urge on* a horse *with the feet;* and hence of a horse, *to be urged on, to run*, like Arab. رُكِضَ; also رَكَضَ I, VIII, to run swiftly, to flee.—Hence רֶכֶשׁ.

2. *to gather, to acquire, to get* property; pr. 'to drive or bring together;' Gen. 12, 5. 31, 18. 36, 6. 46, 6.

רֶכֶשׁ m. (r. רָכַשׁ) in pause רֶכֶשׁ, *a horse* of a nobler and fleeter race, *a steed, courser*, Mic. 1, 13. 1 K. 5. 8 [4, 28]; distinguished from סוּסִים Esth. 8, 10. 14. Syr. ܪܟܫܐ horse. See Bochart Hieroz. I. p. 95.

רְכֻשׁ, see art. רְכוּשׁ.

רָם 1. Part. of the verb רוּם, *high*, see r. רוּם Kal.

2. *Ram*. pr. n. a) A family or clan of the Buzites Job 32, 2; the same, as some think, with אֲרָם Gen. 22, 21. b) Ruth 4, 19. 1 Chr. 2, 9; for which Ἀράμ Matt. 1, 3. Luke 3, 33. c) 1 Chr. 2, 25. 27.

רֵם *buffalo*, see רְאֵם.

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רָמָה* 1. *to cast, to throw,* בַּיָּם into the sea, Ex. 15, 1. 21.

2. *to shoot* with a bow; רוֹמֵה־קֶשֶׁת *a bow-shooter, archer,* Jer. 4, 29; plur. רוֹמֵי קֶשֶׁת Ps. 78, 9. Arab. رمى, Ethiop. ረመየ, Syr. and Chald. רְמָא, id. Comp. Gr. ῥίπτω.

Piel רִמָּה *to deceive;* pr. 'to cast down, to make fall,' like Gr. σφάλλω, whence Lat. *fallo;* c. acc. Prov. 26, 19. Gen. 29, 25. Lam. 1, 19. 1 Sam. 19, 27. Josh. 9, 22. Prægn. 1 Chr. 12, 17 לְרַמּוֹתֵנִי לְצָרַי *to deceive* (and betray) *me to my enemies.*

Deriv. רַמָּה, מִרְמָה, תַּרְמָה, תַּרְמִית, תַּרְמוּת, and pr. n. רַמָּה, יִרְמְיָה.

רָמָה, רְמָא, Chald. 1. *to cast, to throw,* Dan. 3, 20. 21. 24. 6, 17.

2. *to set, to place,* e. g. thrones, Dan. 7, 9. Comp. Rev. 4, 2 θρόνος ἔκειτο, and יָרֵחַ no. 2.

3. *to impose* tribute, Ezra 7, 24.

Ithpe. *to be cast, thrown,* into a furnace Dan. 3, 6. 15.

רָמָה f. (r. רוּם) constr. רָמַת, Kamets impure; plur. רָמוֹת.

1. *a high place, height,* 1 Sam. 22, 6; espec. as consecrated to the worship of idols, Ez. 16, 24. 25. 39. Comp. בָּמָה.

2. *Ramah,* pr. n. of several towns situated on heights. Gentile n. רָמָתִי *Ramathite,* once 1 Chr. 27, 27.

a) With art. הָרָמָה, except Neh. 11, 33, and הָרָמָה Jer. 31, 15, a town of Benjamin Josh. 18, 25; in the vicinity of Gibeah and Geba Judg. 19, 13. Is. 10, 29. Hos. 5, 8. Ezra 2, 26. Neh. 7, 30. 11, 33; on the way from Jerusalem to Bethel Judg. 4, 5; and not far from the confines of the two kingdoms 1 K. 15, 17. 21. 22; mentioned also Jer. 31, 15. 40, 1. Jerome places it six Roman miles north of Jerusalem. Now *er-Râm* الرام, a small village on a hill two hours from Jerusalem on the east of the great northern road; see Bibl. Res. in Palest. II. p. 315–317. Josephus calls it Ῥαμαθών Ant. 8. 12. 3.—[Jer. 31, 15 *a voice was heard in Ramah ... Rachel weeping for her children;* here the context refers to the exiles carried away captive by Nebuzaradan to Babylon, who passed by way of Ramah which was prob. their rendezvous, see Jer. 40, 1. As Ramah was in Benjamin, the prophet introduces Rachel the mother of that tribe as bewailing the captivity of her descendants.—R.

b) *Ramah* of Samuel, so called, where that prophet lived and was buried, 1 Sam. 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 19. 22. 23. 25, 1. 28, 3; always with the art. and either He loc. or בְּ pref. as בָּרָמָה 1 Sam. 19, 19. 23. 25, 1. 28, 3. The same, as usually supposed, is הָרָמָתַיִם צוֹפִים *Ramathaim-Zophim* in the mountains of Ephraim, 1 Sam. 1, 1 comp. 19; but this is less certain, since the *native* town of Elkanah (1, 1) might be different from the Ramah in which he resided, v. 19. [But in v. 3 Elkanah is said to go up from *his* city (מֵעִירוֹ) to worship, which can only refer to the preceding Ramathaim of v. 1; and in v. 19 he and his wife return to *their* house in Ramah (אֶל־בֵּיתָם הָרָמָתָה), obviously the same place.—R.] The position of this Ramah was early lost sight of by tradition; and a variety of opinions has prevailed ever since Eusebius and Jerome. Its site has been fixed: α) At the Ramah of Benjamin (lett. a), although this was less than an hour distant from Gibeah where Saul resided and in full view of it; comp. 1 Sam. c. 9. 10. So Pococke, Raumer, Winer. β) Eusebius and Jerome regard it as the *Arimathea* of the N. T. and place it near Lydda, where a Ramah anciently existed. Hence some have held it to be the same with the present *Ramleh;* which however is a modern town. γ) At the present *Neby Samwil,* a high point two hours northwest of Jerusalem. But this is irreconcileable with the mention of Rachel's sepulchre in 1 Sam. 10, 2. δ) Another suggestion places *Ramathaim-Zophim* and Ramah at the modern *Sôba* west of Jerusalem; where however the like difficulty presses, though in a less degree; see Bibl. Res. in Palest. II. p. 330–334; comp. in צוּף. ε) If then we allow weight to the mention of Rachel's sepulchre, we can only seek for this Ramah near Bethlehem; where also Eusebius speaks of a Ramah: ἐστὶ δὲ καὶ Ῥαμὰ τοῦ Βενιαμὶν περὶ τὴν Βηθλεέμ. Not far south-east of Bethlehem is *Jebel Fureidis* or the Frank Mountain, the an-

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cient fortress and city of Herod called *Herodium*; and if we fix there the site of Ramah, all the circumstances mentioned in 1 Sam. c. 9. 10, are easily explained. But then the Ramathaim-Zophim of 1 Sam. 1, 1, must have been a different place. [This last supposition, as we have seen above, is inadmissible. Besides, no one who had ever seen the Frank Mountain could suppose for a moment that a city ever lay upon it. It was indeed occupied by Herod's fortress, but the city Herodium lay at its foot; see Bibl. Res. in Palest. II. p. 171–173. Eusebius, as above cited, places the Ramah *of Benjamin* near Bethlehem, obviously in order to help out a wrong interpretation of Matt. 2, 18. ζ) A recent hypothesis places this Ramah at a site of ruins now called *er-Râmeh* two miles north of Hebron. This also makes Ramathaim-Zophim, the place of the prophet's birth, to be different from the Ramah of his residence and burial; against the express testimony of Josephus, Ant. 6. 4. 6. ib. 13. 5. See Biblioth. Sacra, 1843, p. 46–51. See generally Bibl. Res. in Palest. II. p. 141–143. p. 330–334.—In this uncertainty interpreters may yet be driven to the position, that the city where Saul found Samuel (1 Sam. c. 9. 10) was not Ramah his home.—R.

c) A city of Naphtali Josh. 19, 36; perh. the same mentioned v. 29; see Reland Palæst. p. 963.

d) A town of Gilead 2 K. 8, 29; fully רָמַת חֲמַצְעָתָה Josh. 13, 26.

e) רָמַת לְחִי, see in לְחִי no. 3.

רִמָּה f. (r. רָמַם II) *a worm*, collect. *worms*, as bred from putridity, Ex. 16, 24. Job 7, 5. 17, 14. 21, 26. 24, 10. Is. 14, 11. Once trop. of man Job 25, 6. Arab. رِمَّة putridity, worms.

רִמּוֹן m. also רִמֹּן, c. suff. רִמֹּנִי; plur. רִמֹּנִים, constr. רִמּוֹנֵי.

I. *a pomegranate*, spoken of the tree, Num. 20, 5. Deut. 8, 8. 1 Sam. 14, 12. Joel 1, 12. al. Of the fruit, Cant. 4, 3. 6, 7. 8, 2; also artificial, as an architectural ornament, Ex. 28, 33. 34. 2 K. 25, 17. Arab. رُمَّان id. Syr. id. The etymology is uncertain: since it is hardly possible, as some have supposed, that pomegranates should have this name from the worms (רִמָּה) with which they are infested. Better to interpret רִמּוֹן as *the marrowy*, from רֶמֶס marrow. IV the bone is full of marrow. The pomegranate tree is still found in Syria, Palestine, and Egypt; see Celsius Hierob. I. p. 272 sq.—From their abounding in pomegranates, several places received the pr. name רִמּוֹן *Rimmon*, viz.

a) A city of the tribe of Simeon in the southern part of Palestine, Josh. 15, 32. 19, 7. 1 Chr. 4, 32. Zech. 14, 10.

b) A town on a high conical rock or peak north-east of Geba and Michmash, near the desert, Judg. 20, 45. 47. 21, 13. Now *Rümmôn* رُمُّون; see Bibl. Res. in Palest. II. p. 113, 122.—Here too some refer 1 Sam. 14, 2.

c) A city of Zebulun, Josh. 19, 13; where הַמְּתֹאָר does not belong to the proper name, see under תָּאַר Pual.—The same is רִמּוֹנוֹ 1 Chr. 6, 62.

d) רִמּוֹן פֶּרֶץ a station of the Israelites after leaving Sinai, Num. 33, 19.

e) גַּת רִמּוֹן, see in גַּת no. 4.

II. *Rimmon*, pr. n. m. a) A Syrian idol, 2 K. 5, 18; comp. pr. n. בַּעֲלִרִמּוֹן and הֲדַדְרִמּוֹן; perh. *the exalted*, from r. רָמַם I. Hesych. Ῥαμύς· ὕψιστος θεός. b) A man 2 Sam. 4, 2.

רָמוֹת (heights, plur. of רָמָה) *Ramoth*, pr. n. a) A city in Gilead, elsewhere רָאמוֹת, Josh. 21, 36 [38]. 1 K. 4, 13. b) רָמוֹת נֶגֶב, i. q. רָאמַת־נֶגֶב q. v. 1 Sam. 30, 27.

רְמוּת f. (r. רוּם) *a heap*, *mound*, of corpses Ez. 32. 5. Better, with J. D. Michaelis, to write רִמּוּתֵךְ or perhaps רִמָּתֵךְ, *thy worms*, from רִמָּה.

* רָמַח obsol. root, Arab. رَمَحَ *to pierce* with a lance, *to lance*.—Hence

רֹמַח m. plur. רְמָחִים, c. suff. רְמָחֵיכֶם, *a lance*, *spear*, used by heavy-armed troops Num. 25, 7. Judg. 5, 8. Neh. 4, 7. 10, 15; coupled with צִנָּה 1 Chr. 12, 8. 24. 2 Chr. 11, 12. 14, 7. 25, 5. Sometimes the *iron point*, *lance-head*, Jer. 46, 4. Joel 4, 10. 1 K. 18, 28.—Aram. רוּמְחָא, id. Arab. رُمْح id.

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רַמָּי m. plur. c. art. הָרַמִּים 2 Chr. 22, 5, i. q. הָאֲרַמִּים, *Syrians*; comp. 2 K. 8, 28. For the aphæresis of the letter א see p. 1, also art. אֲרַמִּי.

רַמְיָה (whom Jehovah hath set, comp. Chald. רְמָה no. 2) *Ramiah*, pr. n. m. Ezra 10, 25.

רִמְיָה f. (r. רָמָה Pi.) 1. *a letting fall* of the hands, i. e. *remissness, sloth*; נֶפֶשׁ רִמְיָה *a slothful soul*, person, Prov. 19, 15. Concr. *one slothful*, Prov. 12, 24. 27. עָשָׂה כַּף רִמְיָה *to labour* with *a slack hand*, slothful, 10, 4; see Heb. Gr. § 135. 1. n. 3. Adv. *remissly, slothfully*, Jer. 48, 10.—This notion of the root approaches near to the kindr. רָפָה. Arab. رَمِيَ VI, laxum, remissum fuit negotium.

2. *deceit, fraud*, Ps. 32, 2. Mic. 6, 12. Job 13, 7. לָשׁוֹן רְמִיָּה *a deceitful tongue* Ps. 120, 2. 3. קֶשֶׁת רְמִיָּה *a deceitful bow*, which sends the arrows wide of the mark, Hos. 7, 16. Poet. for treacherous bowmen, who feign flight in order to deceive, Ps. 78, 57.

רַמָּה f. *a mare*, once Esth. 8, 10. Arab. رَمَكَةٌ id. Syr. ܪܡܟܐ herd of horses and mares, also of other animals; prob. from Pers. رَمَه flock, herd, troop.

* רָמַל obsol. root, Arab. رمل *to deck* with gems, *to stain* with blood. Hence

רְמַלְיָהוּ (whom Jehovah decks) *Remaliah*, pr. n. of the father of Pekah king of Israel, 2 K. 15, 25; prob. a man of low birth and standing, whence his son is called in contempt בֶּן־רְמַלְיָהוּ Is. 7, 4. 5. 8, 6.

* I. רָמַם i. q. רוּם, *to be high, to be lifted up, exalted*. Præt. רָמּוּ Job 22, 12 where many Mss. and editions have רָמוּ; also רֹמּוּ Job 24, 24 where other copies have רוֹמּוּ. Part. fem. רוֹמָמָה *uplifted, exalted*, Ps. 118, 16.

Niph. imp. plur. הֵרוֹמּוּ Num. 17, 10 [16, 45], and fut. יֵרוֹמּוּ Ez. 10, 15. 17. 19, *to lift up oneself, to rise up*. In both the forms a few Mss. omit the Dagesh.

* II. רָמַם Arab. رَمَّ *to rot, to be carious*, of a bone; also *to be marrowy*. Hence רִמָּה, רִמּוֹן.

רַמְתִּי־עֶזֶר (I have exalted his help, r. רוּם) *Romamti-ezer*, pr. n. m. 1 Chr. 25, 4. 31.

רִמּוֹן, see רִמּוֹן.

* רָמַס fut. יִרְמֹס; kindr. is רָפַס.

1. *to tread* with the feet, e. g. a potter the clay, c. acc. Is. 41, 25; בְּ Neh. 3, 14; also Ez. 34, 18. Hence *to tread upon*, i. e. to walk over any thing, Ps. 91, 13.

2. *to tread down, to trample under foot*, 2 K. 14, 9. Is. 26, 6. Dan. 8, 7. 10; also persons so as to destroy life 2 K. 7, 17. 20. 9, 33; a lion his prey Mic. 5, 7. Trop. Is. 63, 3. Ps. 7, 6. Part. רֹמֵס *a treader down*, oppressor, Is. 16, 4. Ascribed to the foot Is. 26, 6; comp. Ez. 34, 18. Further, *to tread down, to trample* streets with horses' hoofs Ez. 26, 11. Also Is. 1, 12 רְמֹס חֲצָרַי *to trample my courts* i. e. to profane them; comp. Rev. 11, 2. 1 Macc. 3, 45.

Niph. pass. of no. 2. Is. 28, 3.

Deriv. מַרְמָס.

* רָמַשׂ fut. יִרְמֹשׂ 1. *to creep, to crawl*, the appropriate verb for the motion of the smaller animals which creep along the ground; both those which have four feet or more, as mice, lizards, crabs, (and this is the proper signification, comp. רָמַס,) and also those without feet, which glide or drag themselves upon the ground, as worms and serpents. Gen. 1, 26, after the mention of quadrupeds both domestic and wild, of birds, and fishes: כָּל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ *all the creeping things* (reptiles) *that creep upon the earth*. v. 28. 30. 7, 8. 14. 8, 17. 19. Lev. 11, 44. Sometimes *the earth* is said *to creep with creeping things*, c. acc. (comp. הָלַךְ no. 4,) Gen. 9, 2 בְּכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה *upon all with which the earth creeps*, i. e. all reptiles which creep upon the earth.

2. In a wider sense spoken of aquatic or amphibious reptiles; Gen. 1, 21 נַפְשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם *the creeping animals with which the waters swarm*. Lev. 11, 46. Ps. 69, 35. So of all land animals whatever, Gen. 7, 21 init. Ps. 104, 20 *all the beasts of the forest do creep forth*, sc. by night from their dens.—Hence

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רֶמֶשׂ m. *a creeping thing, reptile*, collect. *reptiles*, Gen. 1, 25. 26. 6, 7. 7, 14. 23; often רֶמֶשׂ הָאֲדָמָה *whatever creeps upon the earth* Gen. 1, 25. 6, 20. Hos. 2, 20 [18]; comp. Deut. 4, 18. Once of aquatic animals Ps. 104, 25. So of all land animals whatever, Gen. 9, 3.

רָמָת (height, i. q. רָמָה) *Remeth*, pr. n. of a city in Issachar Josh. 19, 21.

רָמַת נֶגֶב in some editions, see in רָאמַת נֶגֶב.

רָמָתַיִם צוֹפִים, see in רָמָה no. 2. b.

רֹן m. (pr. inf. of r. רָנַן) *a shouting, rejoicing;* Plur. constr. רַנֵּי־סַבֵּשׂ *shouts of deliverance* Ps. 32, 7.

* רָנָה fut. יִרְנֶה, i. q. רָנַן, *to give forth a tremulous and stridulous sound;* once of the *whizzing* of the arrow as shot from the bow Job 39, 23, where אַשְׁפָּה *quiver* is put poet. for *arrows*. Arab. رنى and رنّ I, IV, to sound, to twang, as the bow when the arrow is shot. See Bochart Hieroz. I. p. 134. Alb. Schultens ad Hariri Cons. I. p. 11.

רִנָּה f. (r. רָנַן) 1. *shout of joy, rejoicing*, Ps. 30, 6. 42, 5. 47. 2. Is. 35, 10. 51, 11. al. 1 K. 22, 36 וַיַּעֲבֹר הָרִנָּה ... בְּמַחֲנֶה *and there went the joyful cry throughout the camp ... Home!*

2. *a mournful cry, outcry, wailing*, Ps. 17, 1. 61, 2. 88, 3. 106, 44. Jer. 14, 12. al.

3. *Rinnah*, pr. n. m. 1 Chr. 4, 20.

* רָנַן inf. and imp. רֹן; fut. יָרֹן, twice תְּרֹנֶּנָה Prov. 1, 20. 8, 3. once יְרֹנֵּן Prov. 29, 6; pr. *to give forth a tremulous and stridulous sound*. Spec.

1. Of the tremulous creaking or whining sound made by a mast or tall pole vibrating in the wind; hence תֹּרֶן, אֹרֶן. Also of the noise, roaring of a torrent, see אֲרִנִּים. Arab. رنّ to twang as a bow, to whizz.

2. *to give forth the voice in vibrations, to shake* or *trill the voice;* hence a) *to utter cries of joy, to shout*, but not with an articulate voice, Lev. 9, 24; elsewhere poetic Job 38, 7. Is. 12, 6. 42, 11. 54, 1. al. Ascribed also to the human tongue Is. 35, 6; to inanimate things Is. 44, 23. 49, 13. With acc. *to shout one's praise, to praise with rejoicing*, Is. 61, 7 see חָלַק no. 2. c. With בְּ id. Is. 24, 14; *on account of*, Jer. 31, 7. b) Of mournful cries, *to cry aloud, to wail*, Lam. 2, 19.

Piel רִנֵּן i. q. Kal no. 2, *to shout for joy, to rejoice*, Ps. 98, 4. 132, 16. Is. 26, 19. 52, 9; with בְּ *in* or *over* any person or thing, Ps. 33, 1. 89, 13. 92, 5; with עַל *over* the destruction of any one Jer. 51, 48. But with acc. of pers. or thing, *to shout aloud one's praise*, i. e. *to praise with rejoicing*, Ps. 51, 16. 59, 17; c. אֶל Ps. 84, 3; לְ 95, 1. Inf. as noun רִנֵּן *shouting* Is. 35, 2. Ascribed to things Ps. 96, 12.

Pual fut. יְרֻנַּן, pass. Is. 16, 10.

Hiph. תְּרִנֵּן 1. Trans. *to cause to shout for joy, to make rejoice*, Ps. 65, 9. Job 29, 13.

2. Intrans. *to shout for joy, to rejoice*, Deut. 32, 43. Ps. 32, 11; c. לְ Ps. 81, 2.

Deriv. see Kal no. 1; also רֹן, רִנָּה, and

רְנָנָה f. constr. רִנַּת 1. *a cry of joy, shout*, Ps. 100, 2. Job 3, 7. 20, 5. Plur. רְנָנוֹת Ps. 63, 6.

2. Plur. רְנָנִים Job 39, 13 [16] sq. *female ostriches*, poet. for the comm. בַּת יַעֲנָה; so called from their wailing cry, see רָנַן Lam. 2, 19 and in יַעֲנָה. Comp. Arab. رنان female ostrich, from her cry. Vulg. *struthio*. See Bochart Hieroz. II. p. 24.

רִסָּה (a ruin, r. רָסַס) *Rissah*, pr. n. of a station of the Israelites in the desert, Num. 33, 21. 22.

רְסִיסִים m. plur. constr. רְסִיסֵי.

1. *breaches, ruins*, Am. 6, 11. R. רָסַס no. 1.

2. *drops, dew-drops*, Cant. 5, 2. R. רָסַס no. 2.

* רָסַן obsol. root, Arab. رسن, *to bind*, e. g. with a cord, halter, curb. Hence

רֶסֶן m. c. suff. רִסְנִי 1. *a curb, halter*, pr. which goes over a horse's nose Is. 30, 28; hence genr. *a rein, bridle*, Ps. 32, 9. Job 30, 11 רֶסֶן בִּפָּנַי שִׁלֵּחוּ *they cast off the bridle before me*, i. e. they take unbridled liberties; comp. the Arabic phrase طلق رسامه 'he throws off his bridle,' said of an unbridled person. — Hence

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2. *the mouth*, i. e. the interior where the bit is placed, *the jaws, the teeth*, like Gr. *χαλινοί*. Job 41, 5 [13] רְסָנוֹ, i. e. the jaws, *the double row of teeth* in the crocodile.

3. *Resen*, pr. n. of an ancient city in Assyria, Gen. 10, 12.

* רָסַס inf. לְרֹס 1. *to break in pieces*, kindr. with רָצַץ and חָרַס q. v. Chald. רָסַס to pound, to crush; Zab. ܪܨ to break bones. Hence רְסִיסִים no. 1, and pr. n. רִסָּה.

2. *to sprinkle, to moisten*, Ez. 46, 14. Hence רְסִיסִים no. 2. Chald. רָסַס, Arab. رَشَّ id. This connects itself with the signif. no. 1, since what is *broken in pieces* or *crushed* small, is easily *scattered, sprinkled*.

רַע m. (r. רָעַע) in pause and after distinct. acc. רָע; with art. הָרַע and הָרָע; with Vav copul. וְרַע, but with distinct. acc. וְרָע; plur. רָעִים.

A) Adj. with fem. רָעָה, plur. רָעוֹת. 1. *bad, evil, worthless*, in quality or essence; opp. טוֹב. E. g. merchandise Prov. 20, 14; water, unwholesome, 2 K. 2, 19; cattle Lev. 27, 10; figs Jer. 24, 2; sterile soil Num. 13, 19, comp. Deut. 15, 21. דִּבֶּר רַע אוֹ טוֹב *to speak bad or good*, i. e. any thing at all, Gen. 24, 50, comp. 31, 24.—Spec. *ill-favoured*, of bad appearance, Gen. 41, 3. 4. 19. 21. דָּבָר רַע *filthy thing*, excrement, Deut. 23, 10 [9]. —Trop. רַע בְּעֵינֵי מ *evil in the sight of* any one, *displeasing* to him, Gen. 28, 8. 38, 7; absol. Ex. 33, 4. Often in the phrase עָשָׂה הָרַע בְּעֵינֵי יְ *to do evil in the sight of Jehovah*, what is displeasing to him, spoken of idolaters and transgressors, Num. 32, 13. Deut. 4, 25. Judg. 2, 11. 1 Sam. 15, 19. 1 K. 11, 6. 2 K. 3, 2. al. saep. For בְּעֵינֵי is put also לְפָנַי in the later books, as Neh. 2, 1; also עַל Ecc. 2, 17.

2. *bad, evil*, i. e. causing evil, *hurtful, harmful*. a) Physically, e. g. a ravenous beast Gen. 37, 20. 33; malignant disease Deut. 28, 59; שְׁחִין רַע *a malignant ulcer* v. 35; דָּבָר רַע *an evil thing*, poisonous, 2 K. 4, 41; עַיִן רַע *evil-eyed*, i. e. envious, miserly, Prov. 23, 6. 28, 22. Is. 32, 7 כְּלֵי כֶלְיוֹ רָעִים *the weapons of the deceiver are hurtful*, destructive to others. b) Morally bad, *evil, wicked*; of persons 1 Sam. 30, 22. Ps. 5, 5. 140, 2. Job 21, 30. Prov. 11, 21. Esth. 7, 6; plur. רָעִים *the wicked* Prov. 4, 14. 14, 19. So עֵצָה רָעָה, see in עָצַר Piel no. 3. Of a wicked people Jer. 13, 10; or generation Deut. 1, 35. Then also of things, as דָּבָר רַע *a wicked thing*, crime, Deut. 17, 5; a way, mode of life, Prov. 2, 12. 8, 13. 28, 10. Jer. 23, 22; לֵב רַע *an evil heart* Jer. 7, 24. 11, 8. Prov. 26, 23; יֵצֶר רַע *an evil imagination*, thought, Gen. 6, 5. 8, 21. So רוּחַ רָעָה *an evil spirit* from God upon Saul 1 Sam. 16, 15; but in Judg. 9, 23 רוּחַ רָעָה is *an evil spirit* of discord.

3. *ill, evil*, i. e. *sad, sorrowful*, e. g. the countenance, Gen. 40, 7. Neh. 2, 2; the heart Prov. 25, 20.

4. *ill, evil*, i. e. *unprosperous, unhappy*, Is. 3, 11 comp. v. 10. Gen. 47, 9. For לְרַע לָכֶם see below in B. 1. b.

B) Subst. רַע 1. *ill, evil*, i. e. a) *evil* which one does, Ps. 97, 10. Is. 59, 7. עָשָׂה רַע *to do evil* 1 Sam. 29, 7. 2 Chr. 33, 9. Neh. 9, 28; עֹשֵׂי רַע *evil-doers* Ps. 34, 17; פֹּעֲלֵי רַע id. Mic. 2, 1. עָשָׂה רַע עִם מ *to do evil with* or *to* any one Gen. 31, 29; c. לְ id. Jer. 39, 12. גָּמַל רַע *to recompense evil* Ps. 7, 5. b) *evil* which happens to any one, *adversity, calamity*, Gen. 44, 34. Job 2, 10. 5, 19. 30, 26. Ps. 121, 7. Prov. 5, 14. Is. 31, 2. al. יוֹם רַע *day of evil*, of calamity, *evil day*, Am. 6, 3; יְמֵי רַע Ps. 49, 6. לְרַע לָכֶם *for evil unto you*, for your hurt, instead of the fuller phrase לְהָרִיעַ רַע לָכֶם, Jer. 7, 6. 25, 7. Ecc. 8, 9. So *to prophesy evil*, calamity, 1 K. 22, 8. 18. Plur. מַלְאֲכֵי רָעִים *angels of evils*, evil angels, bringing calamity, Ps. 78, 49.

2. *evil* in a moral sense, *wickedness, depravity*; סָר מֵרַע *departing from evil*, doing right, Job 1, 1; comp. Prov. 8, 13. Also *ill-will, malice*, Ps. 7, 10; בָּרַע *with malice*, wickedly, Ps. 73, 8.—Sometimes in genit. expressing quality, as אַנְשֵׁי רַע *wicked men* Prov. 28, 5; אֵשֶׁת רַע *a wicked woman* Prov. 6, 24; עֲצַת רַע *wicked counsel* Ez. 11, 2; comp. Ecc. 4, 8.—Sept. πονηρός, κακός.

I. רַע m. (r. רוּעַ) c. suff. רֵעוֹ, *outcry, noise*, e. g. in joy, *a shout*, Ex. 32, 17; in grief Mic. 4, 9. So רַע יָי for *the thun-*

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der; Job 36, 33 רַגְזוֹ עָלָיו רֵעַ *his thunder showeth concerning him*. God; see in נָגַד Hiph. no. 2.

II. רֵעַ m. (for רֵעֶה, r. רָעָה no. 3) c. suff. רֵעִי, רֵעוֹ Jer. 6, 21, but far oftener רַעֲהוּ, once fully רֵיעֲכֶם Job 6, 27; Plur. רֵעִים, c. suff. רֵעֶיךָ, רֵעָיו Job 32, 3, also רַעֲהוּ for רֵעֵיהוּ Job 42, 10. 1 Sam. 30, 26, רֵעֵיהֶם Ps. 28, 3.

1. *a friend, companion, acquaintance*, with whom one lives, has friendly intercourse, Gen. 38, 12. 20. 2 Sam. 13, 3. Job 2, 11. 19, 21. Prov. 19, 6. 25, 17; but implying less than אֹהֵב Prov. 18, 24. With dat. like Gr. ὁ ἐμοὶ φίλος, Job 30, 29 רֵעַ לִבְנוֹת תַּנִּים *a companion* (i. e. like) *to ostriches*. The epithet רֵעַ, friend, companion, is also put for: a) *a lover, one beloved* of a woman, Cant. 5, 16. Jer. 3, 1. 20. Hos. 3, 1. Comp. רֵעָיָה. b) *any one*, any other member of the human family, ὁ πλησίον, *neighbour, fellow*, Ex. 20, 17 sq. 22, 25. Lev. 19, 13. Deut. 5, 18. Prov. 3. 29. al. c) Preceded by אִישׁ, *one—another*; Judg. 6, 29 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ *they said each* man *to his fellow*, i. e. *one to another*. Gen. 11, 3. 1 Sam. 10, 11. 2 K. 3, 23. Ex. 18, 7. 2 Chr. 20, 23. Gen. 31, 49. Also of things Gen. 15, 10, see in אִישׁ no. 4. Comp. אָח no. 7. Rarely without אִישׁ preceding, Is. 34, 14 שָׂעִיר אֶל־רֵעֵהוּ יִקְרָא *the satyr shall cry to his fellow*, i. e. one satyr to another.

2. *thought, will, desire*, i. q. Chald. רְעוּת, רַעְיוֹן, Ps. 139, 2. 17.—Chald. רְעָה to will; also Syr. ܪܥܐ Ethpa. to think.

רַע m. (pr. inf. of r. רָעַע) 1. *badness, bad quality*, Jer. 24, 2. 3. 8. 29, 17. Also *ugliness, deformity*, Gen. 41, 19.

2. In a moral sense, *evil, wickedness*, Is. 1, 16. Jer. 4, 4. 21, 12. 23, 2. 26, 3.

3. *sadness* of the heart, countenance, Neh. 2, 2. Ecc. 7, 3.

* רָעֵב fut. יִרְעַב *to hunger, to be hungry*. Arab. رَغُبَ to be ample and capacious; رَغِبَ id. رَغِيبٌ wide-bellied. The primary idea seems to be that of having a wide and empty stomach; comp. kindr. רָחַב and Ethiop. ጸገበ to hunger.—Spoken of individuals Is. 8. 21. 49, 10. Ps. 34, 11. 50, 12; of a whole country, *to be famished, to suffer famine*, Gen. 41, 55. With לְ *to hunger for* any thing, Jer. 42, 14.

Hiph. *to cause to hunger* Deut. 8, 3; *to let famish* Prov. 10, 3.

Deriv. רָעָב, רָעָבוֹן, and

רָעָב m. *hunger, famine*, of single persons Lam. 5, 10. Deut. 32, 24. Jer. 11, 22. Am. 8, 11; of whole countries i. e. *famine, scarcity* of grain, Gen. 12, 10. 26, 1. 45, 11. Ruth 1, 1. Job 5, 20. al.

רָעֵב m. adj. plur. רְעֵבִים, fem. רְעֵבָה, *hungry* 2 Sam. 17, 29. Job 5, 5. Is. 29, 8. al. *hunger-bitten, famished*, Job 18, 12.

רָעָבוֹן m. (r. רָעַב) constr. רַעֲבוֹן, *famine* Ps. 37, 19. Gen. 42, 19. 33.

* רָעַד fut. יִרְעַד *to tremble, to quake*, e. g. the earth Ps. 104, 32.—Arab. رَعَدَ Conj. IV, VIII, id. Eth. ርዕደ id. Kindr. are רָעַל, רָעַם.

Hiph. intrans. *to tremble, to shake*, of persons, part. מַרְעִיד Dan. 10, 11. Ezra 10, 9.

Deriv. the two following.

רַעַד m. *a trembling*, Ez. 15, 15. Ps. 55, 6.

רְעָדָה f. (r. רָעַד) *a trembling*, Ps. 2, 11. 48, 7. Is. 33, 14. Job 4, 14.

* רָעָה fut. יִרְעֶה, apoc. יִרַע Job 20, 26.

1. Trans. *to feed* a flock, *to pasture*, Lat. *pascere*. Arab. رَعَى id. and trop. to tend, to guard, to govern. Ethiop. ርዕየ id. Syr. Chald. Samar. id.—Constr. with acc. of flock Gen. 4, 2. 30, 36. Ex. 3, 1. Is. 40, 11. Jer. 23, 4. Cant. 1, 8. al. בְּ Gen. 37, 2. 1 Sam. 16, 11. 17, 34; absol. Gen. 29, 7. 37, 13. Num. 14, 33. Cant. 1, 7. al.—Part. רֹעֶה subst. *a shepherd, herdsman*, Gen. 46, 34. Ex. 2, 17. Is. 13, 20. Jer. 43, 12; with genit. of flock or herd Gen. 13, 7; and of the owner, as רֹעֵי יִצְחָק Gen. 26, 20. Fem. רֹעָה Gen. 29, 9. Arab. رَاعٍ id.

Trop. *to feed:* a) i. q. *to lead, to rule, to care for*, the figure being often preserved, e. g. α) Of a prince or king, like Gr. ποιμὴν λαῶν. 2 Sam. 5, 2 *thou shalt feed my people Israel*. 7, 7. Jer. 23, 2 sq. Mic. 5, 3. 7, 14; c. בְּ Ps. 78, 71.

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Hence רֹעֶה *a shepherd*, spoken of a prince or king, Jer. 2, 8. 3 15. 22, 22. Ez. 34, 2 sq. Is. 44, 28. β) Of God, Ps. 23, 1 *Jehovah is my shepherd, I shall not want.* 28, 9. 80, 2. Gen. 48, 15. 49, 24; comp. Hos. 4, 16. γ) Of a teacher of virtue and wisdom, Prov. 10, 21. Hence רֹעֶה *a master* or *teacher* Ecc. 12, 11; and so perh. of *prophets* Zech. 11, 5. 8. 16, where others understand princes. δ) Ps. 49, 15 מָוֶת יִרְעֵם *death feedeth* (pastureth) *them*, i. e. in Sheol, like a flock; see the preceding clause.

b) *to nourish*, to afford sustenance; Hos. 9, 2 *the threshing-floor and wine-press shall not feed them*, i. e. shall be cut off, fail.

2. Intrans. *to feed, to graze, to pasture*, as does a flock, Lat. *pasci*, Is. 5, 17. 11, 7. 65, 25; with עַל of place added Is. 45, 9; בְּ Gen. 41, 2. With acc. of the pasture on which a flock feeds, Jer. 50, 19. Ez. 34, 14. 18. 19. Mic. 7, 14. Trop. *to feed down*, to consume; Mic. 5, 5 *they shall feed down the land of Assyria with the sword.* Job 20, 26 יֵרַע שָׂרִיד בְּאָהֳלוֹ (the fire) *shall devour what is left in his tent.* Jer. 22, 22. 2, 16 יִרְעוּךְ קָדְקֹד *they feed off the crown of thy head*; comp. Is. 7, 20. Job 24, 21 רֹעֶה עֲקָרָה *who feedeth down* (oppresseth) *the barren* woman; Chald. *confringens.*—Also trop. *to feed* in quiet, is *to live* or *dwell* in security Is. 14, 30. [So Ps. 37, 3 וּרְעֵה אֱמוּנָה *and feed* in *faith*, trusting in God, i. q. בֶּאֱמוּנָתוֹ יִחְיֶה Hab. 2, 4; see the preceding clause.—R.

3. Metaph. *to feed upon* any thing, i. e. *to feast upon, to delight in* any person or thing; comp. Cic. Pis. 20: 'his ego rebus *pascor*, his *delector*.' Chald. רְעָא id. comp. Heb. רָצָה, בָּחַר, חָפֵץ. Kindr. is רָעָה, Arab. رعى. Construed: a) With acc. of pers. *to delight in* any one, *to be his companion*, Prov. 13, 20. 28, 7. 29, 3. b) With acc. of thing, Prov. 15, 14 *the mouth of fools* יִרְעֶה אִוֶּלֶת *delights in folly*, feeds upon it, seeks after it. רָעָה רוּחַ *to feed upon the wind*, i. e. to strive or grasp after something vain. *inania sectari*, Hos. 12, 2; comp. Is. 44, 20. Comp. רְעוּת רוּחַ and רַעְיוֹן רוּחַ.

Piel רִעָּה denom. from רֵעָה and רֵעַ a friend, *to treat as a friend, to make the companion of* any one, Judg. 14, 20.

Hiph. fut. c. suff. וַיַּרְעֵם, *to feed*, i. q. Kal no. 1, Ps. 78, 72.

Hithp. *to make friendship, to hold intercourse*, c. אֵת *with* any one Prov. 22, 24.

Deriv. רֵעַ, רַע II, רֵעָה, רֹעִי, רְעִי, מַרְעִית, מִרְעֶה, רַעְיוֹן, רַעְיָה, רְעוּת, and the proper names רְעוּאֵל, רַעְיָא, רוּת.

רָעָה f. (r. רָעַע) A) Adj. fem. *evil, bad*, see in masc. רַע.

B) Subst. *ill, evil*, Ecc. 5, 12. 6, 1. 10, 5. לְרָעָה *for evil*, i. e. with bad intent or purpose, e. g. *to set one's face upon* any one לְרָעָה וְלֹא לְטוֹבָה *for evil and not for good* Jer. 21, 10. 39, 16. 44, 11; comp. Am. 9, 4. Deut. 29, 20. Judg. 2, 15. 2 Sam. 18, 32.—Hence

1. *ill, evil*, i. e. a) *evil* which one does to others; thus עָשָׂה רָעָה לְ *to do evil to* any one Ps. 15, 3. Neh. 6, 2; c. עִם Gen. 26, 29. Judg. 15, 3; אֵת Judg. 11, 27. שִׁלֵּם רָעָה תַּחַת טוֹבָה *to reward evil for good* Gen. 44, 4; also Is. 7, 5. Ps. 21, 12. Plur. רָעוֹת Ps. 140, 3. With genit. רָעַת אֲבִימֶלֶךְ *the evil of Abimelech*, which he did to others, Judg. 9, 56. 57. 1 Sam. 25, 39. b) *evil* which happens to any one, *calamity*, i. e. α) *hurt, mischief, destruction*, Gen. 19, 19. Ex. 32, 12. Jer. 2, 3. 4, 6. 5, 12. 11, 11. al. מְבַקְשֵׁי רָעָתִי *they that seek my hurt*, my destruction, Ps. 71, 13. 24; comp. Ps. 35, 4. β) *affliction, trouble, adversity*; בְּרָעָה *in* or *with affliction, sorrow*, Neh. 1, 3. Gen. 44, 29. בְּעֵת רָעָה *in time of evil*, i. e. of affliction, distress, Ps. 37, 19. 41, 2. Jer. 2, 28. 11, 12. Plur. רָעוֹת *evils*, calamities, Deut. 31, 21. Ps. 34, 20.

2. *evil* in a moral sense, *wickedness, depravity*; so נְבַעֲרָה רָעָה מִיִּשְׂרָאֵל *that we may put away evil* (concr. evil persons) *out of Israel* Judg. 20, 13; see in בָּעַר Pi. no. 3. Also *wicked deed, sin*, Gen. 39, 9. Hence of active wickedness, deliberate mischief, *malevolence, malice*, Gen. 6, 5. Nah. 3, 19. Is. 47, 10. Job 22, 5. Hos. 10, 15 רָעַת רַעַתְכֶם *the evil of your evil*, your great wickedness.

רֵעָה m. (r. רָעָה) constr. רֵעַת, c. suff. רֵעֲךָ Prov. 6, 3 (like מְקֹמֶךָ, מְקֹמֵךְ). *a friend, acquaintance, companion*, i. q. רֵעַ which is more usual. 2 Sam. 15, 37. 16, 16. 1 K. 4, 5.

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רַעְיָה fem. of רֵעַ, plur. רַעוֹת *female companions*, Ps. 45, 15. Judg. 11, 37 Keri.

רְעֹת inf. of r. רָעַע, where see.

רְעוּ (friend sc. of God) *Reu*, pr. n. m. Gen. 11, 18. Gr. *Ῥαγαῦ* Luke 3, 35.—Strictly i. q. רֵעָה, like עָלִי i. q. עֲלָה. R. רָעָה.

רְעוּאֵל (friend of God) *Reuel*, Sept. *Ῥαγουήλ*, pr. n. m. a) A son of Esau Gen. 36, 4. 10. b) The father of Jethro, Ex. 2, 18. Num. 10, 29. c) 1 Chr. 9, 8. d) In Num. 2. 14 should be read instead of it דְּעוּאֵל; comp. 1, 14. 7, 42. 10, 20.

רְעוּת pr. fem. of רֵעוּ q. v. R. רָעָה.

1. *a female friend, companion*, plur. רְעִיוֹת Judg. 11. 37 Cheth. Hence a) *another*, any other, Esth. 1, 19, comp. 1 Sam. 15. 28. b) Preceded by אִשָּׁה *one—another*, Ex. 11, 2. Jer. 9, 19. Zech. 11, 9; of birds Is. 34, 15. 16. Comp. in רֵעַ no. 1. c.

2. *desire, a striving, grasping* after any thing. רְעוּת רוּחַ *a striving of wind*, q. d. windy striving, vain endeavour, Ecc. 1, 14. 2. 11. 17. 26. 4, 4. 6. 6, 9. Comp. רָעָה רוּחַ Hos. 12, 2, and Chald. רְעוּה.

רְעוּת Chald. f. *will, pleasure*, Ezra 5, 17. 7, 18. R. רָעָה no. 3.

רְעִי m. *pasture*, 1 K. 5, 3 [4, 23]. R. רָעָה.

רַעְיָ (friendly, social, denom. from רֵעַ) *Rei*, pr. n. m. 1 K. 1, 8.

רֹעִי adj. denom. from רֹעֶה, *of a shepherd, pastoral*, Is. 38, 12. Subst. *a shepherd*, Zech. 11, 17.

רַעְיָה f. (r. רָעָה) *a female friend, companion*, plur. c. suff. רַעְיֹתַי Judg. 11, 37 Cheth. Also *one beloved*, as a term of endearment, Fr. *mon amie*, Cant. 1, 9. 15. 2, 2. 10. 13. 4, 7. al. Comp. רֵעַ no. 1. a.

רַעְיוֹן m. i. q. רְעוּת no. 2, *desire, striving*. Ecc. 2, 22 רַעְיוֹן לִבּוֹ *the striving of his heart*. רַעְיוֹן רוּחַ *a striving of wind*, windy striving, vain effort, Ecc. 1, 17. 4, 16. R. רָעָה no. 3.

רַעְיוֹן Chald. m. *thought, cogitation*. Dan. 4, 16. 5, 6. 10. 7, 28; spoken of nocturnal visions Dan. 2, 29. 30. R. רָעָה to think.

* רָעַל *to tremble, to reel*. kindr. with רָעַד. Chald. and Syr. id. Found only in Hoph. *to be made to tremble* or *quiver*, e. g. a spear, *to be brandished*, Nah. 2, 4.

Deriv. רַעַל, תַּרְעֵלָה, and the pr. names רַעֲלְיָה, מַרְעָלָה.

רַעַל m. 1. *a reeling* from intoxication, Zech. 12, 2.

2. Plur. רְעָלוֹת *veils*, as a female ornament, so called from their tremulous or fluttering motion, Is. 3, 19. Arab. رِعْل.

רַעֲלְיָה (whom Jehovah makes tremble, i. e. who fears Jehovah) *Reelaiah*, pr. n. m. Ezra 2, 2; for which Neh. 7, 7 רַעֲמְיָה.

* רָעַם fut. יִרְעַם 1. *to be moved, agitated, to tremble*, kindr. with רָעַל, רָעַד; Ez. 27, 35. Spec. of the sea, *to be troubled, tossed, to rage*, Ps. 96, 11. 98, 7. 1 Chr. 16, 32.

2. *to thunder*, see Hiph. and רַעַם. Syr. ܪܥܡܐ id. ܪܥܡܐ thunder. Chald. אִתְרְעֵם to murmur, to roar.

3. *to be angry, wroth*, see Hiph. no. 2. Syr. Ethp. id. Arab. رغم III, V, id.

Hiph. 1. *to thunder*, sc. Jehovah Ps. 18, 14. 29, 3. Job 40, 9. 1 Sam. 2, 10. 7, 10.

2. *to provoke to anger, to irritate*, 1 Sam. 1, 6.

Deriv. the two following.

רַעַם m. c. suff. רַעְמָךְ, *thunder*, Ps. 77, 19. 81, 8. 104, 7. Is. 29, 6. Hence for a voice of thunder, as of warlike leaders shouting their orders. Job 39, 25. Metaph. Job 26, 14 רַעַם גְּבוּרֹתָיו מִי יִתְבּוֹנָן *the thunder of his power who can understand?* i. e. the whole compass of the divine power, all the mighty deeds which can be predicated of God.

רַעְמָה f. (r. רָעַם) 1. *a trembling, quivering, shuddering*, poetically for *the mane* of a horse, prob. as erect from excitement, and waving or streaming in the wind. Job 39, 19 [22] חִתַּלְתָּ צַוָּארוֹ רַעְמָה *hast thou clothed his neck with shuddering?* i. e. with a waving mane; comp. Gr. φόβη mane, from φόβος. —Other interpretations are reviewed by Bochart, Hieroz. I. p. 118 sq. and Alb Schult. ad. h. l.

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2. *Raamah*, pr. n. of a son of Cush, who with his sons Sheba and Dedan founded families or tribes in south-eastern Arabia, which afterwards had commerce with the Tyrians, Gen. 10, 7. 1 Chr. 1, 9. Ez. 27, 22; see the arts. כּוּשׁ, שְׁבָא, דְּדָן. Sept. in Gen. l. c. renders it *Ῥέγμα*, i. e. a city on the Persian Gulf mentioned by Ptolemy and Steph. Byz. See Bochart Phaleg IV. 5.

רַעְמְיָה see in רְעַלְיָה.

רַעַמְסֵס Gen. 47, 11. Ex. 12, 37. Num. 33, 3. 5, and רַעְמְסֵס Ex. 1, 11, *Rameses*, or *Ruamses*, pr. n. of an Egyptian city in the land of Goshen, built or at least fortified by the labour of the Israelites. Ex. 1, 11. The name of this city seems sometimes to have been given to the whole province, (see Gen. l. c.) from which it would appear to have been the chief city of the district. It was prob. situated near the water-shed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroōpolis, but not identical with that city; see Thesaur. p. 1297 sq. Hengstenb. die Bücher Mose u. Agypten p. 48 sq. [Engl. p. 47 sq.] Comp. Bibl. Res. in Palest. I. p. 79 sq. 547–550. —The name accords with that of several kings of Egypt, *Ramses*, Ϸʜʀᴀᴍᴄᴄ i. e. son of the sun; one of whom probably founded the city and gave it his own name.

* רָעַן in Kal not used. Syr. ܪܥܢܐ is the plant *mallows*; prob. so called from its greenness.

Pil. רַעְנֵן *to put forth leaves, to be green*, 3 pers. f. רַעֲנָנָה Job 15, 32. Cant. 1, 16. But both these examples can be referred to the following adjective.—Hence

רַעֲנָן m. adj. plur. רַעֲנָנִים Ps. 92, 15; fem. רַעֲנָנָה; *green*, e. g. leaves, foliage. Jer. 17, 8; of trees which are vigorous and flourishing, Deut. 12, 2. 2 K. 16, 4. al. A *green tree* is then the emblem of prosperity e. g. in the wicked Ps. 37, 35; in the righteous 52, 10. 92, 15. al. Also *green oil*, i. e. fresh, new, Ps. 92, 11.

רַעֲנָן Chald. m. id. *green*; metaph. of a person flourishing in prosperity, Dan. 4, 1 [4].

* רָעַע 1. *to break, to break in pieces*, i. q. רָצַץ, רָעַץ. Also intrans. as in Engl. *to break*, i. e. *to be broken*; Chald. Syr. id. Præt. רֹעוּ *are broken*, Jer. 11, 16. Inf. fem. רֹעָה *in breaking*, pleonast. Is. 24, 19; as subst. *a breaking*, e. g. שֶׁן רֹעָה *a broken tooth* Prov. 25, 19. Fut. יִרְעַע Jer. 15, 12. Job 34, 24; c. suff. תְּרֹעֵם Ps. 2, 9.

2. Intrans. *to be evil, bad*, from the idea of breaking, being broken, and so made worthless; opp. of תָּמַם to be whole, sound, good. Præt. רַע, f. רָעָה Deut. 15, 9. 2 Sam. 19, 8; inf. רֹעַ Ecc. 7, 3; imp. plur. רֹעוּ *be ye evil*, i. e. though ye are evil, angry, though ye rage, Is. 8, 9; fut. יֵרַע, sometimes wrongly referred to יָרַע.—The following constructions mostly impers. may be noted; comp. in טוֹב and יָטַב. a) Præt. רַע בְּעֵינַי *it was evil in my sight*, it displeased me, Num. 22, 34. Josh. 24, 15. Jer. 40, 4; fem. of a woman Ex. 21, 8. Fut. יֵרַע בְּעֵינַי (וַיֵּרַע) id. Gen. 21, 11. 38, 10. 1 Sam. 8, 6. 2 Sam. 11, 25. al. Later writers for בְּעֵינַי put לִי, Neh. 13, 8. 2, 10. Jon. 4, 1. Also Gen. 21, 12 אַל־יֵרַע בְּעֵינֶיךָ עַל־הַנַּעַר *let it not be evil in thy sight* (not grieve thee) *on account of the lad.* 1 Chr. 21, 7; comp. 2 Sam. 19, 43. b) יֵרַע לִי *it is evil to me*, i. e. *it goes ill with me*, Ps. 106, 32. c) *to be sad, sorrowful*, of the countenance, heart, Neh. 2, 3. 1 Sam. 1, 8; comp. Deut. 15, 10. d) Of the eye, *to be evil*, i. e. *to be envious*, c. בְּ Deut. 28, 54; comp. 15, 9.

Niph. fut. יֵרוֹעַ, see in r. רוּעַ.

Hiph. הֵרַע and הֵרַעַ; inf. הָרַע, in pause הָרֵעַ; fut. יָרַע, conv. וַיָּרַע; part. מֵרַע, plur. מְרֵעִים.

1. *to break in pieces, to destroy*, Ps. 44, 3. 74, 3. Jer. 31, 28.

2. *to do ill*, i. e. a) *to make evil* sc. what one does; comp. opp. הֵיטִיב. Gen. 44, 5 הֲרֵעֹתֶם אֲשֶׁר עֲשִׂיתֶם *ye have done evil what ye have done*, i. e. in so doing. *To do good or to do evil* is sometimes put genr. i. q. 'to do something or other' any thing, Zeph. 1, 12. Is. 41, 23. Jer. 4, 22. Lev. 5, 4 *if one swear unadvisedly to do evil or to do good*, i. e. any thing whatever, he is bound. Hence ellipt. Ps. 15, 4 נִשְׁבַּע לְהָרַע וְלֹא יָמִיר *if he sweareth* (unadvisedly to do good or) *to do evil, he changeth not*; לְהָרַע being here put for

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the fuller וּלְהָרַע וּלְהֵיטִיב, i. e. if he swear to do any thing, and it turn out evil to himself or others, he yet performs his oath; comp. Lev. 5, 4. Judg. 11, 31. Others here render it *neighbour*, friend, as if for לְרֵעַ from רֵעַ; so Sept. Symm. Pesh. De Wette takes לְהָרַע for לָרַע, and understands *a wicked person*.—Also הֵרַע לַעֲשׂוֹת pr. 'to make evil in doing,' *to do evil*, 1 K. 14, 9. Jer. 16, 12; Mic. 3, 4 חֵרְשׁוּ מַעַלְלֵיהֶם *they make evil their doings*, they work evil.—Hence

b) Ellipt. *to do evil*, *to act wickedly*, Gen. 19, 7. Judg. 19, 23. 1 Sam. 12, 25. Is. 1, 16. Jer. 4, 22. Ps. 37, 8. Prov. 4, 16. al.—Part. רַע Prov. 17, 4, in pause רָע Is. 9, 16, plur. רָעִים, *an evil-doer*, *evil-doers*, Ps. 22, 17. 26, 5. 27, 2. Is. 1, 4. 14, 20. 31, 2. al.

c) *to do evil to* any one, *to deal ill with*, *to afflict*; c. לְ Gen. 19, 9. 43, 6. Ex. 5, 23. Num. 11, 11. 1 Sam. 26, 21. Zech. 8, 14. Ps. 105, 15; c. acc. Num. 16, 15. Deut. 26, 6; עַל 1 K. 17, 20; עִם Gen. 31, 7; בְּ 1 Chr. 16, 22. Of God as afflicting men, c. לְ Ruth 1, 21. Jer. 25, 6.

Hithpo. חִתְרוֹעֵעַ 1. *to be broken in pieces*, from concussion, Is. 24, 19. Hence

2. *to destroy* or *ruin oneself*, Prov. 18, 24.

Deriv. רַע, רָעָה, רֹעַ.

רָעַע Chald. *to break in pieces*, fut. יִרְעַע after the form יִדְּק, Dan. 2, 40.

Pa. id. ibid.

* רָעַף fut. יִרְעַף, *to drop*, *to distil*, c. acc. Prov. 3, 20 *the clouds distil the dew*. Ps. 65, 12. 13. Job 36, 28. Arab. رعف id. Comp. by transp. עָרַף I.

Hiph. i. q. Kal, *to drop*, *to distil*, as the heavens, c. acc. Is. 45, 8.

* רָעַץ fut. תִּרְעַץ, i. q. רָצַץ and רָצַע, *to break* or *dash in pieces*, Ex. 15, 6. Metaph. *to harass*, *to oppress* a people, Judg. 10, 8.

* רָעַשׁ fut. יִרְעַשׁ, *to tremble*, *to quake*; comp. Engl. *to rustle*. Arab. رعس and رعش id. Kindr. are רָצַד, רָצַל, רָצַם.—Spec. for fear, terror, Ez. 38. 20; the earth Judg. 5. 4. Is. 13, 13; the heavens Joel 2, 10. 4, 16; mountains Jer. 4, 24. Nah. 1, 5; islands Ez. 26, 15; the foundations of the earth Is. 24, 18; walls, door-posts, Ez. 26, 10. Am. 9, 1. With מִן of the cause of fear, Jer. 10, 10. 49, 21; מִפְּנֵי Ez. 38, 20.—Once of the motion of grain as agitated and rustling in the wind, Ps. 72, 16.

Niph. i. q. Kal, *to be moved*, *shaken*, *to quake*, e. g. the earth Jer. 50, 46.

Hiph. 1. *to cause to tremble*, *to shake*, e. g. the heavens and the earth Ps. 60, 4. Hagg. 2, 6. 7; kingdoms Is. 14, 16; the nations Ez. 31, 16.

2. Spec. *to cause to leap*, as a horse, a locust; verbs signifying to tremble, to move to and fro, being often transferred to the idea of leaping, springing, comp. נָתַר Pi. חָרַג, חָרְגֹּל, also רָקַד. Job 39, 20 of the horse: הַתְרִיעֶנּוּ כָּאַרְבֶּה *dost thou make him leap like the locust?*—Hence

רַעַשׁ m. 1. *a trembling*, *shaking*, as of a spear Job 41, 21 [29]; of persons Ez. 12, 18; of the earth, *an earthquake*, 1 K. 19, 11. 12. Is. 29, 6. Ez. 37, 7. 38, 19. Am. 1, 1. Zech. 14, 5.

2. *a leaping*, *bounding*, see the root Hiph. no. 2; e. g. of a horse in running Job 39, 24 comp. 20. Poet. of war-chariots Nah. 3, 2. Jer. 47, 3; comp. רָקַד.

3. *tumult*, *uproar*, as of battle Is. 9, 4. Jer. 10, 22. Perh. *thunder* Ez. 3, 12. 13; comp. רָעַד to tremble, رعد to thunder.

* רָפָא fut. יִרְפָּא; see also r. רָפָה II.

1. Pr. *to sew together*, *to mend*, *to repair*. Arab. رفأ, Eth. ፈጸመ, id. It corresponds to the Gr. ῥάπτω. These roots all have their origin in a common stock, the primary and onomatopoetic syllable רַף, which has the force of Lat. *rapere* and *carpere*, Germ. *raffen*, *rupfen*, comp. גָּרַף, חָרַף, טָרַף. The present verb imitates the sound of a person sewing rapidly.—See Niph. and Pi. no. 1.

2. *to heal*, *to cure*, pr. a wound, a wounded person, which is often done by sewing up the wound, Ps. 60. 4. Jer. 30, 17. Job 5, 18. Ecc. 3, 3; also one sick, c. acc. Gen. 20. 17. Ps. 6, 3. 30. 3. 41, 5. With dat. of pers. Num. 12, 13. 2 K. 20, 5. 8. Lam. 2. 13; or of the disease Ps. 103, 3. Part. רֹפֵא *a physician* Jer. 8, 22. 2 Chr. 16, 12. Gen. 50, 2; metaph. of God, Ex. 15, 26.—Comp. Gr. ἰάομαι

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i. e. to mend and to cure; also Arab. طَبَّ id.

Metaph. a) God is said *to heal* a person, a people, a land, i. e. to restore to former prosperity and happiness, 2 Chr. 7, 14. Hos. 5, 13. 7, 1. 11, 3. Is. 19, 22. 30, 26. 57, 18. 19. Jer. 17, 14; as vice versa God is said *to wound* by inflicting calamities, see Deut. 32. 39. Is. 19, 22. al. b) As further this restoration is connected with and depends on the remission of sins (see Matt. 9, 2 sq. Mark 4, 12, comp. 2 Chr. 7, 14. Is. 6, 10. 53, 5), hence *to heal* is i. q. *to pardon, to forgive*, 2 Chr. 30, 20. Jer. 3, 22. Hos. 14, 5. Is. 6, 10 *lest . . . . they be converted, and* God *heal them*, i. e. forgive and restore them. Comp. Ps. 103, 3. c) Also *to comfort, to console;* Job 13, 4 רֹפְאֵי אֱלִיל *empty comforters*, comp. Ps. 147, 3; unless we return to the primary meaning of the verb, and render: *patchers up of vanities*, i. q. טֹפְלֵי שֶׁקֶר in the first hemistich. So the verb *solor, consolor*, seems also to have the primary sense of *to heal, to make whole*, from *solus*, ὅλος; comp. also Arab. أَسَا to cure, and to console.

3. *to allay, to quiet*, i. q. Arab. رَفَأَ, q. d. to heal a tumult. See רְפָאִים (רָפָא) and טַרְפָּא no. 2.

Niph. נִרְפָּא, see also in r. רָפַה II.

1. Pass. of Kal no. 1, *to be repaired*, Jer. 19, 11.

2. *to be healed, cured*, either a disease Lev. 13, 18. 37. 14, 3. 48; or a sick person Deut. 28, 27. 1 Sam. 6, 3. Jer. 17, 14. 51, 8. With dat. Is. 53, 5 נִרְפָּא לָנוּ *there was healing for us*, i. e. God hath forgiven us. So bitter and unwholesome water is said *to be healed*, when it is rendered wholesome, 2 K. 2, 22. Ez. 47, 8. 9.

Piel רִפֵּא; but part. מְרַפֵּא Jer. 38, 4 is for מְרַפֵּה, see in r. רָפַה I, Pi.

1. *to mend, to repair*, e. g. an altar broken down 1 K. 18, 30.

2. *to heal, to cure*, e. g. a wound Jer. 6 14; the wounded or sick Jer. 5, 9. Zech. 11, 16. Ez. 34, 4. Also *to render wholesome* e. g. bad water 2 K. 2, 21. Metaph. *to comfort, to console*, Jer. 8, 11.

3. Trans. *to cause to be healed*, i. e. to bear the expense of a cure, Ex. 21, 19. Inf. pleon. רַפּוֹא Ex. l. c.

Hithp. *to let oneself be healed*, 2 K. 8, 29. 9, 15. 2 Chr. 22, 6.

Deriv. רְפָא, רְפָאוֹת, רְפָאוּת, טַרְפָּא, and the pr. names רְפָאִי, רְפָאֵל, רְפָיָה, יִרְפְּאֵל.

רְפָא m. 1. Plur. רְפָאִים pr. 'the quiet, the silent,' i. e. *the shades, manes*, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (נֶפֶשׁ), but yet not wholly without some faculties of mind; Ps. 88, 11. Prov. 2, 18. 9, 18. 21, 16. Is. 14, 9. 26 14. 19; c. art. Job 26, 5.

2. *Rapha*, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. הָרָפָא 1 Chr. 20, 4. 6. 8; but הָרָפָה 2 Sam. 21, 18. 20. 22. His sons or posterity, יְלִידֵי הָרָפָה, in the time of David, were distinguished for their great stature and bravery, 2 Sam. 21, 16.—Perh. רָפָא, רָפָה, signified also *to be high, tall;* from רָפַע to be high, lofty. Comp. רְפָאִים in רְפָאִי. b) 1 Chr. 4, 12. c) ib. 8, 2.

רְפָאָה f. (r. רָפָא) only plur. רְפָאוֹת *medicines* for wounds, *medicaments*, Jer. 30, 13. 46, 11. Ez. 30, 21.

רִפְאוּת f. *a healing, health*, Prov. 3, 8. R. רָפָא.

רְפָאִי, only plur. רְפָאִים, a gentile name *Rephaim, Rephaites*, an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. 14, 5. 15, 20. Josh. 17, 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzummim, and Anakim, see Deut. 2, 11. 20. Of those beyond Jordan, Og king of Bashan was the last, Deut. 3, 11. Josh. 12, 4. 13, 12. From the Rephaim on this side Jordan was named the Valley of Rephaim, see in גַּי lett. e. Giants of like name are mentioned in the time of David among the Philistines; see in רָפָא no. 2. a.

רְפָאֵל (whom God heals, r. רָפָא) *Rephael*, pr. n. 1 Chr. 26, 7. Gr. Ῥαφαήλ as the name of an angel, Tob. 9, 5.

* רָפַד fut. יִרְפֹּד *to strew, to spread*, Job 41, 22 [20]. Kindr. רָבַד.

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PIEL 1. *to spread* a bed, *sternere lectum*, Job 17, 13.

2. *to stay up, to support*, pr. with cushions, pillows; Arab. رفد pr. to support, then to help; comp. Heb. סָעַד.—Hence *to refresh* a weary person, Cant. 2, 5.

Deriv. רְפִידָה, and the geogr. names אַרְפַּד, רְפִידִים.

* I. רָפָה fut. יִרְפֶּה, conv. וַיֶּרֶף Ex. 4, 26; *to be relaxed, slackened, to sink down*. Syr. Pa. and Aph. to relax, to slacken; Chald. id. Kindr. perh. is רָמָה.—Spec. a) Of the hands. *to be slack, to hang down* listlessly; 2 Chr. 15, 7 אַל־יֵרָפוּ יְדֵיכֶם *let not your hands be slackened*, become weak, i. e. be not slothful in your work. Frequently also *hands hanging down*, i. e. *relaxed*, feeble, are ascribed to those who are discouraged, faint-hearted; 2 Sam. 4, 1 וַיִּרְפּוּ יָדָיו *his hands were feeble*, he became discouraged. Is. 13, 7. Jer. 6, 24. 50, 43. Ez. 7, 17. 21, 12. Zeph. 3, 16. With מִן *from* any thing i. q. *to desist from* Neh. 6, 9. b) Of persons; Jer. 49, 24 רָפְתָה דַּמֶּשֶׂק *Damascus is slackened*, waxed feeble, in mind, i. e. is discouraged, weakened. With מִן of pers. *to desist from*, to let go, Ex. 4, 26. Of anger Judg. 8, 3. c) Of other things; Is. 5, 24 וַחֲשַׁשׁ לֶהָבָה יִרְפָּה *and as the flaming grass sinks down*, i. e. *in* the flame. Of the day as declining Judg. 19, 9.

NIPH. *to be slack*, i. e. *remiss, idle*, Ex. 5, 8. 17.

PIEL רִפָּה, part. מְרַפֵּא Jer. 38, 4, as if from לֹא; *to slacken, to let fall, to let down*, e. g. the wings Ez. 1, 24. 25; a girdle, *to relax, to loosen*, Job 12, 21. Spec. the hands of any one, *to make hang down, to relax* or *weaken*, i. e. to discourage, Jer. 38, 4. Ezra 4, 4.

HIPH. הִרְפָּה, imp. apoc. הָרֶף, fut. apoc. and conv. וַיֶּרֶף.

1. *to slacken* one's hand, *to desist*. 2 Sam. 24, 16 הָרֶף יָדֶךָ *slacken thine hand*, i. e. desist from smiting. With מִן, i. q. *to desert* or *forsake* any one, Josh. 10, 6. So Syr.—Without יָד, *to slacken* the hand, i. e. *to desist from* any person or thing, c. מִן; Ps. 37, 8 הֶרֶף מֵאַף *desist* (cease) *from anger*. Deut. 9, 14 הָרֶף מִמֶּנִּי *desist from me*, i. e. let me alone. Judg. 11, 37 *let me alone two months*, i. e. give me two months. Hence also with לְ of pers. *to let alone* or *allow to* any one 1 Sam. 11, 3. 2 K. 4, 27. Absol. 1 Sam. 15, 16. Ps. 46, 11.

2. *to let go, to dismiss* a person or thing (opp. to hold fast). c. acc. Cant. 3, 4. Job 7, 19. 27, 6. Prov. 4, 13.

3. *to let drop, to leave off*, e. g. a work begun Neh. 6, 3; a person, i. e. *to cast off, to forsake* him, i. q. עָזַב, Deut. 4, 31. 31, 6. 8. Josh. 1, 5. Ps. 138, 8.

HITHP. *to show oneself slack, remiss*, i. e. a) *to be slothful* Josh. 18, 3. Prov. 18, 9. b) *to be discouraged*, to faint, Prov. 24, 10.

Deriv. רִפָּה, רִפְיוֹן.

* II. רָפָה, put sometimes for רָפָא *to heal*; comp. קָרָא II, i. q. קָרָה. In this sense occurs imper. רְפֵה for רְפָא Ps. 60, 4; fut. תִּרְפֶּינָה Job 5, 18.

NIPH. נִרְפָּחָה Jer. 51, 9; inf. הֵרָפֵא 19, 11; fut. יֵרָפֵא 2 K. 2, 22.

Deriv. רְפָיָה and

רָפָה (for רָפָא) *Raphah*, pr. n. a) With art. הָרָפָה, a Philistine, whose sons (יְלִידֵי הָרָפָה) were giants; see in art. רָפָא no. 2. a. b) A man 1 Chr. 8, 37; for which in 9, 43 רְפָיָה q. v.

רָפֶה m. adj. (r. רָפָה I) fem. רָפָה, plur. רָפוֹת.

1. *slack, remiss*, espec. with יָדַיִם added, *slack-handed* 2 Sam. 17, 2. יְדֵי רָפוֹת *slack hands*, as implying discouragement, faint-heartedness, Job 4, 3. Is. 35, 3.

2. *weak, feeble*, Num. 13, 18.

רָפִיא (healed, r. רָפָא) *Raphu*, pr. n. m. Num. 13, 9.

* רָפַח obsol. root, Arab. رفح *to be rich*; hence

רֶפַח (riches) *Rephah*, pr. n. m. 1 Chr. 7, 25.

רְפִידָה f. *support, stay, railing*, on the sides of a litter or sedan. Cant. 3, 10. Sept. ἀνάκλιτον, Vulg. *reclinatorium*. R. רָפַד Pi. no. 2.

רְפִידִים (refreshments. r. רָפַד) *Rephidim*, pr. n. of a station of the Israelites before coming to Sinai. Ex. 17, 1. 19, 2. Num. 33, 14. See Bibl. Res. in Palest. I. p. 178.

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רְפָיָה (whom Jehovah healed, r. רָפָה II) *Rephaiah*, pr. n. m. a) 1 Chr. 3, 21. b) 4, 42. c) 7, 2. d) 9, 43, comp. רָפָה lett. b. e) Neh. 3, 9.

רִפְיוֹן m. (r. רָפָה I) only constr. רִפְיוֹן, *slackness, remissness*, with יָדַיִם added; trop. for *discouragement, faintness* of heart, Jer. 47, 3.

* רָפַס and רָפַשׂ used without any distinction; fut. יִרְפֹּשׂ Ez. 34, 18. 32, 2; *to tread* with the feet, *to trample upon;* espec. to trouble water, to make turbid by treading. Kindr. רָמַס. Syr. ܪܦܣ id. Arab. رفس to kick.

Niph. part. Prov. 25, 26 מַעְיָן נִרְפָּשׂ *a troubled fountain.*

Hithp. הִתְרַפֵּס pr. 'to let oneself be trampled under foot,' i. e. *to prostrate oneself, to humble oneself*, Prov. 6, 3. Ps. 68, 31 מִתְרַפֵּס בְּרַצֵּי כֶסֶף collect. *prostrating themselves with pieces of silver*, i. e. submissively offering them as tribute.

Deriv. מִרְפָּשׂ.

רְפַס Chald. *to trample down, to stamp upon*, Dan. 7, 7.

רַפְסֹדוֹת f. plur. *floats, rafts*, 2 Chr. 2, 15; a word of the later Hebrew, as it would seem, for דֹּבְרוֹת 1 K. 5, 23. It is obviously kindred with Arab. رَمَثٌ, Eth. ረመስ a raft; and is perh. compounded from רפס i. q. رمث and synon. Talm. אַסְדָּא; or, according to others, from רָפַס to tread and רָפַד to strew.

* רָפַף obsol. root, which prob. had the primary signif. *to pull out* or *off, to pluck*, Lat. *carpere*, see in r. רָפָא no. 1; and to this may be reduced several of the many glosses so confusedly exhibited by Arabian lexicographers under the word رفّ, e. g. suxit ubera, edit olera, assuit (comp. רָפָא), corripuit aliquem febris. Hence is derived رَفٌّ sheep-cote, flock of sheep; and to this doubtless corresponds in the Mishnah the word רפת (רָפָת, as דֶּלֶת from דָּלַל, סֹלֶת from סָלַל) stall, Baba bathra 2. § 3, and 6. § 4, pr. *a rack* from which hay or straw is *pulled*, like Germ. *Raufe;* comp. אֲרִיָּה and אַבּוּס. Hence also the biblical רְפָתִים stalls, q. v. in art. רֶפֶת. The form רוֹפַף Job 26, 11, see under r. רוּף.

* רָפַק in Kal not used; Arab. رفق VIII, *to lean upon* the elbow; Ethiop. ረፈቀ *to recline* at table.

Hitph. *to lean oneself*, c. עַל *upon* any one, Cant. 8, 5.

רָפַשׂ, see r. רָפַס.

* רָפַשׂ obsol. root, kindr. with רָפַשׂ and רָפַס, *to tread* with the feet, as rendering water turbid. Hence

רֶפֶשׁ m. *mud, mire*, i. q. טִיט, Is. 57, 20. In the Talmud, id.

רֶפֶת, only in plur. רְפָתִים Hab. 3, 17, *stalls*, as the Hebrew interpreters correctly give it. See the etymology and the Talmudic usage under r. רָפַף. The ת of the sing. is servile, although retained in the plural, comp. קֶשֶׁת, קְשָׁתוֹת. Comp. Arab. رُفٌّ, رُفَّةٌ, رُفَّتٌ, also رُفَتٌ, straw, fodder of cattle, as being *pulled* from the rack. Sept. Vulg. *præsepia.*

רַץ m. (r. רָצַץ) *a fragment, piece*, e. g. of silver not coined, Ps. 68, 31.

רָץ m. *a runner*, see in r. רוּץ.

* רָצָא I. i. q. רוּץ *to run;* Inf. absol. רָצוֹא Ez. 1, 14.

II. i. q. רָצָה *to delight in;* whence at least רָצִאתִי for רָצִיתִי Ez. 43, 27.

* רָצַד in Kal not used, Arab. رصد *to watch closely*, spec. *to lie in wait for.*

Piel *to watch insidiously, to look askance at*, Ps. 68, 17. See Schultens Animadv. in loc. Thesaur. p. 1305.

* רָצָה, fut. יִרְצֶה, apoc. יִרֶץ; see also in r. רָצָא II.

1. *to delight in* any person or thing, *to take pleasure in.* Arab. رَضِيَ to like, to choose. a) Of persons, c. acc. i. q. *to love;* Prov. 3, 12 כְּאָב אֶת־בֵּן יִרְצֶה *as a father delighteth in his son*, loves him. With בְּ 1 Chr. 28, 4; impl. Is. 42, 1. With עִם prægn. *to delight in* intercourse *with* any one, to be on good terms with him, Ps. 50, 18. Job 34, 9. Part. pass. רָצוּי *delighted in, acceptable*, c. לְ *to* any one Esth. 10, 3; poet. c. genit. *ac-*

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cepted of any one Deut. 33, 24. b) Of things, c. acc. Ps. 102, 15 *thy servants take pleasure in her stones*, i. e. the ruins of Zion. Job 14, 6 *until he shall delight, as a hireling, in his day*, sc. as past, in the rest and quiet of evening. Ps. 62, 5. Of God as taking pleasure in things, 1 Chr. 29, 17. Ps. 51, 18. Prov. 16, 7. Ecc. 9, 7. With בְּ Ps. 49, 14. 147, 10. 1 Chr. 29, 3. Mic. 6, 7. Hagg. 1, 8.

2. *to be kind, favourable, gracious, towards* any one; of a king 2 Chr. 10, 7. Mostly of God, with acc. of pers. Ps. 44, 4. 147, 11. Jer. 14, 10. Hos. 8, 13; acc. of thing Deut. 33, 11; בְּ Ps. 149, 4. Also i. q. *to receive into favour*, a land Ps. 85, 2; c. inf. Ps. 40, 14; absol. Ps. 77, 8. Am. 5, 22.—Spec. *to receive graciously* one bringing a present, Gen. 33, 10. Mal. 1, 8. Of God as receiving graciously those who approach him with sacrifice and prayer, Job 33, 26. Ex. 20, 41. 43, 27. Jer. 14, 12. 2 Sam. 24, 23; with acc. of sacrifice Am. 5, 22. Ps. 119, 108.

3. *to satisfy* a debt, i. e. *to pay* it *off;* pr. to satisfy the creditor and render him favourable, Lev. 26, 34. 41. 43. 2 Chr. 36, 21.

Niph. 1. *to be graciously received* or *accepted, to be well pleasing*, e. g. a sacrifice, see Kal no. 2. Lev. 7, 18. 19, 7. 22, 23. 27; also Lev. 1, 4. 22, 25, in which passages there is added a dat. commodi לוֹ, לָכֶם. In the same sense חֵיָה לְרָצוֹן Lev. 22, 20.

2. Pass. of Kal no. 3 and Hiph. *to be satisfied*, i. e. *paid off*, discharged, Is. 40, 2.

Piel *to render well pleased*, i. e. *to seek to please* any one, to seek his favour. Job 20, 10 *his sons shall seek the favour of the poor*, or what comes to the same thing, *shall conciliate the poor*, sc. by restoring the goods extorted from them; comp. Arab. رضا II conciliavit.

Hiph. *to satisfy*, i. e. *to pay off*, i. q. Kal no. 3. Lev. 26, 34 *then shall the land rest and pay off her sabbaths*, viz. those which she still owes.

Hithp. *to make oneself pleasing, acceptable*, to get the favour of any one, c. אֶל 1 Sam. 29, 4.

Deriv. pr. n. רְצִיָא, רָצִין, תִּרְצָה; also

רָצוֹן m. constr. רְצוֹן, c. suff. רְצוֹנִי.

1. *delight, acceptance, approbation*, Prov. 14, 35. Is. 58, 5. הָיָה לְרָצוֹן Is. 56, 7. Jer. 6, 20, and עַל־רָצוֹן Is. 60, 7, *to be acceptable, grateful* to God, to be approved.—Ex. 28, 38 לְרָצוֹן לָהֶם לִפְנֵי יְהוָה *for acceptance to them before Jehovah*, i. e. that they may be graciously accepted of Jehovah. Ps. 19, 15. Lev. 22, 20. 21. With suff. Lev. 1, 3. 19, 5 לִרְצוֹנְכֶם *that ye may be accepted*, i. e. that your sacrifice be acceptable. 22, 19. 29. 23, 11.—Concr. *a delight*, that in which one delights, Prov. 11, 1. 20. 12, 22. 15, 8. 16, 13; spec. what is acceptable to God, Prov. 10, 32. Mal. 2, 13.

2. *good-will, favour, grace*, as of a king Prov. 16, 15. 19, 12; espec. of God, Ps. 5, 13. 30, 8. Deut. 33, 16. Ps. 51, 20. Is. 49, 8 בְּעֵת רָצוֹן *in a time of grace*, when the way is open to my favour. Meton. *favours* bestowed, *benefits*, Ps. 145, 16. Deut. 33, 23. Prov. 18, 22.

3. *will, pleasure*, i. q. Chald. רְעוּת, pr. 'what pleases any one,' his pleasure. Fr. 'tel est mon plaisir;' Ps. 40, 9. 103, 21. 143, 10. 145, 19. 2 Chr. 15, 15. עָשָׂה כִּרְצוֹנוֹ *to do according to his pleasure* Esth. 1, 8. Dan. 8, 4. 11, 3. 16; with בְּ of pers. *to treat* a person *according to one's pleasure*, as one will, Neh. 9, 24. 37. Esth. 9, 5. In the sense of *wicked pleasure, wantonness*, Gen. 49, 6.

* רָצַח fut. יִרְצַח 1. *to break* or *crush in pieces;* kindr. with רָצַץ. Arab. رضخ رضح, id. See Pi. no. 1, and רָצַח.

2. *to kill, to slay*, c. acc. pers. Num. 35, 30. Deut. 4, 42; absol. Ex. 20, 13. Deut. 5, 17. 1 K. 21, 19. Jer. 7, 9. Hos. 4, 2. רָצַח נֶפֶשׁ Deut. 22, 26, comp. הִכָּה נֶפֶשׁ, under נָכָה Hiph. no. 2. d.—Part. רֹצֵחַ *a slayer, murderer*, Num. 35, 16 sq. Deut. 4, 42. Josh. 20, 5. 6. Job 24, 14. al.

Niph. pass. of Kal no. 2, Judg. 20, 4. Prov. 22, 13.

Piel *to break* or *dash in pieces*, Ps. 62, 4.

2. i. q. Kal no. 2, but iterative like קִטֵּל, *to kill many, to be a murderer*, Hos. 6, 9. Ps. 94, 6. Part. מְרַצֵּחַ *a murderer* 2 K. 6, 32. Is. 1, 21.

רֶצַח m. (r. רָצַח) 1. *a breaking in pieces, crushing*. Ps. 42, 11 *with a crush-*

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ing of my bones, i. e. causing me the severest pain.

2. *outbreak* of the voice, *outcry, clamour*, comp. r. פָּצַח; Ez. 21, 27, where it is coupled with תְּרוּעָה.

רִצְיָא (delight) *Rizia*, pr. n. m. 1 Chr. 7, 39. R. רָצָה.

רְצִין *Rezin*, pr. n. a) The last king of Damascus, slain by the Assyrians, 2 K. 15, 37. 16, 5–9. Is. 7, 1. 4. 8. 8, 6. 9, 10. b) A man, Ezra 2, 48. Neh. 7, 50.—The etymology is uncertain. It may come from r. רָצָה after the form קָטִין, by Syriasm for רָצִין; or from Arab. رَصِين firm, stable; or perh. it is kindr. with רָזוֹן prince, also pr. n. of the founder of the kingdom of Damascus.

* רָצַע *to pierce, to bore*, e. g. the ear Ex. 21, 6. Arab. رصع I, IV, id. Chald. רְצַע id.

Deriv. מַרְצֵעַ.

* רָצַף *to range stones* artificially, *to inlay* a pavement or other work, *to checker*; part. pass. רָצוּף *checkered, tesselated, inlaid*, Cant. 3, 10. Arab. رَصَفَ id.

Deriv. רִצְפָּה, רִצְפָּה, מַרְצֶפֶת.

רָצָף m. 1. *a stone* which is heated in order to roast meat or bake bread upon it. 1 K. 19, 6 עֻגַּת רְצָפִים *a cake baked on hot stones*. Arab. رَصْف id. The Rabbins understand *a coal*; comp. רִשְׁפָּה.

2. *Rezeph*, pr. n. of a city subdued by the Assyrians, Is. 37, 12. Prob. the Ῥησάφα of Ptolemy situated in Palmyrene, Arab. رصافة. See Ptol. Geogr. 5. 15.

רִצְפָּה f. (r. רָצַף) 1. i. q. רָצָף, *a hot stone*, Is. 6, 6. Vulg. *calculus*. Sept. and the Rabbins *a coal*.

2. *a tesselated pavement*, Esth. 1, 6. 2 Chr. 7, 3. Ez. 40, 17. 18. 42, 3. 2 Chr. 7, 3.

3. *Rizpah*, pr. n. of a concubine of Saul, 2 Sam. 3, 7. 21, 8. 10. 11.

* רָצַץ fut. יָרוּץ for יָרֹץ Is. 42. 4, תָּרֻץ Ecc. 12, 6. But אֲרוּצֵם Jer. 50, 44 Cheth. also אָרִיצֵם ib. Keri, belong to r. רוּץ.

1. *to break, to crush* or *shatter*, i. e. so as to make a flaw or crack, but not entirely off. Arab. رَضَّ; kindr. רָצַץ and רָעַץ.—Is. 42, 3 קָנֶה רָצוּץ *a broken reed shall he not break off* (שָׁבַר); Vulg. *quassatum*. 36, 6. 2 K. 18, 21.—Intrans. *to break, to be broken, crushed*, Ecc. 12, 6; trop. Is. 42, 4.

2. Trop. *to treat with violence, to oppress*, often joined with עָשַׁק, Deut. 28, 33. 1 Sam. 12, 3. 4. Am. 4, 1. Is. 58, 6. Hos. 5, 11.

Niph. נָרוּץ fut. יֵרוּץ (as if from r. רוּץ), pass. of Kal no. 1, Ez. 29, 7. Ecc. 12, 6.

Piel רִצֵּץ 1. i. q. Kal no. 1, but stronger, *to break in pieces*, Ps. 74, 14.

2. Metaph. i. q. Kal no. 2. a, Job 20, 19. 2 Chr. 16, 10.

Po. רוֹצֵץ, *to oppress, to vex*, i. q. Kal no. 2 and Pi. no. 2, Judg. 10, 8. But רוֹצֵץ Nah. 2, 5 belongs to r. רוּץ.

Hiph. fut. conv. וַתָּרֶץ (so as to differ from וַתָּרָץ to make run), *to break in pieces*, Judg. 9, 53.

Hithpo. הִתְרוֹצֵץ *to dash one another, to struggle*, Gen. 25, 22.

Deriv. רֵץ, מְרוּצָה II.

רַק m. (r. רָקַק I) 1. Adj. fem. רָקָה, plur. רַקּוֹת, *thin, lean*, of kine Gen. 41, 19. 20. 27.

2. Adv. of limitation, restriction, *only, alone*. Job 1, 15 רַק אֲנִי לְבַדִּי *only I alone*. Gen. 47, 22 *only the land of the priests bought he not*. 14, 24. 41, 40. 50, 8. Ex. 10, 17. 1 Sam. 1, 13. 5, 4. Am. 3, 2. al. saepe. Also of exception, *only, except, provided*; Gen. 19, 8 *only unto these men do nothing*. 24, 8. Num. 20, 19. Deut. 3, 11. Josh. 1, 7. 18. Is. 4, 1 *we will eat our own bread. . . . only let us be called by thy name*. Once emphat. רַק אַךְ *only indeed* Num. 12, 2. Spec. a) After a negation, *only*, i. e. *save, besides*; 2 Chr. 5, 10 *there was nothing in the ark* רַק שְׁנֵי הַלֻּחוֹת *save* or *besides the two tables*. Josh. 11, 22 *there were none of the Anakim left* רַק בְּעַזָּה *only, except, in Gaza*. 1 K. 15, 5. b) Put before adjectives as an intensive, in the same manner as אַךְ no. 2. a, b, c; thus רַק טוֹב *only good*, nothing but good, Gen. 26, 29; רַק רַע *only evil*, nothing but evil, Gen. 6, 5. 1 K. 14, 8 רַק הַיָּשָׁר *only right*, nothing but what is right. Deut. 4, 6. Also with an adverb Deut. 28, 13; with a verb Judg. 14, 16. So before אֵין *there is not*,

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intensively, as רַק אֵין *surely there is not*, i. e. it is only so that there is not; Gen. 20, 11 רַק אֵין יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה *surely the fear of God is not in this place.*—At the beginning of a clause, רַק refers sometimes not to the next word, but to one more remote; Is. 28, 19 רַק זְוָעָה הָבִין שְׁמוּעָה *it is a terror only to hear the rumour.* Ps. 32, 6 רַק לְשֶׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ *in the flood of great waters, only to him* (the righteous) *shall they not come near.* Prov. 13, 10. Deut. 4, 6. Gen. 24, 8.

רֵק *empty*, see רֵיק.

רֹק m. (r. רָקַק II) c. suff. רֻקּוֹ, *spittle*, Job 7, 19. 30, 10. Is. 50, 6.

* רָקַב, fut. יִרְקַב, *to be carious, worm-eaten, rotten*, as wood, Is. 40, 20. Metaph. Prov. 10, 7; comp. the Rabbinic phrase: 'ascendit putredo in nomen alicujus.'—Not found in the other dialects. The primary idea seems to be that of *hollowing out, excavating;* comp. קָבַב, יָקַב, נָקַב, also in רָצַד.

Deriv. the two following.

רָקָב m. constr. רְקַב, *caries, rottenness.* a) Of the bones Prov. 12, 4. 14, 30; metaph. of terror striking through all one's bones Hab. 3, 16. b) Of wood, Job 13, 28. Hos. 5, 12.

רִקָּבוֹן m. (r. רָקַב) *rottenness* of wood Job 41, 19.

* רָקַד fut. plur. תִּרְקְדוּ, *to leap, to skip*, e. g. for joy, *to dance* Ecc. 3, 4. Poet. also things are said *to leap* or *skip* from fear, i. q. *to start, to quake*, Ps. 114, 4. 6. Comp. Hiph. and נָתַר Pi. also רָעַשׁ. Syr. Pa. id. but Aph. is to wail, to beat the breast. The primary idea seems to lie in beating or stamping the ground, see in רָקַע.

Piel, *to leap, to spring, to dance*, 1 Chr. 15, 29. Is. 13, 21. Job 21, 11. Poet. of a chariot driven rapidly and bounding over rough ways, Nah. 3, 2. Joel 2, 5.

Hiph. pr. *to make leap* or *skip*, e. g. mountains, i. e. to cause to tremble or start, to shake, Ps. 29, 6. Comp. Kal, also רָעַשׁ and נָתַר.

רַקָּה f. (r. רָקַק I) c. suff. רַקָּתוֹ, pr. *thinness*, something thin; hence

1. *the temple, temples*, a part of the head, Judg. 4, 21. 22. 5, 26.

2. Poet. for *the cheek*, Cant. 4, 3. 6, 7. Comp. *tempora* id. Prop. 2. 24. 3.

רַקּוֹן (thinness, r. רָקַק I) *Rakkon*, pr. n. of a city in Dan lying on the sea-coast, Josh. 19, 46.

* רָקַח fut. יִרְקַח *to season, to spice*, e. g. oil for making ointments, *to perfume*, Ex. 30, 33; also wine, see רָקַח; and flesh, see Hiph. Part. רֹקֵחַ *seasoning, spicing*, 1 Chr. 9, 30; subst. *a maker of unguents, perfumer*, Ecc. 10, 1. Ex. 30, 35. 37, 29.—The primary idea is prob. that of *heating, boiling*, pr. i. q. רָתַח, the letters ק and ת being interchanged; see in lett. ק.

Pual pass. of Kal, 2 Chr. 16, 14.

Hiph. *to season* flesh, *to spice*, Ez. 24, 10.

Deriv. רָקַח—רִקֻּחִים, מָרְקָח, מָרְקָחָה, מִרְקַחַת.

רֶקַח m. *spice;* יַיִן הָרֶקַח *spiced wine*, i. q. מֶסֶךְ q. v. Cant. 8, 2.

רֹקַח m. *ointment, perfume*, Ex. 30, 25. 35.

רַקָּח m. (r. רָקַח) plur. רַקָּחִים, *a maker of ointments, perfumer, pigmentarius*, Neh. 3, 8. Fem. רַקָּחָה, plur. רַקָּחוֹת id. 1 Sam. 8, 13.

רַקָּחָה f. see preced. art.

רִקֻּחִים m. plur. (r. רָקַח) *ointments, perfumes*, c. suff. Is. 57, 9.

רָקִיעַ m. (r. רָקַע) constr. רְקִיעַ, pr. *a solid expanse;* see the root no. 2.—Hence

1. *the firmament* of heaven, Gen. 1, 6. 7. 8. Ps. 19, 2; fully רְקִיעַ הַשָּׁמַיִם Gen. 1, 14. 15. 17. 20. The Hebrews supposed the firmament to be spread out like a solid hemispheric arch over the earth, shining and pellucid as sapphire Ex. 24, 10, comp. Dan. 12, 3; in it were fixed the stars, Gen. 1, 14–17; and above it was the celestial ocean with windows in the firmament through which the water fell as rain upon the earth, Gen. 1, 7. 7, 11. Ps. 104, 3. 148, 4; this latter being the common notion, although the true state of the case was not unknown to them, see Gen. 2, 6. Job 36, 27. 28. Sept. στερέωμα, Vulg. *firmamentum.* So

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Hom. οὐρανὸς πολύχαλκος Il. 5. 504. Od. 3. 2; οὐρ. σιδήρεος Od. 15. 328.—Arab. رَقِيع the heavens. Syr. Chald. רקיעא the firmament.

2. *a pavement*, foot-pavement, beneath a throne, i. q. קַרְקַע; ps. a foundation, from stamping, founding, see the Syriac usage in r. רָקַע no. 2. So of the pavement borne by cherubs, above which was the throne of Jehovah, Ez. 1, 22. 23. 25. 26. 10, 1.

רָקִיק m. (r. רָקַק I) plur. constr. רְקִיקֵי, *a thin cake, wafer*, Ex. 29, 2. 23. Lev. 2, 4. Num. 6, 15. 19. al.

* **רָקַם** *to deck with colours, to make versicoloured, to variegate;* spoken of the colours in the eagle's pinions, and of variegated marble, see רִקְמָה; but chiefly of variegated cloths and garments.—Chald. in Targ. of the spots and shields of the leopard, Jer. 13, 23. Arab. رَقَمَ I, II, to make striped, as cloth; also to write; أَرْقَمُ variegated. From the Arabic comes Span. *recamare*, Ital. *ricamar*, to embroider with the needle. The primary idea seems to be that of *laying on* colours, as in kindr. רָגַם no. 3, where see.—Spec. *to variegate* a garment, *to embroider with coloured figures*, Lat. *opere plumario;* which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tesselæ. Hence Part. רֹקֵם *plumarius, a worker in colours, embroiderer*, Ex. 26, 36. 27, 16. 28, 39. 36, 37. 38, 18. 39, 29. The work of the רֹקֵם differed from the work of the חֹשֵׁב, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in חָשַׁב no. 3. The LXX also understand *needle-work* Ex. 27, 16. 38, 23; and so the Talmudists. See more in Thesaur. p. 1310 sq.

Pual pass. *to be curiously, elaborately, wrought* or *shaped*, of the formation of the fœtus in the womb, Ps. 139, 15.

Deriv. רֶקֶם, רִקְמָה.

רֶקֶם (variegation, flower-gardening, Arab. رَقْمَة) *Rekem*, pr. n.

1. Of a city in Benjamin Josh. 18, 27.

2. Of several men: a) A king of the Midianites Num. 31, 8. Josh. 13, 21. b) 1 Chr. 2, 43. c) 7, 16.

רִקְמָה f. (r. רָקַם) c. suff. רִקְמָתָם, plur. רְקָמוֹת, dual רִקְמָתַיִם.

1. *variegation, versicolour*, i. e. play of colours, e. g. in the eagle's wings Ez. 17, 3; of stones, a pavement, 1 Chr. 29, 2, comp. in פּוּךְ.

2. *work in colours, embroidery*, also *cloth embroidered with colours*, see in r. רָקַם. Ez. 16, 10. 13. 27, 16. בִּגְדֵי רִקְמָה *embroidered garments*, decked with colours, as worn by princes, Ez. 16, 18. 26, 16. Plur. רְקָמוֹת id. Ps. 45, 15. Dual Judg. 5, 30 צֶבַע רִקְמָתַיִם *dyed garments of double embroidery*, i. e. embroidered on both sides, or so that the work and figures on both sides correspond.

* **רָקַע** fut. c. suff. אֶרְקָעֵם, inf. c. suff. רַקְעֲךָ.

1. *to beat, to smite* the earth with the feet, *to stamp*, either in indignation Ez. 6, 11; or in exultation Ez. 25, 6. Kindr. with רָקַק.—Hence *to tread down* enemies, 2 Sam. 22, 43.

2. *to beat out*, i. e. *to spread out* or *expand by beating*, see Piel; hence simpl. *to spread out, to expand*, as God the earth Ps. 136, 6. Is. 42, 5. 44, 24.—Syr. ܪܩܥ to make firm, stable; Aph. to found, pr. by beating and stamping in order to make a solid foundation. Arab. رقع to make firm.

Piel 1. *to beat out*, i. e. *to spread out* or *expand by beating*, as thin plates Ex. 39, 3. Num. 17, 4. Hence

2. *to overspread, to overlay* with plates of metal Is. 40, 19.

Pual part. מְרֻקָּע, *to be beaten* or *spread* into plates Jer. 10, 9.

Hiph. i. q. Kal no. 2, *to spread out* the heavens fut. תַּרְקִיעַ Job 37, 18.

Deriv. רָקִיעַ, also

רִקֻּעִים m. plur. *plates, laminæ*, Num. 17, 3.

* I. **רָקַק** obsol. root, pr. *to beat, to pound*, spec. *to spread out by beating, to*

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beat thin. Arab. intrans. رَقَّ to be thin. It is onomatopoetic, like the kindred roots דָּקַק, רָבַד, comp. רָבַד, רָקַד.

Deriv. רָקִיעַ, רָקַת, רָקִיק, רַק, and pr. names רִקּוֹן, רַקַּת.

* II. רָקַק i. q. יָרַק *to spit, to spit out,* an onomatopoetic root, like kindr. רוּק, comp. Lat. *screo,* Fr. *cracher.* Fut. יִרֹק c. בְּ *to spit upon* any one Lev. 15, 8. For the Præt. יָרַק is used, q. v.

Deriv. רֹק.

רַקַּת (pr. shore, Chald. רַקְתָּא, Arab. رَقَّة) *Rakkath,* pr. n. of a city in the tribe of Naphtali, situated according to the Rabbins on the spot afterwards occupied by Tiberias, Josh. 19, 35. See Bibl. Res. in Palest. III. p. 266.

רָשׁ *poor,* see in r. רוּשׁ.

* רָשָׁה obsol. root, Chald. רְשָׁא *to be able, to have leave,* רְשׁוּת leave, permission.—Hence

רִשָּׁיוֹן m. *leave, a permit* to do any thing, Ezra 3, 7.

רַשִּׁית, see in רֵאשִׁית.

* רָשַׁם *to write down, to record,* part. pass. רְשׁוּם Dan. 10, 21. Arab. رَسَمَ id.

רְשַׁם Chald. fut. יִרְשָׁם, *to write,* Dan. 5, 24. 25; also *to subscribe, to sign* an edict, Dan. 6, 9 sq.

* רָשַׁע fut. יִרְשַׁע 1. Pr. as it would seem, *to make noise and tumult, to cause disturbance,* see the adj. רָשָׁע Job 3, 17. Is. 57, 20, and Hiph. Job 34, 29. Syr. ܪܫܥ Aph. to disturb, to agitate, ܐܪܫܥܬܐ disturbance, commotion, also ܐܬܪܫܥ to be disturbed. Comp. by transp. רַעַשׁ no. 3.—Hence

2. *to do evil, to be wicked, impious,* opp. צָדַק; since wicked men are usually noisy and boisterous in doing injury, while good men are gentle and quiet. 1 K. 8, 47. Dan. 9, 15. Ecc. 7, 17.

3. *to have an unjust cause, to be guilty,* opp. צָדַק; Job 9, 29. 10, 7. 15. With מֵאֱלֹהִים, *to be held guilty of God,* before God, Ps. 18, 22.

Hiph. הִרְשִׁיעַ, fut. יַרְשִׁיעַ 1. *to disturb, to stir up tumult;* see in Kal no. 1. Job 34, 29 הוּא יַשְׁקִיט וּמִי יַרְשִׁיעַ *he* (God) *giveth quietness, and who shall stir up tumult?*

2. *to pronounce guilty,* i. e. *to condemn* any one, as a judge, opp. הִצְדִּיק; Ex. 22, 8. Deut. 25, 1. Job 32, 3. Prov. 12, 2. 17, 16. Ps. 94, 21. Is. 50, 9. al. So too one who gains his cause, Is. 54, 17. Hence simply *to gain one's cause, to be victorious,* e. g. of Saul, 1 Sam. 14, 47 *and whithersoever he turned himself,* יַרְשִׁיעַ *he gained his cause,* i. e. was victorious; victory being accounted the reward of a just cause, defeat the punishment of unrighteousness; comp. צָדָק no. 4, צְדָקָה no. 4; so Heb. זָכָה to be innocent, Syr. ܙܟܐ to conquer. Sept. ἐσώζετο, Vulg. *superabat.* Others here as in no. 1, *he caused disquiet,* Engl. Vers. *he vexed* them, i. e. his enemies.

3. Intrans. *to do evil, to act wickedly,* fully הִרְשִׁיעַ לַעֲשׂוֹת 2 Chr. 20, 35; ellipt. id. (like הֵחֵרַע, הֵיטִיב,) 2 Chr. 22, 3. Neh. 9, 33. Ps. 106, 6. Job 34, 12. Part. c. genit. Dan. 11, 32 מַרְשִׁיעֵי בְרִית *who do wickedly against the covenant,* i. e. who impiously break it.

Deriv. רִשְׁעָה, רֶשַׁע, רִשְׁעָה, מִרְשַׁעַת.

רָשָׁע m. adj. and subst. plur. רְשָׁעִים, constr. רִשְׁעֵי. Fem. רְשָׁעָה twice Ez. 3, 18. 19.

1. *unjust, faulty, guilty,* having an unjust cause, *a wrong-doer,* opp. צַדִּיק innocent. So הַצְדִּיק רָשָׁע *to acquit the guilty* Ex. 23, 7. Is. 5. 23; הַרְשִׁיעַ רָשָׁע *to condemn the guilty* Deut. 25, 1. 1 K. 8, 32. Also Ex. 2, 13 וַיֹּאמֶר לָרָשָׁע *and he said unto the wrong-doer.* Num. 35, 31 רָשָׁע לָמוּת *faulty to dying,* guilty of death, worthy to die.

2. *wicked, ungodly, impious;* with subst. אָדָם רָשָׁע *a wicked man* (opp. צַדִּיק no. 3) Job 20, 29. 27, 13. Prov. 11, 7. Oftener as subst. *a wicked* person, *evil-doer,* Job 9, 24. 15, 20. Ps. 9, 6. 17. 10, 2. 3. 4. 37, 10. 12. 21. 32. 35. 55, 4. Plur. רְשָׁעִים *the wicked* Job 3, 17. 8, 22. 10, 3. Ps. 1, 1. 5. 6. 3, 8. 12, 9. 28, 3. al. sæpiss. espec. in the Proverbs. Spoken of individuals who plot against the good and vex them, and also of public heathen enemies, Is. 13, 11. 14, 5.

רֶשַׁע m. (r. רָשַׁע) in pause רָשָׁע, c. suff. רִשְׁעִי.

1. *injustice, unrighteousness,* Job 34,

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10. Mic. 6, 10. אוֹצְרוֹת רֶשַׁע *treasures got by wickedness* Mic. 6, 10. מֹאזְנֵי רֶמֶת *unjust balances*, i. e. false, v. 11. Hence spec. *fraud, falsehood*, opp. אֱמֶת, Prov. 8, 7.

2. *wickedness, ungodliness*, Ps. 5, 5; opp. צֶדֶק Ps. 45, 8. עָשָׂה רֶשַׁע *to do wickedness* Prov. 16, 12. אַנְשֵׁי רֶשַׁע *wicked men* Job 34, 8; comp. Ps. 84, 11. Plur. רְשָׁעִים *wicked deeds* Job 34, 26.

רְשָׁעָה fem. of רָשָׁע q. v.

רִשְׁעָה f. (r. רָשַׁע) constr. רִשְׁעַת, c. suff. רִשְׁעָתִי.

1. *injustice*, and hence *fraud, falsehood*, Prov. 13, 6; spec. of the fraud of those who give scant measure Zech. 5, 8, comp. Mic. 6, 11.

2. *wickedness, ungodliness*, Is. 9, 17. Mal. 3, 15; *a wicked deed* Deut. 25, 2.

רִשְׁעָתַיִם, see נוּשַׁן רִשְׁעָתַיִם.

* רָשַׁם obsol. root, *to inflame, to kindle;* kindr. שָׂרַף, שָׂרַב. Samar. id. trop. —Hence

רֶשֶׁף m. plur. רְשָׁפִים, constr. רִשְׁפֵי and רִשְׁפֵּי.

1. *flame*, Cant. 8, 6. Comp. Chald. Ps. 78, 48 Targ.

2. *lightning*, Ps. 78, 48. Poet. a) Ps. 76, 4 רִשְׁפֵי קָשֶׁת *the lightnings of the bow* i. e. the arrows. b) Job 5, 7 בְּנֵי רֶשֶׁף *the sons of lightning*, i. e. birds of prey which fly swift as the lightning. Others, *arrows;* others, *sparks*.

3. *fever, burning plague*, with which the body is *inflamed*, comp. חַמָּה heat and poison. Deut. 32, 24 לְחֻמֵי רֶשֶׁף *consumed with burning pestilence*. Hab. 3, 5, parall. דֶּבֶר plague.

4. *Resheph*, pr. n. m. 1 Chr. 7, 25.

* רָשַׁשׁ *to break down* or *in pieces, to destroy*, in Kal not used, kindr. with רָצַץ.

Poel fut. יְרַשֵּׁשׁ, id. Jer. 5, 17.

Pual plur. 1 pers. רֻשַּׁשְׁנוּ, pass. of Kal, Mal. 1, 4.

Deriv. pr. n. תַּרְשִׁישׁ.

רֶשֶׁת f. (r. יָרַשׁ) in pause רֶשֶׁת, c. suff. רִשְׁתִּי; *a net*, Ps. 57, 7. 9, 16. 31, 5. Lam. 1, 13. פָּרַשׂ רֶשֶׁת עַל *to spread* or *cast a net over* any one, Ez. 12, 13. 17, 20. 19, 8. 32, 3. מַעֲשֵׂה רֶשֶׁת *net-work* Ex. 27, 4. and so simpl. רֶשֶׁת v. 5.

רַתּוֹק m. (r. רָתַק) *a chain*, Ez. 7, 23. Plur. רַתּוּקוֹת 1 K. 6, 21 Keri, where in Cheth. רַתִּירוֹת id.—Plur. רְתָקוֹת see in its order.

* רָתַח *to boil, to be hot*, in Kal not used. Syr. and Chald. id.

Piel *to make boil* e. g. a pot, imp. רַתַּח Ez. 24, 5.

Pual *to be made to boil*, i. q. *to boil*, spoken of the bowels, metaph. for commotion of mind Job 30, 27. Comp. ζέων ἐν πνεύματι Rom. 12. 11.

Hiph. like Pi. Job 41, 23.—Hence

רֶתַח m. *a boiling*, only plur. c. suff. רְתָחֶיהָ Ez. 24, 5.

רַתִּיק 1 K. 6, 21 Cheth. see in art. רַתּוֹק.

* רָתַם *to bind on, to make fast*, e. g. horses to a chariot, imper. רְתֹם Mic. 1, 13. Comp. אָסַר no. 4. Arab. رتم IV. to bind a thread upon the finger.—Hence the two following.

רֹתֶם m. 1 K. 19, 4 (but fem. in Cheth.) plur. רְתָמִים 1 K. 19, 4. 5. Job 30, 4. Ps. 120, 4, i. q. Arab. رَتَمٌ, collect. رَتَمٌ, *genista, broom, spartium junceum* Linn. a shrub growing in the deserts of Arabia, with whitish flowers and bitter roots, which the Arabs regard as yielding the best charcoal; see Bibl. Res. in Palest. I. p. 299. Burckh. Trav. in Syr. p. 483. This illustrates Job 30, 4 and Ps. 120, 4. —Prob. so called from the notion of *binding*, as *juncus* a jungendo, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. I. p. 246 sq. Oedmann Verm. Sammlungen Fasc. 2. c. 8.—The Heb. intpp. and Jerome understand *the juniper*, but on no good grounds; see Celsius l. c.

רִתְמָה (genista) *Rithmah*, pr. n. of a station of the Israelites in the desert, Num. 33, 18. 19. R. רָתַם.

* רָתַק in Kal not used, *to bind, to put in fetters*. Arab. رتق clausit, consuit.

Niph. Ecc. 12, 6 Keri: *before the silver cord* יֵרָתֵק *be loosed*, unbound; in a signif. directly contrary to Kal. Prob. it should read יֵרָתֵת *to be broken*, from r.

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נָתַק q. v. in Niph. no. 1.—Frigid is Cheth. יֵרָחֵק *to be removed.*

Pual רֻתַּק *to be bound,* Nah. 3, 10.

Deriv. רַתּוּק and

רְתֻקוֹת f. plur. *chains* Is. 40, 19.

* רָתַת obsol. root, i. q. רָטַט and Aram. רְתַת, ܪܬ, *to terrify;* hence

רְתֵת m. *terror* Hos. 13, 1. Chald. רְתִיתָא id.

שׂ

The letter שׂ originally, and before the invention of diacritical signs, served to express both the simple sound of *s*, and also the thicker sound *sh*. In like manner the Irish language has only one sign, *s*, for these two sounds, e. g. *solâ* solace, and *se* (*she*) he, *si* (*shi*) she. At a later period a distinction was made by the Grammarians, so that the simple sound of *s* came to be indicated by a point over the left horn, and the thicker sound *sh* by one over the right.

For the Heb. שׂ the Chaldee often and the Syriac always (as being destitute of the letter Sin) substitute ס; see in lett. ס, p. 707. The Arabic, from a peculiarity of the language, in almost all these words has ش; as שָׂכַר, شنأ שָׂנֵא, شكل שָׂכַל, شكر, etc. much as the people of Wirtemberg give a thicker sound to the German *s*, pronouncing *ist* like *isht*. Very rarely does the Arabic retain س, as שָׂלָה سلوى quail.

In the Hebrew itself, kindred letters are: a) The other sibilants, as שׂ, ס, צ, ז, see p. 707; comp. also שָׂפַן, צָפַן, סָפַן; שָׂחַק, צָחַק; שָׂקַק, זָקַק to strain; שָׂאַר and שָׁאַר to ferment. b) Sometimes the aspirates, almost like Gr. ὗς Lat. *sus*, ὕλη *sylva;* comp. שָׂדָה i. q. הָדָה to extend; سلك סָלַךְ i. q. הָלַךְ to go; שָׂרַג i. q. אָרַג to plait, to weave. Sometimes also, in the formation of roots, a sibilant is prefixed to the primary biliteral syllable, as שָׂגַב i. q. גָּבַב to be high, שָׂגָא i. q. גָּאָה, etc. Comp. γράφω *scribo*, γλύφω *sculpo*, τρίζω *strideo*, *tego* στέγω, *fallo* σφάλλω, and many others.

* שָׂאָה obsol. root, see in שָׂה.

* שָׂאַר obsol. root, kindr. with the verbs שָׁאַר, סִיר q. v. *to become hot, to ferment;* comp. Arab. ثار to boil up, to break out, as an ulcer. In the western languages we find from the same stock, Germ. in Ottfr. *suar*, Anglosax. *sur*, Germ. *sauer*, Engl. *sour*.—Hence

שְׂאֹר m. *leaven*, Ex. 12, 15. 19. 13, 7. Lev. 2, 11. Deut. 16, 4. Chald. סְאֹר id.

שְׂאֵת pr. inf. fem. of the verb נָשָׂא (for שֶׂאֶת), c. suff. שְׂאֵתִי, once contr. שֵׂתוֹ Job 41, 17, where other Mss. have שאתו.

1. *a lifting up*, Job 41, 17 [25]; so of the countenance, *elation*, cheerfulness, Gen. 4, 7. See the root נָשָׂא no. 1. c.

2. *elevation, a rising* in the skin, hence genr. *a spot*, Lev. 13, 2. 10. 19. 28. 43. 14, 56; so too where more than skin deep, comp. Lev. 13, 2 with v. 3. 4.

3. *exaltation, dignity, majesty*, Gen. 49, 3. Ps. 62, 5; of God Job 13, 11. 31, 23. Here too we may refer Hab. 1, 7 *from himself go forth his law and his dignity*, i. e. he acknowledges no law and no dignity but his own.

שָׂב *an old man*, see in r. שִׂיב.

* שָׂבַךְ *to interweave, to braid*, i. q. סָבַךְ. Hence שְׂבַךְ, שְׂבָכָה, שׂוֹבֶךְ.

שְׂבַךְ m. only plur. שְׂבָכִים *lattices, balusters*, around the capitals of columns, 1 K. 7, 17. See in שְׂבָכָה.

שַׂבְּכָא *sambuca*, see סַבְּכָא.

שְׂבָכָה f. (r. שָׂבַךְ) 1. *a net* Job 18, 8.

2. *lattice, lattice-work, balustrade*, espec. upon or around the capitals of columns, 1 K. 7. 18. 20. 42. 2 K. 25, 17. Jer. 52. 22. 23; plur. שְׂבָכוֹת 1 K. 7. 41. 42. 2 Chr. 4, 12. 13. Also before a window or balcony, 2 K. 1, 2.

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* שָׂבַם obsol. root; Arab. شبم *to be cold.* Simonis assigns to it the signif. of the verb בָּשַׂם *to be fragrant.*—Hence

שָׂבָם (coolness, or fragrance) *Sebam* Num. 32, 3, and שִׂבְמָה (id.) Num. 32, 38. *Sibmah*, pr. n. of a city in the tribe of Reuben abounding in vineyards, Josh. 13, 19. Is. 16, 8. 9. Jer. 48, 32. Jerome places it near Heshbon.

* שָׂבַע, also שָׂבֵעַ Deut. 14, 29. 26, 12. Is. 9, 19; fut. יִשְׂבַּע.

1. *to be* or *become satisfied, satiated, filled;* Arab. شَبِعَ id. Chald. סְבַע, Syr. ܣܒܥ, id. The primary idea is that of *abundance, superabundance;* comp. Prov. 25. 16. Kindr. is שָׂפַע.—Of one sated with food, Deut. 31, 20. Ruth. 2, 14. Is. 44, 16. al. More rarely with drink, i. q. רָוָה, Am. 4, 8. Jer. 46, 10; hence also of the earth as watered Prov. 30, 16. Ps. 104, 16. Absol. Ps. 37. 19. Hos. 4, 10; hence אָכַל וְשָׂבַע *to eat and be filled,* satisfied, i. e. to eat one's fill, Deut. 6, 11. 8, 10. 12. 14, 29. Ruth 2, 14. Joel 2, 26. Ps. 22. 27; so יָנַק וְשָׂבַע Is. 66, 11; also לֹא שָׂבַע *to be insatiable* Ez. 16, 28. 29. Prov. 27, 20. Ascribed to the belly Prov. 18, 20; to the spirit (see נֶפֶשׁ no. 2) Ecc. 6, 3; and metaph. to the eye as not satisfied with seeing. Ecc. 1, 8. 4, 8, comp. Is. 53, 11. Ps. 17, 15; to the sword Jer. 46, 10.—Constr. with acc. of thing, as שָׂבַע לֶחֶם *to be filled with bread* Ex. 16, 12. Job 27, 14. Prov. 12, 11; with מִן Prov. 14, 14. 18, 20. Job 31, 31; בְּ Ps. 65, 5. 88, 4; לְ c. inf. Ecc. 1, 8.—Metaph. to be satisfied with wealth, Ecc. 5, 9; to be filled with reproach, Lam. 3, 30. Hab. 2, 16; with contempt Ps. 123, 3; with calamity Ps. 88, 4; with poverty Prov. 28, 19; with one's own devices, i. e. to reap the full reward of them, Prov. 1, 31. 18, 20.

2. *to be sated, glutted, tired* of any thing Prov. 25, 16. Is. 1, 11. Job 7, 4. שָׂבַע יָמִים *to be sated with life* 1 Chr. 23, 1. 2 Chr. 24, 15.—Also it comes from a feeling of *satiety* and fulness, that the heart is proud and estranged from God; Prov. 30, 9 *lest I be full and deny God.* Hos. 13, 6.

PIEL *to satisfy, to satiate,* Ez. 7, 19; with two acc. of pers. and thing Ps. 90, 14.

HIPH. *to satisfy, to satiate,* with acc. of pers. Ps. 107, 9. Is. 58, 11. Job 38, 27; with two acc. of pers. and thing Ps. 132, 15. 147, 14; with מִן of thing Ez. 32, 4. Ps. 81, 17; בְּ of thing Ps. 103, 5. Lam. 3, 15. Once with לְ of pers. and acc. of thing, Ps. 145, 16 וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן *and satisfiest every living thing with benefits.* Metaph. Ps. 91, 16.

Deriv. the five following.

שָׂבָע m. *satiety;* hence *abundance, plenty,* e. g. of food Gen. 41, 29 sq. Prov. 3, 10.

שָׂבֵעַ m. adj. (r. שָׂבַע) constr. שְׂבַע. plur. שְׂבֵעִים, *satisfied, satiated, full,* Prov. 27, 7. 1 Sam. 2, 5. Metaph. a) In a good sense, *abundant, rich* in any thing. e. g. שְׂבַע רָצוֹן *rich in favour* sc. with God Deut. 33, 23. b) In an ill sense, *sated with sorrows,* i. e. abounding in them Job 14, 1. 10, 15. Hence with the notion of weariness superadded, שְׂבַע יָמִים *sated with life* Gen. 35, 29. Job 42, 17; and simpl. שָׂבֵעַ id. Gen. 25, 8.

שִׂבְעָ m. 1. *satiety, fulness;* לָשִׂבְעָ *to the full* Ex. 16, 3; hence אָכַל לָשִׂבְעָ Ex. 16, 3. Lev. 25, 19. Prov. 13, 25.

2. *abundance,* Ps. 16, 11.

שָׂבְעָה f. (r. שָׂבַע) c. suff. שָׂבְעָתְךָ, *satiety, fulness,* Is. 56, 11; לָשָׂבְעָה *to the full* Is. 23, 18. Ez. 39, 19.

שִׂבְעָה f. (r. שָׂבַע) constr. שִׂבְעַת, *satiety, fulness,* Ezra 16, 49.

* שָׂבַר *to look;* with בְּ *to look upon, to inspect, to view,* Neh. 2, 13. Some editions have here שִׂבֵּר for שִׂבֵּר, but less well. Chald. סְבַר. where see in full. Arab. سبر to examine a wound.

PIEL 1. *to look for,* i. e. *to expect, to wait for;* comp. צָפָה Pi. no. 2. Ruth 1, 13.

2. *to hope,* c. אֶל Ps. 104. 27. 145. 15; לְ Ps. 119, 166. Is. 38, 18; לְ c. inf. Esth. 9, 1. Aram. Pe. and Pa. id. comp. Lat. *spero.*—Hence

שֶׂבֶר m. c. suff. שִׂבְרִי, *expectation, hope,* Ps. 119, 116. 146, 5.

* שָׂגָא not found in Kal (the form שָׂגָה being used), *to be* or *become great,*

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to grow. Chald. סְגָא, סְגָה, to be multiplied, many; Syr. ܣܓܐ id. also to grow, to be increased. Kindr. with גָּאָה, the sibilant being prefixed, see under שׂ, p. 1000.

Hiph. 1. *to make great*, c. לְ Job 12, 23.
2. *to magnify, to laud*, Job 36, 24.
Deriv. שַׂגִּיא.

שְׂגָא Chald. id. *to be* or *become great*, Ezra 4, 22. Fut. Dan. 3, 31 שְׁלָמְכוֹן יִשְׂגֵּא *may your peace be great*, i. e. be multiplied unto you; a form of salutation. 6, 26. In Targg. always סְגָא.

*שָׂגַב 1. *to be high*, e. g. of a city, *to be inaccessible*, strong, Deut. 2, 36; elsewhere only in poetry. Not found in the other dialects. Kindr. perh. with גָּבַב, the sibilant being prefixed; see under lett. שׂ.

2. *to be exalted, to be raised up*, e. g. to safety as in a high place, Job 5, 11. Comp. מִשְׂגָּב.

Niph. *to be high*, as a city, a wall, Is. 26, 5. 30, 13. Prov. 18, 11. Trop. a) *to be exalted, supreme*, of God Ps. 148, 13. Is. 2, 11. 17. b) *to be set in a high* and secure *place;* hence *to be safe, to be protected*, Prov. 18, 10, comp. מִשְׂגָּב. c) *to be high*, i. e. *difficult* to comprehend, Ps. 139, 6.

Piel *to set up on high, to exalt* any one; only metaph. a) *to make powerful*, to strengthen, Is. 9, 10. b) *to set on high* i. e. in safety, *to protect, to defend*, Ps. 20, 2. 69, 30. 91, 14; c. מִן *from* an enemy (comp. מִן no. 3. a) Ps. 59, 2. 107, 41.

Pual pass. of Piel lett. b, Prov. 29, 25.

Hiph. *to exalt oneself, to show oneself exalted*, Job 36, 22.

Deriv. מִשְׂגָּב, and pr. n. שְׂגוּב.

שָׂגַג a spurious root, see שׂוּג II.

*שָׂגָה fut. יִשְׂגֶּה, i. q. שָׂגָא, *to become great, to grow*, Job 8, 7. 11. Ps. 92, 13.

Hiph. *to cause to grow, to increase*, Ps. 73, 12.

שְׂגוּב (elevated, r. שָׂגַב) *Segub*, pr. n. m. a) 1 Chr. 2, 21. 22. b) 1 K. 16, 34 Cheth. for which Keri שְׂגִיב *Segib.*

שַׂגִּיא m. adj. (r. שָׂגָא) *great*, of God Job 36, 26. 37, 23.

שַׂגִּיא Chald. m. (r. שְׂגָא) 1. Adj. *great*, Dan. 2, 31. 4, 7. Also *much, many*, Dan. 4, 9. 18. Plur. f. שַׂגִּיאָן *many* Dan. 2, 48. Ezra 5, 11.

2. Adv. *much, greatly, very*, Dan. 2, 12. 5, 9. 6, 15. 24. 7, 28.

שְׂגִיב see in שְׂגוּב lett. b.

*שָׂדַד in Kal not used. Arab. سَدَّ has two different significations, traces of which remain in Hebrew, viz.

1. *to be straight, even, level*, comp. יָשַׁר no. 1, 2; conj. II, to make straight; VIII, to be straight, made straight. See Piel.

2. *to stop, to shut up* a way, door, etc. comp. סָדַד; and this seems to come from the idea of binding, comp. שָׁדַד شَدَّ. Hence سَدٌّ and سُدٌّ something intervening between two points and stopping the passage, spec. a mountain; plur. سِدَدَةٌ a valley full of rocks and stones, where the rain-water stands. Hence pr. n. שִׂדִּים.

Piel *to harrow*, i. e. *to level* a field, Is. 28, 24. Job 39, 10. Hos. 10, 11.

*שָׂדָה obsol. root; Arab. سدا *to extend* the hand (comp. הָדָה, יָדָה), *to tend towards* any thing, *to go with large and free steps;* IV, to be let go free. The primary idea therefore is that of *wide, free, ample* space.—Hence

שָׂדֶה m. constr. שְׂדֵה; c. suff. שָׂדִי, שָׂדְךָ, שָׂדֵהוּ; plur. שָׂדוֹת, constr. שְׂדֵי Ruth 1, 1. 2, also שְׂדוֹת Neh. 12, 29, c. suff. שְׂדוֹתֵיהֶם, שְׂדוֹתָם; *a field, the open fields, the country*, lying unenclosed and without fences or hedges, as is still the case throughout the East. Not found in the kindr. dialects, except in the Punic; see Monumm. Phœn. p. 394. Often opp. to cities, villages, camps, Gen. 4, 8. 24, 63. 65. 29, 2. 34, 7. 37, 15. 1 Sam. 20, 5. 11; also to vineyards, these being enclosed by a wall (comp. Is. 5, 2. 5. Num. 22, 24). Ex. 22, 5. Lev. 25, 3. 4. Num. 16, 14, 20, 17. It embraces both tilled fields and pastures Gen. 31, 4. 37, 7. Ex. 9, 3. Ruth 2, 2. 3; also mountainous land and fields planted with trees Judg. 9, 32 comp. v. 36. 1 Sam. 14, 25. 2 Sam. 1, 21; likewise the houses of the peasants not

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surrounded by a wall were reckoned to the open field, Lev. 25, 31. Hence אִישׁ שָׂדֶה *a man of the field*, i. e. Esau as a hunter and living in the open air, Gen. 25, 27; חַיַּת הַשָּׂדֶה collect. *the beasts of the field*, wild beasts, Gen. 2, 20. 3, 14. עֵשֶׂב הַשָּׂדֶה *the herbs* or *plants of the field*, wild plants, Gen. 2, 5. 3, 18.

Spec. a) *a field* as ploughed and tilled but not enclosed. Gen. 47, 24. Lev. 19, 19. Often for חֶלְקַת שָׂדֶה *part of a field*, i. e. a portion of the open field belonging to one owner and tilled by him (comp. Gen. 33, 19. Ruth 2, 3. 4, 3), Gen. 23, 13. 17. 49, 30. 32. Ruth 4, 5. Jer. 32, 9. 25. Is. 5, 8. [Meton. for *the produce of the fields*, parall. יִתְרוֹן אֶרֶץ, Ecc. 5, 8.—R.] Once κατ' ἐξοχήν for *wild plants*, pasturage, Ex. 32, 5.

b) שְׂדֵה הָעִיר *the field of a city*, i. e. *its territory*, the open country round about, Gen. 41, 48. Neh. 12, 29. Ps. 78, 12. 43. עָרֵי הַשָּׂדֶה *the country-towns*, opp. the metropolis, 1 Sam. 27, 5.

c) So *the field* or *country* of a people is their *territory*, Gen. 14, 7. 32, 4. 1 Sam. 6, 1. 27, 7. 11. Ruth 1, 6. 4, 3. Plur. as in Engl. *territories;* Ruth 1, 1 שְׂדֵי מוֹאָב. v. 2. 22. 2. 6. Spec. of a level country, as שְׂדֵה אֲרָם Hos. 12, 13, for פַּדַּן אֲרָם; see in פַּדָּן.

d) As opp. to the sea, i. q. *the land*, *terra firma*, Ez. 26, 6. 8.

שָׂדַי m. i. q. שָׂדֶה, *field*, *country*, but only poetic, Ps. 8, 8. 50, 11. 80, 14. Deut. 32, 13. al.—That ַי is the proper and primitive sing. form, and common in Arabic for the Hebrew ָה, from verbs לה, is shown Lehrg. p. 158. Simonis and others incorrectly hold שָׂדַי as plur. i. q. שָׂדִים; but see Ps. 96, 12.

שִׂדִּים m. plur. pr. n. *Siddim*, whence עֵמֶק הַשִּׂדִּים *the Valley* or *Plain of Siddim*, the plain of the cities Sodom and Gomorrah, now occupied by the Dead Sea, Gen. 14, 3. 8, 10.—Aqu. Onk. Saad. translate 'Valley of the fields' (שָׂדִים). But שִׂדִּים is prob. i. q. Arab. سَدّ, plur. سُدُود, 'a depression (Wady) full of rocks and stones,' and therefore difficult to pass. see in שָׂדַד no. 2; hence 'a plain cut up by stony channels.'

שָׂדְרָה f. (r. סָדַר, with שׂ for ס) *a row*, *rank* of soldiers 2 K. 11, 8. 15; of stories, chambers, 1 K. 6, 9.

שֶׂה, constr. שֵׂה Deut. 14, 4, c. suff. שֵׂיוֹ Deut. 22, 1 and שֵׂיהוּ 1 Sam. 14, 34, comm. gend. (m. Ex. 12, 5; f. Jer. 50, 17. Ez. 34, 20,) *one of a flock*, i. e. *a sheep* or *goat*, a noun of unity corresponding to the collect. צֹאן q. v. a flock of sheep or goats; Gen. 22, 7. 8. 30. 32. Ex. 12, 5. Deut. 14, 4 שֶׂה כְּשָׂבִים וְשֶׂה עִזִּים *one of the sheep and one of the goats*, i. e. a sheep and a goat. Lev. 5, 7. 27, 26. 1 Sam. 15, 3. 22, 19. Judg. 6, 4; comp. שׁוֹר and בָּקָר. It admits of no plural; but is put as collect. Jer. 7, 25. 43, 23. Arab. شَاة, plur. شَآء, id.—The etymology is doubtful; though the word seems derived from a verb שָׁאָה, as פֶּה from פָּאָה; and this prob. had the same signification with Arab. شَآشَأ *to drive sheep by uttering the sound* شَا شَا repeatedly; comp. in Engl. the sound *sh*, *sh*. Nor is it strange that a sheep should be so named from this call or sound of the shepherd; just as in the language of German children a horse is called *Hotto* from the word *hott!* used by coachmen.

* שָׂהַד obsol. root, i. q. Aram. שְׂהַד, סָהַד, Arab. شَهِدَ, *to testify*, pr. to be an eye-witness; Conj. III, coram spectavit.—Hence the two following.

שָׂהֵד m. c. suff. שָׂהֲדִי Kamets impure, like part. Peal in the Aramæan dialects; *a witness*, once Job 16, 19.

שָׂהֲדוּתָא f. (r. שָׂהֵד) an Aramæan word in stat. emphat. used by Laban the Syrian, *testimony*, *a testimonial*, Gen. 31, 47. Targ. סַהֲדוּתָא Ex. 20, 6. Syr. ܣܗܕܘܬܐ.

שַׂהֲרֹנִים m. plur. (r. סָהַר, with שׂ for ס) dimin. *crescents*, little moons, worn as an ornament on the necks of men, women, and camels, Judg. 8, 21. 26. Is. 3, 18. Sept. μηνίσκοι, Vulg. *lunulæ*.

שָׂוַב *to be gray-haired*, see r. שֵׂיב.

שׂוֹבָךְ i. q. סֹבֶךְ, *thick branches*, *thicket*, 2 Sam. 18, 9. R. שָׂבַךְ.

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* I. שׂוּג *to go off from, to draw back*, i. q. סוּג I. where see. So Niph. נָשׂוֹג 2 Sam. 1, 22, where however many Mss. and editions have ס. Hiph. יַשִּׂיגוּ Job 24, 2, see in r. סוּג Hiph.

* II. שׂוּג i. q. סוּג II, *to hedge about, to enclose*, in Kal not used.

Pilp. שִׂגְשֵׂג *to hedge about*, e. g. a vineyard. Is. 17, 11 בְּיוֹם נִטְעֵךְ תְּשַׂגְשֵׂגִי *in the day thou plantedst* it, *thou didst also hedge* it *in*.—Kimchi and Aben Ezra render it by תְּגַדְּלִי *thou didst cause* it *to grow*, as if from שָׂגַג i. q. שָׂגָא, שָׂגָה; but the former is to be preferred.

שׂוּד *to plaster with lime*, see r. שִׂיד.

* שׂוּחַ, once Gen. 24, 63 *Isaac had gone out* לָשׂוּחַ בַּשָּׂדֶה, Vulg. *ad meditandum in agro*, i. e. *to meditate*, so that שׂוּחַ would be i. q. שִׂיחַ I. lett. c. So too most of the ancient versions; for both Sept. ἀδολεσχῆσαι, and Aqu. ὁμιλῆσαι, are to be understood of pious meditation and discourse. The Syriac alone has it: *ad deambulandum, to take a walk;* and this is almost demanded by the nature of the context. But not improb. it should read לָשׁוּט בַּשָּׂדֶה *to go to and fro in the field*, in order to muster his flocks and shepherds. This is the sense of the phrase שׁוּט בָּאָרֶץ Job 1, 7. 2 Sam. 24, 2. 8; comp. Zech. 4, 10. 2 Chr. 16, 9. Jer. 5, 1.

* שׂוּט i. q. שָׂטָה, *to go* or *turn away, to turn aside to* any thing, part. plur. שָׂטֵי כָזָב Ps. 40, 5.

Deriv. שֵׂטִים, סֵטִים.

* שׂוּךְ *to hedge, to hedge in* or *about*. Arab. شاك mid. Waw, to hedge with thorns, شَوْكٌ, شَوْكَةٌ thorn. See the kindred verbs שׂוּג II, סוּג II, סָכַךְ and שָׂכַךְ, also שָׂבַךְ and סָבַךְ, which seem to have come from שׂוּךְ, סוּךְ, by strengthening the middle radical. Compare also Sanscr. *sâkhâ*, Pers. شاخ, a leaf, bough.

—Metaph. Job 1, 10 שַׂכְתָּ בַעֲדוֹ *thou hast made a hedge about him*, i. e. dost protect him. But the same phrase is also used in a sense of disfavour, for *to shut up one's way*, i. e. to shut in, to straiten, Hos. 2, 8; comp. Job 3, 23.

Pol. שׂוֹכֵךְ *to intertwine, to weave;* trop. Job 10, 11 בַּעֲצָמוֹת וְגִידִים תְּשַׂכְּכֵנִי *with bones and sinews hast thou woven me;* comp. Ps. 139, 13.

Deriv. מְשׂוּכָה and מְסוּכָה, also the three following.

שׂוֹךְ m. Judg. 9, 49, and שׂוֹכָה f. v. 48, *a bough*. Chald. סוֹךְ and שׂוֹךְ, Syr. ܣܘܟܐ, id.

שׂוֹכוֹ (for שׂוֹכוֹן branches, see שׂוֹךְ) Josh. 15, 48 Keri, also שׂוֹכֹה ib. Cheth. Josh. 15, 35. 1 Sam. 17, 1, *Socho, Sochoh*, pr. n. of two towns of Judah: a) One in the mountains near Anab and Eshtamoa, Josh. 15, 48; see Bibl. Res. in Palest. II. p. 195. b) The other in the plain, Josh. 15, 35. 1 Sam. 17, 1; see Bibl. Res. in Palest. ibid. p. 349.—The modern Arabic name of both is *Shuweikeh* شويكة, dimin. from *Shaukeh* شوكة; comp. the Σοηχώθ of Euseb.

שׂוּכָתִי *Sucathite*, patronym. from a pr. n. שׂוּכָה elsewhere unknown, 1 Chr. 2, 55.

* שׂוּם and שִׂים, fut. יָשִׂים, apoc. יָשֵׂם, conv. וַיָּשֶׂם, once יָשׂוּם Ex. 4, 11; imp. שִׂים, שִׂימָה; inf. absol. שׂוֹם, constr. שׂוּם, rarely שִׂים Job 20, 4; part. pass. f. שׂוּמָה 2 Sam. 13, 2 Keri, שִׂימָה Cheth. genr. *to put, to set, to place;* Syr. ܣܡ, Ethiop. ሠየመ, ሠመ, id. Less frequent is Arab. سام mid. Ye, to set, to constitute, e. g. a price. Kindr. are אָסַם, יָשַׂם.—Hence

1. *to put, to set, to place*, where the person or thing thus *put* stands erect, or is regarded as standing rather than as lying down, Gr. ἵστημι. So of persons, *to set, to station;* 2 K. 10, 24 *Jehu stationed* (שָׂם לוֹ) *in the street fourscore men*. Ex. 33, 22. 1 Sam. 8, 11; troops in garrison 2 Sam. 8, 6. 14, or in ambush Josh. 8, 2. 12. Judg. 20, 36; hence also *to set* or *put* the foot upon the neck of any one Josh. 10, 24. Of things, which stand or seem to stand; as an idol, *to set up*, Deut. 27, 15; a monument, cippus, Gen. 28, 22. 1 Sam. 7, 12; a table Ex. 26, 35; an altar Ex. 40, 26. 29; the ark Ex. 40, 3; a throne Jer. 43, 10. 49. 38; a door, *to set* or *put in*, Gen. 6, 16, comp.

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Job 38, 10; a tent Ps. 19, 5. So too the boards of the sacred tabernacle, which stood upon bases, Ex. 40, 18; the court before the same, by setting up the columns from which the curtains were suspended, Ex. 40, 8; also *to put up* the curtains, i. q. *to hang* them upon the columns, Ex. 40, 5.—Spec.

a) *to set* troops, i. e. *to draw up, to array*, c. acc. 1 Sam. 11, 11 *Saul set* (וַיָּשֶׂם) *the people in three companies.* Job 1, 17. Acc. impl. 1 K. 20, 12. Ez. 23, 24. So 1 Sam. 15, 2 שָׂם לוֹ בַּדֶּרֶךְ *he set* himself *for him in the way*, i. e. against him.

b) *to set*, i. e. *to constitute, to appoint*, (*τιθέναι* Acts 20, 18.) e. g. a king Deut. 17, 15; a prince Hos. 2, 2; judges 1 Sam. 8, 1; c. dupl. acc. 1 Sam. l. c. Ps. 105, 21; acc. and לְ Gen. 45, 9. Ex. 2, 14; acc. and עַל, *to set over*, i. e. a person over others Ex. 1, 11. 5, 14. 1 Sam. 18, 5. So שׂוּם בְּרֹאשׁ *to put at the head of, to set over*, Deut. 1, 13; comp. in רֹאשׁ no. 4.

c) *to set* a plant, i. e. *to plant*, Is. 28, 25. Ez. 17, 4. 5. Is. 41, 19. So Lat. 'ponere arborem'; Arab. نصب.

d) *to set up, to erect, to build*, e. g. a sepulchral monument Nah. 1, 14; a nest in a rock Num. 24, 21; a mound against a city Mic. 4, 14.—Metaph. *to establish* a covenant, i. q. חֻקִּים בְּרִית, c. לְ 2 Sam. 23, 5.

e) שׂוּם תּוֹרָה, Gr. *νόμον τιθέναι, to set a law*, i. e. *to establish, to appoint, to make* a law, Ps. 78, 5. 81, 6. Gen. 47, 26. Ex. 15, 25. Josh. 24, 25. 1 Sam. 30, 25. Of the laws of the heavens Job 38, 33. Jer. 33, 25. So *to set* or *appoint* a term, limit, Ps. 104, 9. Prov. 8, 29; a place Ex. 21, 13. 2 Sam. 7, 10.

2. *to set, to put, to place*, pr. a person, so that he may sit (be seated), dwell, or in any way exist in a place; Gr. *τιθέναι*, which also is used in several of the senses under no. 1. 2 K. 10, 3 וְשִׁתֻּהוּ עַל־כִּסֵּא אָבִיו *and set* him (cause him to sit) *upon the throne of his father.* שׂוּם מ׳ בֵּית הָאָסוּר *to put* one *in prison* 2 Chr. 18, 26. Gen. 40, 15. Gen. 2, 8 *and there* (in the garden) *he put the man*, caused him to dwell there. Job 20, 4. With לְ of place Job 5, 11; acc. Cant. 6, 12.—Also of things:

a) With עַל, *to put upon* any thing, as upon the head Ex. 29, 6. Also *to fasten* or *fix upon*, Ex. 28, 12. 26. 37, 38. 39, 7; a sword upon one's thigh Ex. 32, 27.

b) With בְּ, *to put in, to insert*, e. g. a hook or ring in the nose, Is. 37, 29. Job 40, 26 [34]. Gen. 24, 47. שׂוּם בַּבַּדִּים *to put in the staves* into the rings Num. 4, 6. 8. 11, 14.

c) With בֵּין, *to put between*, Judg. 15, 4.

d) i. q. *to found, to establish*, e. g. the world Job 34, 13; metaph. a people Is. 44, 7; the divine law 42, 4. Here belongs the expression, where God is said *to set his name* anywhere, i. e. to establish the seat of his worship, Deut. 12, 5. 21. 14, 24. 1 K. 9, 3. 11, 36. 2 K. 21, 4; i. q. שִׂים שְׁמוֹ Deut. 12, 11. 26, 2.

3. *to put, to place, to lay* things (rarely persons), so that they may remain in a recumbent posture. Gen. 22, 9 *and laid him* (Isaac) *upon the altar.* 24, 2. 9. 28, 21. 31, 37. 48, 18. al. With עַל of pers. *to put* or *lay upon* any one for bearing, Gen. 21, 14. 22, 6. Ex. 3, 22; עַל of thing Lev. 24, 6. Gen. 9, 23. Ex. 29, 29. שׂוּם יָד עַל פֶּה *to lay the hand upon the mouth*, as imposing silence on oneself, Judg. 18, 19. Job 21, 5; שׂ׳ אֶל־פֶּה id. 1 Sam. 19, 13; לְפֶה Job 29, 9; לְמוֹ־פֶה 40, 4. With בְּ *to put* or *lay in* any place, Gen. 30, 41. 31, 34. 44, 1. 50, 26. Ex. 2, 3. Job 13, 27; rarely *to lay upon*, i. q. שׂוּם עַל, Ps. 66, 11. With לִפְנֵי, *to set before* any one, e. g. food 1 Sam. 9, 24. 2 K. 6, 22 (also שׂוּם לֶחֶם לְ 2 Sam. 12, 20; comp. Gen. 43, 31); a law, *to set before, to propose*, Ex. 21, 1. Deut. 4, 44. With acc. of place; Gen. 28, 11 *and he took a stone* וַיָּשֶׂם מְרַאֲשׁוֹתָיו *and put* it *at* (under) *his head.* v. 18. 1 Sam. 19, 13.—Spec.

a) *to put* or *set to* any thing, *to apply*; e. g. שׂוּם אֵשׁ *to put fire to* or *under*, 1 K. 18, 23. 25; שׂוּם בְּרִים *to apply battering-rams*, c. עַל Ez. 4, 2. 21, 27. Also *to put* a knife to one's throat Prov. 23, 2; *to apply* a measure to a building Job 38, 5.—So שׂוּם יָד בְּ *to lay hand upon* any pers. or thing; e. g. in a hostile sense, in order to afflict or punish, Ez. 39, 21, comp. Job 40, 32. But in Ps. 89, 26 *I will put his hand upon the sea*, i. e. I, Jehovah, will cause his dominion to extend to the sea.

b) *to put on* a garment, ornaments

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etc. c. עַל Ruth 3, 3. Ez. 16, 14. Gen. 41, 42. Lev. 8, 8. 1 K. 20, 31. 21, 27. So *to put on* or *apply* a bandage Ez. 30, 21; a girdle upon the loins Jer. 13, 1. With בְּ Gen. 37, 34. Ez. 24. 17.

c) שׂוּם בְּיַד מ׳ *to put into one's hand*, e. g. a cup Is. 51, 23. Contra שׂוּם בְּיָדוֹ *to put into one's own hand*, i. e. *to take in one's hand*; e. g. a hammer Judg. 4, 21; goods, 1 K. 20, 6. שׂוּם נַפְשׁוֹ בְּכַפּוֹ *to put* or *take one's life in one's hand*, see in כַּף lett. c. 1 Sam. 19, 5. 28, 21. See also in lett. d, here following.

d) שׂוּם דְּבָרִים בְּפִי מ׳ *to put words in the mouth of* any one, to suggest them to him, Ex. 4, 15. Num. 22, 38. 23, 5. 16. 2 Sam. 14, 3. Is. 51, 16. al. So *to put wonders in the hands of* any one, to give him the power of working miracles, Ex. 4, 21; *to put* any thing *in the ears of* any one, to rehearse it to him, Ex. 17, 14.

e) *to put* or *lay upon* any one, *to impose*, e. g. any thing to be done, with עַל of pers. Ex. 5, 8. 14. 22, 24; or to be suffered, c. בְּ Ex. 15, 26. Deut. 7, 15; also *to impute to* any one sc. guilt, with עַל Judg. 9, 24; לְ Deut. 22, 8. 14 [17]; בְּ 1 Sam. 22, 15. Job 4, 18.

f) שׂוּם שֵׁם לְ *to put* i. e. *give a name to* any one, (*ὄνομα θεῖναί τινι* Od. 19. 403, *ὄνομα θέσθαι* 19. 406,) Dan. 1, 7; and with a somewhat different construction, Judg. 8, 31 וַיָּשֶׂם אֶת־שְׁמוֹ אֲבִימֶלֶךְ *and he set* i. e. *called his name Abimelech*. 2 K. 17, 34. Neh. 9, 7, and Chald. Dan. 5, 12; comp. Num. 6, 27.

g) שׂוּם לְנֶגְדּוֹ *to set before oneself*, before one's eyes, spoken of that for which one has high regard, Ps. 54, 5. 86, 14.

h) Absol. *to put*, *to lay down*, sc. a pledge, Job 17, 3. Comp. Arab. وضع Conj. III, i. q. وضع رهان; Gr. *τίθεσθαι* Passow, A. no. 8.

i) With אֶל *to lay before* any one, i. e. *to propound*, *to explain*, Job 5, 8. Also absol. שׂוּם שֶׂכֶל *to explain the sense* Neh. 8, 8.

k) *to lay up*, as if in store; Job 36, 13 *the wicked* יָשִׂימוּ אַף *lay up wrath* sc. in their heart, i. e. they treasure up their wrath, indulge in anger and hatred against God, and do not humbly turn to him; so Umbreit correctly. Usually *they lay up* i. e. *heap up* divine *wrath* against themselves, i. q. *θησαυρίζουσιν ἑαυτοῖς θυμόν* Rom. 2, 5.

l) Similar is שׂוּם עַל־לֵב *to lay to heart*, Gr. *θέσθαι ἐπὶ φρενί*, Is. 47, 7. 57, 1. 11. Jer. 12, 11. Also שׂוּם אֶל־לֵב 2 Sam. 19, 20. שׂ׳ לֵב 1 Sam. 21, 13. Job 22, 22. With inf. and לְ Mal. 2, 2, also אֲשֶׁר לֹא (that not) Dan. 1, 8, *to care*, *to take care* sc. to do or not to do any thing. Ellipt. Ps. 50, 23 שָׂם דֶּרֶךְ *who layeth* to heart *his way* i. e. his walk, life, who takes care to live aright.

m) i. q. *to throw*, *to cast*, e. g. stones and timber into the water, Ez. 26, 12.

n) Spoken of liquids, *to pour*, *to pour out*, e. g. blood in war, *to shed*, 1 K. 2, 5. With בְּ *to pour into* Judg. 6, 19. 1 Sam. 17, 54. Ps. 56, 9. With עַל *to pour upon*, as blood Ez. 24, 7; oil Lev. 5, 11. Trop. *to put* (pour out) *the Spirit upon* any one, Num. 11, 17; בְּקִרְבּוֹ Is. 63, 11.

4. *to put*, *to set*, i. e. *to direct*, *to turn* in any direction; Judg. 7, 22 *and Jehovah set* (turned) *every man's sword against his fellow*.—Spec. a) שׂוּם עַיִן עַל *to set eyes upon*, see in עַיִן no. 1. e. b) שׂוּם פָּנָיו *to set one's face upon* or *towards*, in various senses, see in פָּנֶה no. 1. c, d, f. c) שׂוּם לְבּוֹ *to set one's mind upon*, *animum advertere*, *to attend to*, *to consider*, Is. 41, 22. Hagg. 2, 15. 18; and without לֵב id. Is. 41, 20. Job 34, 23. 37, 15. Judg. 19, 30. Comp. חֲכִין לֵב and הֵכִין id. With עַל *upon* or *towards* any thing Job 1, 8; אֶל Ex. 9, 21; לְ Deut. 32, 46. Ez. 40, 4; with בְּ (c. לֵב impl.) Job 23, 6. But 1 Sam. 9, 20 שׂוּם לֵב לְ is *to set the heart upon*, i. e. to care for, to hold dear.

5. *to set as* any thing, *to put into* any state or condition, i. q. *to make*, *to render*; comp. Gr. *τιθέναι* i. q. *ποιεῖσθαι*, see Passow in *τίθημι* B. Ex. 4, 11 מִי יָשׂוּם אִלֵּם *who maketh the dumb?* Ez. 11, 7. 19, 5. With two acc. Ps. 39, 9 *make me not* (set me not as) *the reproach of the wicked*, i. e. the object of their reproach. 40, 5. 91, 9. 105, 21. Job 31, 24; acc. and לְ Gen. 21, 13. 18. Job 24, 25. Is. 5, 20. 23, 13; *to turn into* Hos. 2, 14 [12]. With acc. and כְּ, to make one *as* or *like* any thing, Gen. 32, 12 [13] *I will make thy seed as the sand of the sea*. 48, 20. 1 K. 19, 2. Is. 14, 17. The two constructions are mingled in Is. 25, 2 שַׂמְתָּ מֵעִיר לְגָל *thou hast made of a city*

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ruins, lit. 'thou hast turned from a city into ruins;' for עִיר לַגָּל or גַּל מֵעִיר.

6. *to set* or *put*, i. q. *to make, to prepare, to produce, to do;* Gr. τιθέναι. So שׂוּם קָרְחָה *to make baldness* i. e. a bald spot Deut. 14, 1. שׂוּם דֶּרֶךְ בַּמִּדְבָּר *to make a way in the desert* Is. 43, 19; and so Job 19, 8. Ps. 46, 9. שׂוּם אֹתוֹת *to do signs* or *wonders*, to work miracles, c. בְּ *in* or *among*, Ex. 10, 2. Ps. 78, 43. 105, 27. Is. 66, 19; comp. Num. 24, 23; but שׂוּם אוֹת לְ *to set* (give) *a sign to* any one Gen. 4. 15. שׂוּם בָּנִים *to beget children* Ezra 10, 44, comp. θέσθαι παῖδα ὑπὸ ζώνῃ Hymn. Ven. 256, 283. שׂוּם רָעָה עַל *to do evil to* any one Ps. 109, 5.—Often with dat. of pers. 'to do this or that *to* or *for* any one.' 1 K. 20, 34 *make thou streets for thyself in Damascus, as my father made in Samaria.* Ex. 8, 8 [12] *the frogs* צְפַרְדְּעִים אֲשֶׁר שָׂם לְפַרְעֹה *which he had brought upon Pharaoh.* So שׂוּם קֵץ לְ *to put an end to*, to make an end of any thing, Job 28. 3; comp. 18, 2. With לוֹ, as שׂוּם שֵׁם לוֹ *to make oneself a name*, to get renown, 2 Sam. 7, 23. 1 Chr. 17, 21. Sometimes *to set* or *make for* any one is i. q. *to give, to grant;* e. g. שׂוּם זֶרַע לְ *to give seed* (offspring) *to* any one 1 Sam. 2, 20; שׂוּם שְׂאֵרִים לְ *to make survivors to* any one, i. e. to give or preserve a posterity, Gen. 45, 7. 2 Sam. 14, 7. שׂוּם יָדַיִם לְ *to give place to* any one, to make room, 2 K. 11, 16. 2 Chr. 23, 15; see in יָד no. 6. So לָשׂוּם לֶחָי i. q. לֶחִי Is. 61, 3. Also שׂוּם שָׁלוֹם לְ *to give peace* (prosperity) *to* any one Num. 6, 26; שׂוּם כָּבוֹד לְ *to give honour* (glory) *to*, Josh. 7, 19. Is. 42, 12, comp. Ps. 66, 2; שׂוּם רַחֲמִים לְ *to give* or *show mercy to*, Is. 47, 6. Comp. Gr. θεῖναι τινὶ ἄλγεα, πήνθος, see Passow in τίθημι B. no. 2.

Hiph. i. q. Kal. Imper. הַשְׂכִּימוּ either *attend*, see Kal no. 4. c; or *set in array* sc. the battle, see Kal no. 1. a; Ez. 21, 21 [16]. Part. מַשְׂכִּים *attending, regarding*, Job 4, 20.

Hoph. fut. וַיּוּשַׂם, *to be put, set*, once Gen. 24, 33 Keri. See יָשַׂם.

Deriv. תְּשׂוּמֶת, and pr. n. יְשִׂמְאֵל.

שׂוּם Chald. præt. שָׂם; præt. pass. שִׂים, f. שִׂימַת Dan. 6, 18, also שִׂים 3. 29; imper. plur. שִׂימוּ Ezra 4, 21; i. q. Heb. *to put, to place, to set.* Spec.

1. *to set over*, i. e. *to constitute, to appoint*, Ezra 5, 14.

2. שׂוּם שֵׁם *to make one's name* any thing, *to name*, Dan. 5, 12.

3. שׂוּם בָּל לְ *to set the heart on* any thing, i. e. to make a point of, to endeavour, Dan. 6, 15.

4. שׂוּם טְעֵם *to set forth an edict*, i. e. to give, make, publish it, Ezra 5, 13. 6, 1. 3. 12. Dan. 3, 10; c. dat. Ezra 5, 3. 9. Impers. מִנִּי שִׂים טְעֵם *from me is set forth the decree*, i. e. I have made a decree, Dan. 3, 29. 4, 3. Ezra 4, 19. 6, 8. 11; טְעֵם יְהַדְּמִי id. Dan. 6, 27 [26].

5. שׂוּם טְעֵם עַל *to make account of*, to regard, Dan. 3, 12.

Ithpe. fut. יִתְשָׂם 1. *to be put*, c. בְּ *to be put in*, inserted, Ezra 5, 8.

2. *to be made*, c. dupl. acc. Dan. 2, 5.

3. *to be given*, as a decree Ezra 4, 21.

* I. שׂוּר fut. וַיְשַׂר, i. q. שָׂרַר, שָׂרָה, where see.

1. *to contend, to strive*, c. אֶל *with* or *against* Hos. 12, 5.

2. *to be prince, to have dominion, to reign*, Judg. 9, 22.

Hiph. הַשִּׂיר *to make princes*, Hos. 8, 4.

* II. שׂוּר onomatopoetic, i. q. נָשַׂר *to saw*, fut. וַיְשַׂר 1 Chr. 20, 3.

* III. שׂוּר once for סוּר, *to go away, to depart*, inf. c. suff. בְּשׂוּרִי Hos. 9, 12; see r. סוּר.

שׂוֹרָה f. (r. שָׂרָה) *a row, range;* Arab. سَرْعٌ row of stones. Is. 28, 25 וְשָׂם חִטָּה שׂוֹרָה *and sets* (plants) *the wheat in rows;* the accus. שׂוֹרָה being put adverbially; Jerome *per ordinem.* In the east wheat is often thus sown or dropped in rows; see Niebuhr Arabien p. 157.

שׂוֹרֵק, see שָׂרַק.

* שׂוּשׂ and שִׂישׂ, fut. יָשִׂישׂ, once יָשׂוּשׂ Is. 35, 1; imp. שׂוּשׂ; inf. absol. שׂוֹשׂ, constr. שׂוּשׂ; *to exult, to be glad, to rejoice.* The primary idea is that of *leaping, springing*, comp. סוּס. Kindr. is شاص *to leap*, as the fœtus in the womb, comp. Luke 1, 41. 44; شَوْصَةٌ pulsation of an artery. Sanscr. *śaś* to leap, *śaśa* a hare.—With עַל of that *at* which one rejoices Deut. 28, 63. Zeph.

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3, 17. Jer. 22, 41. Is. 62, 5. Ps. 119, 162; with בְּ Job 39, 21. Ps. 35, 9. Is. 65, 19; spec. שׂוּשׂ בִּירוּשָׁלַ Ps. 40, 17. 70, 5. Is. 61, 10; acc. once Is. 35, 1; לְ c. inf. Ps. 19, 6; כִּי Job 3, 22. Lam. 1, 21; also Vav Is. 64, 4.—In the vexed and prob. corrupted passage: Ez. 21, 15 [10] *that to it* (the sword) *there may be lightning*, it *is sharpened* שֻׁנְּתָה בְּנִי מַאֲסָת אוֹ נְשׂוּשׂ שֵׁבֶט כָּל־עֵץ, where it should prob. read אֶל נָשִׂיא *against the prince of the tribe of my son* (Judah), *which despiseth all wood*, i. e. since the king and people of Judah contemn all the wooden rods with which I have hitherto scourged them, therefore I will now bring against them a sharp sword. In this way חֶרֶב and עֵץ are in antithesis; the LXX express אֶל for אוֹ; and נָשִׂיא is usual in this connection.

Deriv. מָשׂוֹשׂ, מְשׂוֹשׂ.

שַׂח m. (r. שִׂיחַ) *meditation, thought*, Am. 4, 13.

* שָׂחָה *to swim*, inf. שְׂחוֹת, part. שֹׂחֶה, both Is. 25, 11. Chald. שְׂחָא, Syr. ܫܚܐ, to wash, also to swim.

Hiph. *to make swim*, i. e. to inundate, Ps. 6, 7.—Hence

שְׂחוֹ f. (Milèl, for שְׂחִי) *a swimming* Ezra 47, 5.

שְׂחוֹק, see שְׂחֹק.

* שָׂחַט *to press, to press out*, e. g. grapes, fut. אֶשְׂחַט Gen. 40, 11. Chald. סְחַט id.

* שָׂחַק fut. יִשְׂחַק *to laugh*, i. q. צָחַק q. v. but more usual in the later Hebrew; Eth. ሠሐቀ, ሠሕቀ, to laugh; Zab. ܫܚܩ to rejoice.—Absol. Prov. 29, 9. Ecc. 3, 4. With אֶל *to laugh* or *smile upon* Job 29, 24; c. עַל *to laugh at, to deride*, Ps. 52, 8. Job 30, 1. With לְ id. but espec. in contempt, *to laugh at in scorn*, to scorn, espec. powerless threats, Job 5, 22. 39, 7. 18. 22. 41, 21. Prov. 31, 25; absol. id. Ps. 2. 4. With בְּ *to mock*, to rejoice in others' calamities, Prov. 1, 26; c. עַל id. Lam. 1, 7.

Piel שִׂחֵק, fut. יְשַׂחֵק 1. *to jest, to sport*, pr. to laugh repeatedly, Pi. being iterative, Prov. 26, 19. Jer. 15, 17. Also *to rejoice* Prov. 8, 30. 31.

2. *to sport, to play*, e. g. children Zech. 8, 5; sea animals Ps. 104, 26, comp. Job 40, 20. 29; also of the play or mock-fight of armies or armed men, *to skirmish*, 2 Sam. 2, 14.

3. *to dance*, always as accompanied with song and instrumental music, comp Engl. *to play* on an instrument; Judg. 16, 25. 1 Sam. 18, 7. 2 Sam. 6, 5. 21. 1 Chr. 13, 8. 15, 29. Jer. 30, 19 קוֹל מְשַׂחֲקִים *the voice* (song) *of dancers* and singers. 31, 4 תִּבָּנִי וְתֵחָגִי בְּתֹף מְשֹׂחֲקִים *in the chorus of dancers*.

Hiph. *to laugh at in scorn, to deride*, c. עַל 2 Chr. 30, 10.

Deriv. מְשָׂחָק, pr. n. יִשְׂחָק i. q. יִצְחָק, also

שְׂחוֹק and שְׂחֹק m. 1. *laughter* Ecc. 2, 2. 7, 3. 6. 7. Job 8, 21. Ps. 126, 2.

2. *derision, scorn*, meton. for the object of it, Job 12, 4. Jer. 20, 7. 48, 39. Lam. 3, 14.

3. *jest, sport*, Prov. 10, 23; *dancing* to music, Judg. 16, 27.

שַׂי see שַׂיִשׂ.

* שָׂטָה fut. יִשְׂטֶה, apoc. יִשְׂטְ, *to turn aside* from a way, *to deviate*; kindr. with שׂוּט. Aram. סְטָא, ܣܛܐ, id.—With מִדֶּרֶךְ אֶל־דַּרְכֵי א׳ *from the way* Prov. 4, 15; 7, 25. Spec. of adulterous females Num. 5, 12; with תַּחַת הָאִישׁ (i. q. מִתַּחַת) 5, 19, 20. 29. Comp. זָנָה no. 1, in Hos. 4, 12 and Ez. 23, 5.

Deriv. סוֹטִי for שׂוֹטִי.

שַׂטִּים m. plur. (r. שׂוּט) *deviations* from right, *transgressions*, Hos. 5, 2. Also סַטִּים q. v. id. Ps. 101, 3. The form is like קָא from r. קוּא, חַל or חִיל from r. חוּל.—Others concr. *apostates, revolters*.

* שָׂטַם fut. יִשְׂטֹם *to lie in wait for* any one, *to persecute* him, c. acc. Gen. 27, 41. 49, 23. 50, 15. Job 16. 9. 30, 21. Ps. 55, 4.—The primary signif. is *to set a trap*, comp. Syr. ܣܛܡ; whence the deriv. מַשְׂטֵמָה.

* שָׂטָן i. q. שָׂטַם 1. *to lie in wait, to be an adversary, to persecute*, c. acc. Ps. 71, 13 שֹׂטְנֵי נַפְשִׁי i. q. מְבַקְשֵׁי נַפְשִׁי. 38 21. 109. 4. שִׂטְנַי *my adversaries*, persecutors, Ps. 109, 20. 29.

2. *to oppose, to resist*, in the forum,

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inf. c. suff. לְשִׂטְנוֹ Zech. 3, 1.—Chald. סְטַן c. לְ id. Arab. شطن to resist.

Deriv. the two following.

שָׂטָן m. 1. *an adversary*, e. g. in war, *an enemy*, 1 K. 5. 18. 11, 14. 23. 25. 1 Sam. 29, 4; in the forum Ps. 109, 6, comp. Zech. 3, 1. 2; also of one who in any way opposes another, 2 Sam. 19, 23. Num. 22, 22 *the angel of Jehovah stood in the way* לְשָׂטָן לוֹ *to oppose him.* v. 32. —Chald. שָׂטָן, סָטָן, סָטְנָא, id.

2. With the art. הַשָּׂטָן *the adversary κατ' ἐξοχήν*, it assumes the nature of a proper name (Heb. Gramm. § 107. 2), i. e. *Satan*, *ὁ διάβολος, the Devil*, the evil spirit in the theology of the Jews, who seduces men to evil 1 Chr. 21, 1 (where alone the article is wanting, comp. 2 Sam. 24, 1), and accuses and calumniates them before God, Zech. 3, 1. 2. Job 1, 6–9. 2, 1 sq. Comp. Rev. 12, 10 *ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.* Syr. ܣܛܢܐ, Arab. الشيطان, Eth. ሰይጣን, id.—The hypothesis of A. Schultens, Herder, Eichhorn, and others, is now universally exploded: these writers held the Satan of the book of Job to be different from the Satan of the other books, regarding him as a good angel appointed to try the characters of men; and hence they proposed in the prologue of this book everywhere to read הַשָּׂטָן i. e. *περιοδεύτης*, from the root שׂוּט.

שִׂטְנָה f. (r. שָׂטַן) 1. *accusation*, letter of accusation, Ezra 4, 6.

2. *Sitnah*, pr. n. of a well, so called from the opposition and strife of the Philistines against Isaac, Gen. 26, 21.

שָׂטַר Chald. see in שְׁטַר.

שִׂיא m. (for נְשִׂיא, r. נָשָׂא) *elevation, eminency*, i. q. שְׂאֵת, Job 20, 6.

שִׂיאוֹן (for נְשִׂיאוֹן elevated) *Sion*, pr. n. of the mountain usually called Hermon, prob. nothing more than an epithet, 'the lofty,' Deut. 4, 48. R. נָשָׂא.

* שִׂיב *to be gray, hoary*, i. e. gray-headed, *to have gray hair*, 1 Sam. 12, 2. Part. שָׂב *gray-headed, an old man, senex*, Job 15, 10.—Chald. סִיב, Syr. ܣܒ, Arab. شاب mid. Ye, id.—Hence שֵׂיב, שֵׂיבָה.

שִׂיב Chald. id. Part. plur. emphat. שָׂבַיָּא, constr. שָׂבֵי, *old men, elders*, Ezra 5, 5. 9.

שֵׂיב m. sc. suff. שֵׂיבוֹ, *grayness* of the hair, meton. *old age*, 1 K. 14, 4.

שֵׂיבָה f. (r. שִׂיב) constr. שֵׂיבַת, c. suff. שֵׂיבָתוֹ, *grayness* of hair, *hoariness*, Hos. 7, 9. Job 41, 24. Meton. a) Of a person who has gray hairs, one gray-headed, Gen. 42, 38. 44, 29. 31. Ruth 4, 15. 1 K. 2, 6. 9; espec. Lev. 19, 32; fully אִישׁ שֵׂיבָה Deut. 32, 25. b) For *old age*, Ps. 71, 18. 92, 15. שֵׂיבָה טוֹבָה *a good old age*, i. e. far advanced, Gen. 15, 15. 25, 8. Judg. 8, 32. 1 Chr. 29, 28.

שֵׂיג m. (r. סוּג or שׂוּג I) *a withdrawing*; 1 K. 18, 27 שִׂיג לוֹ *he has withdrawn himself*, sc. into his private apartments.

* שִׂיד *to cover with lime, to plaster*, Deut. 27, 2. 4. Arab. شاد mid. Ye, Chald. סוּד, id.—But this is prob. rather a denom. signif. from n. שִׂיד *lime*; which itself may come from the idea of *boiling*, r. שִׂיד i. q. יָדַד.

שִׂיד m. *lime*, see in r. שִׂיד ult. Deut. 27, 2. 4. Is. 33, 12. Am. 2, 1.—Arab. شِيدٌ, Syr. ܣܝܕܐ, Chald. סִידָא, id.

שֵׂיהָ, see the suff. forms in שָׂה.

* שִׂיחַ fut. יָשִׂיחַ *to speak, to talk, to converse*; Talm. סוּחַ id. but not found in the kindr. dialects. With לְ, Job 12, 8 שִׂיחַ לָאָרֶץ *speak to the earth*, i. e. to the reptiles. With בְּ *to talk of* any one Ps. 69, 13; c. acc. *to talk with*, to converse with, Prov. 6, 22.—Hence a) *to speak* or *utter* a song, *to sing*, i. q. דִּבֶּר no. 1. c. p. 211; absol. Judg. 5, 10; c. acc. *to sing of* to celebrate in song, Ps. 145, 5; c. בְּ id. Ps. 105. 2. b) *to utter complaints, to complain*, Ps. 55, 18. Job 7. 11. Comp. subst. שִׂיחַ I. 3. c) i. q. דִּבֶּר בִּלְבּוֹ *to talk with oneself*, i. e. *to meditate*, espec. on divine things, Ps. 77, 4. 7 עִם־לְבָבִי אָשִׂיחָה. With בְּ of thing v. 13. 119, 15. 23. 27. etc.

Pol. fut. יְשׂוֹחֵחַ, i. q. Kal lett. c, *to meditate*, c. בְּ Ps. 143, 5. Also *to think*,

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to consider, Is. 53, 8; see Comment. on Is. l. c. Thesaur. p. 1328.

Deriv. שַׂחַ, שִׂיחַ I, שִׂיחָה.

I. שִׂיחַ m. (r. שִׂיחַ) c. suff. שִׂיחִי.

1. *speech, discourse*, 1 K. 9, 11. So perh. in irony of Baal, 1 K. 18, 27 שִׂיחַ לוֹ *he is talking* with some one; or perh. *he is meditating*, is in a brown study, so that he does not hear; see the root lett. c. The first is more certain.

2. *song*, Ps. 104, 34; see the root lett. a.

3. *complaint, complaining*, 1 Sam. 1, 16. Job 7, 13. 9, 27. 23, 2. Ps. 55, 3. 64, 2. 102, 1. Prov. 23, 29.

II. שִׂיחַ m. plur. שִׂיחִים, *a shrub, bush;* collect. *shrubs, bushes*, Gen. 2, 5. Job 30, 4. Plur. Gen. 21, 15. Job 30, 7.—Comp. ܫܘܚܐ *shrub*, from ܫܘܚ *to sprout*, to grow. Perh. of the same origin with שׂוּךְ, שָׂכַךְ.

שִׂיחָה f. (r. שִׂיחַ) *meditation*, espec. pious, in respect to divine things, Ps. 119, 97. 99. Job 15, 4 שִׂיחָה לִפְנֵי אֵל *meditation before God*, i. e. devotion, Germ. *Andacht*.

שִׂים *to put, to place*, see שׂוּם.

שֵׂךְ m. (r. שָׂכַךְ) plur. שִׂכִּים, *thorns, prickles*, Num. 33, 55. Arab. شَوْكٌ thorn.

שֹׂךְ m. (r. שָׂכַךְ i. q. סָכַךְ) c. suff. שֻׂכּוֹ, *a booth, hut*, also *a tabernacle, dwelling;* Lam. 2, 6 וַיַּחְמֹס כַּגַּן שֻׂכּוֹ God *hath torn away his dwelling as* the hut of *a garden*, i. e. the temple, comp. סֻכָּה.—Others less well, *a hedge, enclosure*.

* שָׂכָה obsol. root, i. q. Chald. סְכָא *to look at, to view*, Syr. ܣܟܐ, Samar. סכה, to look for, to long for, Samar. סכוי eye. Kindred is שָׂעָה. The primary idea seems to have been that of *cutting, separating, discerning*, comp. in בִּין; whence שַׂכִּין knife.

Deriv. שֵׂכוּ—שַׂכִּין, מַשְׂכִּית.

שֻׂכָּה f. (r. שָׂכַךְ i. q. שׂוּךְ) *a pointed weapon, dart*, pr. a thorn, Job 40, 31. Arab. شَوْكَةٌ a thorn, sharp weapon.

שֵׂכוּ (watch-tower, r. שָׂכָה) *Sechu*, pr. n. of a region near Ramah, 1 Sam. 19, 22.

שָׂכְוִי m. (r. שָׂכָה) *intelligence*, comp. מַשְׂכִּית and r. שָׂכַל no. 2; meton. the seat of it, *the mind, heart*, Job 38, 36; for this passage see in art. טֻחוֹת. Others, *phenomenon, meteor*, but against the context.

שְׂכִיָּה f. (r. שָׂכָה) *the flag* of a ship, *a standard*, seen as a signal from afar; Samar. ࠎࠊࠉ signal, standard. Plur. Is. 2, 16 *upon all the ships of Tarshish* וְעַל כָּל־שְׂכִיּוֹת הַחֶמְדָּה *and upon all their gay flags;* comp. the parallelism v. 13–16. Sept. correctly as to sense, ἐπὶ πᾶσαν θέαν πλοίων κάλλους. The Phenician and Egyptian vessels had their flags and sails of purple and other splendid colours; see Ez. 27, 7. Diod. Sic. 1. 57. Wilkinson's Mann. and Cust. of Anc. Egypt. III. p. 211.

שַׂכִּין m. (r. שָׂכָה) *a knife*, Prov. 23, 2. Chald. סַכִּין, Arab. سِكِّينٌ, id.

שָׂכִיר m. (r. שָׂכַר) *one hired, a hireling, hired labourer*, Ex. 22, 14. Lev. 19, 13. 22, 10. Deut. 15, 18. Job 7, 1. al. Is. 16, 14 *in three years* כִּשְׁנֵי שָׂכִיר *according to the years of a hireling*, i. e. it will happen at this exact time, will not be deferred longer, just as the hired labourer does not continue his work beyond the stated hour.

שְׂכִירָה f. (r. שָׂכַר) *a hiring;* Is. 7, 20 תַּעַר הַשְּׂכִירָה *the hired razor*.

* שָׂכַךְ 1. i. q. סָכַךְ, *to interweave;* also *to cover*, Ez. 33, 22. Hence שֹׂךְ.

2. i. q. שׂוּךְ, *to hedge*, spec. *to hedge with thorns;* hence شَوْكٌ thorn, pointed weapon, شَاكَ to be armed.

Deriv. שֵׂךְ, שֹׂךְ, שֻׂכָּה and מְשׂוּכָּה.

* שָׂכַל 1. Pr. *to look at, to behold, to view;* Chald. and Samar. סְכַל Ithpa. id. See Hiph. no. 1. Oftener

2. Trop. *to be prudent, circumspect, to act prudently, wisely*, pr. 'to look well to any thing', 1 Sam. 18, 30.

Piel causat. of Kal no. 2. Gen. 48, 14 שִׂכֵּל אֶת־יָדָיו *he laid his hands circumspectly*, i. e. placed them purposely thus. —But all the ancient versions give the sense, *he laid his hands cross-wise*, Sept

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ἀναλλὰξ τὰς χεῖρας, Vulg. *commutans manus.*

Hiph. 1. *to look at, to behold;* Gen. 3, 6 וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל *and pleasant was the tree to behold;* Vulg. *aspectu delectabile*, and so the other ancient versions. Others refer it to no. 5.

2. Trop. *to look at* with the mind, *to consider, to attend to*, absol. Dan. 9, 25; c. acc. Deut. 32, 29. Ps. 64, 10; עַל Prov. 16, 20; אֶל Neh. 8, 13. Ps. 41, 2 מַשְׂכִּיל אֶל־דָּל *who considereth the poor*, i. e. careth for him; c. לְ Prov. 21, 12; בְּ Dan. 9, 13; בִּי Is. 41, 20.

3. *to be* or *become intelligent, prudent, wise*, Ps. 2, 10. 94, 8; c. בְּ Dan. 1, 4, comp. v. 17; *to act prudently, wisely*, Jer. 20, 11. 23, 5.—Part. מַשְׂכִּיל *one intelligent, prudent, wise*, Job 22, 2. Prov. 10, 5. 14, 35. Am. 5, 13; also *upright, righteous, godly*, Ps. 14, 2. Dan. 11, 33. 35. 12, 3; comp. חָכָם, חָכְמָה. But subst. מַשְׂכִּיל *a poem*, see in its order, p. 621.—Inf. הַשְׂכֵּל Jer. 3, 15 and הַשְׂכֵּל Prov. 1, 3. 21, 16, subst. *intelligence, understanding, wisdom.*

4. i. q. חִצְלִיחַ *to have success, to prosper*, in any undertaking or business, Josh. 1, 7. 8. 2 K. 18, 7. Is. 52, 13. Jer. 10, 21. Prov. 17, 8. Also

5. Causat. *to make wise*, i. e. *to teach, to instruct*, c. acc. Ps. 32, 8. Prov. 16, 23; c. dupl. acc. Dan. 9, 22; c. לְ pers. Prov. 21, 11.

6. *to give success, to cause to prosper*, 1 K. 2, 3. Deut. 29, 8.

Deriv. מַשְׂכֵּל and מַשְׂכָּל, also מַשְׂכִּיל.

שְׂכַל Chald. Ithpa. c. בְּ *to attend to* any thing, *to consider*, Dan. 7, 8.—Hence שִׂכְלְתָנוּ.

שֵׂכֶל m. 1 Chr. 22, 12, also שָׂכֶל, in pause שָׂכָל, c. suff. שִׂכְלוֹ. R. שָׂכַל.

1. *intelligence, understanding, wisdom*, 1 Chr. 22, 12. 26, 14. Prov. 12, 8. שֵׂכֶל טוֹב *good understanding* Prov. 13, 15. Ps. 111, 10. 2 Chr. 30, 22. שׂוּם שֵׂכֶל *to give the understanding of* any thing, i. e. to cause to understand it, Neh. 8, 8.—In a bad sense, *craft, cunning*, Dan. 8, 25.

2. *prosperous success, prosperity*, Prov. 3, 4.

שִׂכְלוּת f. Ecc. 1, 17 *folly*, i. q. סִכְלוּת which is found in many Mss. and editions.

שִׂכְלְתָנוּ Chald. f. (r. שְׂכַל) *intelligence, understanding*, Dan. 5, 11. 12.

* שָׂכַר fut. יִשְׂכֹּר, *to hire*; Arab. شكر to reward, to thank. Talm. i. q. Heb.—With acc. of pers. Gen. 30, 16. Prov. 26, 10. So *to hire* workmen 2 Chr. 24, 12. Is. 46, 6; troops 2 Sam. 10, 6. 2 K. 7, 6. 1 Chr. 19, 6. 2 Chr. 25, 6; a priest Judg. 18, 4. In a bad sense i. q. *to bribe* Judg. 9, 4. Deut. 23, 5. Neh. 13, 2.

Niph. *to hire oneself out, to be hired*, 1 Sam. 2, 5.

Hithp. *to hire oneself out*, to earn wages, Hag. 1, 6.

Deriv. שָׂכָר, שָׂכִר, שָׂכִיר, שָׂכִירָה, מִשְׂכֶּרֶת, pr. n. יִשָּׂשכָר.

שָׂכָר m. constr. שְׂכַר, c. suff. שְׂכָרִי. R. שָׂכַר.

1. *hire, wages*, of a labourer Gen. 30, 28. 32. Deut. 15, 18. 1 K. 5, 20. Zech. 8, 10. Mal. 3, 5; of a nurse Ex. 2, 9; *fare*, passage-money, Jon. 1, 3; also *hire* of a thing Ex. 22, 14; *stipend* of the priests Num. 18, 31.

2. *reward*, espec. from God, either for virtue Gen. 15, 1. 2 Chr. 15, 7. Jer. 31, 16. Ps. 127, 3; or for labours and sufferings Is. 40, 10. 62, 11. Ez. 29, 18. 19.

3. *Sacar.* pr. n. m. a) 1 Chr. 26, 4. b) 1 Chr. 11, 35, for which in the parall. passage 2 Sam. 23, 33 שָׂרָר.

שָׂכָר m. (r. שָׂכַר) *hire, wages*, Prov. 11, 18. Is. 19, 10 עֹשֵׂי שָׂכָר *those making wages*, hired labourers; comp. עָשָׂה no. 2. d.

* שָׂלָה obsol. root, i. q. Arab. سلى, pr. *to be quiet*, i. q. שָׁלָה; then *to be fat*, i. q. Arab. سلى VIII.—Hence

שֶׂלָו m. (Keri שְׂלָיו) *a quail*, so called from its fatness, comp. Arab. سُمَانَى; thrice collect. *quails*, Ex. 16, 13 where it is joined with a fem. in the manner of collectives. Num. 11, 32. Ps. 105, 40.—Plur. שְׂלָוִים Num. 11, 31, as from a sing. שַׂלְוָה, corresponding to Arab. سَلْوَى, and Samar. סלוי, which the Cod. Hebræo-Sam. also has. Sept. ὀρτυγομήτρα, Vulg. *coturnix.* See Bochart Hieroz. II. p. 92.—Not the bird now called *kŭtâ* قطاء, see Bibl. Res. in Palest. II. p. 620.

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שִׁלֵּיד Keri, see שִׁלּוֹ.

שַׁלְמָא (garment, see שַׁלְמָה) *Salma*, pr. n. m. a) A son of Caleb 1 Chr. 2, 51. 54. b) See in שַׁלְמָה no. 2.

שַׁלְמָה f. by transpos. for שִׂמְלָה q. v.

1. *a garment* Ex. 22, 8. Mic. 2, 8.

2. *Salmah*, pr. n. of the father of Boaz, Ruth 4, 20; for which שַׁלְמָא 1 Chr. 2, 11, and שַׁלְמוֹן Ruth 4, 21.

שַׁלְמוֹן (clothed) *Salmon*, pr. n. m. see שַׁלְמָה no. 2.

שַׁלְמַי *Salmai*, pr. n. m. Neh. 7, 48; for which Ezra 2, 46 Keri שַׁלְמָי.

שָׂמְאַל a quadrilit. root not used in Kal, denom. from שְׂמֹאל.

Hiph. הִשְׂמְאִיל, fut. יַשְׂמְאִיל Gen. 13, 9; inf. and imp. הַשְׂמִיל 2 Sam. 14, 19, הַשְׂמִילִי Ez. 21, 21; part. plur. מַשְׂמְאִלִים 1 Chr. 12, 2.

1. *to turn to the left*, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. 2 Sam. 14, 19 see in יָמַן.

2. *to use the left hand*, to be left-handed, 1 Chr. 12, 2.

* שְׂמֹאל, more fully שְׂמֹאוֹל which ought perh. to be pronounced שְׂמָאוֹל, Arab. شِمَالٌ.

1. *the left hand*, opp. יָמִין the right hand. Gen. 48, 14. Judg. 16, 29. Jon. 4, 11. Cant. 2, 6. 8, 3. Accus. שְׂמֹאל and הַשְׂמֹאל (Gen. 13, 9) *to the left hand*, towards the left; often in the phrase לֹא סָר יָמִין וּשְׂמֹאל *not to turn to the right hand or to the left* Deut. 2, 27 (comp. Num. 20, 17). 5, 29. Josh. 1, 7. 23, 6. 1 Sam. 6, 12. 2 K. 22, 2. מִשְּׂמֹאל *on* or *at the left hand* 1 K. 7, 49; c. genit. *of* any one Gen. 48. 13. 2 Sam. 16, 6. 1 K. 22, 19. 2 Chr. 4, 8. עַל־שְׂמֹאל *on the left hand* 2 K. 23, 8; *to the left hand*, towards the left, Gen. 24, 49. Is. 9, 19.

2. *the left*, i. e. the left side, quarter, part; hence יַד־שְׂמֹאל *the left hand*, Judg. 3, 21. Ez. 39, 3.

3. *the north*, the northern quarter. see in אָחוֹר no. 2. Job 23, 9. Gen. 14, 15 מִשְּׂמֹאל לְדַמֶּשֶׂק *on the north of Damascus*. Corresponding in Arabic is شِمَالٌ the left hand, the left, the north.

Note. As to the origin of this quadriliteral, some regard it as from שׂאם شَأَمَ and ל, the latter either as added, or as borrowed from מיל, i. e. שְׂמֹאל from שׂאם and מיל. Others, as Simonis, make it from a root שׂמל شَمَلَ to wrap oneself in a garment; as if שְׂמֹאל the left hand were so called as being usually *enveloped* in the mantle or outer garment.

Deriv. denom. שָׂמְאַל Hiph. and

שְׂמָאלִי adj. *left*, on the left, opp. יְמָנִי right; 1 K. 7, 21. Ez. 4, 4. Fem. שְׂמָאלִית Lev. 14, 15. 16. 26 sq. 2 K. 11, 11.

* שָׂמַח and שָׂמֵחַ Neh. 12, 43. Zech. 10, 7; imp. שְׂמַח, fut. יִשְׂמַח; *to rejoice, to be joyful, to be glad*. The primary idea seems to be that of *a smiling, cheerful, merry* countenance, comp. שִׂמְחָה lett. a, b; and hence Arab. سمح to be cheerful, gentle, liberal.—Judg. 9, 19. 1 Sam. 11, 15. 1 K. 5, 21. Ecc. 3, 22. al. Sometimes of a louder joy, *to be* or *make merry*, spoken of persons feasting and indulging themselves, 1 K. 4, 20. Ecc. 8, 15; comp. Zech. 10, 7. Hence שָׂמַח לִפְנֵי יְיָ *to rejoice before Jehovah*, spoken of the sacred festivities held in the courts of the sanctuary, Lev. 23, 40. Deut. 12, 7. 12. 18. 14, 26. 16, 11. Neh. 12, 43; comp. Is. 9, 2. Also of those singing and dancing, Job 21, 12. So too שָׂמַח בְּלִבּוֹ Ex. 4, 14; elsewhere ascribed to the heart itself Ps. 16, 9. 33, 21. Prov. 23, 15; and to inanimate things, as the heavens Ps. 96, 11. 1 Chr. 16, 31; Mount Zion Ps. 48, 12; once to a light, Prov. 13, 9 *the candle of the righteous* יִשְׂמַח *rejoiceth*, i. e. shines with a cheerful light.—With בְּ of that *in* or *at* which one rejoices, 1 Sam. 2, 1. Ps. 21, 2. 104, 31. 122, 1. Prov. 23, 24; often שָׂמַח בַּיהוָה *to rejoice in Jehovah* i. e. in his favour and protection Ps. 9, 3. 32, 11. 55, 7. 97, 12. Joel 2, 23. With עַל id. Is. 9, 16. 39, 2. Jon. 4, 6. 1 Chr. 29, 9; rarely c. מִן Prov. 5, 18 (where many Mss. have בְּ). Ecc. 2, 10; c. לְ et inf. as שָׂמַח לִרְאוֹת 1 Sam. 6, 13, comp. Judg. 19, 3; בְּ Ps. 58, 11. Job 31, 25. For the idea of rejoicing over the calamities or destruction of any one is put לְ שָׂמַח Ps. 35, 19. 24. 38, 17. Is. 14, 8. Mic. 7, 8. Ob. 12; rarely בְּ שָׂמַח Prov. 24, 17. Job 31, 29.

Piel שִׂמַּח, fut. יְשַׂמַּח, *to make rejoice*,

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to gladden, to cheer, c. acc. Deut. 24, 5. Prov. 10, 1. 15, 20. 30. Ps. 45, 9. 104, 15. al. Of a rejoicing over the calamities of others, c. ל Ps. 30, 2; בְּ Lam. 2, 17; מִן 2 Chr. 20, 27.

Hiph. i. q. Piel, Ps. 89, 43.

Deriv. the two following.

שָׂמֵחַ m. adj. verbal, fem. שְׂמֵחָה, *joyful, glad, rejoicing*, Deut. 16, 15; c. מִן *because of* or *in* any thing Ecc. 2, 10; plur. c. ל et inf. Prov. 2, 14 שְׂמֵחִים לַעֲשׂוֹת רַע *who rejoice to do evil*. Plur. constr. once שְׂמֵחֵי Ps. 35, 26, once שִׂמְחֵי Is. 24, 7.

שִׂמְחָה f. (r. שָׂמַח) constr. שִׂמְחַת, c. suff. שִׂמְחָתִי, plur. שְׂמָחוֹת; *joy, gladness, rejoicing*, Ps. 4, 8. 45, 16. שָׂמַח שִׂמְחָה גְּדוֹלָה *to rejoice with great joy*, i. e. exceedingly, 1 K. 1, 40. Jon. 4, 6. Spec. a) The loud expression of joy, as songs of joy, shouts of rejoicing, Gen. 31, 27. Neh. 12, 43. 2 Chr. 23, 18. 29, 30. b) *festivity*, i. e. festive banquets, pleasures, Judg. 16, 23. Prov. 21, 17 אֹהֵב שִׂמְחָה *loving pleasures*. עָשָׂה שִׂמְחָה Neh. 8, 12. 12, 27. 2 Chr. 30, 23. בֵּית שִׂמְחָה Ecc. 7, 4.

שְׂמִיכָה f. (r. סָמַךְ, שׂ for ס) *a carpet, quilt, mattrass*, Judg. 4, 18; where some Mss. read סְמִיכָה. Comp. מִסְכָּן bed, couch.

*שָׂמַל obsol. root; Arab. شَمَلَ *to cover* with a garment; Conj. IV, *to wrap oneself*. Hence שִׂמְלָה, שַׂלְמָה, garment.

Hiph. הִשְׂמִיל, see r. שָׂמַאל.

שִׂמְלָה f. (r. כִּסְלָה) constr. שִׂמְלַת, c. suff. כִּסְלָתוֹ; plur. שִׂמְלוֹת. c. suff. שִׂמְלוֹתֵיכֶם; *a garment*, both of men and women Deut. 22, 5; espec. the wide *outer* garment or *mantle* Gen. 9, 23. Judg. 8, 25. Prov. 30, 4; in which a person wrapped himself at night, Deut. 22, 17; the soldiers' cloak. Is. 9, 4. Also genr. *raiment*, as לֶחֶם וְשִׂמְלָה *food and raiment* Deut. 10, 18. Is. 3, 7. 4, 1. Plur. שִׂמְלוֹת *garments* Gen. 45, 22. Ex. 3, 22. al.—From this primary form comes by transpos. שַׂלְמָה q. v.

שַׂמְלָה (garment) *Samlah*. pr. n. of a king of Edom, Gen. 36, 36. 1 Chr. 1, 47.

*שָׂמַם obsol. root, Arab. سَمَّ *to poison*; whence سموم *Samûm* (Simoom) a poisonous wind.

שְׂמָמִית (in some Mss. שְׂמָמִת) a species of *poisonous lizard*, Prov. 30, 28; Sept. *καλαβώτης*, Vulg. *stellio*. Arab. سَام is a poisonous lizard spotted like a leopard. See Bochart Hieroz. II. p. 1084.

*שָׂמַר i. q. r. סָמַר; hence מַסְמְרוֹת *nails*; comp. in מַסְמֵר.

*שָׂנֵא, fut. יִשְׂנָא, inf. abs. שָׂנוֹא, constr. שְׂנֹא and שְׂנֹאת Prov. 8, 13, *to hate*. Syr. ܣܢܐ, Arab. شَنَأَ, id. but Arab. also intrans. to be ugly, deformed, i. q. شَنُعَ. In this idea of *ugliness, deformity*, seems to lie the primary meaning of the root; comp. Engl. *ugly*. pr. in a physical sense, but also provincially of temper and disposition.—Constr. with acc. of pers. Gen. 26, 27. Deut. 22, 13. Judg. 14, 16. Ps. 5, 6. 31, 7. 139, 22; with acc. of thing, e. g. falsehood Ps. 119, 104. 128. 163; wickedness Ps. 45, 8; also 50, 17. Prov. 5, 12. Ecc. 2, 17. Ps. 120, 6. al. Rarely with ל of pers. Deut. 19, 11. Ascribed to the soul (נֶפֶשׁ) Is. 1, 14. Ps. 11, 5. Opp. אָהַב Deut. 21, 15. 2 Sam. 19, 7.—Part. שׂנֵא, שׂוֹנֵא, subst. *a hater, an enemy*, either personal Ex. 23, 5. Job 8, 22. Prov. 25, 21. Ps. 35, 19; or public Gen. 24, 60. Ex. 1, 10. Ps. 21, 9. With suff. שׂנְאוֹ Deut. 7, 10; but also לוֹ שׂנְאוֹ id. Deut. 4, 42. 19, 4. 6. 11. Josh. 20, 5; comp. Gr. ἐχθρός τινι. Heb. Gr. § 113. 2. Fem. plur. שׂנְאוֹת Ez. 16, 27. Part. pass. *hateful, odious*, fem. Prov. 30, 23.

Niph. pass. of Kal, Prov. 14, 17. 20.

Piel only in Part. מְשַׂנֵּא *a hater, an enemy*, either personal Job 31, 29; or public Deut. 33, 11. Ps. 18, 41. 44, 11. 68, 2. 89, 24. Only in poetic style.

Deriv. שִׂנְאָה, עֵינַיִם.

שְׂנָא Chald. i. q. Heb. Part. שָׂנֵא *a hater, enemy*, Dan. 4, 16 [19].

שִׂנְאָה f. (r. שָׂנֵא) constr. שִׂנְאַת, c. suff. שִׂנְאָתִי.

1. Pr. inf. of the verb שָׂנֵא Deut. 1, 27.

2. *hatred*, 2 Sam. 13, 15. Ps. 109, 5. Ecc. 9, 1. בְּשִׂנְאָה *in hatred* Num. 35, 20.

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שָׂנֵא גְּדוֹלָה *to hate* with *great hatred*, i. e. exceedingly, 2 Sam. 13, 15.

שָׂנוּא m. (r. שָׂנֵא) adj. verbal, only fem. שְׂנוּאָה, *hated*, Deut. 21, 15.

שְׂנִיר (r. שָׂנַר, coat of mail, i. q. שִׁרְיוֹן q. v. no. 2; or, cataract, i. q. צִנּוֹר, from the noise of waters) *Senir*, pr. n. of Mount Hermon among the Amorites Deut. 3, 9. Ez. 27, 5; in a narrower sense for a part of Hermon, Cant. 4, 8. 1 Chr. 5, 23. According to Abulfeda the part of Anti-Lebanon north of Damascus is called سنير *Senir*; Abulfed. ed. Köhler p. 164; ed. Paris p. 68.—Written also שְׂנִיר in some copies Deut. 3, 9. Cant. 4, 8.

* שָׂנַר obsol. root, prob. i. q. צָנַר *to make a noise, to clatter*, e. g. as arms, whence سَنَوْر armature, coat of mail. Hence see pr. n. שְׂנִיר.

שְׂעוֹרָה, plur. שְׂעוֹרִים, see in שְׂעֹרָה.

שָׂעִיר m. (r. שָׂעַר) constr. שְׂעִיר; plur. שְׂעִירִים, constr. שְׂעִירֵי.

1. *hairy, shaggy, rough*, Gen. 27, 11. 23. Dan. 8, 21. Chald. סְעָרָן, Syr. ܣܥܪܢܐ, Arab. شَعِر, id.

2. *a he-goat, buck*, (Lat. *hircus* i. q. *hirtus, hirsutus*, hairy,) Lev. 4. 24. 16, 9 sq. Fully שְׂעִיר עִזִּים *a buck of the goats*, goat-buck, Gen. 37, 31. Lev. 4, 23. 16, 5. Num. 7, 16 sq. 28, 30. 29, 11. al. שְׂעִיר הַחַטָּאת *the goat of the sin-offering* Lev. 9, 3. 15. 10, 16. 16, 15. 27. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. 17, 7. 2 Chr. 11, 15. Fem. שְׂעִירָה *a she-goat*, see in its order.—Plur. שְׂעִירִים *he-goats* for *satyrs, wood-demons*, supposed to resemble he-goats, and to live in deserts Is. 13, 21. 34, 14. Sept. *δαιμόνια*. See on these popular superstitions, Comment. on Isa. ll. cc. Bochart. Hieroz. II. p. 844.

3. Plur. שְׂעִירִים, *showers*, Deut. 32, 2; comp. r. שָׂעַר to shudder.

שֵׂעִיר (hairy, shaggy, r. שָׂעַר) *Seir*, pr. n.

a) A phylarch or chief of the Horites, Gen. 36, 20–30.

b) The mountainous country of the Edomites, extending from the Dead Sea to the Elanitic Gulf, the northern part of which is now called *Jebâl* (see גְּבָל), and the southern *esh-Sherah*, الشَّرَاة; see Burckhardt's Travels in Syria, p. 401, 410. Bibl. Res. in Palest. II. p. 552. This region (הַר שֵׂעִיר Gen. 14, 6. Deut. 1, 2. 2, 1) was first inhabited by the Horites, חוֹרִים Gen. 14, 6. Deut. 2, 12; then by Esau Gen. 32, 4. 33. 14. 16, and his posterity the Edomites Deut. 2, 4 sq. 2 Chr. 20, 10. al. This mountainous country may possibly have derived its name from the Horite *Seir*, see above in lett. a; but it is better to render שֵׂעִיר as an appellative, *the shaggy mountains*, i. e. clothed and as it were bristling with trees and forests; comp. Gr. *λάσιος*, and Jos. Ant. 1. 20. 3.

c) A mountain on the northern border of the tribe of Judah, Josh. 15, 10.

שְׂעִירָה f. (r. שָׂעַר) constr. שְׂעִירַת

1. *a she-goat*, comp. in שָׂעִיר, Lev. 4, 28. 5, 6.

2. *Seirah*, pr. n. of a place or tract in the mountains of Ephraim, c. ה loc. הַשְּׂעִירָתָה Judg. 3, 26 comp. 27.

שְׂעִפִּים m. plur. (r. סָעַף, ש for ס) *thoughts, cogitations*, which *divide* and distract the mind; Job 20, 2. 4, 13 *in thoughts from the visions of the night*, i. e. nocturnal dreams which distract and agitate the mind; comp. Dan. 2, 1.

* שָׂעַר fut. יִשְׂעַר *to shudder, to shiver*; Germ. *schauern, schaudern*.

1. Like סָעַר, spoken of the sudden commotion and raging of a storm or tempest, *to storm*; see Pi. Hithp. Niph. Comp. Lat. 'dies horruit imbre' Val. Flacc. 'tempestas horrescit nimbis' Sil. 1. 133; Germ. Regen*schauer*, Engl. *shower*.—With acc. *to sweep away in storm*, Ps. 58, 10. Hence סַעַר no. 1, שְׂעָרִים, שְׂעָרָה (שְׂעִיר no. 3).

2. Of the convulsive motion and shrinking of the skin in sudden terror, *to shudder, to shiver*, Gr. *φρίσσω, φρίττω*. Ez. 27, 35 מַלְכֵיהֶם שָׂעֲרוּ שַׂעַר *their kings shall greatly shudder*, i. e. be seized with great and sudden terror. Jer. 2, 12; with עַל of the cause Ez. 32, 10. With acc. like Gr. *φρίσσω τινά, to shudder at*, i. e. to feel a sacred awe before a divi-

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nity, *to fear*, Deut. 32, 17.—Hence שַׂעַר no. 2.

3. Of the hair, *to stand on end, to bristle*, as the effect of the sudden shudder of the skin; comp. φρίσσω Sept. Job 4, 15; φρίσσουσι τρίχες Hesiod Op. 540; Lat. 'capilli horrent' Tib. 2. 3. 23. Hence in the derivatives is found the signif. of *standing on end, bristling, shaggy, hairy;* as שַׂעַר, שַׂעֲרָה, *a hair*, collect. *hair*, comp. Germ. *Haar*, Lat. *hirtus*. *hirsutus*. *hircus*; χήρ, *her*, *heres* (eres) i. e. hedgehog; also שְׂעֹרָה *hordeum*, barley, so called from its bristling ears; and שָׂעִיר *hirsutus*, shaggy, a goat; Arab. شعر to be shaggy, hairy.

Niph. impers. *it storms, is tempestuous*, a tempest rages, Ps. 50, 3.

Piel *to sweep away in storm*, c. נָשַׂן Job 27, 21.

Hithp. *to rush on like a tempest*, c. עַל Dan. 11, 40; comp. סָעַר Hab. 3, 14.

Deriv. see in Kal no. 1, 3.

שַׂעַר m. (r. שָׂעַר) 1. i. q. סַעַר, *a tempest, storm*, Is. 28, 2.

2. *a shuddering, horror*, Job 18, 20. Ez. 27, 35. 32, 10.

3. Once as constr. of שַׂעַר q. v.

שַׂעַר m. (r. שָׂעַר) constr. שַׂעַר, once שַׂעֲרֵי Is. 7, 20. c. suff. שַׂעֲרוֹ, *hair*, so called from standing out or erect, bristling; see r. שָׂעַר no. 3. Arab. شَعْر, Syr. ܫܥܪܐ, ܫܥܪ, id.—Spoken: a) Of the hair of the head, with רֹאשׁ added Judg. 16, 22. 2 Sam. 14, 26. Ezra 9, 3; without רֹאשׁ Cant. 4, 1. Ps. 68, 22. b) Of hair on other parts of the body, Lev. 13, 3 sq. שַׂעַר רַגְלַיִם *the hair of the feet*, i. e. of the pudenda Is. 7, 20; and so κατ' ἐξοχήν of the hair of puberty, Ez. 16, 7. Arab. شَعْر id. c) Perh. *the shag* of coarse woollen cloth; so אַדֶּרֶת שָׂעָר *a hairy mantle*, i. e. made either of hair or fur (Arab. شَعْرَاء), or of shaggy woollen cloth, Gen. 25. 25. Zech. 14, 4. Hence אִישׁ בַּעַל שָׂעָר a man clad in such a mantle 2 K. 1, 8.

שַׂעַר Chald. m. *hair*, with רֵאשׁ added Dan. 3, 27. 7, 9. In Targg. id.

שַׂעֲרָה f. i. q. סַעַר *a tempest, storm*, Job 9, 17. Nah. 1, 3. R. שָׂעַר.

שַׂעֲרָה f. (r. שָׂעַר) constr. שַׂעֲרַת, c. suff. שַׂעֲרָתוֹ, plur. constr. שַׂעֲרוֹת, n. unit. of שֵׂעָר, *a hair*, Arab. شَعْرَة id. Judg. 20, 16 אֶל־הַשַּׂעֲרָה *to a hair*, proverbially of slingers who could hit a mark without varying a hair's breadth. Elsewhere collect. *hair*, e. g. of the head 1 Sam. 14, 45. 2 Sam. 14, 11. 1 K. 1, 52; or genr. of the body Job 4, 15. Plur. שַׂעֲרוֹת רֹאשִׁי *the hairs of my head* Ps. 40, 13. 69, 5.

שְׂעֹרָה f. also שְׂעוֹרָה Joel 1, 11 (r. שָׂעַר no. 3) plur. שְׂעֹרִים, שְׂעוֹרִים; *barley*, so called from the bearded and bristling ears of this grain; like Lat. *hordeum* a horrendo, and vice versa פִּסֶּת spelt (q. v.) from its smooth and shorn ears. Syr. ܫܥܪܐ, Chald. שְׂעֹרָתָא, שְׂעוֹרִין, שַׂעֲרִין; Arab. شَعِير barley, شَعِيرَة a barley-corn.—Sing. only of barley in growth, Job 31, 40. Joel 1, 11. Ex. 9, 31. Deut. 8, 8. Is. 28, 25. Plur. שְׂעֹרִים of the grain after threshing (comp. חִטָּה, חִטִּים) 2 Sam. 17, 28. 1 K. 5, 18. Jer. 41, 8. Ez. 4, 9. al. חֹמֶר שְׂעֹרִים *a homer of barley* Lev. 27, 16. קֶמַח שְׂעֹרִים *barley-meal* Num. 5, 15; לֶחֶם שְׂ *barley-bread* Judg. 7, 13, comp. Ez. 4, 12. So too קְצִיר שְׂעֹרִים *barley-harvest*, the gathering in of the *grain*, Ruth 1, 22. 2, 23. 2 Sam. 21, 9.

שְׂעֹרִים (barley) *Seorim*, pr. n. m. 1 Chr. 24, 8.

* שָׂפָה obsol. root, which seems to have had the signif. *to suck* or *lick up greedily, to absorb*, like kindr. סָבָא q. v. The same idea is expressed in other families of languages (inserting the letters *l* or *r*) by the roots *slab, srab*, comp. شرب to drink, سرف to absorb, Lat. *sorbere*, Germ. vulg. *schlappen*. Dropping *l* there arises Lat. *sapio* to taste; or casting off the sibilant, Pers. لب, Lat. *labium*, Engl. *to lap*.

Deriv. שָׂפָה, שָׂפָם.

שָׂפָה f. dual שְׂפָתַיִם, constr. שִׂפְתֵי, c. suff. שִׂפְתִי; plur. constr. שִׂפְתוֹת as from a form שִׂפֶת. R. שָׂפָה.

1. *a lip*, dual *the lips*. Chald. סְפָא,

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סְפָתָא, שִׂפְתָא, Syr. ܣܦܬܐ, Arab. شَفَةٌ, id. —Is. 37, 29. Cant. 4, 3. 11. 5, 13. Prov. 24, 28. תְּצַטֵּר בְּשָׂפָה Ps. 22, 8, see in צָטַר Hiph. Often put: a) As an organ of speech; e. g. *to open the lips*, to begin to speak, Job 11, 5. 32, 20; also *to open the lips of* any one, to cause him to speak, Ps. 51, 17; *to refrain the lips*, to keep silence, Ps. 40, 10. Prov. 10, 19. So speech or discourse is said to be *upon the lips* Prov. 16, 10. Ps. 16, 4; once *under the lips* Ps. 140, 4; comp. Ez. 36, 3, for which see in לָשׁוֹן no. 1. p. 528. Job 2, 10 *he did not sin with his lips*. 12, 20. Ps. 45, 3. עֲרַל שְׂפָתַיִם *of uncircumcised lips*, i. e. not of ready speech, Ex. 6, 12. —Hence b) Of the *manner* of speech, e. g. *α*) In nations, i. q. *speech*, *dialect*, Gen. 11, 1. 6. 7. 9. Is. 19, 18 שְׂפַת כְּנַעַן *the dialect of Canaan*. 33, 19. Ez. 3, 5. 6. *β*) In individuals whose *manner* of speech varies according to their disposition and habits; e. g. שְׂפַת שֶׁקֶר *lip of deceit, lying lips*, falsehood, Prov. 10, 18, comp. 17, 4. 7. Ps. 120, 2; סְפַת אָוֶן id. Prov. 17, 4. שִׂפַת אֱמֶת *lip of truth*, veracity, Prov. 12, 19. שִׂפְתַיִם דְּלֵקִים *burning lips*, ardent professions, Prov. 26, 23. מָתֶק שְׂפָתַיִם *sweetness of the lips*, pleasant discourse, Prov. 16, 22; so Zeph. 3, 9. Is. 6, 5. Ps. 12, 3. 4.—Also *the word of one's lips*, e. g. of Jehovah, a divine precept, Ps. 17, 4; comp. Prov. 23, 16. Elsewhere in a bad sense, of what one utters with his lips, but without consideration and without meaning what he says (comp. Is. 29, 13); hence *lip-talk*, i. e. *empty words*, vain and foolish discourse, Is. 36, 5. Prov. 14, 23; and so אִישׁ שִׂפְתַיִם *a man of talk*, an empty talker, Job 11, 2; אֱוִיל שִׂפְתַיִם *a prating fool* Prov. 10, 8; comp. Lev. 5, 4. Ps. 106. 33.—Ps. 81, 6 שִׂפָה לֹא יָדָעְתִּי אֶשְׁמָע *I heard a language* (manner of speech) that *I had not known*, i. e. the divine communications.—Arab. بِنْت الشفة . بِن الشفة, the son or daughter of the lip, i. e. speech.

2. *a lip*, i. e. *the edge, border, margin*, as of a cup 1 K. 7, 26; of a garment Ex. 28, 32; of a curtain 26, 4. 36, 11; of the sea, *the shore* Gen. 22, 17. Ex. 14, 30. Josh. 11, 4; of a river, *the bank* Gen. 41, 3. 17. Ex. 2, 3. 2 K. 2, 13. שִׂפַת הַיַּרְדֵּן *the bank of the Jordan;* and so Judg. 7, 22 שִׂפַת אָבֵל מְחוֹלָה *the bank of* (the stream at) *Abel-meholah*.

* שָׂסַח, whence Pi. שִׂסַּח and n. מְסֻכָּה, see in r. סָסַח.

שָׂסָם m. (from שָׂפָה lip, and סָם. comp. סָלָם, אוֹלָם) c. suff. שִׂסָּמוֹ, pr. *lip-beard, the mustachios;* e. g. עָשָׂה הַשָּׂסָם *to trim the mustachios* or beard 2 Sam. 19, 25, Sept. *ποιεῖν μύσταχα*. Also עָשָׂה עַל־הַשָּׂסָם *to cover the mustachios*, i. e. the mouth and the beard over it, in token of leprosy or falsehood. Lev. 13, 45. Mic. 3, 7. Ez. 24, 17. 22. Sept. *στόμα, χείλη*. Græc. Venet. in Liv. *μύστας*.

שָׂסָן, see in r. סָסַן.

שָׂסַק, see in r. סָסַק.

שֶׂסֶק m. (r. סָסַק I, שׂ for ס) *a smiting, chastisement*, from God, Job 36, 18. Comp. סֶסֶק Job 34, 26.

שַׂק m. (r. שָׂקַק) c. suff. שַׂקּוֹ; plur. שַׂקִּים, c. suff. שַׂקֵּיהֶם.

1. *sacking, sackcloth*, a coarse cloth, espec. as made of hair, used for sieves and strainers (see the root); also for sacks to hold grain and for mourning garments. Comp. Eth. ሠፍ sackcloth, also the garments of monks and pilgrims; ሠፍሠፍ lattice; Gr. *σάκος, σάκκος*, sackcloth, Lat. *saccus*, which Jerome uses likewise for the garment of pilgrims; also *σάγος, sagum*, i. e. the coarse mantle or blanket of soldiers. Chald. סַקָּא, Copt. ⲥⲟⲕ, ⲥⲱⲕ, id.—Is. 3, 24 מַחֲגֹרֶת שָׂק *a girdle of sackcloth*. Then

2. *a sack* for grain Gen. 42, 25. 27. 35. Lev. 11, 32. Josh. 9, 4.

3. *sackcloth*, as used for a mourning-garment, fully לְבוּשׁ שָׂק Esth. 4, 2; pr. a close and rough garment of sackcloth (Is. 3, 24. Job 16, 15, comp. Rev. 6, 12) worn upon the naked body 1 K. 21, 27. 2 K. 6, 30. Job 16, 15; and not laid aside at night 1 K. 21, 27. Joel 1, 13. Also לָבַשׁ שָׂק וְאֵפֶר *to put on sackcloth and ashes*, as a mourner Esth. 4, 1; comp. Is. 58, 5. Spoken of the garment of ascetics and prophets; Is. 20, 2 *loose the sackcloth from off thy loins*.

שָׂקַד, once in Niph. Lam. 1, 14, according to Kimchi *to be bound, made fast*, sc. a yoke. It would seem to stand

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in affinity with עָקַד, אָכַד, אָגַד, the aspirates and sibilants being often kindred; see under שׂ p. 1000. Targ. *aggravatum est.*—Several Mss. have נִשְׁקַד, which is also expressed by Sept. Vulg. Syr. but against the sense of the context.

* שָׂקַק obsol. root, prob. i. q. זָקַק q. v. *to strain;* Gr. σακκίζω, Lat. *saccavit.* Hence שַׂק.

* שָׂקַר in Kal not used, i. q. Chald. סְקַר, *to look, to behold.*

Piel pr. *to let* (the eyes) *look about,* i. e. *to look about, to ogle,* in the manner of wanton and shameless females, Is. 3, 16. Sept. ἐν νεύμασιν ὀφθαλμῶν.—Others *fucantes oculos,* comp. סְקַר to stain, to paint; but against the context.

שַׂר m. (r. שָׂרַר) c. suff. שַׂרְכֶם; plur. שָׂרִים, c. suff. שָׂרֵי, constr. שָׂרֵי.

1. *a prefect, leader, master, chief;* not found in the kindred dialects. 1 Sam. 22, 2. 2 Sam. 23, 19. With genit. שַׂר הַמַּשְׁקִים *the chief of the cup-bearers* Gen. 40, 2 sq. 41, 9. שַׂר הָאֹפִים *the chief of the bakers* ibid. שַׂר הַסָּרִיסִים *the chief of the eunuchs* Dan. 1, 7. שַׂר הָעִיר *the prefect of the city* Judg. 9, 30. 1 K. 22, 26. שַׂר הַפֶּלֶךְ *the chief of the district* Neh. 3, 14 sq. שָׂרֵי מִסִּים *masters over the tribute-service,* task-masters, Ex. 1, 11. שָׂרֵי מִקְנֵה *masters over the cattle,* chief herdsmen, head-shepherds, Gen. 47, 6. Espec. of military chiefs and leaders, *a commander, captain,* Ex. 18, 21. 2 K. 1, 9 sq. Is. 3, 3. Deut. 1, 15. 1 Sam. 18, 3; plur. 1 Chr. 15, 25. Gen. 21, 22. 2 Sam. 12, 9 שַׂר הַטַּבָּחִים *the captain of the body-guard* Gen. 37, 36. 39, 1. 41, 10. Jer. 40, 1 sq. Also absol. of a military commander, 2 K. 19, 9; plur. Num. 21, 18. Job 39, 25. Is. 21, 5. 31, 9. 2 Chr. 32, 21.

2. *a prince, noble, chief,* e. g. a) Of one who holds the power over a whole people, although less than a king, i. q. נָגִיד no. 2; so שָׂרֵי פְלִשְׁתִּים *the princes of the Philistines* 1 Sam. 29, 3; perh. Job 3, 14. Is. 49, 7. al. b) Of the chief men in a state, Job 29, 9. 34, 19; on whom rest authority and power, *chief officers, ministers,* the companions and friends of the king, plur. שָׂרִים 2 Sam. 18, 5. 1 K. 4, 2. Is. 30, 4. Jer. 26, 11 sq. 37, 14 sq. al. שָׂרֵי פַרְעֹה Gen. 12, 15; שָׂרֵי צֹעַן Is. 19, 11. 13. מֶלֶךְ וְשָׂרִים Hos. 13, 10. Is. 49, 38; comp. Hos. 7, 3. 8, 10. Is. 23, 8 *Tyre* ... אֲשֶׁר סֹחֲרֶיהָ שָׂרִים *whose merchants are princes,* i. e. like princes in wealth and power.—So in sacred things: α) שָׂרֵי קֹדֶשׁ *sacred princes,* i. e. the priests, Is. 43, 27. β) In the book of Daniel, *the princes of the angels,* i. e. the seven archangels (οἱ ἑπτὰ ἄγγελοι οἱ ἐνώπιον τοῦ θεοῦ ἑστήκασι Rev. 8, 2) who act as the patrons and advocates of particular nations before God; Dan. 10, 13. 20. 21. 12, 1. Hence γ) שַׂר הַשָּׂרִים *the prince of princes,* i. e. God, Dan. 8, 25.

* שָׂרַג in Kal not used, to *interweave, to braid.* Chald. and Syr. סְרַג, ܣܪܓ, id. Kindr. are the roots שָׂרַךְ, שָׂרַק, prob. אָרַג to weave, comp. under letter שׂ; also שׂוּךְ, סוּג, the mid. radical being softened.

Pual fut. plur. יְשֹׂרָגוּ *to be woven together, interwoven,* Job 40, 17.

Hithp. fut. plur. יִשְׂתָּרְגוּ *to interweave themselves, to be woven together,* trop. of transgressions Lam. 1, 14.

Deriv. שָׂרִיגִים, and pr. n. שְׂרוּג.

* I. שָׂרַד obsol. root, i. q. Arab. سرد *to pierce, to perforate,* kindr. with שָׂרַט; whence سَرِيدٌ an awl, Heb. שֶׂרֶד stylus. Then, *to sew together,* espec. things hard, as leather with wire and an awl; also *to interweave, to net,* in the manner of network, as a coat of mail, whence سَرْدٌ a coat of mail woven from iron wire or rings; see שְׂרָד.

* II. שָׂרַד *to flee, to escape,* Josh. 10, 20. Arab. شَرَدَ id. Syr. ܣܪܕ to tremble, to flee in trepidation. Kindr. is עָרַד. perh. רָעַד.

Deriv. שָׂרִיד.

שְׂרָד m. (r. שָׂרַד I) pr. *a coat of mail;* then *a species of cloth* or *stuff* resembling mail or network, wrought of threads by means of needles, of which the curtains of the tabernacle were made; comp. שָׁבַץ; hence בִּגְדֵי שְׂרָד Ex. 31, 10. 35, 19. 39, 1. 41. Comp. Chald. סְרָדִין *curtains, hangings,* so called from the kind

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of stuff from which they were made, סְרָדָא sieve. Sept. incorrectly, *στολαὶ λειτουργικαί*, as if for סגדי שרת, which the Samar. actually exhibits; but the sense requires curtains, tapestry, and not garments.

שָׂרֵד m. Is. 44, 13, i. q. Arab. سَرِيدٌ *an awl*, or rather *a stylus, graver*, with which the artist sketches the outlines of the figure to be sculptured.

שָׂרָה * 1. *to set in a row, to range in order*. i. q. Arab. سار mid. Waw. Hence שׂוֹרָה a row, range, q. v.

2. *to be a leader, prince, chief*. i. q. שׂוּר I. no. 2, and שָׂרַר; from the notion of arranging and drawing up troops. Arab. سَرِيَ and سَرُوَ to be noble, liberal, سَرِيٌّ a prince, noble.

3. *to contend, to strive with* any one, c. עִם Gen. 32, 29; אֶת Hos. 12, 4. Arab. شَرِيَ Conj. III, id.—Fut. יִשְׂוַר comes from שׂוּר I.

Deriv. שׂוֹרָה; מִשְׂרָה, and the pr. names שָׂרַי, שָׂרָה, יִשְׂרָאֵל.

שָׂרָה fem. of subst. שַׂר (r. שָׂרַר) 1. *a princess, noble lady*. Judg. 5, 29. Esth. 1, 18. Spec. of the king's wives of noble birth Is. 49, 23. 1 K. 11, 3; different from his concubines. comp. Cant. 6, 8. Metaph. Lam. 1, 1 שָׂרָתִי בַּמְּדִינוֹת *princess among the provinces*.

2. *Sarah*, pr. n. a) The wife of Abraham, at first called שָׂרַי q. v. Gen. 18, 6 sq. 20, 2 sq. 21, 1 sq. 23, 1. 19. Is. 51, 2. al. b) A daughter of Asher, Num. 26, 46.

שְׂרוּג (shoot. branch) *Serug*, pr. n. m. Gen. 11, 20. R. שָׂרַג.

שְׂרוֹךְ m. (r. שָׂרַךְ) *a latchet, thong*, which fastens a shoe or sandal, so called from lacing and binding together, Is. 5, 27. Proverbially for any thing of little value Gen. 14, 23; see in חוּט p. 299. Arab. شِرَاكٌ id.

שְׂרוֹקִים, see in שָׂרֹק no. 2.

שֶׂרַח (abundance, i. q. סֶרַח) *Serah*, pr. n. f. Gen. 46, 17. 1 Chr. 7, 30.

שָׂרַט * *to cut, to gash* oneself, to make incisions in the flesh, as was customary in mourning, fut. plur. יִשְׂרְטוּ Lev. 21, 5. Arab. شَرَطَ id.

Niph. *to be lacerated*, i. e. to be hurt, crushed, in lifting too great a burden, Zech. 12, 3.—Hence

שֶׂרֶט m. Lev. 19, 28, שְׂרָטָה f. Lev. 21, 5, *an incision, gash*.

שָׂרַי *Sarai*, pr. n. of the wife of Abraham. Gen. 11, 29 sq. 12, 5. 11 sq. 16, 1 sq. afterwards called שָׂרָה q. v. Gen. 17, 25 sq. The LXX write the first name *Σάρα*, pronouncing ־ַי like *a*, in the Arabic manner, comp. סִינַי *Σινᾶ*; the latter they write *Σάῤῥα*, because שָׂרָה is in reality for the form שַׂרְהָ.—The etymology of שָׂרַי is obscure. Some compare شَرْىٌ colocynth, Michael. Orient. Biblioth. IX. 188; others سَرِيٌّ noble, generous, Iken. Diss. Theol. p. 17 sq. Ewald explains it, 'contentious, quarrelsome,' from r. שָׂרָה no. 3; Gram. § 324. This is prob. best.

שָׂרִיגִים m. plur. (r. שָׂרַג, Kamets impure) c. suff. שָׂרִיגֶיהָ, *shoots, branches*, of a vine, Gen. 40, 10. 12. Joel 1, 7. Kindr. are Chald. זְרִיגִין, זְרִיגוֹן, a shoot, vine; Arab. زَرْجِينَةٌ, زَرْجُونٌ, id.

שָׂרִיד m. (r. שָׂרַד II) plur. שְׂרִידִים, constr. שְׂרִידֵי.

1. *one left, one escaped* from a slaughter. *a survivor*, i. q. פָּלִיט, whence שָׂרִיד וּפָלִיט Jer. 42, 17. 44, 14. Lam. 2, 22. Often in the phrase לֹא הִשְׁאִיר לוֹ שָׂרִיד *there was not left to him a survivor*, one remaining, i. e. there was none left alive. Num. 21, 35. Deut. 3, 3. Josh. 10, 28. 37. 11, 8; also Num. 24, 19. Deut. 2, 34. al. Collect. *the survivors*, those who remain alive, Judg. 5, 13. Is. 1, 9. Of things *left, remaining*, Job 20, 21. 26.—Plur. Josh. 10, 20. Joel 3, 5. שְׂרִידֵי חָרֶב *those left of the sword*, who escaped it, Jer. 31, 2.

2. *Sarid*, pr. n. of a town in Zebulun, Josh. 19, 10. 12.

שְׂרָיָה and שְׂרָיָהוּ (warrior of Jehovah) *Seraiah*. pr. n. m. a) The scribe or secretary of David, 2 Sam. 8. 17; in

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other places corrupted, e. g. into שְׁיָא 2 Sam. 20, 25, שִׁישָׁא 1 K. 4, 3, שַׁוְשָׁא 1 Chr. 18, 16. b) The father of Ezra the priest; Ezra 7, 1. c) Of several other persons, see 2 K. 25, 18. 23. Jer. 36, 26. 40, 8. 51, 59. 61. 1 Chr. 4, 13. 14. 35. 5, 40. Ezra 2, 2. Neh. 10, 3. 11, 11. 12, 1. 12.

שִׂרְיוֹן, see שִׁרְיוֹן.

שָׂרִיק adj. (r. שָׂרַק I) plur. f. שְׂרִיקוֹת, *hackled, hatcheled*, as flax Is. 19, 9. Ancient combs, for this purpose, see in Wilkinson's Anc. Egyptians, III. p. 140.

* שָׂרַךְ i. q. שָׂרַג, in Kal not used, *to interweave, to lay crosswise, to entangle.* Chald. סְרַךְ id. spec. to entangle one's path; Arab. شَرَكَ i. q. Heb.

Piel, Jer. 2, 23 *the swift camel* מְשָׂרֶכֶת דְּרָכֶיהָ *entangling her ways*, i. e. running about wild in her season of heat.

Deriv. שְׂרוֹךְ.

שַׂרְסְכִים *Sarsechim*, pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39, 3. Perh. סְכִי (plur. סְכִים) is *sectus, exsectus*, i. q. סָרִיס, from r. שָׂכָה, whence also שַׂכִּין knife.

* שָׂרַע *to stretch out*, to make long or large; Arab. شرع id. Part. pass. שָׂרוּעַ *stretched*, prolonged, i. e. having any member too long or large, and so being deformed, e. g. of persons Lev. 21, 18; of cattle Lev. 22, 23.

Hiph. *to stretch oneself out*, Is. 28, 20.

שַׂרְעַפִּים m. plur. *thoughts* Ps 94, 19. 139, 23, i. q. שְׂעִפִּים q. v. with the letter ר inserted; see under ר, p. 949, 950.

* I. שָׂרַף, fut. יִשְׂרֹף 1. *to burn up, to consume with fire.* Syr. id. but rarely. Zab. ܙܪܦ id. Syr. ܣܪܦ is also 'to suck up, to absorb,' see Middledorpf Curæ hexapl. in Job p. 15. Comp. also שָׁרָב heat. —Construed: a) With acc. *to burn*, e. g. wood Is. 44, 16; garments Lev. 13, 52; stubble Is. 47, 14; a sacrifice Lev. 4, 12. 21. 8, 7. 16, 27; a city Judg. 18, 27. Is. 1, 7; sanctuaries Ps. 74, 8; wooden idols Deut. 12, 3. 1 K. 15, 13; reeds forming stockades Jer. 51, 32, see in אֲגַם; also children in honour of an idol, 2 K. 17, 31. Jer. 7, 31. 19, 5. Deut. 12, 31. In many of these examples בָּאֵשׁ *with fire* is added. b) שָׂרַף שְׂרֵפָה לְ *to burn a burning for* any one, *to make a burning*, i. e. to institute a solemn public funeral for any one, during which precious spices were burned, 2 Chr. 16, 14. 21, 19. Jer. 34, 5. Comp. Jos. B. J. 1. 33. 9, where, in the funeral of Herod, it is said there followed πέντακόσιοι τῶν οἰκετῶν καὶ ἀπελευθέρων ἀρωματοφόροι. Geier de Luctu Hebræor. 6. 2. But this custom had no connection with the burning of the body. c) *to burn* or *bake* bricks, Gen. 11, 3.

Niph. pass. of Kal, *to be burned*, e. g. in punishment Gen. 38, 24; genr. Lev. 4, 12. 6, 23. Josh. 7, 15. Jer. 38, 17. Mic. 1, 7. Prov. 6, 27. al.

Piel see in סָרַף.

Pual i. q. Niph. Lev. 10, 16.

Deriv. שָׂרָף, שְׂרֵפָה, מִשְׂרָפָה.

* II. שָׂרַף, Arab. شَرَفَ, شَرِفَ, شَرُفَ.

1. *to be high, lofty, prominent;* whence شَرَفٌ elevation, loftiness, أَشْرَفُ high, prominent.—Hence

2. *to be eminent, noble, to excel in nobility and glory;* whence شَرَفٌ nobleness, glory, شَرِيفٌ noble in rank, a prince.—Hence שְׂרָפִים q. v.

שָׂרָף m. (r. שָׂרַף I) plur. שְׂרָפִים; see also the next article.

1. Pr. Adj. *burning, fiery;* then *poisonous, venomous, deadly*, as an attribute of a serpent, from the burning inflammation caused by its bite; comp. חֵמָה I, heat and poison; also Gr. πρηστήρ, καῦσος. So Num. 21, 6 *and Jehovah sent* אֶת־הַנְּחָשִׁים הַשְּׂרָפִים *fiery (poisonous) serpents among the people;* Sept. τοὺς ὄφεις τοὺς θανατοῦντας, Vulg. *ignitos serpentes.* Deut. 8, 15 נָחָשׁ שָׂרָף וְעַקְרָב *poisonous serpents and scorpions;* Sept. ὄφις δάκνων, Vulg. *serpens flatu adurens.*—Also as Subst. without נָחָשׁ id. Num. 21, 8 עֲשֵׂה לְךָ שָׂרָף. Is. 14, 29 שָׂרָף מְעוֹפֵף *a venomous flying serpent;* ascribed also to the Arabian desert, Is. 30, 6 אֶפְעֶה וְשָׂרָף מְעוֹפֵף *the viper and the venomous flying serpent.*

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It is now known that no species of flying *serpent* exists; but this ancient opinion probably rested upon a species of flying lizard, *draco volans* Linn. found in Africa and Asia, which in its general appearance resembles a serpent but is not venomous. See Comm. on Is. 14, 29. —Corresponding in sound is Sanscr. *sarpa* serpent from *srip*, *serpere*, ἕρπειν, to creep; but this seems to have no relation to שָׂרָף, which signifies not *serpent*, but venomous.

2. *Saraph*, pr. n. m. 1 Chr. 4, 22.

שְׂרָפִים m. plur. (r. שָׂרַף II) *Seraphim*, *Seraphs*, Is. 6, 2. 6; an order of angels and ministers of God, who stand around his throne, each having six wings, also hands and feet (v. 2), and praising God with their voice. They were therefore of human form, and furnished with wings as the swift messengers of God, like the Cherubim (see כְּרוּב); though by no means identical with these, as some have supposed. They are so called as being of *elevated* rank, *princes;* as in Daniel the archangels are also called שָׂרִים *princes*, Dan. 10, 13 comp. 8, 25. Other proposed etymologies, see in Thesaur. p. 1341 sq.

שְׂרֵפָה f. (r. שָׂרַף I, Tsere impure) constr. שִׂרְפַּת, *a burning* with fire Gen. 11, 3; *a burning*, *a fire*, Lev. 10, 6. Num. 19, 6. 17; espec. *a burning* of spices at a funeral (see in r. שָׂרַף I), 2 Chr. 16, 14. 21, 19; *conflagration* Deut. 29, 22 [23]. Am. 4, 11. הַר שְׂרֵפָה *a mount of burning*, i. e. to be burned up, Jer. 51. 25. הָיָה לִשְׂרֵפָה *to be for burning*, i. e. destined to be burned up. Is. 9, 4. 64, 10 [11].

* I. שָׂרַק *to comb* e. g. flax, *to hackle*. Zab. שׂרק id. Talm. סָרַק id. also to curry a horse, etc. Hence adj. שָׂרִיק q. v.

* II. שָׂרַק or שׂוֹרֵק *to be reddish*, *fox-coloured;* spoken of a horse, see adj. שָׂרֹק; also of cerulean purple grapes, yielding red wine. Arab. شَقَرَ id. of horses and camels, the hair, etc.

Deriv. the two following, and pr. n. שַׂרְקָה.

שָׂרֹק m. (r. שָׂרַק II) 1. *reddish*, *bay*, *fox-coloured*, of horses, plur. שְׂרֻקִּים Zech. 1, 8. Arab. by transp. أَشْقَرُ a reddish horse, with the mane and tail also red, Germ. *Fuchs*, fox-coloured.

2. *a vine* bearing *cerulean* or *purple* grapes, plur. שְׂרוּקִים Is. 16, 8. See more in שֹׂרֵק.

שֹׂרֵק m. Is. 5, 2, שׂוֹרֵק Jer. 2, 21, also שֹׂרֵקָה f. Gen. 49, 11. R. שָׂרַק II.

1. *a vine* of a finer and nobler kind, prob. so called from its cerulean or purple grapes. According to Abulwalid it grows in Syria; it is called in Arab. سريق and سوريق, as also at the present day in Morocco *Serki*, i. q. Pers. كشمش *Kishmish*, and is still celebrated in Arabia and Persia; the grapes are small, partially round, dark-coloured, with the stones soft and scarcely perceptible. See Niebuhr's Arabien p. 147. Oedmann's Verm. Sammlungen aus der Naturkunde VI. p. 98 sq.

2. *Sorek*, pr. n. of a valley, prob. so called from its vineyards, Judg. 16, 4. [Eusebius and Jerome place it north of Eleutheropolis and near to Zorah. Onomast. art. *Sorech*.—R.

* שָׂרַר i. q. שָׂרָה no. 2, and שׂוּר I, *to have dominion*, *to rule*, *to be a prince*. Part. שֹׂרֵר Esth. 1, 22. Fut. יָשֹׂר Is. 32, 1. Prov. 8, 16.

Hithp. הִשְׂתָּרֵר, *to make oneself a prince*, c. עַל Num. 16, 13.

Deriv. שַׂר, שָׂרָה.

שָׂשׂוֹן m. (r. שׂוּשׂ) constr. שְׂשׂוֹן Kamets being dropped, as if from a root שָׂשָׂה; *joy*, *gladness*. Joel 1, 12. Is. 12. 3. Jer. 31, 13. 51, 14. 119, 111; often coupled with שִׂמְחָה Is. 22, 13. 35, 10. 51, 3. 11. שֶׁמֶן שָׂשׂוֹן *oil of joy*, i. e. oil used in anointing the guests at festive banquets, etc. Ps. 45, 8. Is. 61, 3.

שַׂת, see שָׂאַת.

* שָׂתַם, see in סָתַם.

* שָׂתַר *to split*, *to burst*, Arab. شتر.

Niph. *to be burst forth*, *protruded*, *to break forth*, of hemorrhoids, fut. plur. יִשָּׂתְרוּ 1 Sam. 5, 9. Comp. נָבַע Niph. no. 3.

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שׁ

Shin, forming together with *Sin* the twenty-first letter of the Hebrew alphabet, as a numeral denoting 300. The name of this letter, שִׁין i. q. שֵׁן, signifies *a tooth*, in allusion to its figure, which is nearly the same in all the Semitic alphabets. It is pronounced like the Engl. *sh*, Germ. *sch*, a sound which was wanting to the Greeks, unless perhaps the Doric *Σάν*, Hdot. 1. 139. is to be so pronounced. Hence the LXX, in order to give some approximation to its sound, for שִׁין, רֵישׁ, write *Ῥήχς, Χσέν*, see Lam. c. 2. 3. 4.

To the letter שׁ, which is far more frequent than שׂ, there are in Arabic three corresponding letters, viz. a) In much the greater number of cases, س, as سلم שָׁלֵם, سأل שָׁאַל, etc. b) Far less often ش, as شَمْسٌ שֶׁמֶשׁ the sun, رشم רָשַׁם to write down. In roots of both these kinds, the Aramæan preserves ܫ. c) Sometimes ث, in words where the Aramæan has ת, as שְׁמֹנֶה ثَلْجٌ שֶׁלֶג ܬܡܢܐ תַּמְנֵי eight; ثِمَانٍ תְּלַג ܬܠܓܐ snow; ثَمَّ שָׁם and ثُمَّ תַּמָּה, תַּמָּן. Rarely in such examples has the Arabic ت for שׁ, as تبر שָׁבַר תְּבַר to break, تاب שׁוּב תּוּב to return, to turn about. d) The Arabic sometimes also admits different ways of writing the same word, and thus apparently divides one Hebrew root into two Arabic ones, as رعس רָעַשׁ and رعش; قسا קָשָׁה and قشا; شقل שָׁקַל and ثقل; جِسْمٌ גֶּשֶׁם, جُسْمَانٌ and جُثْمَانٌ body.

In the Heb. itself שׁ is interchanged: a) With שׂ, see p. 1000. b) With ת, as חָרַשׁ and חָרַת, like *χαράσσω, χαράττω*; בְּרוֹשׁ and בְּרוֹת pine; comp. שׁוּב, Aram. תּוּב, Arab. تاب; שָׁבַר, Aram. תְּבַר, Arab. تبر. c) With other sibilants in the dialects, as ז, צ, e. g. ذَيْلٌ שׁוּל train; ركض רָכַשׁ to gallop; חֹמֶשׁ, Rabbin. חוּמְצָא the groin; עָקַשׁ, عقش and عقص. d) With dentals, as קָשַׁר, Aram. ܩܛܪ; קְטַר; כָּחַשׁ and כָּחַד to lie.

In those Semitic roots which have been adopted into the occidental languages, chiefly the Greek, שׁ is expressed sometimes by a simple *σ, s*, as שֵׁרָה *σειρά, σκηνή* from שָׁכַן; שָׁלַל *συλάω*; sometimes by *σκ* and *σχ*, as שָׁלַל *σκυλάω*, שָׁתִיל *σκυτάλη*, שֵׁבֶט *σκῆπτον, σκῆπτρον, σχολή* from שָׁלָה. Sometimes it passes into *t* (*d*); as שׁוֹר, Aram. ܬܘܪܐ, Gr. *ταύρος*; בָּשָׁן *Βαταναία*, תַּרְשִׁישׁ Tartessus; שֵׁן *ὀδούς dens*; though in these the Aramæan form seems often to have intervened.

שֶׁ·, rarely שַׁ· Judg. 5, 7. Cant. 1, 7. Job 19, 29, before gutt. שָׁ Judg. 6, 17, and שְׁ Ecc. 2, 22. 3, 18, i. e. the prefix Shin, i. q אֲשֶׁר; the אֲ being dropped by aphæresis. and the ר either assimilated and inserted as Daghesh in the next letter, or (in the form שְׁ) also dropped. Except in the book of Judges (5, 7. 6, 17. 7, 12. 8, 26), this prefix is usual only in the later Hebrew.

A) Relat. Pron. *who, which, what; that*. Judg. 7, 12. 8, 26. 1 Chr. 5, 20. Ps. 122, 3. 124. 8. 129. 6. 7. Lam. 2, 15. 16. Cant. 4, 1. 2. 6, 5. Ecc. 1, 3. 9. 14. 2, 9. 11. 21. 22. al. sæp. Without a demonstr. i. q. *he who*, Ecc. 1, 11. Cant. 1, 17. 3, 3. —Besides in the Heb. O. T. this form of pronoun is found widely in the Phenician dialect, where it was pronounced *si, sy, se*; sometimes followed by a letter doubled; see Monumm. Phœn. p. 356, 438. Perhaps also in the same dialect the fuller form אש is found; see Thesaur. p. 1345. In the other dialects comp. Amhar. ሰ *when*, prefixed to a verb.—Spec. like אֲשֶׁר a) As a mere sign of relation, e. g. שָׁם—שֶׁ· *whither* Ecc. 1, 7; שָׁשָׁם Ps. 122, 4. b) With לְ, i. e. שֶׁלְּ so frequent among the Rabbins, used like אֲשֶׁר לְ to express the genitive of a possessor; Cant. 3, 7 מִטָּתוֹ שֶׁלִּשְׁלֹמֹה *the litter of him, Solomon*, pr. which is to Solomon. Cant. 1, 6 emphat. כַּרְמִי שֶׁלִּי

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my vineyard, even mine; for the pleonastic suffix, see Heb. Gram. § 119, 3. note.

B) Relat. Conjunct. i. q. אֲשֶׁר, כִּי.

1. *that* after verbs of seeing. Ecc. 2, 13. 3, 18; of knowing Ecc. 1, 17. 2, 14. 9, 5; of thinking Ecc. 2, 15; of giving a sign Judg. 6, 17. Also: a) 'what is—*that*,' 'this is—*that*,' Ecc. 2, 12. 5, 15. 7, 10. Cant. 5, 9. b) Ecc. 12, 9 יוֹתֵר שֶׁהָיָה *besides that he was*, etc. 6, 3 רַב שֶׁיִּהְיוּ יְמֵי שָׁנָיו so *that many be the days of his years.* כִּמְעַט שֶׁ *scarcely that* Cant. 3, 4. עַד שֶׁ *till that, until*, Judg. 5, 7. Cant. 2, 17. c) עָשָׂה שֶׁ *to make* or *cause that* Ecc. 3, 14.

2. *because that, because*, Cant. 1, 6 bis. 5, 2. Ecc. 2, 18; fully עַל־דִּבְרַת שֶׁ Ecc. 7, 14. Also *for;* Cant. 1, 7 שַׁלָּמָּה *for why?*

3. *when*, Ecc. 5, 10. Comp. אֲשֶׁר B. 5.

4. With Prefixes: a) בְּשֶׁ i. q. בַּאֲשֶׁר lett. c, *because that*, Ecc. 2, 16. b) כְּשֶׁ i. q. כַּאֲשֶׁר, pr. according to what, i. e. *as*, Ecc. 5, 14. 12, 7. Also, *as, when*, Ecc. 9, 12. 10, 3.

* שָׁאַב fut. יִשְׁאַב *to draw* water. Chald. id. Arab. سَأَبَ and سَئِبَ to slake one's thirst by drawing water. Comp. Goth. *skephan*, Germ. *schöpfen.*— Construed either with acc. מַיִם Gen. 24, 13. Deut. 29, 10. Josh. 9, 21. 23. 1 Sam. 7, 6. 9. 11; or absol. Gen. 24, 11. 19. 20. With dat. of instr. Gen. l. c. Nah. 3, 14; מִן of fountain 2 Sam. 23, 16.

Deriv. מַשְׁאֲבִים.

* שָׁאַג fut. יִשְׁאַג *to roar;* Arab. شَأَجَ to bellow, to bleat, also to roar. Spoken pr. of the lion, Judg. 14, 5. Ps. 22, 14. Hos. 10, 11; c. לְ Ps. 104, 21. Trop. of thunder Job 37, 4, comp. Am. 1, 2. Joel 4, 16; of raging warriors Ps. 74, 4; also of persons in extreme pain, *to cry out, to groan*, Ps. 38, 9. Hence

שְׁאָגָה f. constr. שַׁאֲגַת, c. suff. שַׁאֲגָתִי, plur. c. suff. שַׁאֲגוֹתַי; *roaring* of a lion Is. 5, 29. Job 4, 10. Zech. 11, 3. Trop. *outcry, groaning*, of a person in great pain Job 3, 24. Ps. 22, 2. 32, 3.

* I. שָׁאָה i. q. שׁוּא 1. *to make a noise, to rage, to roar*, of floods, a tumult of people, see נָאוֹן, תַּת II.

2. *to crash, to fall with a crash*, e. g. a house, etc. hence *to be laid waste*, Is. 6, 11 init.

NIPH. 1. *to make a noise, to rush, to roar*, e. g. of floods and nations, Is. 17, 12. 13.

2. *to be laid waste*, of a land Is. 6, 11.

HIPH. *to lay waste*, inf. לְהַשְׁאוֹת Is. 37 26; and so א being dropped לְהַשּׁוֹת 2 K. 19, 25.

Deriv. שַׁאֲיָה, שָׁאוֹן, שְׁאִיָּה, שַׁאת, תַּת.

* II. שָׁאָה not used in Kal. i. q. שָׁעָה, *to look at, to behold* with attention.

HITHP. הִשְׁתָּאָה id. Gen. 24, 21, c. לְ. Sept. *καταμανθάνειν*, Vulg. *contemplor.*

שְׁאָה, see שׁוֹאָה.

שַׁאֲוָה Prov. 1, 27 Cheth. see in שׁוֹאָה.

שְׁאוֹל and שְׁאֹל comm. gend. (m. Job 26, 6; f. Is. 5, 14. 19, 9;) *Sheol, Hades, Orcus, the under world*, Sept. usually ᾅδης, once θάνατος 2 Sam. 22, 6; a vast subterranean place Job 11, 8. Deut. 32, 22; full of thickest darkness Job 10, 21. 22 (but see Is. 14, 9 sq.) where dwell the shades of the dead (רְפָאִים q. v.) Ps. 30. 4. 86, 13. 89, 49. Prov. 23, 14; to which are poetically ascribed valleys Prov. 9, 18, and also gates and bars Is. 38, 10. Job 17, 16. The dying are said *to go down to Sheol*, יָרַד שְׁאוֹלָה Num. 16, 30. Ez. 31, 15. 17; poet. יָרַד שְׁאֹל Job 7, 9. Ps. 55, 16; comp. הוֹרִיד שְׁאוֹלָה *to bring down to Sheol* Gen. 42, 38. 1 Sam. 2, 6. 1 K. 2, 9. Those who save the life of any one are said *to deliver* him מִיַּד שְׁאוֹל *from the hand (power) of Sheol* Hos. 13, 14. Ps. 49, 16. Elsewhere Sheol is said to devour all Prov. 1, 12; to be insatiable Prov. 30, 16. Is. 5, 14; to be stern and cruel Cant. 8, 7. To it by prosopopœia are ascribed snares, with which it lies in wait for men, Ps. 18, 6. 2 Sam. 22. 6; and those who escape death are said to have made a covenant with Sheol. Is. 28, 15. 18. Poet. and by meton. *Sheol* is put for *its inhabitants*, or rather is personified, Is. 14, 9. 38. 18, comp. Ps. 6. 6. See espec. Num. 16, 30 sq. Is. 14, 9 sq. Ez. 31, 16 sq. 32, 21 sq. Chald. and Talmud. שְׁאוֹל id. Syr. ܫܐܘܠ. Ethiop. ሲኦል.—As to the etymology, שְׁאוֹל comes from r. שָׁאַל I. and is i. q. שְׁחוֹל *a cavity, a hollow subterranean place;* just

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as the Germ. *Hölle* hell, is originally the same with *Höhle* a hollow, cavern, and Lat. *cælum* is from Gr. *κοῖλος* hollow. The usual derivation has been from the notion of asking, demanding, r. שָׁאַל no. II; since Orcus lays claim unsparingly to all alike, whence the epithet *orcus rapax* Catull. 2. 28. 29.

שָׁאוּל (asked for, desired, r. שָׁאַל II) *Shaul, Saul*, pr. n. a) The first king of the Israelites, from the tribe of Benjamin, 1 Sam. 8, 4. 9, 2 sq. c. 15. b) A king of the Edomites, Gen. 36, 37. c) A son of Simeon, Gen. 46, 10. d) 1 Chr. 6, 9, see in יוֹאֵל lett. c.—From lett. c. comes the patronymic שָׁאוּלִי *Shaulite* Num. 26, 13.

שְׁאוֹן m. (r. שָׁאָה I) constr. שְׁאוֹן, c. suff. שְׁאוֹנָהּ.

1. *noise, raging, tumult*, e. g. of waters Ps. 65, 8. Is. 17, 12. 13; of a crowd or multitude of men, Is. 5, 14. 13, 4. 24, 8. 25, 5. 66, 6; of war Am. 2, 2. Hos. 10, 14; of outcry, clamour, Ps. 74, 23. Jer. 25, 31. 48, 45 בְּנֵי שָׁאוֹן *sons of uproar*, i. e. tumultuous warriors.

2. *desolation, destruction*; Ps. 40, 3 בּוֹר שָׁאוֹן *the pit of destruction*. Jer. 46, 17.

* שָׁאַט obsol. root, i. q. שׂוּט II, *to contemn, to despise*. The primary idea is prob. *to stink*; comp. שָׁטַט and שָׁעַט to stink, שָׁטָה stinking mud.—Hence

שְׁאָט m. (Kamets impure) c. suff. שְׁאָטְךָ Ez. 25, 6; *contempt*, i. e. *pride, arrogance*, Ez. 25, 15. 36, 5.

שְׁאִיָּה f. *ruins*, Is. 24, 12. R. שָׁאָה I.

* שָׁאַל fut. יִשְׁאַל I. i. q. שָׁעַל, *to dig, to excavate, to hollow out*; hence שְׁאוֹל Hades, pr. a hollow place under ground. —From the idea of *digging* comes readily that of *searching out, inquiring*, comp. חָקַר, בָּקַר no. 3, חָפַר no. 2; also *percontari*, to search, to explore with a *κόντος* stick, probe, etc. Engl. 'to dig, to grub.'—Hence

II. *to ask, to inquire, to ask for*, either by way of demand or entreaty.

1. *to ask, to inquire of, to interrogate*; Chald. id. Syr. ܫܐܠ to interrogate, to ask for. Arab. سَأَلَ to interrogate, to ask; V, to beg. Eth. ሰአለ and ሠአለ to demand, to ask, to beg.—Constr. absol. Deut. 13, 15; with acc. of pers. Gen. 24, 47. 32, 18. 44, 19 אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו לֵאמֹר *my lord asked his servants, saying*. Deut. 32, 7. Judg. 4, 20. Job 40, 7; rarely with לְ of pers. 2 K. 8, 6. Job 8, 6. That *of* or *about* which one asks is put with לְ, Gen. 32, 30. 43, 7. Judg. 13, 18. Jer. 6, 16; עַל Neh. 1, 2. Ecc. 7, 10; acc. Jer. 50, 5; hence with two acc. of pers. and thing Jer. 38, 14. Is. 45, 11. 58, 2. Hagg. 2, 11. Ps. 35, 11.—Spec. a) *to consult* an oracle, *to inquire of*, e. g. שָׁאַל אוֹב Deut. 18, 11; oftener c. בְּ, as שָׁאַל בַּיהוָה *to inquire of* (at) *Jehovah* Judg. 1, 1. 18, 5. 20, 8. 1 Sam. 28, 6; also 2 Sam. 16, 23. Ez. 21, 26. With לְ *for* any one 1 Sam. 22, 10. 13. 15. Num. 27, 21. b) שָׁאַל לְ׳ פ לְשָׁלוֹם *to ask* one *as to his health, welfare*, etc. to ask how one does; hence *to salute, to greet*, Gen. 43, 27. Ex. 18, 7. Judg. 18, 15. 1 Sam. 10, 14. 17. 22. 2 Sam. 8, 10; and so Jer. 15, 5 לְשָׁאֵל לְשָׁלוֹם לָךְ. Poet. Ps. 122, 6 שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִַם *wish prosperity to Jerusalem*, i. e. salute her. [Others, perhaps better, *pray for the welfare of Jerusalem*, as in no. 2.—R.] Without the idea of salutation, 2 Sam. 11, 7 *David inquired after the welfare of Joab and of the army*, etc. Syr. ܫܐܠ ? ܫܠܡܐ id. to salute.

2. *to ask for*, i. e. a) *to require, to demand*, absol. 1 K. 3, 5. 2 K. 2, 9. Is. 7, 11. 12. Mic. 7, 3; with acc. of thing 1 Sam. 12, 13. Lam. 4, 4 עוֹלְלִים שָׁאֲלוּ לֶחֶם. Ps. 40, 7; c. מִן Ps. 2, 8; מֵאֵת 1 Sam. 8, 10. With two acc. *αἰτεῖν τινά τι*, Deut. 14, 26. Is. 58, 2. Ps. 137, 3. With dat. שָׁאַל לוֹ *to ask* (demand) *for oneself*, 1 Sam. 12, 17. 19. Ascribed to the mind, נֶפֶשׁ, Deut. 14, 26; to the eyes Ecc. 2, 10. Spec. Jon. 4, 8 וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת *he required of his soul to die*, i. e. he prayed that he might die. 1 K. 19, 4. Job 31, 31 לְשָׁאוֹל בְּאָלָה נַפְשׁוֹ *by requiring his life with curses*, i. e. praying for his (my enemy's) death. So *ἀσυνδέτως* Is. 7, 11, comp. 2 K. 2, 10.

b) *to ask*, i. e. *to entreat, to beseech, to beg*, with acc. of thing Judg. 5, 25. 1 K. 3, 10 sq. 10, 13; also with מִן of pers. *from* whom, Judg. 8, 24. 1 Sam. 1, 20. Ps. 21, 5; מֵעִם 2 Sam. 3, 13. 1 K. 2

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20. Ps. 27. 4; מֵעִם Deut. 10, 12. 18, 16. With dat. of pers. *for* whom 1 K. 2, 22. שָׁאַל לוֹ *to ask for oneself* 2 Chr. 1, 11.—Spec. *α*) *to ask as a loan, to borrow* from any one Ex. 3, 22. 11, 2. 12, 35. Part. pass. שָׁאוּל *borrowed* 1 Sam. 1, 28. K. 6, 5. With לְ prob. *to lend* i. q. Hiph. 1 Sam. 2, 20. Syr. Aph. to lend; Ettaph. to be lent. So in Rabbinic often. *β*) *to ask alms, to beg*, i. q. Pi. no. 2, Prov. 20, 4. Arab. Conj. V, id. سَأَّلَ a beggar. Ethiop. id.

Niph. *to ask for oneself, to ask leave*, like Gr. *αἰτεῖσθαί σε τοῦτο*, see Heb. Gr. § 50. 2. With מִן of pers. and לְ with inf. of that which one asks leave to do, 1 Sam. 20, 6. v. 28. where the inf. is omitted. So with a finite verb Neh. 13, 6.—Others, 'to obtain liberty or leave from a master by entreaty.'

Piel שִׁאֵל, fut. יְשַׁאֵל. 1. *to ask, to interrogate*, 2 Sam. 20, 18.

2. *to beg*, i. q. Kal 2. b. *β*. Ps. 109, 10.

Hiph. *to loan, to lend*, Ex. 12, 36. 1 Sam. 1, 28; comp. Kal no. 2. b. *α*.

Deriv. from no. I, שְׁאוּל; from no. II, שְׁאֵלָה, שְׁלֵח, מִשְׁאֵלָה, and the pr. names אֶשְׁתָּאוֹל, שְׁאוּל, שְׁאַלְתִּיאֵל, שָׁאוּל.

שְׁאַל Chald. 1. *to ask, to interrogate*, with לְ of pers. Ezra 5, 9; also with acc. of that *about* which one inquires, v. 10. Dan. 2, 10. 27.

2. *to ask, to demand*, c. dupl. acc. Ezra 7, 21.—Hence שְׁאֵלָה Chald. and

שְׁאָל (an asking) *Sheal*, pr. n. m. Ezra 10, 29.

שְׁאוֹל, see שְׁאוּל.

שְׁאֵלָה f. (r. שָׁאַל) c. suff. שְׁאֵלָתִם, שְׁאֵלָתִי Ps. 106, 15, and contr. שַׁלְתֵּךְ 1 Sam. 1, 17.

1. *an asking, request, petition*. So שָׁאַל שְׁאֵלָה *to ask a petition*, i. e. to ask a thing of any one, to make a request, Judg. 8, 24. 1 K. 2, 16. 20. נָתַן שׁ *to grant a petition* Esth. 5, 6. 8. 7, 3. 9, 12. בָּאָה שְׁאֵלָה *the petition is granted* Job 6, 8.

2. *a loan, thing loaned*, 1 Sam. 2, 20. Comp. the root שָׁאַל no. 2. b. *α*.

שְׁאֵלְתָּא Chald. f. emphat. שְׁאֵלְתָּא, pr. *a question*, i. e. a subject of inquiry, *a cause* in law, and hence *a decree*; Dan. 4, 14 מַאמַר קַדִּישִׁין שְׁאֵלְתָּא *the mandate of the Holy ones is this decree*. Arab. مَسْأَلَةٌ question, cause in law, matter.

שְׁאַלְתִּיאֵל (I have asked him of God) *Shealtiel*, pr. n. m. 1 Chr. 3, 17. Ezra 3, 2. Neh. 12, 1; i. q. שָׁלְתִּיאֵל Hagg. 1, 12. 14. 2, 2.

* שָׁאַן *to rest, to be quiet*, in Kal not used; kindr. with שָׁעַן to rest or lean upon any thing, for repose and quiet. Syr. Pa. شَعْشَعَ placavit.

Pil. שִׁאֲנֵן *to be quiet, tranquil, to live in quiet*, Jer. 30, 10. 46, 27. Job 3, 18. Prov. 1, 33.—Hence

שַׁאֲנָן m. adj. plur. שַׁאֲנָנִים 1. *quiet, tranquil*, of a dwelling Is. 33, 20; of one *dwelling in quiet* Zech. 1, 15. Job 12, 5; comp. שַׁלְאֲנָן Job 21, 23.

2. In a bad sense, *living at ease, careless, proud* (secundis rebus ferox, Sallust. Jug. 94.) Ps. 123, 4. Am. 6, 1. Is. 32, 9. 11. 18. Comp. בָּטַח no. 2. b. שַׁלְוָה, שַׁלְוָה, and Schultens Animadv. ad Job. 26, 5.—Subst. *pride, arrogance*, Is. 37, 29. 2 K. 19, 28.

שֹׁאָה, see r. שָׁסַס.

* שָׁאַף fut. יִשְׁאַף 1. *to breathe hard, to pant, to blow*, e. g. of an angry person, *to snort*, Is. 42, 14; of one in haste, hence *to hasten* Ecc. 1, 5. Comp. פּוּחַ Hiph. no. 3.—Of the same stock are the roots שׁוּף, נָשַׁם, נָשַׁב, שָׁבַב I; and kindr. to these is the syllable חַב, אִי, which has the signif. of breathing and desiring. In the Indo-european tongues we have, with a sibilant, *schnauben, schnappen, to snuff*.

2. *to pant after*, sc. with open nostrils, mouth, etc. e. g. the air, wind, *to snuff up* Jer. 2, 24. 14, 6; nightfall Job 7, 2; night i. e. death Job 36, 20; absol. Ps. 119, 131. Poetically ascribed to a snare or trap laid for any one, Job 5, 5; see צְמִים. With עַל, Am. 2, 7 *they pant for the dust of the earth on the head of the poor*, hyperb. expressing the sordid avarice of the rich, as envying the poor even the slightest possession and striving to deprive them of it.—Elsewhere *to pant after* any one, is to thirst for his blood, the metaphor being taken from wild beasts, Ps. 56, 2. 3. 57, 4. Am. 8, 4. Ez. 36, 3.

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שָׁאַר * 1. *to become full and turgid. to swell up* or *out;* spoken of fulness or roundness of flesh in the human body, espec. in youth, whence שְׁאֵר flesh; also of the rising or swelling of fermentation, whence מִשְׁאֶרֶת kneading-trough. Kindred roots are שָׂאַר whence שְׂאֹר leaven; also סִיר to swell, to boil; Arab. سار id. ثار id. also of swellings on the body.

2. *to be abundant, redundant;* hence *to be left, to remain.* Chald. and Sam. id. Arab. سَأَرَ to let remain; سَئِرَ to be left.—In Kal once 1 Sam. 16, 11.

Niph. pass. of Hiph. 1. *to be left over, to remain;* Gen. 7, 23 וַיִּשָּׁאֶר אַךְ נֹחַ *and Noah only was left.* 42, 38. 47, 18. Ruth 1, 3. 5. al. sæp. Ex. 8, 27 [31] לֹא נִשְׁאַר *there remained not one;* so 14. 28. Judg. 4, 16. Josh. 8, 17. 2 K. 10, 21. With dat. *to remain for* any one Zech. 9, 7; c. בְּ *in* any place Is. 17, 6. Dan. 10, 8; c. מִן Neh. 1, 2. Part. נִשְׁאָר *one left, a survivor.* Gen. 32, 9. Is. 4, 3; plur. Gen. 14, 10. Fem. Is. 37, 31.

2. *to remain any where, to remain behind.* Ex. 8, 5. 7. Num. 11, 26. Job 21, 34 תְּשׁוּבֹתֵיכֶם נִשְׁאַר־מָעַל *your answers remain treachery.* i. e. being examined there remains of them only treachery.

Note. In Ez. 9, 8 in some editions is found the anomalous form וָאֶנָּשְׁאֲרָ אֲנִי; which has doubtless arisen from the mingling of two readings, נִשְׁאָר part. and וָאֶשָּׁאֵר. Some Mss. also are without the א, and others without the נ; see De Rossi.

Hiph. 1. *to leave, to let remain,* e. g. after eating Deut. 28, 51; after the harvest Ob. 5; espec. after a slaughter, לֹא הִשְׁאִיר עָרִיד *he left none remaining,* no survivor, Josh. 10, 28. 37. 39. 40; c. dat. *to* any one Josh. 8, 22. 10, 33. 11, 8. 1 K. 16, 11; and so after a public deportation 2 K. 25, 12. 22. Jer. 39, 10.—So *to leave behind,* spoken of one departing, Joel 2, 14.

2. Intrans. הִשְׁאִיר לוֹ *to be left to* any one, *there remains to him;* Josh. 8, 22 *and they smote them* עַד בִּלְתִּי הִשְׁאִיר לָהֶם שָׂרִיד *until there was not left to them one remaining.* Num. 21, 35. Deut. 3, 3. 2 K. 13, 7. Without dat. *to have left, to retain;* Am. 5, 3 *the city that went out a thousand* תַּשְׁאִיר מֵאָה *hath a hundred left,* etc.

Deriv. שְׁאָר, שְׂאֵר (שַׁאֲרָה), שַׁאֲרִית, מִשְׁאֶרֶת, and pr. names שְׁאַרְיָה, שְׁאָר יָשׁוּב, מִשְׁאָרָת, שְׁאָר.

שְׁאָר m. (Kamets impure) *remainder, remnant, residue, the rest,* a word of the later Hebrew for the earlier שְׁאֵרִית. Is. 10, 20. 14, 22. al. With genit. שְׁאָר עַמּוֹ *the remnant of his people* Is. 11, 11; so 10, 21. Zeph. 1, 4; also *the remaining part, the rest,* as opp. to something preceding. Is. 17, 3 *Damascus* וּשְׁאָר אֲרָם *and the rest of Syria.* 2 Chr. 9, 29.

שְׁאָר Chald. m. constr. שְׁאָר, once שְׁאַר Ezra 7, 18; *remainder, residue,* Dan. 7, 7. 19; *the rest,* as opp. to something preceding, Ezra 4, 9. 10. 17. 6, 16. 7, 18. 20.

שְׁאָר יָשׁוּב (the remnant shall return, be converted) *Shear-jashub,* symbolical pr. n. of a son of Isaiah, Is. 7, 3; comp. 10, 21. 22.

שְׁאֵר m. constr. שְׁאֵר Lev. 18, 12. 13, c. suff. שְׁאֵרוֹ, *flesh,* so called as *swelling out* in *fulness* and roundness in the well fed body, see in r. שְׁאַר no. 1. Ps. 73. 26 כָּלָה שְׁאֵרִי וּלְבָבִי. Prov. 5, 11 בְּכַלּוֹת בְּשָׂרְךָ וּשְׁאֵרֶךָ *when thy flesh and thy fulness* (fat) *are consumed.* Prov. 11, 17. Trop. *to eat the flesh of a people* is to oppress and exhaust them. Mic. 3, 3; see in אָכַל no. 1. g. Also Jer. 51, 35 חֲמָסִי וּשְׁאֵרִי עַל־בָּבֶל *my injury and my flesh* (devoured by the Chaldeans) be *upon Babylon.*—Hence

a) *the flesh* of beasts as eaten, Ps. 78, 20. 27; also genr. *meat, food,* of any kind, Ex. 21, 10.

b) *the flesh* of any one, put for his *blood-kindred. blood-relatives,* comp. בָּשָׂר no. 4; Lev. 18, 12. 13. 17. 21, 2. Num. 27, 11; more fully שְׁאֵר בְּשָׂרוֹ (where the primary idea of שְׁאֵר is already lost) Lev. 18, 6. 25, 49. Comp. Arab. ثَأْرٌ avenger of blood, which signif. seems to have come from Heb. שְׁאַר.

שַׁאֲרָה f. (denom. from שְׁאֵר) *blood-relationship. blood-kindred;* concr. *kinswoman,* Lev. 18, 17.

שְׁאַרְיָה (id.) *Sherah,* pr. n. f. 1 Chr. 7, 24.

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שְׁאֵרִית f. (r. שָׁאַר) once contr. שֵׁרִית 1 Chr. 12, 38, *part remaining, remainder, residue, the rest*, Is. 44, 7. Jer. 39, 3. Neh. 7, 72; espec. *the remnant, the survivors*, after great slaughter, as שְׁאֵרִית יְהוּדָה *the remnant of Judah* Jer. 40, 15. 42, 15. 44, 28; and so Jer. 24, 8. Ez. 9, 8. 11, 13. Am. 1, 8. al. Of a total destruction it is said, לֹא הָיָה שְׁאֵרִית לְ *there is no remnant to* any one, none (nothing) is left, Jer. 11, 23. 50, 26; contra נָתַן שׁ׳ לְ *to grant a remnant to* any one, to leave a remnant, Jer. 40, 11; הוֹתִיר שׁ׳ לְ id. Jer. 44, 7; שׂוּם שׁ׳ לְ Gen. 45, 7, comp. 2 Sam. 14, 7.—Ps. 76, 11 *for the wrath of man doth praise thee*, שְׁאֵרִית חֲמוֹת תַּחְגֹּר *the remainder of* thy *wrath thou dost gird on*, i. e. dost exert thine extreme wrath, comp. Deut. 32, 23. The *remainder of wrath* is here God's extreme wrath, reserved for extreme cases, opp. to the less degree of wrath manifested on less aggravated occasions.

שֵׁאת f. (for שֶׁאֶת, r. שָׁאָה) *desolation, devastation*, Lam. 3, 47.

שְׁבָא *Sheba*, pr. n. m. comp. Ethiop. ሰብእ man.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia. a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. 10, 7. 1 Chr. 1, 9. b) A son of Joktan, and brother of Uzal, Ophir, etc. Gen. 10, 28. 1 Chr. 1, 22. Comp. Abulfeda p. 98 Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of a Dedan, Gen. 25, 3. 1 Chr. 1, 32. Comp. in no. 2 fin.

2. *Sheba, the Sabæans*, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 K. 10, 1 sq. Is. 60, 6. Jer. 6, 20. Ez. 27, 22. Ps. 72, 15; celebrated also for their great traffic Ez. l. c. Ps. 72, 10. Joel 4, 8. Job 6, 19; but in Job 1, 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accords what Greek and Arab writers say of the *Sabæans* (*Σαβαῖοι*), whose chief city they call Saba and *Mariaba* (*Μαριάβα*, now مارب Mâreb), three or four days' journey distant from Sana'a; see Strabo XVI. p. 768, 777, 780. Agatharch. p. 64. Diod. Sic. 3. 38, 46. Plin. VI. 32. Abulfeda p. 96 Par. Edrisi I. p. 53. 147, ed. Jaubert. See Thesaur. p. 1351.—Comparing now the three names in Genesis (no. 1. a, b, c), it appears that the Sabæans of Arabia Felix adjacent to Sana'a are descendants of Joktan, Gen. 10, 28 (lett. b). Nor is it less evident that the other two passages, Gen. 10, 7 and 25, 3 (lett. a, c), refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwelt towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis l. c.

* **I. שָׁבַב** obsol. root, i. q. Arab. شَبَّ *to kindle*; kindr. is Syr. ܫܒ to inflame. The primary idea is perh. 'to blow into a flame,' to kindle by blowing, comp. נָשַׁב, נָשַׁף. Hence שָׁבִיב flame.

* **II. שָׁבַב** i. q. Chald. שַׁבֵּב *to break*, whence שִׁבָּא fragment. Hence

שְׁבָבִים m. plur. *fragments*, Hos. 8, 6.

* **שָׁבָה** fut. conv. וַיִּשְׁבְּ, *to make prisoner, to take* or *lead captive, to carry off*; Arab. سبا, Chald. שְׁבָא, Syr. ܫܒܐ, id.—E. g. either persons Gen. 34, 29. 1 K. 8, 48. Is. 14, 2. Jer. 41, 10. 14. 43, 12. al. or cattle, flocks, 1 Chr. 5, 21. 2 Chr. 14, 14; or wealth, substance, Obad. 11. 2 Chr. 21, 17.—So of a conqueror leading his captives in triumph, Judg. 5, 12. Ps. 68, 19; also *to hold captive* Ps. 137, 3.—Part. pass. שְׁבוּיִם *captives* Is. 61, 1; fem. Gen. 31, 26 שְׁבוּיוֹת חֶרֶב *captives of the sword* i. e. taken in war, like Gr. *αἰχμάλωται, δορυάλωται*, comp. 2 K. 6, 22. Is. 22, 3.

Niph. pass. of Kal, Gen. 14, 14. Ex. 22, 9. 1 Sam. 30, 3. 5. Jer. 13, 17. Ez. 6, 9.

Deriv. שְׁבוּת, שְׁבִי, שִׁבְיָה, שְׁבִית, and pr. names שְׁבוּאֵל, שֹׁבִי, שֹׁבַי, תִּשְׁבִּי.

שְׁבוֹ m. a species of precious stone, Sept. Vulg. *ἀχάτης, agate*. Ex. 28, 19. 39, 12. See Braun de Vest. sac. II. 15

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שְׁבוּאֵל (captive of God) *Shebuel*, pr. n. m. a) 1 Chr. 23, 16. 26, 24; called in 24, 20 שׁוּבָאֵל *Shubael*. b) 1 Chr. 25, 4; called in v. 20 שׁוּבָאֵל.

שָׁבוּל Jer. 18, 15 Cheth. for שְׁבִיל q. v.

שָׁבוּעַ m. (denom. from שֶׁבַע seven) constr. שְׁבוּעַ Gen. 29, 27. 28; dual שְׁבֻעַיִם Lev. 12, 5; plur. שָׁבֻעִים m. Dan. 9, 25. 10, 2. 3, and שָׁבֻעוֹת, constr. שָׁבֻעוֹת, c. suff. שָׁבֻעֹתֵיכֶם Num. 28, 26; *a seven, a sennight*, ἑβδομάς, i. e. *a week*.—In the phrase זֹאת שְׁבוּעַ Gen. 29, 27, שְׁבוּעַ is not fem. but is st. constr. before זֹאת, i. e. *the week of this* daughter.

1. Pr. *a week* of days, seven days, Gen. 29, 27. 28. Dan. 10, 2 שְׁלֹשָׁה שָׁבֻעִים יָמִים *for three weeks*, where יָמִים is not a genitive, see under יוֹם Plur. no. 2. b.—חַג שָׁבֻעוֹת *the festival of* (seven) *weeks*, *Pentecost*, so called from the seven weeks which were reckoned from the passover to this festival. Ex. 34, 22. Deut. 16, 10 comp. 9; fully Tob. 2, 1 ἁγίᾳ ἑπτὰ ἑβδομάδων. But in Ez. 45, 21 חַג שָׁבֻעוֹת יָמִים *the festival of sevens of days*, is the passover, as being celebrated each time during seven whole days.

2. *a week* of years, seven years, Dan. 9, 24 sq. Comp. *hebdomas annorum* Gell. N. A. 3. 10. Censorin. c. 14. Aristot. Polit. 7. 16.

שְׁבוּעָה and שְׁבֻעָה f. (r. שָׁבַע) constr. שְׁבֻעַת, c. suff. שְׁבֻעָתִי; plur. שְׁבֻעוֹת; *a swearing, an oath*, Lev. 5, 4. Judg. 21, 5. 1 Sam. 14. 26. Ecc. 9, 2. al. נִשְׁבַּע שְׁבוּעָה *to swear an oath* Gen. 26, 3. Josh. 9, 20. שְׁבֻעַת שָׁוְא *a false oath*, perjury. Zech. 8, 17. שְׁבֻעַת יְהוָה *an oath by Jehovah* Ex. 22 10. Ecc. 8, 2; also with gen. of the person swearing Ps. 105, 9, and of him *to* whom one swears, as שְׁבֻעָתִי the oath *to* me, sworn to me, Gen. 24, 8. For Hab. 3 9 שְׁבֻעוֹת מַטּוֹת, see in מַטֶּה no. 3. p. 559.—Spec. a) An oath sworn in making a covenant, i. e. a covenant confirmed by an oath, 2 Sam. 21, 7. בַּעֲלֵי שְׁבוּעָה לוֹ joined in a sworn league with any one, Sept. ἔνορκοι, Neh. 6, 18. b) An oath of cursing, *an imprecation, curse*, Dan. 9, 11. Is. 65, 15; fully שְׁבוּעַת הָאָלָה Num. 5, 21.

שְׁבוּת and שְׁבִית f. (r. שָׁבָה) the first form being sometimes in Cheth. where Keri has שְׁבִית, as Ps. 85, 2. 126, 4; but oftener in Keri where Cheth. has שְׁבִית, as Job 42, 10. Jer. 29, 14. al. *captivity*, Num. 21, 29; also concr. for *captives*, as שׁוּב שְׁבוּת פ׳ *to bring back the captives* of a people, Deut. 30, 3. Jer. 29, 14. Ez. 29, 14. Am. 9, 14. Zeph. 3, 20. Ps. 14, 7. 53, 7. al. הֵשִׁיב שְׁבוּת פ׳ id. Jer. 33, 7. 11. 49, 6. Ez. 39, 25. Trop. *to restore to* one's *former state and prosperity*; Job 42, 10 וַיהוָה שָׁב אֶת־שְׁבוּת אִיּוֹב *and Jehovah restored Job to his former prosperity*. Ez. 16, 53, comp. v. 55. Hos. 6, 11.

* שָׁבַח in Kal not used, *to stroke, to soothe*; Arab. سبح, to swim, pr. to stroke the water. Hence

Piel 1. *to soothe, to still, to restrain*, e. g. billows Ps. 89, 10 (comp. *mulcere fluctus* Virg. Æn. 1. 70); anger Prov. 29, 11. Comp. חָלָה Piel.

2. *to praise, to laud*, pr. to soothe with praises, *mulcere laudibus* Pacuv. (Arab. سَبَّحَ, Ethiop. ሰበሐ, id.) Ecc. 8, 15; espec. to praise God Ps. 63, 4. 117, 1. 147, 12; c. dat. 145, 4.

3. *to pronounce happy* Ecc. 4, 2; where שִׁבַּח is for part. מְשַׁבֵּחַ. Comp. Chald.

Hiph. i. q. Pi. no. 1, *to still, to restrain*, e. g. billows Ps. 65, 8.

Hithp. c. בְּ *to laud oneself, to glory in* any thing, Ps. 106, 47. 1 Chr. 16, 35. Deriv. pr. n. יִשְׁבָּח.

שְׁבַח Chald. Pa. שַׁבַּח *to praise, to laud*, as God Dan. 2, 23. 4, 31. 34; idols 5, 4. 23.

* שָׁבַט obsol. root, which with its kindred forms seems to have had the signif. *to stand, to make stand*, and then *to be stable, fixed, firm*. Kindred are the following three classes: a) שָׁפַט to set up, to decree, to judge; שָׁפָה q. v. to set up, to fix in the ground. b) שָׁבַט whence שֵׁבֶט; שָׁבָת to rest, to stand still; Arab. ثبت to be stable, firm. c) שׁוּט to lash, to row; שִׁית or שִׁת to set, to place.

שֵׁבֶט and שֵׁבֶט m. once fem. Ez. 21, 15; in pause שֵׁבֶט, c. suff. שִׁבְטִי; plur. שְׁבָטִים, constr. שִׁבְטֵי. R. שָׁבַט.

1. *a stick, rod, staff*. Chald. שְׁבָטָא id. Syr. ܫܒܛܐ a staff, rod, tribe. Not

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improb. the primary signif. of שֵׁבֶט may have been *a shoot, sprout* of a tree. *a rod* growing up from the root. see מַטֶּה no. 1, also no. 2 below.—Corresponding forms are Gr. *σκίπων, σκίπτρον, σκηπίων, σκίμπων*, Lat. *scipio, scapus;* Sanscr. *skabh*, to make firm; Germ. *Schaft*, Engl. *shaft*.—Spec.

a) *a rod* or *staff* for chastising, Ex. 21, 10. 2 Sam. 7, 14. Is. 10, 15. 24. Mic. 4, 14. Prov. 10, 13. al. sæp. Hence שֵׁבֶט מוּסָר *the rod of correction* Prov. 22, 15. שֵׁבֶט אֱלֹהִים *the rod of God*, with which he corrects men Job 9, 34. 21, 9. 37, 13. Is. 10, 5 שֵׁבֶט אַפִּי *the rod of my anger*. 11, 4 *he doth smite the earth* בְּשֵׁבֶט פִּיו *with the rod of his mouth*, i. e. his severe sentence, stern decree.—Also for beating out pulse, Is. 28, 27.

b) *a staff* on which one leans, Ps. 23, 4.

c) *the crook* of a shepherd, Lev. 27, 32; see in עָבַר no. 3. Trop. Ez. 20, 37. Mic. 7, 14.

d) *the staff* of office, e. g. of a leader, chief, Judg. 5, 14. Hence *the sceptre* of a king Gen. 49, 10. Num. 24, 17. Zech. 10, 11. Am. 1, 5. 8 תֹּמֵךְ שֵׁבֶט, *σκηπτοῦχος*, q. d. *a sceptre-bearer*, a king. Trop. for *rule, administration;* Ps. 45, 7 *a sceptre of equity is the sceptre of thy kingdom*. Also of unjust rule, שֵׁבֶט הָרָשַׁע Ps. 125, 3; but שֵׁבֶט בַּרְזֶל *an iron sceptre*, a stern and inflexible authority, Ps. 2, 9.

e) *a spear, lance*, as composed of a staff or rod with an iron point, 2 Sam. 8, 14. Comp. מַטֶּה no. 2. b.

2. *a tribe*, espec. of the children of Israel; Arab. سِبْطٌ id. The expression is metaphorical, and is derived from a plant, from whose root there spring up several *sprouts, shoots, stems;* thus the founder of a whole race is compared to a root (Is. 11, 1), while the ancestors of the several subdivisions or tribes are called *stems* (Gen. 49, 28), as also the tribes themselves. comp. מַטֶּה no. 3. So 1 K. 11, 13. 36. שֵׁבֶט יְהוּדָה *the tribe of Judah* Josh. 7, 16; שִׁ לֵוִי Deut. 18, 1. שְׁנֵי עְשַׂר שֵׁבֶט *the twelve tribes* Ex. 28, 21. שִׁבְטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24, 4. Deut. 29, 20. Judg. 18, 1. al. Called also שִׁבְטֵי יְהוָה *the tribes of Jehovah* Ps. 122, 4. —It differs from מִשְׁפָּחָה family, which is strictly part of a tribe (Deut. 29, 17. Judg. 18, 19. 21, 24); yet שֵׁבֶט is sometimes used in a narrower sense for *the families* of a tribe, e. g. of the Kohathites Num. 4, 18; of Dan, Judg. 18, 1 comp. 2; of Benjamin, Judg. 20, 12. 1 Sam. 9, 21. Vice versa it is also put for the whole people of Israel, called שֵׁבֶט נַחֲלַת יְ *a tribe* (race) *the possession of Jehovah*, his own peculiar people, Jer. 10, 16. 51, 19. Ps. 74, 2; comp. plur. Is. 63, 17. Once of the Egyptian tribes Is. 19, 13.—2 Sam. 7, 7 *spake I a word with one of the tribes of Israel* (אַחַד שִׁבְטֵי יִשְׂ), *whom I commanded to feed my people?* Here for שִׁבְטֵי should doubtless be read שֹׁפְטֵי *judges*, as in the parall. 1 Chr. 17, 6.

שֵׁבֶט Chald. m. *a tribe*, plur. constr. שִׁבְטֵי Ezra 6, 17.

שְׁבָט *Shebat*, the eleventh month of the Hebrew year, from the new moon of February to the new moon of March, Zech. 1, 7. Syr. ܫܒܛ, Arab. سُبَاطٌ and شُبَاطٌ, id. See Thesaur. p. 1353.

שְׁבִי m. (r. שָׁבָה) 1. Adj. *captive*, i. q. שָׁבוּי, Ex. 12, 29. Fem. שְׁבִיָּה id. Is. 52, 2.

2. Subst. abstr. in pause שָׁבִי, c. suff. שִׁבְיוֹ, שִׁבְיָךְ, שִׁבְיָכֶם; *captivity*. Deut. 21, 13. 2 Chr. 29, 9. Ezra 3, 8. 9, 7. Neh. 8, 17. אֶרֶץ שִׁבְיָם *the land of their captivity* Jer. 30, 10. 46, 27. הָלַךְ בַּשִּׁבְיָ *to go into captivity* Jer. 20, 6. 22, 22. 30, 16. 46, 2. Ez. 12, 11. Am. 9, 4; once הָלַךְ שְׁבִי id. Lam. 1, 5; also לָקַח בַּשִּׁבְיָ *to take away into captivity* Jer. 48, 46; נָתַן לַשִּׁבְיָ *to deliver into captivity* Ps. 78, 61. שְׁבִי הַגּוֹלָה *the captivity of the exiles* Ezra 2, 1. Neh. 7, 6.—Spec. a) Concr. *captives*, שָׁבָה שְׁבִי *to take captive captives*, i. e. to lead away captives. Num. 21, 1. Judg. 5, 12. Ps. 68, 19. אָסַף שְׁבִי *to gather captives* Hab. 1, 9. שְׁבִי מִצְרַיִם *the captives of Egypt* Is. 20, 4. Jer. 52, 2. טֶלֶף חֲשְׁבִי *the prey of captives* Num. 31, 26. b) Put for *booty* of cattle, etc. Am. 6, 10. Is. 49, 24 שְׁבִי צַדִּיק *lawful booty*. v. 25 שְׁבִי גִּבּוֹר *the booty of the warrior*, comp. v. 24.

שַׁבַּי (i. q. שְׁבִי taking captive) *Shobai*. pr. n. m. Ezra 2, 42. Neh. 7, 45.

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שׁוֹבִי (id.) *Shobi*, pr. n. m. 2 Sam. 17, 27.

שָׁבִיב m. *flame*, constr. שְׁבִיב Job 18, 5; Sept. φλόξ. R. שָׁבַב I.

שְׁבִיב Chald. emphat. שְׁבִיבָא, *flame* Dan. 3, 22. Plur. Dan. 7, 9.

שִׁבְיָה f. (r. שָׁבָה) *captivity*, Neh. 3, 36. Jer. 48, 46. Meton. *captives*, Deut. 21, 11. 32, 42. 2 Chr. 28, 5. 11. 13. 14. 15.

שְׁבִיָּה f. see in שְׁבִי

שָׁבִיל m. (r. שָׁבַל) only plur. constr. שְׁבִילֵי, c. suff. שְׁבִילֶיךָ, *a way, path*, Ps. 77, 20. Jer. 18, 15; where Cheth. שָׁבוּל id. —Chald. שְׁבִילָא, Syr. ܫܒܝܠܐ, Arab. سَبِيلٌ way.

שְׁבִיסִים m. plur. (r. שָׁבַס) *nettings, cauls*, caps of net-work, *reticula* Varro de Ling. Lat. IV. 19, a female ornament for the head among the Hebrews, Is. 3, 18. Sept. τὰ ἐμπλόκια. So the Talmudists and Rabbins.—Schroeder, de Vest. mul. Hebr. c. 2, compares Arab. شميسة (diminut. from شمس sun), and understands *little suns*, or studs resembling suns worn upon the neck; this would also seem to be supported by the mention of שַׂהֲרֹנִים little moons, immediately after.

שְׁבִיעִי ordin. adj. *the seventh*, Gen. 2, 2. 3. 8. 4. Ex. 12, 15. 16. al. Fem. שְׁבִיעִית, Ex. 21, 2. 23, 11. al.—Denom. from שֶׁבַע seven.

שְׁבִית, see שְׁבוּת.

***שָׁבַךְ** obsol. root, Arab. سبك *to pour*, i. q. שָׁפַךְ.—Hence pr. n. שׁוֹבָךְ.

***שָׁבַל** nearly i. q. יָבַל, a root not used in the verb.

1. *to go*, whence שָׁבִיל way. Arab. سَبِيلٌ way; سبل IV, to be travelled, as a way; Syr. ܫܒܠ to show the way.

2. *to go up, to rise, to grow*. Arab. سبل Conj. IV, and quadril. سَنْبَلَ. to produce ears. See שִׁבֹּלֶת, שִׁבֹּלֶת no. 1.

3. *to flow*, espec. largely, copiously. Arab. Conj. IV, the heavens pour down rain; hence سَبَلٌ rain. Deriv. שֹׁבֶל, שִׁבֹּלֶת no. 2; perh. pr. n. שׁוֹבָל.

שֹׁבֶל m. *the skirt* or *train* of a robe, Is. 47, 2. Comp. kindr. שׁוּל. Arab. سَبَلَةٌ id. R. שָׁבַל no. 3.

שַׁבְלוּל or **שַׁבְּלוּל** m. *a snail*, espec. without the shell, so called from its slime and moisture, (like Gr. λείμαξ from λείβω,) from conj. Shaphal of the verb בָּלַל. Ps. 58, 9 spoken of the wicked: *let them melt away*.... כְּמוֹ שַׁבְלוּל תֶּמֶס יַהֲלֹךְ *as the snail* which *melteth as it goeth*, i. e. which leaves a slimy trail as it goes, and thus wastes away more and more the further it advances. See Bochart, Hieroz. II. 646.

שִׁבֶּלֶת f. (r. שָׁבַל no. 2) *a twig, branch*, with fruit on it, as resembling an ear of grain; plur. constr. Zech. 4, 12 שְׁתֵּי שִׁבֳּלֵי הַזֵּיתִים *the two olive-branches*.—It is sometimes written שִׁבֳּלֵי (from שִׁבֹּלֶת), but against the Masora.

שִׁבֹּלֶת f. (r. שָׁבַל no. 2) plur. שִׁבֳּלִים. R. שָׁבַל no. 2.

1. *an ear* of grain, Job 24, 24; plur. Gen. 41, 5 sq. Ruth 2, 2. Is. 17, 5.—Chald. שִׁבּוֹלָא, Syr. ܫܒܠܐ, ܫܒܠܬܐ, id. Arab. سَبَلٌ, سَبَلَةٌ, سَبُولَةٌ, and with Daghesh resolved سُنْبُولَةٌ; Ethiop. ሰበል id.

2. *a stream, flood*. see the root no. 3, Judg. 12, 6. Ps. 69, 3. 16. Is. 27, 12. Syr. ܫܒܠܬܐ channel of a river.

***שָׁבַן** obsol. root, perh. *to increase, to grow up*, i. q. שָׁבַל no. 2, and Arab. شبل; comp. Arab. شَبَنَ to be tender, delicate, as a youth.—Hence the two following.

שֶׁבְנָא and **שֶׁבְנָה** (perh. youth) *Shebna*, pr. n. of the prefect of the palace, Is. 22, 15. After this office was given to Eliakim (Is. 22, 15), he became scribe or secretary to the reigning king Hezekiah, Is. 36, 3. 2 K. 18, 18. 26. 37. 19, 2.

שְׁבַנְיָה (whom Jehovah has made grow up?) *Shebaniah*, pr. n. m. a) 1 Chr. 15, 24. b) Neh. 9, 4. 5. c) Neh. 10, 11. 13. d) Neh. 10, 5. 12, 14; for which 12, 3 שְׁכַנְיָה, and 1 Chr. 24, 11 שְׁכַנְיָהוּ.

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* שָׁבַב obsol. root, i. q. שָׁבַץ, *to mingle, to interweave;* Chald. שְׁבַב id. Hence שְׁבִיסִים.

שָׁבַע *to swear*, denom. from שֶׁבַע seven, since seven was a sacred number, and oaths were confirmed either by seven victims offered in sacrifice Gen. 21, 28 sq. or by seven witnesses and pledges, see Hdot. 3. 8. Hom. Il. 19. 243. In Eth. ሰበዐ are *enchanters*, Lib. Hen. ms. c. 8, 3 (comp. 7, 10 ed. Oxon.) because the sacred number seven was also employed in magic rites.—In Kal only Part. pass. Ez. 21, 28 שְׁבֻעֵי שְׁבֻעוֹת lit. *those sworn with oaths*, i. e. who have sworn oaths. For Hab. 3, 9 שְׁבֻעוֹת מַטּוֹת, see in מַטֶּה no. 3. p. 559.

Niph. נִשְׁבַּע *to swear*, [lit. 'to seven oneself,' i. e. to take an oath confirmed by seven victims or before seven witnesses.—R.] Construed: a) Absol. Gen. 21, 24. Ps. 110, 4. נִשְׁבַּע לַשֶּׁקֶר *to swear to a falsehood* i. e. falsely, Lev. 5, 24 [6. 5]. 19, 12. Jer. 5. 2. Mal. 3, 5. al. נ׳ לְמָרְמָה id. Ps. 24, 4. b) Followed by the words of the oath. after וַיֹּאמֶר 1 Sam. 20, 3; לֵאמֹר Num. 32. 10. Deut. 1. 34. Josh. 14, 9; without an intervening verb 1 Sam. 19, 6. Ps. 110, 4. Hos. 4, 15. c) That which one swears to do is put with בְּ Gen. 22, 16. 2 Sam. 19, 8. Jer. 22, 5. 49. 13; or with infin. Lev. 4, 4. Deut. 1. 35. What one swears *not* to do is put with אִם Judg. 15, 12; מִן c. inf. Is. 54, 9; לְבִלְתִּי c. inf. Deut. 4. 21. Judg. 21, 7. d) With בְּ of that by which one swears, e. g. *by* Jehovah Gen. 21. 23. 31, 53. Josh. 2, 12. 1 Sam. 28, 10. al. *by* an idol Jer. 12, 16; also נִשְׁבַּע בְּשֵׁם יְ Lev. 19. 12. Jer. 12, 16. God also is said to swear by himself Gen. 22. 16. Is. 45, 23. Am. 6, 8. 8, 7; by his right hand Is. 42, 8; but in נִשְׁבַּע בְּקָדְשׁוֹ the בְּ seems to refer to place, see in קֹדֶשׁ no. 1 fin. Further, *to swear by Jehovah* is sometimes i. q. to worship him, since one swears by the divinity he worships, Deut. 6. 13. 10, 20. Is. 19, 18. 48, 1. Ps. 63, 7; *to swear by idols* id. Am. 8, 14. But *to swear by one afflicted, wretched*, is to imprecate upon myself the same evils if I prove false. Ps. 102. 9; comp. Is. 65, 15. Jer. 29, 22. e) With לְ of pers. *to swear to* any one Gen. 21, 23. 24, 7. al. Also with acc. of thing, *to promise with an oath*, to swear a thing to any one, Gen. 50, 24. Ex. 13, 5. 33, 1. al. נִשְׁבַּע לֵאלֹהִים *to swear* allegiance *unto God*, 2 Chr. 15, 14; comp. Is. 19, 18. Zeph. 1, 5, where it is once c. בְּ. f) With עַל of that *about* which one swears. Lev. 5, 24 [6, 5].—Sometimes שָׁבַע is taken in a bad sense, i. q. *to swear rashly*, falsely, Ecc. 9, 2. Zech. 5, 3 comp. v. 4.

Hiph. 1. *to cause to swear, to bind with an oath*, Num. 5, 19. 2 Chr. 36, 13. Followed by the words of him who imposes the oath, with לֵאמֹר Gen. 50, 5. Ex. 13, 19. 1 Sam. 14, 28; also with לְ and inf. Neh. 5, 12; אֲשֶׁר Gen. 24, 3. 1 K. 22, 16.

2. *to adjure, to charge solemnly*, c. acc. Cant. 2, 7. 3, 5. 1 Sam. 20, 17. Jer. 5, 7.

Deriv. הִשְׁבִּיעַ, שְׁבוּעָה II.

* I. שֶׁבַע f. constr. שֶׁבַע, and שִׁבְעָה m. constr. שִׁבְעַת, *seven*, a cardinal numeral. Syr. ܫܒܥ, Samar. ⱱⱁⱁⱂ, Arab. سَبْعٌ, Ethiop. ሰብዕ and ሠብዕ. Similar is ancient Egypt. ϲϕϣ, Theb. ϲϧϣϥ; and in the Indo-European tongues Sanscr. *saptan*, Zend. *hapta*, Pers. هفت, Gr. ἑπτά, Lat. *septem*, all with the letter *t*, which both in the Semitic and Teutonic languages is dropped, as Goth. *sibun*, Germ. *sieben*, Engl. *seven*.—The absol. form usually precedes a noun, as שֶׁבַע שָׁנִים Gen. 5, 7, שֶׁבַע פָּרוֹת 41, 18, שִׁבְעַת יָמִים Num. 23, 1. 29; more rarely it follows, espec. in the later Hebrew, as שִׁבְעַת עֲצָלוֹת Ez. 40, 22, אֵילִים שִׁבְעָה 2 Chr. 13, 9. 29. 21. (Num. 29, 32.) If the preceding noun be in the construct state, שֶׁבַע expresses the ordinal, as שְׁנַת שֶׁבַע *the seventh year* 2 K. 12, 1. The construct form always precedes a noun, but is found only in certain formulas, as שִׁבְעַת יָמִים *a seven of days*, a week, Gen. 8, 10. 12. 31, 23. al. sæp. שֶׁבַע מֵאוֹת *seven hundred* Gen. 5, 26. Also שִׁבְעָה שִׁבְעָה *seven seven*, i. e. by sevens, Gen. 7, 2. With suff. שִׁבְעָתָם *those seven* 2 Sam. 21, 9.—*Seventeen* is שִׁבְעָה עָשָׂר m. and שֶׁבַע עֶשְׂרֵה f. Gen. 37, 2. 1 Chr. 7, 11.—The number *seven* among the Hebrews, as in other oriental nations, was also used: a) As a sacred number

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very common in sacred things; the origin of which may be referred to the seven planets and the early worship of them among the Egyptians and Semitic nations; see Von Hammer Encyclop. Uebersicht der Wissenschaften des Or. p. 322. Jablonski Pantheon Ægypt. Proleg. § 24. 25. Winer Realw. II. art. *Zahlen;* comp. in חֲמִשָּׁה. So Gen. 21, 28. 50, 10. Ex. 12, 15. 13, 6. Lev. 4, 6. 17. Num. 12, 14. Josh. 6, 4. 8. 1 Sam. 31, 13. Job 42, 8. Zech. 3, 9. al. sæp.—Hence b) As a lesser round number; comp. אַרְבָּעִים in אַרְבַּע no. 1, also Engl. 'a dozen;' Gen. 4, 24. 31, 23. Judg. 16, 7. 1 Sam. 11, 3. 2 K. 8, 1. Prov. 9, 1. Is. 11, 15. al. sæp.

The form שִׁבַּע is also: aa) Adv. *seven times*, Lev. 26, 18. 21. Ps. 119, 164. Prov. 24, 16.

bb) *Sheba*, pr. n. m. α) 2 Sam. 20, 1. β) 1 Chr. 5, 13.

cc) *Sheba*, pr. n. as some suppose, of a town of Simeon, Josh. 19, 2 בְּאֵר שֶׁבַע וְשֶׁבַע *Beer-sheba and Sheba;* but prob. שֶׁבַע is here the name of the well (like שִׁבְעָה Gen. 26, 33) and we may render: *Beer-sheba with* the well *Sheba*. Otherwise the number of cities is fourteen instead of thirteen; comp. v. 6.

dd) Fem. שִׁבְעָה *Shebah*, pr. n. of a well. Gen. 26, 33.

Dual. שִׁבְעָתַיִם *seven-fold* Gen. 4, 15. 24. Ps. 12, 7. 2 Sam. 21, 9 Cheth.

Plur. שִׁבְעִים *seventy*, often as a larger round number, Gen. 50, 3. Ex. 15, 27. 24, 1. Num. 11, 16. Judg. 1, 7. 9, 2. 5. 2 K. 10, 1. 6. 7. Comp. Kor. Sur. 9, 8. Hence *seventy years*, often in predictions Is. 23, 15. 17. Jer. 25, 11. 12. 29, 10. Dan. 9, 2. 24. Zech. 1, 12. 7, 5. שִׁבְעִים וְשִׁבְעָה *seventy and seven-fold* Gen. 4, 24; comp. Matt. 18, 22.

Deriv. שָׁבַע (שְׁבוּעָה), שְׁבוּעַ, שְׁבִיעִי, שִׁבְעָתַיִם.

II. שָׁבַע m. *an oath*, i. q. שְׁבוּעָה, according to Gen. 21, 31. 26, 33; see in בְּאֵר שֶׁבַע. Hence also the pr. names בַּת־שָׁבַע, אֶלְיָשָׁבַע.

שְׁבַע, see in שָׁבוּעַ.

שִׁבְעָה Chald. m. id. *seven*, Dan. 4, 13. 20. 22. 29; constr. שִׁבְעַת Ezra 7, 4. For the phrase חַד שִׁבְעָה Dan. 3, 19, see in חַד p. 296.

שִׁבְעָה, see in שְׁבוּעָה.

שִׁבְעָתַיִם m. i. q. שִׁבְעָה, *seven*, *ἄπ. λεγόμ.* Job 42, 13; comp. 1, 2. For the ending תַיִם see Lehrg. p. 612.

* שָׁבַץ in Kal not used, i. q. שָׁבַס, *to mingle, to interweave.* Syr. ܫܒܨ to mingle; Arab. شبص Conj. V, to be interwoven, entangled, of a tree. Chald. שְׁבַשׁ to entangle; Part. Pu. confused.

Piel *to weave in checker-work*, Ex. 28, 39, i. e. so that the stuff (byssus) may be figured, tesselated, woven in squares or bezels; comp. Pual. For this kind of texture, see Braun de Vest. Sacerd. p. 293 sq. ibique Maimonides. Salmas. ad Scriptt. Hist. August. p. 507, 512. Thesaur. p. 1356.

Pual *to be set, enchased*, q. d. inwoven, as gems in gold. Ex. 28, 20.

Deriv. מִשְׁבְּצוֹת, חֹשֶׁב, and

שֶׁבֶץ m. once c. art. 2 Sam. 1, 9, pr. 'perplexity, confusion of mind,' i. e. *vertigo, giddiness.*

* שְׁבַק Chald. *to leave*, Dan. 4, 12. 20. 23. Syr. id.

Ithpe. *to be left*, Dan. 2, 44.

Deriv. pr. n. Heb. שׁוֹבָק, יִשְׁבָּק.

* שָׁבַר fut. יִשְׁבֹּר I. *to break, to break in pieces.* Ethiop. and Amhar. ሰበረ id. Arab. ثبر to break, ثبر to destroy, see below in lett. c. Chald. חְבַר, Syr. ܒܲܪ, Samar. ϐϐϒ, id.—E. g. a staff Is. 14, 5, comp. שֶׁבֶר מַטֵּה־לֶחֶם in מַטֶּה no. 1; bars Am. 1, 5; a door Gen. 19, 9; a yoke Jer. 2, 20. 28, 2. 13; the arm of any one, i. q. to break his power, Ps. 50, 15. Ez. 30, 21. 22. 24, comp. in זְרֹעַ no. 2; the bow of any one, id. see in קֶשֶׁת; an earthen vessel Judg. 7, 20. Is. 30, 14. Jer. 19, 10; bones Ex. 12, 46. Prov. 25, 15. Diff. from רָצַץ, see in Is. 42, 3. Of a tempest as breaking trees and ships Ps. 29, 4. Ez. 27, 26. Prægn. Hos. 2, 20 *the bow and the sword and the* armour of *battle will I break* and cast out *from the land.*

Spec. a) *to break in pieces, to rend*, as a wild beast, 1 K. 13, 26. 28. Lat. *frangere* of a lion Hor. Carm. 1. 23. 10.

b) Part. pass. שָׁבוּר *broken*, spec. of one having a limb or member broken,

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Lev. 22, 22. Ethiop. ሰበረ to break any one, spec. his leg; ሰብር one whose leg is broken. Comp. Niph. lett. a.

c) *to break* a people "as a potter's vessel," i. e. *to break down, to destroy*, Lev. 19, 11. 48, 38; and so without the comparison Is. 14, 25. Lam. 1, 15. Also of single persons, *to destroy*, Dan. 11, 26. Jer. 17, 18.—Arab. شبر to destroy; intrans. to perish.

d) *to break* one's thirst, i. q. *to quench*, Ps. 104, 11. Comp. Lat. 'frangit se calor,' Cic. Varr.

e) *to break* the pride of any one, Lev. 26, 19. Also *to break* the heart (לֵב) of any one, i. e. to afflict him sorely, Ps. 69, 21; שְׁבוּרֵי לֵב *the broken-hearted* Ps. 147, 3. Comp. Niph. lett. c, and Hoph. —So Syr. ܐܬܦܨܚ id. Gr. κατεκλάσθη μοι φίλον ἦτορ Hom. *animo frangi* Cic. Att. 7. 12.

f) *to break off* sc. a portion, an allowance; hence trop. *to apportion, to appoint*; comp. in גָּזַר. Job 38, 10 וָאֶשְׁבֹּר עָלָיו חֻקִּי *when I appointed for it* (the sea) *my limit*. Cocceius well supposes, that the expression שָׁבַר חֹק is borrowed from *the breaking off of a daily allowance* of bread, etc. and this is here poetically transferred to the *space* assigned to the sea, חֹק signifying both an allowance and a limit; comp. in חֹק.

II. Denom. from שֶׁבֶר no. II, grain, i. e. a) *to buy grain*, with שֶׁבֶר added Gen. 47, 14; אֹכֶל Gen. 42, 7. 10. 43, 4. 20. 22. Deut. 2, 6; בַּר Gen. 42, 3; absol. Gen. 41, 57. 42, 2. 5. Is. 55, 1. b) *to sell grain* Gen. 41, 56; comp. Hiph. II. Comp. Arab. تِبْن straw, تَبَنَ to sell straw.

Niph. pass. of Kal no. I, *to be broken*, as a staff, wood, vessel, bone, Lev. 6, 15. 21. Is. 14, 29. Jer. 2, 13. 48, 17. Ez. 6, 6. Dan. 8, 8. Ps. 34, 21. Job 24, 20. al. Of a springe or snare, פַּח. Ps. 124, 7; *to be wrecked*, of ships, 2 Chr. 20, 37. Ez. 27, 34. Jon. 1, 4.—Spec. a) *to be broken*, i. q. to break one's own limbs, Is. 8, 15. 28, 13; of animals Ex. 22, 9. 13 [10. 14]. Part. fem. הַנִּשְׁבֶּרֶת *the broken, the hurt*, i. e. an animal having its limbs broken, Ez. 34, 4. 15. Zech. 11, 16. See Kal no. I. b. b) Of an army, *to be broken down*, i. e. *to be overthrown, destroyed*, 2 Chr. 14, 12. Ez. 30, 8. 32, 28. Dan. 11, 22; so of a people, kingdom, Jer. 48, 4. 51, 8. Dan. 11, 4; a city Is. 24, 11. Of persons, i. q. *to perish*, Dan. 8, 25. Prov. 6, 15. 29, 1. Comp. Kal no. I. c. c) Of the heart, *to be broken*, spoken of a penitent and contrite mind, Ps. 51, 19 [17]. Hence נִשְׁבְּרֵי לֵב *the broken-hearted* Is. 61, 1. Jer. 23, 9. Ps. 34, 19. d) In Ez. 6, 9, אֲשֶׁר נִשְׁבַּרְתִּי אֶת־לִבָּם הַזֹּנָה is manifestly i. q. אֲשֶׁר שָׁבְרָתִי וגו׳, *when I shall break their whorish heart*; comp. Ps. 51, 19 [17]. Here נִשְׁבַּר is i. q. *to break for oneself*, like נִשְׁאַל *to ask for oneself*, comp. Heb. Gr. § 50. 2. c; i. e. God will so break and change the heart of the people, that they will turn again unto him.

Piel שִׁבֵּר i. q. Kal, but intens. *to break in pieces, to shiver*, e. g. tables of stone Ex. 34, 1; teeth Ps. 3, 8; bones Is. 38, 13; ships, as the wind Ps. 48, 8; trees, as the hail Ex. 9, 25; rocks, as a tempest 1 K. 19, 11; idols and their altars Ex. 23, 24. Deut. 7, 5. 2 K. 18, 4. 2 Chr. 14, 2. Is. 21, 9. al.

Hiph. I. *to cause to break, to burst* the womb, as the fœtus at birth. Is. 66, 9 הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד *shall I cause to break* (the womb), *and not cause to bring forth?* Comp. subst. מַשְׁבֵּר. Syr. ܐܶܣܛܶܒ a boy, infant, who has just broken the womb.

II. Denom. from שֶׁבֶר no. II, grain, i. q. Kal no. II. b, *to sell grain*, Gen. 42, 6. Deut. 2, 28. Prov. 11, 26. Am. 8, 5. 6.

Hoph. *to be broken*, e. g. the heart Jer. 8, 21; see Kal no. I. e. Niph. lett. a.

Deriv. שֶׁבֶר, שִׁבָּרוֹן, מִשְׁבֵּר, מִשְׁבָּר, and pr. n. שִׁבְרִים.

שֶׁבֶר m. Is. 30, 14, oftener שָׁבָר, in pause שֵׁבֶר, c. suff. שִׁבְרִי; plur. שְׁבָרִים, c. suff. שִׁבְרֵיהֶם; also plur. as pr. n. see in its order.

I. *a breaking, breach, fracture*; e. g. of a wall, i. q. *ruin, destruction*. Is. 30, 30. 14; so metaph. Prov. 16, 18 לִפְנֵי שֶׁבֶר גָּאוֹן *pride* goeth *before destruction*. 18, 21. Of a limb, member, Lev. 21, 19. 24, 20.—Trop. a) *a breaking down, breach*, preserving the figure of a wound, hurt; Lam. 2, 13 גָּדוֹל כַּיָּם שִׁבְרֵךְ *thy breach*

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(hurt) *is great like the sea.* שֶׁבֶר גָּדוֹל Jer. 4, 6. 6, 1. 48, 3. Nah. 3, 19 אֵין מַרְפֵּה לְשִׁבְרֶךָ *no healing for thy breach*, hurt. Jer. 30, 12. Ps. 60, 4 רְפָה שִׁבָרֶיהָ *heal thou its wounds.* The figure being neglected, i. q. *destruction, ruin*, e. g. of a people, nations, Is. 30, 26. Jer. 6, 14. 8, 11. 21. Lam. 2, 11. Ez. 32, 9; of the wicked Is. 1, 28. שֹׁד וָשֶׁבֶר is intens. Is. 59, 7. 60, 18. Jer. 51, 19. זַעֲקַת שֶׁבֶר *a cry* as *of destruction*, a loud and bitter cry, Is. 15, 5; comp. Jer. 30, 15. b) שֶׁבֶר רוּחַ *a breaking of the spirit*, i. e. bitterness, anguish of mind, Is. 65, 14; also שֶׁבֶר בְּרוּחַ id. Prov. 15, 4. c) *a breaking* of the mind from fear, etc. comp. r. חָתַת no. 2; hence *terror*, plur. שִׁבְרִים *terrors* Job 41, 17 [25]. Comp. Chald. תְּבִירָא for פַּחַד Ex. 15, 16 Targ. Jon. d) *a breaking*, i. e. *solution, interpretation* of a dream, Judg. 7, 15.

II. *grain, corn*, commonly said to be so called as being *broken* or ground in the mill, or because it *breaks* hunger. But r. שָׁבַר is never used of a mill, nor of hunger; and the signif. of *grain* must be sought elsewhere. I do not hesitate to compare Arab. ثمر 'the tree bears fruit,' whence ثَمَر fruit, ثُمَّر tree; and what the Arabs thus put for the *fruit* of a tree, the Hebrews employ for the *fruits, produce* of the field. A vestige of the same remains also in Arab. ثُبَّر.—Gen. 42, 1. 2. 19. 26. 43, 2. 44, 2. 47, 14. Neh. 10, 32. Am. 8, 5.—Hence denom. שָׁבַר in Kal no. II, Hiph. no. II.

שִׁבָּרוֹן m. (r. שָׁבַר) constr. שִׁבְרוֹן.

1. *a breaking, fracture;* Ez. 21, 11 שִׁבְרוֹן מָתְנַיִם *a breaking of the loins*, broken loins, put for the sharpest pains, as of a woman in travail; comp. Is. 21, 3. Nah. 2, 11.

2. *destruction*, Jer. 17, 18.

שִׁבְרִים (breaches, ruins, as of walls, Is. 30, 13. 14, plur. of שֶׁבֶר) *Shebarim*, pr. n. of a place between Ai and Jericho; c. art. Josh. 7, 5 *they chased them before the gate even unto Shebarim;* so Vulg. Arabs, Kimchi. Perh. *even unto the ruins.*

* שָׁבַשׁ Chald. a verb not used in Kal; kindr. with שָׁבַץ, שָׁבַס.

Pa. *to perplex, to disturb, to trouble;* hence

Ithpa. pass. Dan. 5, 9.

* שָׁבַת fut. יִשְׁבֹּת, also יִשְׁבַּת Lev. 26, 34.

1. *to rest* from labour, *to lie by, to keep holyday.* Arab. سبت IV to take rest. The primary idea seems to be that of *standing* or *sitting still*, kindred on the one hand with יָשַׁב, inf. שָׁבֶת, and on the other with שׁוּת and שָׁבַת; see in שָׁבַט.—Spoken of persons, in opp. to labour, Ex. 23, 12. 34, 21; of land not tilled Lev. 26, 34. 35, comp. 25, 2. With מִן *to rest from* labour, Gen. 2, 2. 3. Ex. 31, 17.—Is. 33, 8 שָׁבַת עֹבֵר אֹרַח *the wayfarer resteth*, lies by, abstains from journeying. 14, 4. Lam. 5, 14 *the elders rest from the gate*, do not go to the public place or forum.

2. *to cease, to desist*, with מִן c. inf. (pr. to rest from doing any thing,) Job 32, 1. Hos. 7, 4. Absol. *to cease to be, to have an end*, Gen. 8, 22. Is. 24, 8. Lam. 5, 15.

3. With acc. שַׁבָּת, *to keep* or *celebrate the Sabbath*, Lev. 23, 32.

Niph. i. q. Kal no. 2, pr. pass. of Hiph. *to cease, to have an end*, Is. 17, 3. Ez. 6, 6. 30, 18. 33, 28.

Hiph. 1. *to make rest*, with מִן *from* labour, Ex. 5, 5; or of a work, *to let rest, to intermit*, 2 Chr. 16, 5; of an enemy, *to make rest*, i. e. *to restrain, to still*, Ps. 8, 3.

2. *to cause to cease, to make desist.* a) A person, with מִן c. infin. Ez. 34, 10; לִבְלְתִּי Josh. 22, 25. b) A thing, i. e. *to put an end to*, e. g. war Ps. 46, 10; contention Prov. 18, 18; exultation Is. 16, 10. With לְ Jer. 48, 35. Ruth 4, 14 אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל *who hath not let a ransomer be wanting to thee.* Lev. 2, 13. Also i. q. *to destroy*, c. לְ Am. 8, 4.

3. *to put* or *take away, to remove*, with מִן *from* any person or place, i. q. חִסִּיר. Ex. 12, 15. Lev. 26, 6. Ez. 34, 25. Is. 30, 11. Jer. 7, 34. Ps. 119, 119. al.

Deriv. שָׁבֶת I, שַׁבָּת, שַׁבָּתוֹן, שַׁבָּתַי, מִשְׁבָּת.

I. שָׁבֶת f. (r. שָׁבַת) c. suff. שִׁבְתִּי.

1. *a sitting still, a doing nothing*, inactivity, Is. 30, 7. Hence *interruption of labour*, loss of time, Ex. 21, 19.

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2. *a ceasing*, *cessation*, Prov. 20, 3; comp. 18, 18. 22, 10.

II. שֶׁבֶת f. pr. inf. of יָשַׁב, *to sit*, *to dwell*, q. v. As subst. *a sitting*, *seat*, 1 K. 10, 19. Am. 6, 3; also *place*, 2 Sam. 23, 7.

שַׁבָּת m. (r. שָׁבַת) constr. שַׁבַּת, c. suff. שַׁבַּתּוֹ, plur. שַׁבָּתוֹת, constr. שַׁבְּתוֹת; of both genders, Ex. 31, 14 comp. Lev. 25, 4.

1. *the Sabbath*, day of rest, the seventh day of the week. Ex. 16, 25 שַׁבָּת הַיּוֹם לַיהוָֹה *this day* is *the Sabbath of Jehovah*. שַׁבַּת שַׁבָּת *Sabbath by Sabbath*, every Sabbath, 1 Chr. 9, 32. שַׁבַּת שָׁנִים *the Sabbath-year*, every seventh year, in which the land was not tilled, Lev. 25, 4. 8.

2. Perh. *a week*, as in Syr. and Greek (Matt. 28, 1), Lev. 23, 15; comp. Deut. 16, 9.

שַׁבָּתוֹן m. id. but intensive, *a great Sabbath*, holy, solemn, Ex. 16, 23. Lev. 23, 24. Espec. in the connection שַׁבַּת שַׁבָּתוֹן Ex. 31, 15. 35, 2. Lev. 16, 31.

שַׁבְּתַי (sabbath-born, comp. Paschal i. e. passover-born) *Shabbethai*, pr. n. m. Ezra 10, 15. Neh. 8, 7. 11, 16.

* שָׁגָא i. q. שָׁגָה; hence שְׁגִיאָה and

שָׁגֵא (erring) *Shage*, pr. n. m. 1 Chr. 11, 34.

* שָׁגַג i. q. kindr. שָׁגָה and שׁוּג, i. e.

1. *to wander*, *to go astray*; hence

2. *to err*, *to do wrong*, through ignorance or inadvertence, *to transgress*, Ps. 119, 67. Num. 15, 28. שָׁגַג שְׁגָגָה Lev. 5, 18. Here belongs also Gen. 6, 3 בְּשַׁגָּם *because of their transgression*, where שַׁג is infin. after the form שַׁךְ Jer. 5, 26. שֹׁגֵג וּמַשְׁגֶּה Job 12, 16 *the erring and the causing to err*, the seduced and the seducer, i. e. a proverbial expression for men of every kind; comp. similar expressions in Mal. 2, 13. Deut. 32, 36.—Hence

שְׁגָגָה f. c. suff. שִׁגְגָתוֹ, *an error*, *mistake*, *transgression* through ignorance or inadvertence, Ecc. 5, 5. חָטָא בִשְׁגָגָה Lev. 4, 2. 27. Num. 15, 27.

* I. שָׁגָה, fut. יִשְׁגֶּה, i. q. kindr. שָׁגַג and שׁוּג.

1. *to wander*, *to go astray*, Ez. 34, 6. Syr. ܫܓܐ id. Trop. *to err*, *to transgress*, through ignorance or inadvertence, 1 Sam. 26, 21. So with מִן, *to wander from* a way, and trop. from the divine precepts, Prov. 19, 27. Ps. 119, 21. 118.—Also *to be led astray* by wine (comp. תָּעָה) Is. 28, 7. Prov. 20, 1. Of a person *led away*, *ravished* with love, Prov. 5, 19. 20.

2. *to perish*, Prov. 5, 23. Comp. אָבַד no. 2.

Hiph. *to make wander*, e. g. a blind person from the way, Deut. 27, 18. Trop. *to cause to err*, e. g. from the divine precepts, c. מִן Ps. 119, 10; *to seduce* Job 12, 16.

Deriv. מִשְׁגֶּה; comp. also מְשׁוּגָה, שְׁגִיאָה.

* II. שָׁגָה, perh. i. q. שָׁגָא, שָׁגָה, *to be great*, the letters שׁ and שׂ being interchanged, comp. שָׂאַר and שָׁאַר. Hence

Piel, not used, *to magnify*, *to extol with* praises, i. q. Syr. ܫܓܝ to praise, to celebrate in song, ܫܘܓܝܬܐ song, hymn. Hence the Piel subst. שִׁגָּיוֹן hymn, q. v.

* שָׁגַח in Kal not used, *to look*, *to gaze*, poetic; kindr. with שָׁכָה, שָׁעָה. On the affinity of verbs לה and לח, as פָּתָה and פָּתַח, קָשָׁה and קָשַׁח, see Heb. Gr. §74, third paragr.

Hiph. הִשְׁגִּיחַ, fut. יַשְׁגִּיחַ, *to look*, *to view*, with אֶל *at* any thing Is. 14, 16; with מִן *from* any place Ps. 33, 14. But Cant. 2, 9 מַשְׁגִּיחַ מִן הַחַלֹּנוֹת *looking in from* (at) *the windows*.—Chald. metaph. to provide, הַשְׁגָּחָה providence.

שְׁגִיאָה f. (r. שָׁגָא) *error*, *transgression* through ignorance or inadvertence, Ps. 19, 13.

שִׁגָּיוֹן m. Ps. 7, 1, and plur. שִׁגְיֹנוֹת Hab. 3, 1, *a song*, *psalm*, *hymn*, i. q. תְּהִלָּה. For the etymology see in שָׁגָה II.

* שָׁגַל fut. יִשְׁגַּל, *to lie with* a woman, c. acc. Deut. 28, 30.—Arab. سجل pr. to pour out water, to draw water with a bucket, trop. of sexual intercourse; see Diss. Lugd. p. 168. The Masorites regard this word as obscene, and substitute for it every where in Keri שָׁכַב.

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Niph. *to be lain with, ravished*, as a woman Is. 13, 16. Zech. 14, 2.

Pual id. Jer. 3, 2.—Hence

שֵׁגָל f. *a king's consort, queen*, Ps. 45, 10. Neh. 2, 6.

שֵׁגָל Chald. f. id. Plur. *the king's wives* Dan. 5, 2. 3. 23; from whom are distinguished the לְחֵנָן concubines.

* שָׁגַע in Kal not used, Arab. شَجُعَ *to be vigorous, brave*; شَجْعٌ one vigorous, brave, also fierce, of a camel; so the Camoos. The primary idea seems to be that of any impetuous excitement.

Pual Part. מְשֻׁגָּע 1. *one raving, frenzied, furious*, as if inspired, spoken of false prophets Jer. 29, 26. Hos. 9, 7; also of true prophets in contempt 2 K. 9, 11.

2. *a madman, one insane*, 1 Sam. 21, 16. Deut. 28, 34.

Hithp. *to be insane, to play the madman*, 1 Sam. 21, 15. 16.—Hence

שִׁגָּעוֹן m. *madness* Deut. 28, 28. 2 K. 9, 20.

* שָׁגַר obsol. root, Chald. Pa. *to cast forth, to eject*. Hence

שָׁגָר m. Ex. 13, 12, constr. שְׁגַר Deut. 7, 13. 28, 4, *a fœtus*, which is cast forth at birth (comp. נָפַל no. 1. b), i. e. *young, offspring*.

שַׁד m. Lam. 4, 3, Dual שָׁדַיִם, constr. שְׁדֵי Hos. 9, 14. Cant. 4, 5, *the breast, pap*, both in woman Cant. 4, 5. 8, 1; and in animals Gen. 49, 25. Comp. שֹׁד. Aram. תַּד, ܬܕܐ, Arab. ثَدْىٌ, Gr. τίτθη, τιτθή, Engl. *teat*, id. R. perh. שָׁדָה.

שֵׁד only in plur. שֵׁדִים, *idols*, pr. lords (comp. בְּעָלִים), Deut. 32, 17. Ps. 106, 37. R. שׁוּד to rule, whence سَأْيِدٌ, سَيِّدٌ, dominus, lord, Syr. ܫܐܕܐ demon. Sept. Vulg. δαιμόνια, *dæmonia*, demons, since the Jews regarded idols as demons which let themselves be worshipped of men.

I. שֹׁד m. i. q. שַׁד, *the breast, pap*, Job 24, 9. Is. 60, 16. 66, 11. R. perh. שָׁדָה.

II. שֹׁד m. once fully שׁוֹד Job 5, 21. R. שָׁדַד.

1. *violence, oppression*, act. Prov. 21, 7. 24, 2; pass. Ps. 12, 6 שֹׁד עֲנִיִּים *oppression of the poor*. Meton. *wealth gotten by violence*, Am. 3, 10.

2. *devastation, desolation, destruction*, Job 5, 22. Is. 51, 19. 59, 7. Jer. 48, 3. Hab. 2, 17 שֹׁד בְּהֵמוֹת *the ravage of wild beasts*. Spec. *a desolating tempest*, Is. 13, 6 כְּשֹׁד מִשַּׁדַּי יָבוֹא *like a whirlwind shall it* suddenly *come from the Almighty*. Joel 1, 15. In an imprecation, Hos. 7, 13 שֹׁד לָהֶם *destruction unto them!*

* שָׁדַד, kindr. with שׁוּד, pr. *to be strong, powerful*; Arab. شديد strong, vehement, hardened. Hence Heb. שַׁדַּי, שִׁדָּה. In the verb itself only in a bad sense:

1. *to practice violence*, to treat with violence, and hence *to oppress, to destroy* any one, Ps. 17, 9. Prov. 11, 3. Is. 33, 1; e. g. a people Jer. 5, 6. 47, 4. 48, 1. 49, 28; espec. through hostile invasion Is. 15, 1. 33, 1. Part. שֹׁדְדֵי לַיְלָה *night-robbers* Obad. 5. Part. pass. שָׁדוּד *destroyed, dead*, Judg. 5, 27.—Arab. شَدَّ to bind, to strengthen, also to rush upon an enemy; V, to be strengthened, to grow strong.

2. *to lay waste, to desolate*, as a land, cities, Ps. 137, 8. Jer. 25, 36. 48, 8. 18. 51, 55. 56.

Note. The forms of שָׁדַד are sometimes contracted and sometimes not, as præt. שָׁדְדוּ, c. suff. שַׁדּוּנִי; fut. יָשׁוּד (as if from שׁוּד) Ps. 91, 6; c. suff. יְשָׁדְדֵם Jer. 5, 6, and יְשָׁדֵּם Prov. 11, 3.

Niph. *to be laid waste, devastated*, Mic. 2, 4.

Piel i. q. Kal no. 1, Prov. 19, 26. 24, 15.

Pual שֻׁדַּד and שָׁדַד Nah. 3, 7, *to be laid waste*, Is. 15, 1. 23, 1. Jer. 4, 13.

Po. i. q. Pi. Hos. 10, 2.

Hoph. הוּשַׁד pass. of Kal no. 1. Is. 33, 1. Hos. 10, 14.

Deriv. שֹׁד II, שִׁדָּה, שַׁדַּי, and pr. n. אַשְׁדּוֹד.

* שָׁדָה obsol. root, Chald. שְׁדָא *to cast, to shoot, to pour out*; Arab. شدا and ثدا to moisten, to irrigate; hence many derive שַׁד and שֹׁד I, breast. Also שְׁדֵיאוּר.

שִׁדָּה f. pr. *domina, mistress*, and thence *wife*, fem. of the noun שַׁד lord.

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but formed as if from a root עע, since the verb שָׁדַד also has the notion of *power*, *dominion*, see שָׁדַד init. and the subst. שַׁדַּי. Corresponding is Arab. سَيِّدَةٌ mistress; comp. the root سَادَ Conj. V, to marry. Nor need we regard those who consider the appellation *domina*, *mistress*, as inappropriate to oriental marriages; since the Arabs themselves give to a wife the name of بَعْلَةٌ i. e. mistress. Found only once, Ecc. 2, 8 *I got me .... the delights* (תַּעֲנֻגוֹת) *of the sons of men*, שִׁדָּה וְשִׁדּוֹת *a wife and wives*, where the sing. may be referred to the queen, and the plur. to the king's other wives and concubines.—In the Talmud שִׁדָּה, שִׁידָה, denotes a woman's camel-saddle, *pilentum;* comp. in Germ. *Frauenzimmer*, pr. 'woman's apartment,' gynæceum, but also *woman;* and in Arabian poets *pilenta* (pr. camel-saddles) are likewise *women*, see Hamasa ed. Schultens, p. 232. Other conjectures and fancies of interpreters, as Syr. and Sept. οἰνοχόος καὶ οἰνοχόαι, Targ. *thermæ et balnea*, Vulg. *scyphi et urcei*, have no support either in the etymology or in the context. Better than the rest, perhaps, is that of Aben Ezra, who suggests that שִׁדָּה *woman* may be derived from שַׁד *breast*. Comp. רַחַם Judg. 5, 30.

שַׁדַּי m. (r. שָׁדַד) *Almighty*, *Omnipotent*, as an epithet of Jehovah, sometimes preceded by אֵל Gen. 17, 1. 28, 3. Ex. 6, 3; or also absol. Job 5, 17. 6, 4. 8, 3. 13, and often in this book. Gen. 49, 25. Ruth 1, 20. 21. al. It is strictly a pluralis excellentiæ, from a sing. שַׁד mighty, powerful, (comp. Arab. شَدِيدٌ powerful, strong, under r. שָׁדַד,) with the plural ending ־ַי, Lehrg. p. 523. Sept. often παντοκράτωρ. Vulg. in Pentat. *Omnipotens*.

שְׁדֵיאוּר (darting of fire, r. שָׁדָה) *Shedeur*, pr. n. m. Num. 1, 5. 2, 10.

שַׁדִּין Job 19, 29, prob. not a simple word, but compounded of the prefix שַׁ (אֲשֶׁר) and דִּין, i. q. *that* [there is] *a judgment*. Keri שַׁדּוּן, id.

* שָׁדַם obsol. root of uncertain signification, whence

שְׁדֵמָה f. I. *a blasting*, *blight*, Is. 37, 27, i. q. שְׁדֵפָה 2 K. 19, 26, the letters מ and פ being interchanged; see under ב.

II. Plur. שְׁדֵמוֹת, constr. שַׁדְמוֹת, *fields* Jer. 31, 40. 2 K. 23, 4; espec. fields of grain Hab. 3, 17; or of vines, *vineyards*, Deut. 32, 32. Twice, Is. 16, 8. Hab. 3, 17, it is joined with a verb singular.—This signification of the word, although no vestige of it exists in the kindred dialects, is sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered *vines*.

* שָׁדַף *to scorch*, *to blast*, as the east wind grain, Gen. 41, 23. 27. Chald. שְׁדַף to burn, Arab. أَسْدَفُ black, سدف Conj. IV, to grow dark.—Hence

שְׁדֵפָה f. 2 K. 19, 26, also

שִׁדָּפוֹן m. *a blasting*, *blight*, e. g. of grain by the east wind (Gen. 41, 6 sq.) 1 K. 8, 37. Am. 4, 9. Deut. 28, 22. R. שָׁדַף.

* שְׁדַר Chald. Ithpa. *to exert oneself*, *to strive* to do any thing, c. לְ Dan. 6, 15. Elsewhere, both in Chaldee and Rabbinic, it is written שְׁדַל, the ר being softened; see in ל lett. b.

שַׁדְרַךְ Chald. *Shadrach*, pr. n. given to Hananiah, one of Daniel's companions at the court of Babylon, Dan. 1, 7. 2, 49. 3, 12. According to Bohlen, i. q. Pers. شادراه rejoicing in the way; according to Benfey, *royal*, from Zend *khasathra* and suff. *ka;* Monathsnamen p. 201.

* שָׁהַם obsol. root, Arab. سهم *to be pale;* سَهْمٌ arrow.—Hence

שֹׁהַם m. 1. A species of gem, according to many *sardonyx* or *onyx*, so called from its resemblance to the human nail; Gen. 2, 12. Ex. 28, 9. 20. 35, 9. 27. Job 28, 16. Ez. 28, 13. See Braun de Vestitu sacerd. Hebr. 2. 18.—J. D. Michaelis supposes it to be the onyx with whitish stripes, comp. Arab. مُسَهَّمٌ a striped garment; Supplem. p. 2289.

2. *Shoham*, pr. n. m. 1 Chr. 24, 27.

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שַׁד Job 15, 31 Cheth. i. q. שָׁוְא.

* שׁוּא 1. i. q. שָׁאָה, *to make a noise, to crash;* also *to be laid waste, destroyed;* hence שׁוֹא, שׁוֹאָה, מְשׁוֹאָה, תְּשָׁאוֹת.

2. i. q. Arab. سَاءَ mid. Waw, *to be evil, bad;* hence שָׁוְא.—The same significations are found united in the verbs רָעַע, רָעַשׁ, q. v.

שׁוֹא m. plur. c. suff. שׁוֹאֵיהֶם, *destruction, ruin,* Ps. 35, 17. See fem. שׁוֹאָה. R. שׁוּא no. 1.

שָׁוְא m. (pron. *shav'*) pr. a subst. of the segolate form, but without the furtive Segol, like קָשְׁט. R. שׁוּא no. 2.

Arab. سَوْءٌ, سُوْءٌ.

1. *evil,* i. e. a) *evil done, iniquity, wickedness;* מְחֹי שָׁוְא *wicked men* Job 11, 11. Is. 5, 18 חַבְלֵי חַשָּׁוְא *the cords of iniquity.* b) *evil suffered, calamity, destruction,* Job 7, 3. Is. 30, 28 נָפַח שָׁוְא *the fan of destruction.*—Both these significations (a, b) are found together in Job 15, 31, *let him not trust in evil* (i. e. men of evil), *he is deceived; for evil* (calamity) *shall be his recompense.*

2. Spec. *falsehood, a lie,* (as on the other hand צְדִיק denotes also truth,) Ps. 12, 3. 41, 7. Job 31, 5. שֶׁמַע שָׁוְא *a false report* Ex. 23, 1. עֵד שָׁוְא *false witness* Deut. 5, 17. Ex. 20, 7 לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לַשָּׁוְא *thou shalt not utter the name of Jehovah unto a falsehood,* i. e. thou shalt not swear falsely, comp. Ps. 24, 4. Is. 1, 13 מִנְחַת שָׁוְא *a lying sacrifice,* false oblation, i. e. offered by a hypocrite without any pious feeling.—Hence

3. *emptiness, vanity, nothingness,* spoken of that which deceives the hopes, Job 15, 31. חַבְלֵי שָׁוְא *vain idols* Ps. 31, 7. Mal. 3, 14 שָׁוְא עֲבֹד אֱלֹהִים it is *vain, useless, to serve God.* Hence לַשָּׁוְא *in vain* Jer. 2, 30. 4, 30. 6, 29.

שְׁוָא *Sheva,* pr. n. m. 2 Sam. 20, 25 Keri, for שְׁרָיָה Cheth. See in שְׁרָיָה.

שׁוֹאָה f. (r. שׁוּא) constr. שׁאַת Prov. 3, 25.

1. *a storm, tempest,* so called from its noise, roaring, crashing, Prov. 1, 27 where Cheth. שַׁאֲוָה. Ez. 38, 9.

2. *desolation,* often coupled in paronomasia with the synon. מְשׁוֹאָה, Zeph. 1, 15. Hence *desolate places, ruins,* Job 30, 3. 14. 38, 27.

3. *destruction, ruin,* espec. sudden and unexpected; Ps. 63, 10 לְשׁוֹאָה יְבַקְשׁוּ נַפְשִׁי *they lie in wait for my life to destroy it.* Is. 10, 3. 47, 11. Ps. 35, 8.

* שׁוּב infin. absol. שׁוֹב, fut. יָשׁוּב, apoc. and convers. יָשָׁב, וַיָּשָׁב.

1. *to turn about, to turn back, to return.* Syr. and Chald. ܬܘܒ, תּוּב, id. Arab. تَابَ metaph. to turn oneself, be converted, e. g. a sinner.—Absol. Judg. 14, 8. 19, 7. 2 Sam. 6, 20; with מִן *from, out of* any place Ruth 1, 22; with מֵאַחֲרֵי *from after* a person whom one has followed or pursued, Ruth 1, 16. 2 Sam. 2, 26. 30; with אֶל *to* a person Gen. 8, 12. 22, 19. 37, 30, or to a place 37, 29. Ecc. 1, 7; though the place is oftener put with לְ Gen. 18, 33. 32, 1. 33, 16. Num. 24, 25; also with acc. of place, either with ה־ added Gen. 50, 14. Ex. 4, 20, or simply Is. 52, 8 בְּשׁוּב יְיָ צִיּוֹן *when Jehovah shall return to Zion;* others, 'when Jehovah shall bring again Zion.' עֹבֵר וָשָׁב *passing on and returning,* i. e. going and coming, passing hither and thither, Ez. 35, 7. Zech. 7, 14. 9, 8. Part. pass. שׁוּבֵי מִלְחָמָה *those returned from war* Mic. 2, 8.

Followed by another verb, e. g. *to return and do,* or, *to return to the doing* of any thing, it is i. q. *to do again, to do a second time.* The latter verb is then put: α) In a finite tense with the copulative וְ, as 2 K. 1, 11. 13 וַיָּשָׁב וַיִּשְׁלַח *and he sent again.* 20, 5. Gen. 26, 18. Somewhat different is Hos. 2, 11 אָשׁוּב וְלָקַחְתִּי *I will return and take away,* i. e. what I have given I will take back again. β) Without וְ, Gen. 30, 31 אָשׁוּבָה אֶרְעֶה *I will again feed,* etc. γ) With inf. c. לְ, Job 7, 7.

Trop. a) *to turn, to return to* any person or thing, i. e. to convert, be converted, e. g. to Jehovah, with אֶל and לְ, 1 K. 8, 33. Ps. 22, 28; with עַל 2 Chr. 30, 9; עַד Is. 19, 22. Joel 2, 12. Am. 4, 6 sq. בְּ Hos. 12, 7. Absol. Jer. 3, 12. 14. 22. 2 Chr. 6, 24. Is. 1, 27 שָׁבֶיהָ *her converts,* i. e. of Zion. שְׁאָר יָשׁוּב *a remnant shall return,* be converted, Is. 10, 21. b) With מִן, *to turn from,* i. e. *to cease from, to leave off,* e. g. an evil way 1 K. 13, 33. Zech. 1, 4; sin, evil, Ez. 3, 19.

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14, 6. 33, 14. Job 36, 10; anger Ex. 32, 12; justice Ez. 18, 24. c) With מֵעַל and מֵאַחֲרֵי *to turn away from* any one, espec. from Jehovah Josh. 22, 16. 23. 29. 1 Sam. 15, 11; absol. Josh. 23, 12. מֵעַל הַגִּלּוּלִים *from idols*, idolatry, Ez. 14, 6. d) *to return* into the possession of any thing, i. e. to recover it, c. אֶל Ez. 7, 13. Lev. 25, 10; לְ Is. 23, 17. e) Genr. *to turn oneself* any whither, even where one has not been before, Ps. 13, 10.

2. Often of things: a) *to return* to a former owner, i. e. *to be returned, restored*, c. לְ Lev. 27, 24. Deut. 28, 31. 1 Sam. 7, 14. 1 K. 12, 26. b) *to return* to a former state, *to be restored, renewed*, Hos. 14, 8; of cities Ez. 35, 9 Keri. 1 Sam. 7, 14, comp. Ez. 16, 55; of a diseased member of the body 1 K. 13, 6. 2 K. 5, 10. 14. Ex. 4, 7. c) In the contrary sense שׁוּב אֶל־עָפָר *to return to dust*, be changed to dust again, Gen. 3, 29. Ecc. 3, 10; comp. Is. 29, 17. d) *to be recalled, revoked, to be made void*, as a decree, prophecy, (opp. בּוֹא,) Is. 45, 23. 55, 11. Ez. 7, 13. e) So anger is said *to return, to turn back*, when it is calmed, Gen. 27, 44. Is. 5, 25; also c. מִן *to turn back from* any one, i. e. to cease as against him, Gen. 27, 45. 2 Chr. 12, 12.

3. Causat. i. q. Hiph. a) *to cause to return*, i. e. *to lead* or *bring back*, Num. 10, 36. Ps. 85, 5; espec. in the phrase שׁוּב שְׁבוּת *to bring back captives*, see שְׁבוּת. b) *to restore* to a former state, Nah. 2, 3.—Not unfrequently in Chethibh שׁוּב is to be taken as causative, where the Masorites without necessity have substituted Hiphil, as Job 39, 12. Ps. 54, 7. Prov. 12, 14. Jer. 33, 26. 49, 39. Joel 4, 1.

Pil. שׁוֹבֵב causat. of Kal. 1. *to cause to return, to bring back*, Jer. 50, 19; metaph. to God, *to convert*, Is. 49, 5. See Kal no. 1. a.

2. *to restore, to renew*, Is. 58, 12; c. לְ Ps. 60, 3. With נֶפֶשׁ *to refresh* Ps. 23, 3; comp. הֲשִׁיב.

3. *to turn away*, i. e. to take away, Mic. 2, 4. Metaph. to turn one away from Jehovah, Is. 47, 10; see Kal no. 1. c.

Pul. שׁוֹבַב, part. f. מְשׁוֹבָבַת *brought back*, i. e. rescued from the power of the enemy, Ez. 38, 8.

Hiph. הֲשִׁיב, fut. יָשִׁיב, apoc. יָשֵׁב, conv. וַיָּשֶׁב.

1. *to cause to return, to lead* or *bring back*, e. g. captives Jer. 32, 44. 33, 11. 49, 6. 39; *to draw back, to withdraw* the hand, Ps. 74, 11. Lam. 2, 3; also *to turn back, to repulse*, Is. 28, 6 מְשִׁיבֵי מִלְחָמָה *who turn back the battle*, i. e. repulse the enemy. 36, 9. 14, 27 מִי יְשִׁיבֶנּוּ *who shall turn him back?* i. e. hinder. 43, 13. Job 9, 12. 11, 10. 23, 13. Spec. a) הֲשִׁיב פְּנֵי מ׳ *to turn away the face of* any one, i. e. to repulse him, deny him access, not grant his petition, (opp. נָשָׂא פָּנִים,) 1 K. 2, 16. 17. 20. 2 Chr. 6, 42. b) הֲשִׁיב נָפֶשׁ *to restore life* to any one, to revive, to refresh, Ruth 4, 15. Lam. 1, 11. 16, 19. Trop. Ps. 19, 8. To the weary and faint, life has vanished as it were; refreshment brings it back; comp. 1 Sam. 30, 12. Judg. 15, 19. But הֲשִׁיב רוּחוֹ is *to draw in the breath* Job 9, 18. c) הֲשִׁיב חֲמָתוֹ, הֲשִׁיב אַף, *to withdraw* i. e. *to appease anger*, to calm it, Job 9, 13. Ps. 78, 38. 106, 23; with מִן *from* any one Prov. 24, 18. Also הֲשִׁיב חֲמַת יְהוָה מִן *to turn away* (avert) *the anger of Jehovah from* any one. Num. 25, 11. Ezra 10, 14. But in Is. 66, 15 it is spoken of anger which is allayed by being wholly poured out.

2. *to return* a thing to any one, *to render back, to restore*, see Kal no. 2. a. With acc. of thing and dat. of pers. Ex. 22, 25. Deut. 22, 2; so of any thing purloined Lev. 5, 23. Num. 5, 7. Hence a) *to reward, to recompense*, Prov. 17, 13; c. dat. of pers. Ps. 18, 21. 116, 12; עַל of pers. Ps. 94, 23; acc. of thing and dat. of pers. Gen. 50, 15. b) הֲשִׁיב דָּבָר *to return word*, i. e. *to answer*, c. acc. of pers. (like עָנָה) 1 K. 12, 6. 9. 16; also *to bring back word*, as a messenger, Num. 22, 8. 13, 26. 2 Sam. 24, 13. In this sense of answering is also said: ח׳ אֲמָרִים Prov. 22, 21, ח׳ מִלִּין Job 35, 4; and simpl. הֲשִׁיב 2 Chr. 10, 16. Job 35, 5. 20, 2 מְשִׁבְתַּי יְשִׁיבוּנִי *my own thoughts answer me*, i. e. suggest what I shall answer.

3. *to restore* to a former state, *to renew*. Ps. 80, 4. 8. 20. Is. 1, 26. Dan. 9, 25. Comp. Kal no. 2. b. With עַד, *to turn again into*, Ps. 90, 3.

4. *to recall, to revoke*, as an edict Esth. 8, 5. 8; *a decree, sentence*, Am. 1, 3 *for the many transgressions of Damascus*

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לֹא אֲשִׁיבֶנּוּ *I will not recall that* which I have decreed against her; comp. v. 4. 5, and Num. 23, 30. So of a benediction Num. 23, 20.

5. *to return* a thing, in the sense *to bring again and again, to offer repeatedly, to render* as tribute, 2 K. 3, 4. 17, 3. 2 Chr. 27, 5. Ps. 72, 10; sacrifice Num. 18, 9. Comp. Lat. *sacra referre* Virg. Georg. I. 339. Æn. 5. 598, 603.

6. With מִן and מֵעַל, *to turn away, to avert from* any thing, e. g. ה' פָּנָיו מֵעַל *to turn away one's face from idols* גִּלּוּלִים Ez. 14, 6; also without פָּנִים ibid. and Ez. 18, 30. 32.

7. With אֶל, עַל, *to turn to, towards, upon* any one, e. g. a) הֵשִׁיב יָדוֹ עַל *to turn one's hand upon* or *against* any one, Is. 1, 25. Am. 1, 8. Ps. 81, 15; with בְּ id. 2 Sam. 8, 3. b) הֵשִׁיב פָּנָיו לְ *to turn one's face to* or *upon* any one, Dan. 11, 18. 19. c) הֵשִׁיב אֶל־לֵב *to recall to mind, to lay to heart*, Deut. 4, 39. 30, 1; עַל לֵב Is. 46, 8. Hence *to repent* 1 K. 8, 47.

Hoph. הוּשַׁב 1. *to be brought back* Ex. 10, 8.

2. *to be returned, restored*, Gen. 42, 28. 43, 12. Num. 5, 8.

Deriv. שׁוֹבָב, שׁוּבָב, שׁוּבָה, שִׁיבָה, מְשׁוּבָה, תְּשׁוּבָה, and pr. names יְשׁוּב, מְשׁוֹבָב, רוּשַׁב חֶסֶד, יֶשֶׁבְעָם.

שְׁבוּאֵל, see שְׁמוּאֵל.

שׁוֹבָב m. (r. שׁוּב) 1. Adj. *turning away, apostate, rebellious*, Jer. 3, 14. 22. Is. 57, 17.

2. *Shobab*, pr. n. m. a) A son of David, 2 Sam. 5, 14. 1 Chr. 3, 5. 14, 4. b) 1 Chr. 2, 18.

שׁוֹבֵב m. adj. (r. שׁוּב) *apostate, rebellious*, Jer. 31, 22. 49, 4.

שׁוּבָה f. (r. שׁוּב) *return*; metaph. *conversion*, Is. 30, 15.

שׁוֹבָךְ (r. שָׁבַךְ) *Shobach*, pr. n. of a general of Hadarezer king of Zobah, 2 Sam. 10, 16. 18; for which 1 Chr. 19, 16. 18 שׁוֹפָךְ *Shophach*.

שׁוֹבָל (perh. flowing, or a shoot, r. שָׁבַל) *Shobal*, pr. n. m. a) A son of Seir, Gen. 36, 20. 23. 29. b) 1 Chr. 2, 50. 4, 1.

שׁוֹבֵק (forsaking) *Shobek*, pr. n. m. Neh. 10, 25. R. שָׁבַק.

* שׁוּג i. q. שָׁגַג and שָׁגָה; hence מְשׁוּגָה.

שׁוֹד, see שֹׁד *desolation*.

* שׁוּד pr. i. q. שָׁדַד to be strong, powerful; hence

1. *to treat with violence, to lay waste*; fut. יָשׁוּד Ps. 91, 6.

2. i. q. Arab. شاد *to rule*; hence שַׁד dominus, lord.

* I. שָׁוָה fut. תְּשַׁוֶּה, pr. kindr. with צָוָה to set, to place; see Piel no. 2. Then

1. *to be* or *be made even, level*, see Piel.—Hence

2. *to be equal, like* in value, *to equal* any thing, c. בְּ Prov. 3, 15. 8, 11; also *to countervail, to be equivalent*, as Esth. 7, 4 אֵין הַצָּר שֹׁוֶה בְּנֶזֶק הַמֶּלֶךְ *the enemy cannot countervail the king's damage*, i. e. cannot make it good. Esth. 5, 13 כָּל־זֶה אֵינֶנּוּ שֹׁוֶה לִי *all this is not an equivalent to me*, i. e. does not suffice me, is not enough. Impers. שָׁוֶה לִי *it is made even to me*, i. e. made good, Job 33, 27.

3. *to be fit, proper, suitable*, c. לְ *to* any one, Esth. 3, 8.

4. *to be like, to resemble*, c. לְ Prov. 26, 4. Is. 40, 25.

Piel 1. *to make even* or *level*, e. g. a field, Is. 28, 25. Metaph. of the mind, to *compose* or *calm* the mind Ps. 131, 2; ellipt. Is. 38, 13 שִׁוִּיתִי עַד בֹּקֶר *I quieted* [my mind, myself] *until the morning*; Vulg. and Jerome *sperabam usque ad mane*. In this rendering the word כָּאֲרִי is referred to the following clause. But others make it causat. of Kal no. 4, *I have made me like the lion* sc. in roaring; Targ. 'rugiebam, ut leo.'

2. *to put, to set, to place*, i. q. שִׂים, שִׁית, often in the Targums; Ps. 16, 8. 119, 30. שִׁוָּה פְּרִי *to put forth fruit*, to yield, Hos. 10, 1. With עַל *to put, lay, bestow, upon* any one, e. g. honour, help, Ps. 21, 6. 89, 20. With acc. and בְּ, *to place* or *make* one *like* any thing, Ps. 18, 34.

Hiph. *to liken, to compare*, Lam. 2, 13. Deriv. יְשִׁוִי, יְשׁוָה, שָׁוֵה.

* II. שָׁוָה *to fear*, as in Chald. Ithp. Here seem to belong the two following examples in the O. T.

Piel Job 30, 22 Cheth. תְּמוֹגְגֵנִי תּשׁוּה (read תְּשַׁוֶּה) *thou makest me to melt* (be

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faint-hearted), *thou terrifiest* me. Keri תּוּשִׁיָּה.

Nithp. frequent among the Rabbins, see Lehrg. p. 249. Heb. Gr. § 54. 9. Prov. 27, 15 *a dropping of the eaves in a rainy day* וְאֵשֶׁת מִדְוָנִים נִשְׁתָּוָה *and a contentious woman are to be feared.* Others compare שָׁוָה I. 4, and render נִשְׁתָּוָה *are alike;* so Vulg. *comparantur*, Gr. Venet. ἰσοῦται. But in proverbs, things to be compared are never connected by so frigid a word of comparison. Targ. 'a contentious woman, *who quarrels*,' and this might be supported by comparing סְתָו winter, and the Gr. χειμασθῆναι ἀπειλαῖς, κεχείμανται φρένες, pr. therefore, *to be wintry, stormy.* But the first solution is to be preferred.

שְׁוָה or שְׁוָא Chald. i. q. Heb. no. I.

Pa. i. q. Heb. Pi. no. 2, *to put, to set, to make;* c. עִם, *to set with*, i. e. *to make like* any thing, Dan. 5, 21. Comp. עִם no. 1. f.

Ithpa. *to be made, rendered* into any thing, Dan. 3, 29.

שָׁוֵה (plain) *Shaveh*, pr. n. of a valley near Jerusalem, called also 'the king's dale,' Gen. 14, 17; comp. 2 Sam. 18, 18. —But שָׁוֵה קִרְיָתַיִם *Shaveh-Kirjathaim* Gen. 14, 5, is a plain near the city Kirjathaim in the tribe of Reuben; see art. קִרְיָה lett. g.

* שׁוּחַ fut. תָּשׁוּחַ 1. *to sink down, to settle down.* Arab. ساخ mid. Waw, to sink in the mud. Kindr. with שָׁחַח, שָׁחָה.—Prov. 2, 18 שָׁחָה אֶל־מָוֶת בֵּיתָהּ *her house sinks down into death*, i. e. into Sheol, Hades; so Vulg. But as בַּיִת is elsewhere always masc. Aben Ezra refers שָׁחָה to the woman herself: *she sinks down into death* (Sheol), *her* future *house.*

2. Metaph. *to be bowed down, depressed*, e. g. the mind, soul. Ps. 44, 26 שָׁחָה לֶעָפָר נַפְשֵׁנוּ *our soul is bowed down to the dust.* Lam. 3, 20 Keri.

Hiph. i. q. Kal no. 2, Lam. 3, 20 Cheth.

Deriv. שׁוּחָה, שִׁיחָה, שַׁחַת, and pr. names שׁוּחַ, שׁוּחָם, יְשׁוּחָיָה.

שׁוּחַ (pit) *Shuah*, pr. n. of a son of Abraham and Keturah, and also of an Arabian tribe descended from him, Gen. 25, 2. Hence the patronymic and gentile n. שׁוּחִי *Shuhite* Job 2, 11. 8, 1. 25, 1. The country of the *Shuhites* was not improbably the same with the Σακκαία of Ptolemy 5. 15, eastward of Batanea.

שׁוּחָה f. (r. שׁוּחַ) 1. *a pit* Jer. 2, 6. 18, 20. Prov. 22, 14.

2. *Shuhah*, pr. n. m. 1 Chr. 4, 11; for which v. 4 חוּשָׁה.

שׁוּחָם (perh. pit-digger, r. שׁוּחַ) *Shuham*, pr. n. of a son of Dan, Num. 26, 42; called in Gen. 46, 23 חֻשִׁים.

* I. שׁוּט fut. pl. יָשֻׁטוּ 1. Pr. *to whip to scourge, to lash*, i. q. Arab. ساط. Kindr. is שָׁבַט q. v. Hence שׁוֹט, שֹׁטֵט, שַׁיִט, a whip, scourge.

2. *to row*, q. d. to lash the sea with oars. Part. שָׁטִים *rowers* Ez. 27, 8. 26. —Deriv. שַׁיִט no. 2, מָשׁוֹט.

3. *to run up and down, to go to and fro, hither and thither*, in haste; pr. so as to lash the air with one's arms as with oars; comp. Lat. *remi* used of the arms and feet of a person, Ovid. Heroid. 18 fin. and also more frequently of the wings of birds.—Num. 11, 8. שׁוּט בָּאָרֶץ *to go over the earth* or *a land, to travel through* it, espec. in order to visit and inspect it, Job 1, 7. 2, 2. 2 Sam. 24, 2. 8.

Pil. שׁוֹטֵט i. q. Kal no. 3, Jer. 5, 1. Am. 8, 12. Zech. 4, 10 *the eyes of Jehovah* מְשׁוֹטְטִים בְּכָל־הָאָרֶץ *run to and fro in the whole earth.* 2 Chr. 16, 9. Metaph. *to run through* or *over* a book, i. e. to examine it thoroughly, Dan. 12, 4.

Hithpal. i. q. Pil. Jer. 49, 3.

* II. שׁוּט, Aram. ܫܛ i. q. שָׁאַט, *to contemn, to despise.* Part. שָׁאט Ez. 16, 57. 28, 24. 26. See שָׁאָט.

שׁוֹט m. Arab. سَوْطٌ, *a whip, scourge*, Prov. 26, 3. 1 K. 12, 11. שׁוֹט לָשׁוֹן *the scourge of the* (slanderous) *tongue* Job 5, 21. Trop. *the scourge* of God, i. e. calamities, plagues, which God sends upon men, Is. 10, 26. Job 9, 23. שׁוֹט שֹׁטֵף *an overwhelming scourge*, i. e. calamity rushing upon one, spec. a hostile army, Is. 28, 15. 18. Comp. Kor. Sur. 88. 12. ib. 89. 33.

* שׁוּל obsol. root, Arab. سَالَ mid. Waw, *to be loose, pendulous*, e. g. the

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belly; kindr. with ذيل to drag the train of one's robe, also with שָׁבַל by softening ב.—Hence

שׁוּל m. plur. constr. שׁוּלֵי 1. *a train*, the flowing skirts of a robe, i. q. שֹׁבֶל, Is. 6, 1. גִּלָּה שׁוּלִים *to uncover the skirts* or *train*, i. e. to expose to the deepest disgrace, Jer. 13, 22. 26. Nah. 3, 5.

2. *the hem* of a garment, Ex. 28, 33. 34.

שׁוֹלָל m. (r. שָׁלַל) 1. *stripped*, either of clothes i. e. *naked*, or of shoes i. e. *barefoot*, as Sept. Syr. Mic. 1, 8 Keri. Comp. שָׁלַל no. 1, to put off a shoe.

2. *a captive, prisoner*, Job 12, 17. 18. 19.

שׁוּלַמִּית *Shulammith*, pr. n. of a maiden celebrated in the book of Canticles, Cant. 7, 1; Vulg. *pacifica*. But the form הַשּׁוּלַמִּית may also be taken as a gentile name, *the Shulamite*, i. q. שׁוּנַמִּית *Shunamite*; since according to Eusebius the place *Shunem* was also called *Sulem*; and this seems preferable, on account of the article.

שׁוּם m. *garlic*, only plur. שׁוּמִים Num. 11, 5; comp. Celsii Hierobot. II. p. 53. Arab. ثُوم, Syr. ܣܘܡܐ, Eth. ሰዉም, id. It would seem to have its name from the strong odour which it exhales; comp. שָׁמַם to smell, שָׁמוּם res odorata; also נָשַׁם.

* שׁוּן obsol. root, perh. i. q. שָׁאַן *to be quiet*.—Hence the two following.

שׁוּנִי (quiet) *Shuni*, pr. n. of a son of Gad, Gen. 46, 16. Also as patronym. *Shunite* (for שׁוּנִיי) Num. 26, 15. R. שׁוּן.

שׁוּנֵם (perh. two resting-places, for שׁוּנַיִם, r. שׁוּן; comp. עָנֵם for עֵינַיִם) *Shunem*, pr. n. of a city in the tribe of Issachar Josh. 19, 18. 1 Sam. 28, 4. 2 K. 4, 8; prob. the *Sulem* of Eusebius (s. v. Σουβήμ) five Roman miles south of Mount Tabor. Now *Sôlam* سولم, see Bibl. Res. in Palest. III. p. 169, 170.—Gentile n. שׁוּנַמִּי, f. ־ית, *a Shunamite*, 1 K. 1, 3. 2, 17. 2 K. 4, 12.

* שָׁוַע and שׁוּעַ in Kal not used.

1. i. q. רָשַׁע, *to be broad, ample*; hence

2. *to be rich, opulent, powerful*; see שׁוֹעַ, שׁוּעַ no. 1.

3. *to be set free, delivered* out of straits and danger; comp. in יָשַׁע.

Piel שִׁוַּע *to cry for help, to implore aid*, Ps. 18, 42. Job 35, 9. 36, 13; c. אֶל Ps. 30, 3. 72, 12. 88, 14.

Deriv. שַׁוְעָה—שָׁוְעָה.

שָׁוְעָה m. *a cry for help, supplication*, Ps. 5, 3.

שׁוֹעַ adj. (r. שָׁוַע) 1. *rich, opulent*, Job 34, 19. Ez. 23, 23.

2. *liberal, noble*, Is. 32, 5. Comp. Arab. وسع Conj. VIII, X, liberalis, nobilis fuit.

3. Subst. i. q. שָׁוְעָה, *a cry for help, supplication*, Is. 22, 5.

I. שׁוֹעַ m. (r. שָׁוַע) 1. *riches, wealth*, Job 36, 19.

2. *cry for help, supplication*, Job 30, 24.

3. *Shua*, pr. n. m. Gen. 38, 2. 12.

II. שׁוֹעַ *an oath*, i. q. שָׁבַע (ב being softened into ו, see in ב lett. b, p. 105), whence pr. n. בַּת שׁוּעַ *Bath-shua* 1 Chr. 3, 5, i. q. בַּת שָׁבַע q. v. p. 167. b.

שׁוּעָא (riches, r. שׁוּעַ) *Shua*, pr. n. f. 1 Chr. 7, 32.

שַׁוְעָה f. *a cry for help*, i. q. שָׁוְעָה, Ps. 18, 7. 39, 13. 102, 2. R. שׁוּעַ.

שׁוּעָל m. plur. שׁוּעָלִים, שֻׁעָלִים. 1. *a fox*, Cant. 2, 15. Lam. 5, 18. Ez. 13, 4. Neh. 3, 35. Arab. ثُعَالَة, but oftener ثَعْلَب with ب added; comp. pr. n. שַׁעַלְבִּים, also שַׁעֲלָבִים. As to the origin of the word, Bochart supposes the fox to be so called from a word signifying *to cough*, which he refers to its yelp, comp. سَعَلَ to cough. But more probably the animal has this name from its burrowing under ground, from r. שָׁעַל, so that שׁוּעָל denotes pr. *a digger, burrower*, comp. שָׁאַל II. But under the general name of *foxes* the Hebrews and other Orientals appear in common usage to have comprehended also *jackals*, Pers. شغال *Shaghal*; see Niebuhr's Arabia p. 166. Germ. Thus *jackals* seem to be meant in Judg. 15, 4, since the fox is with great difficulty taken alive; and also in Ps. 63, 11, inasmuch as foxes do not feed on dead bodies, which are a favourite repast for the jackal. See Bochart Hieroz. T.

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II. p. 190 sq. ed. Lips. Faber's Archæol. I. p. 140. Rosenm. Alterthumsk. IV. ii. p. 154.

2. *Shual*, pr. n. a) אֶרֶץ שׁוּעָל, a district in the tribe of Benjamin, 1 Sam. 13, 17. b) m. 1 Chr. 7, 36.

שׁוֹעֵר m. (denom. from שַׁעַר) *gate-keeper, porter*, 2 K. 7, 10, 11. 2 Chr. 31, 14.

* שׁוּף 1. Pr. i. q. שָׁאַף, *to pant after*; hence

2. *to attack, to fall upon suddenly*, unexpectedly. Job 9, 17 *who assaileth me in tempest*. Gen. 3, 15 הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב, *he shall attack thy head, and thou shall attack his heel*, i. e. he shall crush thy head and thou shalt bite his heel. Metaph. Ps. 139, 11 חֹשֶׁךְ יְשׁוּפֵנִי *darkness shall fall upon me*, overwhelm me.

שׁוּפָה, see שׁוּבָה.

שׁוּפָמִי *Shuphamite*, patronym. from שׁוּפָם q. v. Num. 26, 39.

שׁוּפָן Num. 32, 35; see in עָטָרוֹת lett. d.

שׁוֹפָר m. (r. שָׁפַר no. 2) plur. שׁוֹפָרוֹת, constr. שׁוֹפְרוֹת, *a trumpet, horn, cornet, lituus*, Arab. سَبُّور, (diff. from חֲצוֹצְרָה,) so called from its clear and shrill sound, comp. Engl. *clarion*; either made of a horn or similar to a horn, i. q. קֶרֶן (Josh. 6, 5, comp. 4. 6. 8. 13). Ex. 19, 16. Lev. 25, 9. Job 39, 25. Jerome says, on Hos. 5, 8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice *Sophar*, Græce κερατίνη, appellatur." Sept. σάλπιγξ, κερατίνη.—*To blow the trumpet* is תָּקַע שׁוֹפָר q. v.

* שׁוּק in Kal not used 1. *to run*, like kindr. שָׁקַק. Hence שׁוֹק leg, and שׁוּק street.

2. *to run after* any thing, *to desire, to long for*; hence תְּשׁוּקָה desire.—Arab. شاق to excite desire; V, to manifest desire; شَوْق desire.

Hiph. *to let run over, to pour over, to overflow*, c. acc. of thing *with* which; Joel 2, 24 הַיְקָבִים תִּירוֹשׁ *the vats overflow with wine*. Absol. Joel 4, 13.

Pil. שׁוֹקֵק causat. *to cause to overflow* with plenty, e. g. the earth Ps. 65, 10.

Deriv. see in Kal no. 1, 2.

שׁוֹק f. (r. שׁוּק no. 1,) dual שׁוֹקַיִם Prov. 26, 7, constr. שׁוֹקֵי; *the leg*, from the knee to the foot, as that with which one walks or runs. Arab. سَاق, Chald. שָׁק, id.—Spoken of persons Is. 47, 2. Cant. 5, 15; of animals, where perhaps the thigh is included, Ex. 29, 22. 27. Lev. 7, 32. 33. Num. 6, 20. 1 Sam. 9, 24.—Poet. of foot-soldiers, infantry, as opp. to cavalry; Ps. 147, 10 לֹא־בִגְבוּרַת הַסּוּס יֶחְפָּץ לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה *he taketh no pleasure in the legs of men*, i. e. infantry. A proverbial phrase occurs in Judg. 15, 8 וַיַּךְ אֹתָם שׁוֹק עַל־יָרֵךְ *and he* (Samson) *smote them leg upon thigh*, Engl. Vers. *hip and thigh*, i. e. he cut them in pieces, so that their limbs, their legs and thighs, were scattered one upon another, q. d. he totally destroyed them; see in עַל no. 1. b. *α*. Comp. the Germ. hyperbole: *er hieb den Feind in die Pfanne*; also: *er hieb ihn in Kochstücken*; Engl. 'he made mince-meat of his enemies.'

שׁוֹק m. *a street* Prov. 7, 8. Ecc. 12, 4. 5. Plur. שְׁוָקִים Cant. 3, 2; comp. רְחֹבוֹת from רחב. R. שׁוּק.

* שָׁרַר obsol. root, Chald. and Syr. Pe. and Pa. *to leap* or *spring upon* any one; also *to be strong, robust*. Arab. شَارَ to leap upon, to assault.—Hence

שׁוֹר m. plur. שְׁוָרִים Hos. 12, 12. *an ox, bullock*, so called from its strength and boldness; comp. עֵז. Arab. ثَوْر bull, Chald. תּוֹרָא, Syr. ܬܘܪܐ, id. whence Gr. and Lat. ταῦρος, *taurus*, Germ. *Stier*, see Grimm's Gramm. III. p. 325. It is a general word, denoting *an animal of the ox kind*, without respect to sex or age; comp. Lev. 22, 27 where a calf is to be understood; and Job 21, 10 where it is a cow, although joined ἐπιζοίνως with a verb masc.—Ex. 21, 37. Lev. 22, 23. 28. 27, 26. Num. 18, 17. Deut. 14, 4. Its kindred collective is בָּקָר *oxen, cattle, a herd* q. v. Once, Gen. 32, 6, שׁוֹר itself is put as a collective, like the other nouns of unity in the same verse, viz. עֶבֶד, שִׁפְחָה, חֲמוֹר, the noun צֹאן being an exception; prob. also Gen. 49, 6.

* I. שׁוּר fut. יָשׁוּר 1. i. q. תּוּר, *to go round* or *about, to travel about*, espec. as

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a merchant, for traffic, Ez. 27, 25; comp. Chald. Once c. בְּ *to go with* any thing, i. e. to offer it in traffic, Is. 57, 9. Arab. سار mid. Ye, to go, to journey; Chald. שְׁיָרָא a company of travellers or merchants, a caravan; also in Palmyrene Inscr. see Tychsen Element. Syr. p. 76.

2. *to look around* or *about;* the idea of *looking* and of *going* in any direction being often expressed by the same verb, see הִפְנָה, הִשְׁקִיף. a) Of one looking around from a height, c. מִן Cant. 4, 8. b) Of one lying in wait, *to look after, to watch for*, Jer. 5, 26. Hos. 13, 7; c. acc. Num. 23, 9. c) In the sense *to consider, to regard*, i. e. to look upon or after, c. acc. Job 24, 15 לֹא תְשׁוּרֵנִי עַיִן *no eye looketh after me*, observes me. 35, 5 שׁוּר שְׁחָקִים *look upon the clouds*, consider them. 35, 13 שַׁדַּי לֹא יְשׁוּרֶנָּה *the Almighty doth not regard it.* d) Simpl. *to look upon, to behold*, Job 7, 8.

Pil. שׁוֹרֵר, see שִׁיר.

Deriv. שׁוּר I, תְּשׁוּרָה.

* II. שׁוּר i. q. שִׁיר *to sing*, q. v.

* III. שׁוּר i. q. שָׂרַר and שָׂרָה, *to place in a row, to lay in order*, e. g. stones; whence שׁוּר a wall, also שָׁר. Comp. שׁוֹרָה.

I. שׁוּר *a lier-in-wait, enemy*, Ps. 92, 12. Comp. שֹׁרֵר, and the root שׁוּר I. 2. b.

II. שׁוּר m. (r. שׁוּר III) 1. i. q. Arab. سُور, *a wall*, Gen. 49, 22. Ps. 18, 30. Plur. שׁוּרוֹת, Job 24, 11 בֵּין שׁוּרוֹתָם *between (within) their walls*, i. e. the rich in their own houses.

2. *Shur*, pr. n. of a city on the confines of Egypt and Palestine, Gen. 16, 7. 20, 1. 25, 18. 1 Sam. 15, 7. 27, 8. Josephus understands by it Pelusium, Ant. 6. 7. 3, comp. 1 Sam. 15, 7; but this city was called in Hebrew, סִין. More prob. שׁוּר was somewhere in the vicinity of the modern Suez. The desert extending from the borders of Palestine to Shur, is called in Ex. 15, 22 מִדְבַּר שׁוּר *the desert of Shur;* but in Num. 33, 8 it is called מִדְבַּר אֵיתָם *the desert of Etham.*

שׁוּר Chald. m. *a wall* Ezra 4, 13. 16.

* שׁוּשׁ obsol. root, prob. *to be white.* Hence שַׁיִשׁ white marble, שֵׁשׁ id. and byssus, שׁוּשַׁן, שׁוֹשָׁן, שׁוֹשַׁנָּה, lily. Kindr. is יָשַׁשׁ to be gray.

שַׁוְשָׁא, see שְׂרָיָה lett. a.

שׁוּשַׁן m. (r. שׁוּשׁ) 1. *a lily*, espec. white, see the root. מַעֲשֵׂה שׁוּשַׁן *lily-work*, i. e. ornamental work imitating lilies, 1 K. 7, 19. Arab. and Syr. سُوسَن, سَوْسَن, ܫܘܫܢܬܐ, id. Comp. Gr. σοῦσον Diosc. 3. 106 or 116. Athen. 12. 1. See Celsii Hierobot. I. p. 383 sq.

2. שׁוּשַׁן עֵדוּת Ps. 60, 1, a musical instrument, prob. so called from its resemblance to a lily. To the common lily several kinds of trumpets may be said to have a resemblance; but to the martagon lily, or Turk's cap, the cymbal approaches nearest, and indeed the name of cymbal was at a later period sometimes given to this flower; comp. שׁוֹשָׁן no. 2. Hence שׁוּשַׁן עֵדוּת I would render *cymbal* or *trumpet of song;* see עֵדוּת no. 3.

3. *Shushan*, pr. name, i. e. *Susa*, the capital of Susiana (and of all Persia), in which the Persian monarchs held their winter residence, Dan. 8, 2. Neh. 1, 1. Esth. 1, 2. 5. It was situated on the Eulæus or Choaspes, prob. on the spot now occupied by the village *Shush;* see Kinneir's Memoir p. 99. Ker Porter's Travels II. p. 411. Ritter's Erdkunde, Asien, IX. p. 294. Berl. 1840. According to others its site is now occupied by the village *Suster;* see Von Hammer in the Trans. of the Geogr. Soc. of Paris, Vol. II. p. 320 sq. 333 sq. [According to Lassen, the name שׁוּשַׁן has an etymological affinity or identity with the mod. خوزستان *Khûzistân;* Zeitschr. f. d. Morgenl. VI. p. 47.—R.

שׁוֹשָׁן m. (r. שׁוּשׁ) 1. *a lily;* only plur. שׁוֹשַׁנִּים Cant. 2, 16. 4, 5. 5, 13. 6, 2. 3. 7, 3. Of artificial lilies 1 K. 7, 22. 26.

2. An instrument of music resembling the lily, see שׁוּשַׁן no. 2. Plur. שׁוֹשַׁנִּים Ps. 45, 1. 69, 1. 80, 1.

שׁוֹשַׁנָּה f. (r. שׁוּשׁ) *a lily*, 2 Chr. 4, 5. Hos. 14, 6. Cant. 2, 1. 2.

שׁוּשַׁנְכָיֵא Chald. gentile n. plur. *Shushanchites, Susians*, the inhabitants of the city Susa, Ezra 4, 9. See שׁוּשַׁן no. 3.

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שׁוּשָׁק 1 K. 14, 25 Cheth. where Keri שִׁישַׁק q. v.

שׁוּת *to put, to place*, see שִׁית.

שׁוּתֶלַח (for שְׁאוּתֶלַח 'noise of breaking,' see שְׁאָה and תֶּלַח) *Shuthelah*, pr. n. m. a) A son of Ephraim Num. 26, 35. 36. b) 1 Chr. 7, 21.—From the former comes the patronym. שׁוּתַלְחִי *Shuthalhite* Num. 26, 35.

* שְׁזַב Chald. found only in the rare Conj. of

Peil, שֵׁזִיב, שֵׁזִיב, *to set free, to deliver*. Fut. יְשֵׁיזִיב, inf. שֵׁיזָבָה, Dan. 3, 15. 17. 28. 6, 17. 28. Frequent in the Targums. Syr. ܫܙܒ id.

Deriv. pr. n. מְשֵׁיזַבְאֵל.

* שָׁזַף pr. i. q. שָׁרַף, Chald. שְׁרַף, *to scorch, to burn*; espec. of the sun, Cant. 1, 6 שָׁזָפַתְנִי הַשָּׁמֶשׁ *for the sun hath scorched me*, made me swarthy. Poetically of the eye, (which is often compared to the sun, and vice versa, see צִפְצְפַיִם,) as casting its glances upon any thing, i. e. *to look upon, to scan*, Job 20, 9. 28, 7.

* שָׁזַר i. q. Arab. شَزَرَ, *to twist* a thread from right to left, or back-handed, *to twine* several threads *together*. Hence

Hoph. Part. שְׁזוּר שֵׁשׁ *twined byssus*, i. e. of several threads twisted together, double or three-threaded, etc. Ex. 26, 1. 31. 36. 27, 9. 18. 28, 6. 8. 15 sq.

שַׁח m. adj. (r. שָׁחַח) *depressed, cast down*. Job 22, 29 שַׁח עֵינַיִם *with downcast eyes*, one depressed.

* שָׁחַד fut. 2 fem. תְּשָׁחֲדִי, *to give, to make a present*, espec. in order to be free from punishment, Job 6, 22. With acc. of pers. Ez. 16, 33. Syr. ܫܚܕ to give once, Pa. to give often, both in a good and bad sense. Hence

שֹׁחַד m. *a gift, present*, 1 K. 15, 19; espec. in order to be freed from punishment, 2 K. 16, 8. Prov. 6, 35; comp. Job 6, 22. Also in order to corrupt a judge, *a bribe*, Ex. 23, 8. Deut. 10, 17. לָקַח שֹׁחַד *to take a reward, bribe*, Ps. 15, 5. 26, 10. 1 Sam. 8, 3.—Prov. 17, 8 אֶבֶן חֵן חַשֹּׁחַד בְּעֵינֵי בְּעָלָיו like *a precious stone is a gift in the eyes of its possessor*, i. e. of him who receives it; comp. בַּעַל no. 4.

* שָׁחָה, comp. שׁוּחַ and שָׁחַח.

1. *to bow down, to incline oneself*, Is. 51, 23. Chald. id. and more frequent.

2. *to sink down, to be depressed*; comp. the deriv. שְׁחוּת, שְׁחִית.

Hiph. הִשְׁחָה *to make bow down, to depress*, metaph. the mind Prov. 12, 25.

Hithpal. הִשְׁתַּחֲוָה, the third radical being doubled (like נָאוָה, נָאֲוָה, from r. נָאָה), fut. יִשְׁתַּחֲוֶה, apoc. יִשְׁתַּחוּ, in pause יִשְׁתָּחוּ.

1. *to bow down, to prostrate oneself* before any one in order to do him honour and reverence, i. q. προσκυνεῖν, with לְ of pers. Gen. 23, 7. 37, 7. 9. 10; less often לִפְנֵי 23, 12; עַל Lev. 26, 1. This mode of salutation consisted in falling upon the knees and then touching the forehead to the ground; hence there is often added אַפַּיִם אַרְצָה Gen. 19, 1. 42, 6. 48, 12. This honour was paid not only to superiors, as to kings and princes 2 Sam. 9, 8; but also to equals Gen. 23, 7. 33, 3. 6. 37, 7. 9. 10.—Hence

2. Spec. *to bow down* before God, *to worship, to pay adoration*, Gen. 22, 5. 1 Sam. 1, 3; even without prostration, Gen. 47, 31. 1 K. 1, 47.

3. *to do homage, to yield allegiance*, Ps. 45, 12 *he* (the king) *is thy lord*, וְהִשְׁתַּחֲוִי לוֹ *do thou homage unto him*. Inf. Chald. הִשְׁתַּחֲוָיָה 2 K. 5, 18. For מִשְׁתַּחֲוִיהֶם see Index.

Deriv. see in Kal no. 2.

שְׁחוֹר, see in שָׁחֹר.

שְׁחוֹר, see שִׁיחוֹר.

שְׁחוֹר m. (r. שָׁחַר) *blackness*, Lam. 4, 8.

שְׁחוּת f. (r. שָׁחָה no. 2) *a pit* Prov. 28, 10. Comp. שׁוּחַ.

* שָׁחַח i. q. שׁוּחַ and שָׁחָה, kindr. with שָׁכַךְ; præt. שָׁחוֹתִי, plur. שַׁחוּ and שָׁחֲחוּ; fut. יָשַׁח.

1. *to bow down, to incline oneself*; as animals lurking for prey, *to crouch*, Job 38, 40 [39, 2].

2. *to be bowed down, to sink down*, e. g. the hills Hab. 3, 6. Trop. *to be brought low, depressed*, Ps. 10, 10. 107, 39. Is. 2, 11. 17; spec. with grief, sorrow, Ps. 35, 14. 38, 7. Lam. 3, 20 Keri.

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Also *to submit, to humble oneself;* Is. 60, 14 וְהָלְכוּ אֵלַיִךְ שְׁחוּחַ *shall come to submit themselves to thee.* Job 9, 13. Prov. 14, 19.

Niph. *to be bowed down, brought low,* Is. 2, 9. 5, 15. Of a low and muffled voice or sound, Ecc. 12, 4. Prægn. Is. 29, 4 וּמֵעָפָר תְּשֻׁחַ אִמְרָתֵךְ *and thy voice shall be low and out of the dust,* i. e. low and feeble as heard from the dust.

Hiph. *to bring low, to cast down,* Is. 25, 12. 26, 5.

Hithpo. *to be brought low, cast down,* trop. of the soul, Ps. 42, 7. 12. 43, 5.

Deriv. שַׁח.

* שָׁחַט fut. יִשְׁחַט, inf. שְׁחַט.

1. *to kill* animals, *to slaughter,* Arab. شحط, Gen. 37, 31. Is. 22, 13; espec. victims for sacrifice Lev. 1, 5. 11. Hos. 5, 2 שַׁחֲטָה שַׂטִּים הֶעְמִיקוּ *in the slaughtering* (of victims) *they make deep their transgressions.* Also a human victim Gen. 22, 10. Is. 57, 5.

2. *to kill* persons, *to slay,* 2 K. 25, 7. Jer. 39, 6. חֵץ שׁוֹחֵט *a deadly arrow* Jer. 9, 7, where Keri has שָׁחוּט in a similar sense, pr. made to kill.

3. זָהָב שָׁחוּט 1 K. 10, 16. 17. 2 Chr. 9, 15. 16, prob. *mixed gold,* alloyed with some other metal; comp. Arab. شحط to dilute wine with water, and see more in Comment. on Is. 1, 22.—Sept. *beaten gold,* i. e. drawn out into plates; comp. שָׁטַח to spread out, to expand, the letters being transposed.

Niph. pass. of Kal no. 1, Lev. 6, 25. Num. 11, 22.—Hence

שְׁחִיטָה f. *a killing, slaughter* of victims, 2 Chr. 30, 17. R. שָׁחַט.

שְׁחִין m. (r. שָׁחַן) *a burning sore, inflamed ulcer, a boil, botch,* Ex. 9, 9. 11. Lev. 13, 18–20. שְׁחִין מִצְרַיִם *the botch of Egypt* Deut. 28, 27. 35, and רַע שְׁחִין *a sore botch* Job 2, 7, a species of the black leprosy endemic in Egypt, called by physicians *elephantiasis,* from the dark scales with which the skin is covered, and the swelling of the legs. Comp. Plin. H. N. 26. 5. Schilling de lepra p. 184.

שָׁחִיס m. (r. שָׁחַס) i. q. סָחִישׁ, that *which grows of itself the third year after sowing,* Is. 37, 30.—This would seem to be the primitive form, and to signify pr. *sprout, shoot;* see the root.

שְׁחִיק m. (r. שָׁחַק) only constr. שְׁחִיקַ, *a board,* as made thin by hewing, planing, etc. Ez. 41, 16.

שְׁחִית f. (r. שָׁחָה no. 2) *a pit,* plur. שְׁחִיתוֹת Ps. 107, 20. Lam. 4, 20. The ת is not radical, but is nevertheless preserved in flexion; see Lehrg. p. 527.

שְׁחִיתָה Chald. part. f. see r. שָׁחַת.

* I. שָׁחַל obsol. root, Arab. سحل *to peel, to shell, to scale;* hence שְׁחַלֶת. Comp. in the Indo-European tongues, Gr. σκῦλον, Germ. *Schale, schälen,* Engl. *to shell, scale, to scale.*

* II. שָׁחַל prob. *to roar,* as a lion; comp. Arab. سحل to bray, as an ass, سُحَالٌ 'vox in pectore reciprocata,' the braying of an ass, Jauh. and Camoos. Kindr. with the roots הָלַל, צָלַל, Germ. *hallen, gellen, schallen, skellen.* Hence

שַׁחַל m. *a lion,* (pr. a roaring, the roarer,) as a poetic epithet, Job 4, 10. 10, 16. 28, 8. Ps. 91, 13. Prov. 26, 13. Hos. 5, 14. 13, 7. Bochart in Hieroz. I. 717, understands the swarthy lion of Syria; Plin. H. N. 8. 17. Comp. שָׁחֹר black; the letters ל and ר being interchanged.

שַׁחֲלֶת f. (r. שָׁחַל I) pr. *a shell,* or according to the Heb. intpp. *ὄνυξ, unguis odoratus,* the *blatta Byzantina* of the shops, Germ. *Teufelsklaue;* Ex. 30, 34. It consists of the shell or cover of a species of muscle, found in the lakes of India where the *nard* grows; when burned it emits a musky odour. See Dioscorid. 2. 10, and the Arabian writers cited by Bochart, Hieroz. II. p. 803 sq. Comp. Rabb. שחלא the shell or pod of dates.

* שָׁחַן obsol. root, Arab. سخن *to be hot, inflamed;* Syr. ܫܚܢ Pa. to ulcerate. Hence שְׁחִין.

* שָׁחַס obsol. root, perh. *to sprout, to grow;* comp. Arab. شخص to lift or raise oneself up; also שָׁחַץ. Hence שָׁחִיס.

* שָׁחַק 1. i. q. סָחַק, and by transp. חָסַשׁ, חָשַׁשׁ, which see; *to bark, to hew.*

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to chip off, i. e. by hewing, planing, etc. See שְׁחִיף.

2. *to become thin, lean, to consume away*, i. q. Arab. سَخِفَ. Hence שַׁחֲפֶת and

שַׁחַף m. Lev. 11, 16. Deut. 14, 15, according to Sept. and Vulg. *the sea-mew, sea-gull*, Vulg. *larus*, an aquatic bird, so called from its leanness. See Bochart Hieroz. II. lib. 2. c. 18. R. שָׁחַף.

שַׁחֲפֶת f. (r. שָׁחַף) *consumption*, Lev. 26, 10. Deut. 28, 22.

* שָׁחַץ obsol. root, Arab. شَخَصَ *to lift up* or *raise oneself, to rise*; comp. שָׁחַס.—Hence the two following.

שַׁחַץ m. *elation* of mind, *pride*; Arab. شَخْصٌ, Talmud. שְׁחִי, id. Job 28, 8. 41, 26 שְׁחַץ בְּנֵי, Vulg. *filii superbiæ, the sons of pride*, i. e. the larger beasts of prey, as the lion, so called from their proud gait. The Chaldee renders it *lions*, in c. 28, 8; but the other passage requires it to be taken in a wider sense. Comp. Bochart Hieroz. I. p. 718.

שַׁחֲצִים (heights) *Shahazim*, pr. n. of a place in the tribe of Issachar, Josh. 19, 22 Keri. In Cheth. שַׁחְצוֹת.—R. שָׁחַץ.

* שָׁחַק fut. יִשְׁחַק 1. *to rub* or *beat in pieces, to pound fine*, i. q. Arab. سَحَقَ. Ex. 30, 36. Trop. of enemies, Ps. 18, 43.

2. *to rub* or *wear away*; Job 14, 19 אֲבָנִים שָׁחֲקוּ מַיִם *waters wear away the stones*. So Arab. سَحَقَ to wear out, as a garment.—Hence

שַׁחַק m. 1. *dust*, fine dust, Is. 40, 15.

2. *a cloud*, Arab. سَحْقٌ a thin cloud, pr. as it would seem, *a cloud of dust*, or the like. Mostly in plur. שְׁחָקִים *clouds* Job 38, 37; to which is ascribed rain Job 36, 28. Ps. 78, 23. Prov. 3, 20, and thunder Ps. 77, 18.—Meton. for *the firmament, the heavens, the sky*, i. q. שָׁמַיִם and רָקִיעַ, comp. in Engl. *the clouds*. Job 37, 18 *hast thou like him spread out the sky* (שְׁחָקִים), *which is firm like a molten looking-glass?* Ps. 18, 12 עָבֵי שְׁחָקִים *darkness of clouds*. Prov. 8, 28. Job 37, 21. Often as the dwelling of Jehovah, parall. with שָׁמַיִם, Deut. 32, 26. Job 35, 5. Ps. 68, 35. So too the Sing. Ps. 89, 7. 38. Comp. Samar. שחקיה for שָׁמַיִם Gen. 7, 19.

* I. שָׁחַר *to be* or *become black*; Aram. שְׁחַר, id. Prægn. Job 30, 30 עוֹרִי שָׁחַר מֵעָלַי *my skin is black from off me*, i. e. turns black and peels off.

Deriv. שָׁחוֹר, שְׁחוֹר, שַׁחֲרוּת, and pr. n. אַשְׁחוּר, שִׁיחוֹר.

* II. שָׁחַר 1. Pr. as it would seem *to break, to break forth*, as the light, dawn; hence שַׁחַר aurora.

2. *to break in, to pry into*, and hence *to seek*, comp. בָּקַר no. 2, 3. In Kal only once Prov. 11, 27. See Piel.

Piel שִׁחֵר *to seek*, only poetic, c. acc. Job 7, 21. Prov. 7, 15. 8, 17; also לְ c. inf. Job 24, 5. Prov. 13, 24 אֹהֲבוֹ שִׁחֲרוֹ מוּסָר *he that loveth him* (his son) *seeketh for him chastisement*, q. d. prepares it for him, does not let him go without it. The suffix is to be taken as a dative.—*To seek God* is: a) *to long after him* Is. 26. 9. Ps. 63, 2. b) *to turn unto him*, Hos. 5, 15. Ps. 78, 34; c. אֶל Job 8, 5.

Deriv. שַׁחֲרוּת, מִשְׁחָר, pr. n. שַׁחַרְיָה. שַׁחֲרַיִם, and

שַׁחַר m. *aurora, the dawn, morning*; Arab. سَحَرٌ id. Gen. 19, 15. Josh. 6, 15. Poetically there are ascribed to it eyelashes, see עַפְעַפֵּי; and wings Ps. 139, 9. בֶּן־שַׁחַר *the son of the morning*, i. e. the morning star, Lucifer, Is. 14, 12; see in הֵילֵל. Hos. 6, 3 כְּשַׁחַר נָכוֹן מוֹצָאוֹ *his going forth is sure as the dawn*, i. e. the coming of Jehovah; but 10, 15 *like the morning dawn he perishes*, i. e. suddenly. Adv. *at dawn, early, soon*, Ps. 57, 9. 108, 3; so בַּשַּׁחַר Hos. 10, 15. Metaph. of *prosperity*, as again dawning upon the afflicted, Is. 8, 20 (see in אֲשֶׁר B. no. 8). 47, 11. 58, 8. The same metaph. occurs in the use of the words בֹּקֶר Job 11, 17, נֶשֶׁף Jer. 13, 16, and Arab. صُبْحٌ. Anwari Soheili: 'in calamitate est spes, nam finis noctis opacæ est aurora.'

שָׁחוֹר and שְׁחוֹר m. adj. *black*, e. g. hair Lev. 13, 31. 37; a horse Zech. 6, 2. 6; of a dark or swarthy countenance Cant. 1, 5. R. שָׁחַר I.

שְׁחוֹר, see שִׁיחוֹר.

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שַׁחֲרוּת f. (r. שָׁחַר II) *dawn*; trop. *youth*, Ecc. 11, 10.

שְׁחַרְחֹר m. adj. (r. שָׁחַר I) f. שְׁחַרְחֹרֶת, *dark, swarthy*, spoken of complexion Cant. 1, 6. For diminutive adjectives of colour after the form אַדְמֹנִי, יַרְקְרַק, see Lehrg. p. 497. Heb. Gram. § 54. 3. § 83. no. 23.

שְׁחַרְיָה (Jehovah seeks him, r. שָׁחַר II) *Shehariah*, pr. n. m. 1 Chr. 8, 26.

שַׁחֲרַיִם (the two dawns, comp. צָהֳרַיִם, צָחֳרַיִם) *Shaharaim*, pr. n. m. 1 Chr. 8, 8.

* שָׁחַת in Kal not used, Arab. سحت *to destroy*.

Piel שִׁחֵת 1. Trans. *to destroy, to ruin, to lay in ruins*; either by laying waste, as a land, district, field, Gen. 9, 11. 19, 13. Josh. 22, 33. 2 Sam. 24, 16. Jer. 12, 10; or by breaking down, overthrowing, as walls, a city, Gen. 13, 10. Ez. 26, 4; or by wounding Ex. 21, 26; or by killing, putting to death, e. g. single persons 2 Sam. 1, 14, and also whole nations Gen. 6, 17. 9, 15. Num. 32, 15. Is. 14, 20. Metaph. Am. 1, 11 שִׁחֵת רַחֲמָיו *he destroyed* (i. e. suppressed) *his pity*. Ez. 28, 17 שִׁחַתָּ חָכְמָתְךָ עַל־יְפְעָתֶךָ *thou hast destroyed thy wisdom in behalf of thy beauty*, i. e. thou art so taken with the latter, as to neglect the former. Also *to waste, to lose*, Prov. 28, 8.

2. Intrans. *to act wickedly*, for the fuller שִׁחֵת דַּרְכּוֹ, Ex. 32, 7. Deut. 9, 12. 32, 5. Comp. Hiph. no. 2.

Hiph. 1. i. q. Pi. no. 1, *to destroy, to ruin*, either by laying waste and breaking down, as a land, kingdom, Jer. 36, 29. 51, 20; a city Gen. 19, 14. 2 K. 18, 25; or by killing, as a single person 1 Sam. 26, 15, enemies 2 Sam. 11, 1; or by injuring in whatever way Prov. 11, 9. So הַמַּלְאָךְ הַמַּשְׁחִית *the destroying angel* 2 Sam. 24, 16, and simpl. הַמַּשְׁחִית *the destroyer* Ex. 12, 23, i. e. the angel of God who inflicts calamities and death upon men.—The phrase אַל־תַּשְׁחֵת (destroy not) in the titles of Pss. 57. 58. 59. 75, seems to be the first words or name of a song, to the melody of which these Psalms were to be sung.

2. הִשְׁחִית דַּרְכּוֹ Gen. 6, 12, ה׳ עָלִילוֹתָיו Zeph. 3, 7, *to destroy one's way*, i. e. to *corrupt* or *pervert* it, and hence *to act wickedly*. With the acc. suppressed, id. Deut. 4, 16. 31, 29. Judg. 2, 19. Is. 1, 4. Comp. הֵרַע.—But in the expressions אִישׁ מַשְׁחִית Prov. 28, 24, and בַּעַל מַשְׁחִית 18, 9, the form מַשְׁחִית appears to be a substantive (see מַשְׁחִית no. 1), i. q. *man of destruction*, i. e. in c. 28, 24 act. a *destroyer, desolator*, but in c. 18, 9 pass. one who brings destruction on himself, *a waster, prodigal*.

Hoph. הָשְׁחַת, *to be destroyed*, i. e. *to be corrupted, spoiled*, Prov. 25, 26. Mal. 1, 14.

Niph. 1. *to be destroyed, corrupted*, e. g. by putridity Jer. 13, 7; morally Gen. 6, 11. 12.

2. *to be laid waste*, Ex. 8, 20.

Deriv. מָשְׁחָת, מַשְׁחֵת, מַשְׁחִית, מָשְׁחִית.

שְׁחַת Chald. *to destroy, to corrupt*; Part. pass. f. Dan. 2, 9 מִלָּה כִדְבָה וּשְׁחִיתָה *lying and corrupt words*. Neut. שְׁחִיתָה *a corrupt deed, crime*, Dan. 6, 5.

שַׁחַת f. (r. שׁוּחַ, as נַחַת from נוּחַ) c. suff. שַׁחְתָּם Ez. 19, 4. 8, *a pit*, e. g. a) In which traps are laid for wild beasts, *a pit-fall*; trop. for plots, treachery, Ps. 7, 16. 9, 16. 35, 7. 94, 13. Prov. 26, 27. Ez. l. c. b) *a cistern*, having mire at the bottom, Job 9, 31. c) *a subterranean prison* Is. 51, 14. d) Spec. *a sepulchre, the grave*, Ps. 30, 10. Job 17, 14. 33, 18. 30. יָרַד שַׁחַת *to go down to the pit* or *grave* Job 33, 24. Ps. 55, 24. עָבַר בַּשַּׁחַת *to perish in the grave*, sepulchre, Job 33, 28. רָאָה שַׁחַת *to see the grave*, i. e. to die and be buried, Ps. 16, 10. 49, 10.—The LXX often render שַׁחַת by διαφθορά, as if from r. שָׁחַת διαφθείρω *to corrupt*; not however in the sense of *corruption, putridity*, but of *destruction*; see the examples in the Concord. of Kircher or Trommius. The Greek word is indeed taken by Luke in the sense of *corruption* in Acts 2, 27. 13, 35 sq. but it would be difficult to show that the Heb. שַׁחַת has this sense even in a single passage, as derived from r. שָׁחַת. The appeal is indeed made to Job 17, 14, where the other hemistich has רִמָּה, and שַׁחַת is called *father*, which seems to accord only with a masculine noun; but in such cases the sacred writers often neglect both the etymology and gender of words; comp. אִרְשׁוּן בַּת עַיִן Ps. 17, 8.

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שִׁטָּה f. (for שִׁנְטָה, Arab. سَنْطٌ *Sünt*) *acacia*, the *spina Ægyptiaca* of the ancients, *Mimosa Nilotica* Linn. Is. 41, 19. It is a large tree growing in Egypt and Arabia, from which the Gum Arabic is obtained; its bark is covered with large black thorns; the wood is exceedingly hard, and when old resembles ebony. See Celsii Hierobot. T. I. p. 499. Jablonsky Opusc. ed. te Water I. p. 260. Bibl. Res. in Palest. II. p. 349.

Plur. שִׁטִּים 1. *acacias*, whence עֲצֵי שִׁטִּים *acacia-wood* Ex. 25, 5. 10. 13. 26, 26. 27, 1. 6.

2. *Shittim*, pr. n. of a valley in Moab on the borders of Palestine, Num. 25, 1. Josh. 2, 1. 3, 1. Mic. 6, 5; fully נַחַל הַשִּׁטִּים (the valley of acacias) Joel 4, 18 [3, 18].

* **שָׁטַח** fut. תִּשְׁטַח, *to spread out, to expand*; Syr. ܫܛܚ, Arab. سَطَحَ, Eth. ሰጥሐ, id. Job 12, 23 שֹׁטֵחַ לַגּוֹיִם *he spreadeth out the nations*, i. e. gives them ample territories. Espec. *to spread* any thing upon the ground, e. g. bones Jer. 8, 2; quails Num. 11, 32; ground corn, coarse meal, 2 Sam. 17, 19.

Piel *to spread out, to stretch out*, e. g. the arms, hands, Ps. 88, 10.

Deriv. מִשְׁטָח, מִשְׁטוֹחַ.

שֹׁטֵט m. (r. שׁוּט Pil.) *a scourge*, Josh. 23, 13; i. q. שׁוֹט q. v.

* **שָׁטַף** fut. יִשְׁטֹף 1. *to gush* or *pour out, to flow abundantly*, Ps. 78, 20. גֶּשֶׁת שֹׁטֵף *a pouring rain*, Ez. 13, 13. 38, 22.

2. *to overflow, to overwhelm*, as a stream Is. 30, 28. 66, 12; metaph. of an army Dan. 11, 10. 26. 40. So with acc. a) *to overflow* or *inundate* any thing Jer. 47, 2; also stronger, *to overwhelm* and *swallow up*. Ps. 69, 3 שִׁבֹּלֶת שְׁטָפָתְנִי *the floods overwhelm me*, swallow me up. v. 16. 124, 4. Is. 43, 2. Cant. 8, 7. b) *to sweep away* as with a flood, *to wash away*, Is. 28, 17. Job 14, 19 *the flood sweepeth away the dust of the earth*. Ez. 16, 19.—Vice versa c) *to bring in as with a flood*; Is. 10, 22 כִּלָּיוֹן חָרוּץ שֹׁטֵף צְדָקָה *destruction* is *decreed, bringing in justice like a flood*, i. e. overwhelming the wicked with merited punishment, צְדָקָה being an accus. governed by שֹׁטֵף. d) *to wash, to rinse*, i. e. copiously, Lev. 15, 11. 1 K. 22, 38.

3. Metaph. *to run swiftly, to rush*, as a horse, Jer. 8, 6. Comp. no. 1.

Niph. 1. *to be overflowed, overwhelmed*, trop. of a hostile army Dan. 11, 22.

2. *to be washed, rinsed*, Lev. 15, 12.

Pual i. q. Niph. no. 2, Lev. 6, 21.—Hence

שֶׁטֶף and **שַׁטֶף** m. 1. *a gushing, outpouring*, e. g. of rain Job 38, 25; of a torrent, whence metaph. Prov. 27, 4 שֶׁטֶף אַף *anger* is *an outpouring*, i. e. is outrageous.

2. *an overflowing, inundation, flood*, Ps. 32, 6. Nah. 1, 8. Dan. 9, 26 קִצּוֹ בַשֶּׁטֶף *his end* cometh *as a flood*, i. e. suddenly; comp. בַּשַּׁחַר Hos. 10, 15, and see בְּ lett. C. Metaph. of an army, Dan. 11, 22.

* **שָׁטַר**, Arab. سطر, *to write*; whence Part. שֹׁטֵר pr. *a writer, scribe*, Sept. γραμματεύς, γραμματοεισαγωγεύς, Peshito ܣܦܪܐ. Then, as writing was anciently employed chiefly in the administration of justice (comp. כָּתַב no. 5, 6, Arab. كاتب scribe and judge, Gr. γράφειν, γράφεσθαι), *a magistrate, prefect, leader* of the people; comp. Arab. سَيْطَرَ to be over any thing, c. على; مُسَيْطِرٌ a prefect. Targ. סָרַךְ, סַרְכָן, Vulg. *magister, dux, exactor*.—Spec. the שֹׁטְרִים were: a) *the leaders, officers* of the Israelites in Egypt, Ex. 5, 6–19; and in the desert, i. q. the seventy elders, Num. 11, 16. Deut. 20, 9. 29, 9. 31, 28. Josh. 1, 10. 3, 2. 8, 33. 23, 2. 24, 1. b) *magistrates* in the cities and towns of Palestine, Deut. 16, 18. 1 Chr. 23, 4. 26, 29. 2 Chr. 19, 11. 34, 13. Spoken of superior magistrates or officers Prov. 6, 7; also 2 Chr. 26, 11, where it is not necessary to understand a military officer, since the census of the troops could be taken by a civil magistrate. Ecc. 6, 7.

Deriv. pr. n. שִׁטְרַי.

שְׁטַר Chald. m. (or rather שְׂטַר, as is read in 26 Mss. and editions, and this is also supported by 11 others which have סְטַר) *the side*, Dan. 7. 5. In the Targums סְטַר, סִטְרָא, Syr. ܣܛܪܐ, Arab. شَطْرٌ, id.

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שִׁטְרַי (γραμματικός, r. שָׁטַר) *Shitrai*, pr. n. m. 1 Chr. 27, 29 Cheth. In Keri שִׁרְטַי.

שַׁי m. (r. שָׁיָא, for שַׁיְא, as גַּי for גַּיְא, שַׁו for שָׁוְא) *a gift, present*, as being brought; so in the phrase הוֹבִיל שַׁי *to bring presents* Ps. 68, 30. 76, 12. Is. 18, 7.

* שָׁיָא or שָׁיֵא obsol. root, Arab. شَيِئَ to will, to desire; Conj. II, *to lead* or *bring to* any one, *to impel*. Hence שַׁי for שַׁיְא.

שְׁיָא pr. n. 2 Sam. 20, 25 Cheth. see in שְׂרָיָה.

שִׁיאוֹן (destruction, r. שׁוֹא) *Shion*, pr. n. of a city in the tribe of Issachar, Josh. 19, 19.

I. שִׁיבָה f. (r. שׁוּב) *return*, and concr. *those returning* Ps. 126, 1.

II. שִׁיבָה f. (for יְשִׁיבָה, r. יָשַׁב) *dwelling, stay*, 2 Sam. 19, 33 [32].

* שָׁיָה a doubtful root, to which is apparently to be referred fut. apoc. תֶּשִׁי, after the form וַיֶּחִי, Deut. 32, 18; Sept. ἐγκατέλιπες, Vulg. *dereliquisti*, i. e. *thou hast forsaken;* the other hemistich has וַתִּשְׁכַּח thou hast forgotten. The root שָׁיָה then would seem to have signified the same as שָׁחָה, سها, *to forget, to neglect*, whence سَهْوٌ negligence; the letter ה when interposed between two vowels being changed into י, as is often done; comp. צָהָה and צָיָה, פָּחָה and פָּיָה, זָחָה and رَيَّى to deck, نهأ and نيأ to be raw, e. g. flesh, also יְיַטִּיב for יְהֵיטִיב; and comp. the like change of א in דָּאָה, דַּיָּה, vulture, ܩܳܐܶܡ, ܩܳܝܡܳܐ.— Or תֶּשִׁי may be derived from the root שָׁחָה itself, regarding it as contracted from תֶּשְׁחִי (for תִּשְׁחֶה, comp. תָּמְחִי Jer. 18, 23 for תִּמְחֶה), like זִו for זְהִיו.

* שִׁיז obsol. root, Arab. *to love impatiently*. Hence

שִׁיזָא *Shiza*, pr. n. m. 1 Chr. 11, 42.

שֵׁיזַב *to deliver*, see in r. שְׁזַב.

שִׁיחָה f. (r. שׁוּחַ) i. q. שׁוּחָה, *a pit*, Ps. 119, 85. 57, 7 Cheth.

שִׁיחוֹר, שִׁחוֹר, שִׁחֹר, pr. black, turbid, from r. שָׁחַר; hence *Shihor* as the Heb. pr. name for the *Nile*, יְאֹר being the Egyptian name, so called from its muddy and turbid waters; (whence also Lat. *Melo* i. q. μέλας, according to Festus and Serv. ad Virg. Georg. 4. 291. Æn. 1. 745. ib. 4. 246;) Is. 23, 3 זֶרַע שִׁחֹר קְצִיר יְאֹר *the produce of Shihor, the harvest of the Nile*, Vulg. *Nili*. Jer. 2, 18.— In two passages, Josh. 13, 3. 1 Chr. 13, 5, *Shihor* is put as the south-western limit of Palestine, where one might expect *the torrent of Egypt*, נַחַל מִצְרַיִם, see נַחַל; but in the similar passage Gen. 15, 18, the Nile, נְהַר מִצְרַיִם, is also mentioned.

שִׁיחֹר לִבְנָת *Shihor-libnath* Josh. 19, 26, pr. n. of a small stream or river, which empties itself into the sea, in the territory of Asher; according to J. D. Michaelis *Glass river* (comp. לִבְנָה no. 1), i. e. the Belus, from the sands of which the first glass was made by the Phenicians.

שַׁיִט m. (r. שׁוּט) 1. i. q. שׁוֹט, *a scourge*, Is. 28, 15 Cheth.

2. *an oar*, i. q. מָשׁוֹט, Is. 33, 21.

שִׁילֹה m. (r. שָׁלָה) after the form קִיטֹר, כִּישֹׁר, or also like גִּלֹה from גָּלָה.

1. *rest, quiet, tranquillity;* such seems to be the meaning of the word in the difficult passage Gen. 49, 10, *the sceptre shall not depart from Judah* ... עַד כִּי־יָבוֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים *until rest shall come and the nations obey him* (Judah); then *shall he bind*, etc. etc. That is, Judah shall not lay aside the sceptre of a leader, until he shall have subdued his enemies and obtained dominion over many nations; referring to the expected kingdom of the Messiah, who was to spring from the tribe of Judah. Others, whom I formerly followed, take שִׁילֹה here as concrete, i. e. *pacificator, prince of peace*, understanding either the *Messiah*, comp. שַׂר שָׁלוֹם Is. 9, 5; or *Solomon*, comp. שְׁלֹמֹה 1 Chr. 22, 9; so the Samaritan, see Repert. f. bibl. und morgenländ. Litt. XVI. 168. The ancient versions take שלה (שָׁלֹה) as compounded of שֶׁ i. q. אֲשֶׁר, and לֹה i. q. לוֹ *to him*, in this sense: *until he shall come to whom* it belongs, sc. the sceptre, dominion, i. e. the Messiah; comp. Ez. 21, 32 עַד־בֹּא אֲשֶׁר־לוֹ הַמִּשְׁפָּט, Sept. ᾧ καθήκει. Sept. in several Mss. τὰ ἀποκείμενα αὐτῷ *which*

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are laid up for him; in others (c. Symm.) οὗ ἀπόκειται *for whom it is laid up.* Syr. Saad. *is cujus est.* Targ. Onk. *Messias, cujus est regnum.*—The variety of the readings here, viz. שִׁילֹה in most Mss. and editions, שִׁלֹה in 28 Jewish Mss. and all the Samaritan, שִׁילוֹ or שִׁלוֹ in a few Mss. is of little moment, since the same threefold orthography is found also in the proper name, no. 2. This only follows from it, that Hebrew critics and copyists regarded שִׁילֹה as a simple word and not a compound, as in the ancient versions. The views of theologians on this passage have been collected by Hengstenberg, Christologie d. A. T. I. p. 59 sq.

2. *Shiloh* (place of rest), pr. n. of a city in the tribe of Ephraim, situated among the hills to the north of Bethel, eastward of the great northern road; where the sacred tabernacle remained for a long time, Josh. 18, 1. 1 Sam. 4, 3; comp. Ps. 78, 60. It is written variously: שִׁילוֹ Judg. 21, 21. Jer. 7, 12; שִׁלוֹ Judg. 21, 19. 1 Sam. 1, 24. 3, 21; שִׁלֹה Josh. 18, 1. 8. 1 Sam. 1, 3. 9. 1 K. 2, 27. The full form would be pr. שִׁילוֹן, whence the gentile noun שִׁילֹנִי q. v. and also the present Arabic name سيلون *Seilûn*, Joseph. Σιλοῦν. See Bibl. Res. in Palest. III. p. 86–9. [Comp. the forms of the pr. n. שַׁלְמָה, שַׁלְמוֹן, Ruth 4, 20. 21.—R.

שַׁיְלָל Mic. 1, 8 Cheth. i. q. שׁוֹלָל no. 1, where see.

שִׁילֹנִי gentile n. *Shilonite:* a) From שִׁילֹה no. 2, where see; 1 K. 11, 29. 12, 15. Neh. 11, 5. Comp. גִּלֹנִי and גִּילֹנִי. b) For שַׁלֻנִי from שַׁלָּה, 1 Chr. 9, 5.

שִׁימוֹן (for יְשִׁימוֹן desert) *Shimon*, pr. n. m. 1 Chr. 4, 20.

* שִׁין obsol. root, i. q. Ethiop. ሰየነ and Syr. ܫܝܢ *mingere;* comp. שָׁתַן. Hence

שַׁיִן or שִׁין m. only plur. שֵׁינִים, *urine*, in Cheth. Is. 36, 12. 2 K. 18, 27.

שַׁיְצָא Chald. *to finish*, see in r. יְצָא Chald.

* שִׁיר, rarely שׁוּר Cheth. 1 Sam. 18, 6; fut. יָשִׁיר, apoc. once יָשֹׁר Job 23, 37, conv. וַיָּשַׁר Judg. 5, 1; *to sing.* (Part. plur. שָׁרוֹת Ez. 27, 25. see in שׁוּר I.) Not found in the other Semitic dialects, but in Sanscr. comp. *shûr* to sing. —Judg. 5, 1. Ps. 65, 14. Constr. a) With acc. of the song Ps. 7, 1. 137, 4; also with acc. of the pers. or thing celebrated, Ps. 21, 14. 59, 17. 89. 2. b) With לְ *to sing unto* any one in his honour, *to celebrate* in song, Ps. 13, 6. 27, 6. 33, 3; also *to sing of* or *concerning* any thing Is. 5, 1. c) With בְּ *to sing of*, Ps. 138, 6; comp. דִּבֶּר בְּ. d) With עַל of him whom one addresses in song, *before* whom one sings; Job 33, 27 יָשֹׁר עַל אֲנָשִׁים *he singeth before men*, chants unto them. Prov. 25, 20 שָׁר בַּשִּׁרִים עַל לֵב־רָע *he who singeth songs to a heavy heart*, i. e. to one afflicted.—But *to sing* is also sometimes put for *to declaim, to recite* with a loud voice, comp. שָׁנָה no. 1; see the examples above cited, Is. 5. 1. Job 33, 27.

Pil. שׁוֹרֵר *to sing* habitually, Zeph. 2, 14. Job 36, 24 אֲשֶׁר שֹׁרְרוּ אֲנָשִׁים *which men do sing*, celebrate. Part. מְשֹׁרֵר *a singer* 1 Chr. 9, 33. 15, 16. Neh. 12. 28 sq. 13, 5.

Hoph. pass. *to be sung*, as a song Is. 26, 1.

Deriv. שִׁיר, שִׁירָה.

שִׁיר m. plur. שִׁירִים and שִׁרִים, c. suff. שִׁרֶיהָ Am. 5, 23.

1. *song, singing;* 2 Chr. 29, 28 הַשִּׁיר מְשֹׁרֵר וְהַחֲצֹצְרוֹת מְחַצְצְרוֹת *the song sang and the trumpets sounded*, i. e. the song struck up and the trumpets began to sound; which is expressed in v. 27 by הַחֵל שִׁיר יְהוָה *the song of Jehovah began*, i. e. in his praise. Kimchi here needlessly explains שִׁיר as if for בַּעַל שִׁיר *singer;* better would be שִׁיר בַּעֲלֵי *choir of singers.*—Also *singing* i. e. *music* of instruments, e. g. כְּלֵי שִׁיר *musical instruments* 1 Chr. 16, 42. 2 Chr. 7, 66. 34, 12. Am. 6, 5. Neh. 12, 27 בְּשִׁיר מְצִלְתַּיִם *with music of cymbals.*

2. *a song, hymn*, e. g. sacred, *a psalm*, Ps. 33, 3. 40, 4. al. sæpiss. Also not sacred Is. 23, 16. 24, 9. Ecc. 7, 5. Ez. 33, 32; espec. a song of joy Am. 8, 3. 10, opp. קִינָה. So שִׁיר הַשִּׁירִים Cant. 1, 1, Vulg. *canticum canticorum. the song of songs*, i. e. the most beautiful of songs; comp. the phrases עֲדִי עֲדָיִים 'the most beautiful ornament' Ez. 16, 7, שֵׁמֶן

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חַשָּׁמַיִם 'the highest heaven' 1 K. 8, 27. As the title of a book, (which however could hardly proceed from the author,) this epithet contains an encomium similar to שִׁיר יְדִידוֹת Ps. 45, 1.

שִׁירָה f. constr. שִׁירַת, i. q. שִׁיר, *a song* Deut. 31, 19 sq. Ps. 18. 1. Is. 23, 15; also of a parable written in rhythm, Is. 5, 1. Plur. שִׁירוֹת Am. 8, 3.

שַׁיִשׁ m. Syr. ܫܝܫܐ, *white marble*, alabaster, 1 Chr. 29, 2. Comp. שֵׁשׁ no. 1. R. שׁוּשׁ.

שִׁישָׁא, see שְׁרָיָה.

שִׁישַׁק *Shishak*, pr. n. of a king of Egypt cotemporary with Jeroboam, 1 K. 11, 40. 14, 25 (Cheth. שׁוּשַׁק). 2 Chr. 12, 5. He is prob. the same with *Sesonchis*, the first king in the 22d dynasty of Manetho.

* שִׁית, fut. יָשִׁית, apoc. יָשֶׁת, תָּשֶׁת, וַיָּשֶׁת Ex. 23, 1, conv. וַיָּשֶׁת; inf. absol. שׂוֹת Is. 22. 7; *to set, to put, to place*, i. q. שׂוּם, *τιθέναι*, but less frequent. Kindred Hebrew roots see in שָׁבַת. The other Semitic dialects do not contain this verb; but it is widely diffused in the Indo-European tongues, both in the signif. *to set*, and also *to seat*, e. g. Sanscr. *sad* to sit, Gr. ἕζομαι fut. ἑδοῦμαι (root ἑδ), Lat. *sedere*, Goth. *saljan* to set, to constitute, Anglosax. *sattan*, Engl. *to seat, to set*, Germ. *setzen*, comp. the Greek. Transposing the vowel, there arises the kindred root *stâ*, in στά-ω, ἵστημι, *sta*-re.

1. *to set, to place, to put*, where it refers to persons or things which stand erect (or at least sit, Ps. 132, 11), or are regarded as erect rather than as lying down, e. g. *to set* a watch, guards, Ps. 141. 3; any one upon a throne, לְכִסֵּא, Ps. 132, 11; שִׁית עֲטֶרֶת לְרֹאשׁ *to set a crown upon the head* Ps. 21, 4. Metaph. Gen. 3, 15 *I will put enmity between thee and the woman.* Ps. 73, 28 שַׁתִּי בַאדֹנָי יֱהוִה מַחְסִי *in the Lord have I put my trust.*—Spec. a) *to set in array* as an army, the acc. מַחֲנֶה being every where implied (comp. Josh. 8. 2. 13), i. e. *to set oneself in array*, Is. 22, 7. Ps. 3, 7 אֲשֶׁר סָבִיב שָׁתוּ עָלָי *who set themselves in array against me round about.* b) *to set*, i. e. *to constitute, to appoint*, e. g. any one as prince, with two acc. 1 K. 11, 34; acc. and לְ Ps. 45, 17; עַל of thing, *to set one over* any thing, Gen. 41, 33. c) *to set* i. q. *to found*; 1 Sam. 2, 8 *and he hath set, founded, the world upon them* i. e. the columns. d) שִׁית מוֹקְשִׁים *to set* or *lay snares, springes*, i. e. to lay plots, to plot against, Ps. 140, 6. e) *to set* a bound Ex. 23, 21; of a term of time, חֹק, *to set, to appoint*, Job 14, 13. Ellipt. and impers. Job 38, 11 וּפֹה יָשִׁית גְּאוֹן גַּלֶּיךָ *and here let one set* (bounds) *to thy proud waves*, i. e. here let thy proud waves be stayed. f) With acc. of pers. and בְּ of place, *to set* or *put* one *in* any place; Ps. 88, 7 שַׁתַּנִי בְּבוֹר תַּחְתִּיּוֹת *thou hast put me in the lowest pit*, i. e. hast cast me into it. Once with לְ of pers. and בְּ of place, Ps. 73, 18 בַּחֲלַקּוֹת תָּשִׁית לָמוֹ *thou hast set them in slippery places*; comp. Ps. 12, 6 אָשִׁית בְּיֶשַׁע יָפִיחַ לוֹ *I will place in safety him at whom one puffs*, i. e. the oppressed. Nearly similar is שִׁית מִ בְּ *to set* or *put one in* a certain class or number, *to reckon him to* that number; 2 Sam. 19, 29 *thou didst set me among them that eat at thy table*, and Jer. 3, 19 אֵיךְ אֲשִׁיתֵךְ בַּבָּנִים *how have I set thee among my children!* i. e. in what honour. g) With עַל *to put to* any thing, *to add to*, Gen. 30, 40. h) שִׁית מִ עִם *to set with* another person or thing, i. e. *to compare, to make equal*, Job 30, 1.

2. *to put, to place, to lay* any person or thing, so that they may remain in a recumbent posture. Ps. 8, 7 כֹּל שַׁתָּה תַּחַת רַגְלָיו *thou hast put all things under his feet*, hast subjected them to him. Ruth 4, 16 *and Naomi took the child,* וַתְּשִׁיתֵהוּ בְחֵיקָהּ *and laid it in her bosom.* Ps. 84, 4 *a nest where she* (the sparrow) *may lay her young.*—Spec. a) שִׁית יָדוֹ עַל *to lay one's hand upon* any one Gen. 48, 17; in protection Ps. 139, 5; or as an arbiter, mediator, who lays a hand upon each of the disputants. Job 9, 33. Also *to lay the hand upon* the eyes, of a dead person, i. e. to close his eyes, the last act of filial affection, Gen. 46, 4. On the contrary, שִׁית יָדוֹ עִם, *to put* or *lay one's hand with* any one, i. e. to join hands with him in doing any thing, Ex. 23, 1. Ellipt. Job 10, 20 שִׁית מִמֶּנִּי, sc. יָדֶךָ, *put from me* thy hand, let me alone. b) With בְּ, *to put* or *lay in* any place; Job 38, 36 *who hath put*

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wisdom in thy reins? Ps. 13, 3 *how long shall I put* (have) *cares in my soul?* Prov. 26, 24 בְּקִרְבּוֹ יָשִׁית מִרְמָה *he putteth deceit within him*, i. e. has it, cherishes it within him. c) שִׁית עָלָיו עֲדִי *to put on one's ornaments* Ex. 33, 4. Comp. the subst. שִׁית. d) With acc. of thing and עַל of pers. *to lay upon* any one, either something to be endured Is. 15, 9, with לְ of pers. Ps. 9, 21; or to be performed, paid, Ex. 21, 22; also *to impute to* any one a fault, sin, Num. 12, 11. e) שִׁית לְנֶגְדּוֹ *to set* or *lay before oneself*, before one's eyes, sc. that for which one cares, either to punish Ps. 90, 8; or to cherish 101, 3. f) Sometimes from the nature of the case it is i. q. *to pour*, e. g. grain into the bosom of one's garment Ruth 3, 15; *to cast*, Job 22, 24 שִׁית עַל־עָפָר בָּצָר *cast upon the earth the precious ore.*

3. *to set, to put*, i. e. *to direct, to turn* in any definite position or direction, e. g. a) שִׁית פָּנָיו אֶל *to set* or *turn one's face* any whither, Num. 24, 1. b) שׁ׳ עֵינָיו with inf. c. לְ, *to set one's eyes upon* doing any thing, to attempt something, Ps. 17, 11. c) שִׁית לֵב *animum advertere, to turn the mind*, i. e. *to regard*, 1 Sam. 4, 20. Ps. 62, 11. Prov. 24, 32. With אֶל *to* any thing, *to set the heart upon*, to attend to, Job 7, 17; לְ Ex. 7, 23. 2 Sam. 13, 20. Ps. 48, 14. Prov. 22, 17. 27, 23. Jer. 31, 21.

4. *to set as* any thing, i. e. *to make, to render*, comp. the sense *to constitute* in no. 1. b. With two acc. Is. 5, 6. 26, 1. Jer. 22, 6. Ps. 21, 7. 84, 7. 88, 9. 110, 1; acc. and לְ Jer. 2, 15. 13, 16; acc. and כְּ to make *as* any thing, Is. 16, 3. Hos. 2, 5. Ps. 21, 10. 83, 12. 14. Rarely simpl. *to make, to do*, i. q. עָשָׂה, as שִׁית אֹתוֹת *to do signs, wonders*, Ex. 1, 10.—Hence

5. With dat. *to make* or *prepare for* any one. i. q. *to give*, Gen. 4, 25. Impers. Hos. 6, 11 גַּם יְהוּדָה שָׁת קָצִיר לָךְ *also for thee, Judah, a harvest* of evils *is prepared.*

Hoph. pass. c. עַל, *to be laid upon, imposed*, Ex. 21, 30.

Deriv. שֵׁת, שִׁית, pr. n. שֵׁת.

שִׁית m. c. suff. שִׁיתוֹ, *a thorn*, collect. *thorns*, Is. 5, 6. 7, 23–25. 9, 17. 10, 17. 27, 4.—The etymology is doubtful; but prob. שִׁית is for שִׁנָּת, the middle radical נ being softened, (as בַּיִת for בַּנָּת, εἰς for ἔνς, εἰς for ἐνς,) from r. שָׁנַן, whence שֵׁן fem. שִׁנָּה; comp. דָּלָת from דָּלַל, רָפֶת from רָפַה. Others understand *a thorn-hedge*, as being *set* around gardens and vineyards, from שִׁית; but the word does not signify *a hedge* of thorns, but thorns as growing spontaneously in the fields and among ruins.

שִׁית m. (r. שִׁית) something *put on*, i. e. *attire, dress*, Prov. 7, 10. Ps. 73, 6. Comp. r. שִׁית no. 2. c.

שָׁכַךְ, see שָׁכַךְ.

* שָׁכַב, fut. יִשְׁכַּב; inf. שְׁכַב, c. suff. שָׁכְבָה Gen. 19, 33. שָׁכְבָהּ (from שְׁכַב) Deut. 6, 7; imperat. שְׁכַב, c. He parag. שָׁכְבָה; *to lie down, to lie;* Syr. Chald. and Eth. ܫܟܒ, id. but Arab. سكب to pour out, by inclining a vessel. The primary root is כב, כף, which has the signification of curving, inclining oneself, see in כָּפַף, Gr. and Lat. *κύπτω, cubo, cumbo.* For the sibilant prefixed to biliteral roots in order to make them triliteral, see under שׂ, p. 1000.—Ps. 68, 14 *when ye shall lie among the stalls*, i. e. the shepherds in order to take rest. Is. 50, 11 *ye shall lie down in sorrow.* 1 K. 3, 19 *she* (the woman) *had lain upon it*, the child, and so had smothered it. Also *to lay oneself* in a particular posture; Ez. 4, 6 *lay thyself upon thy right side.*—Spec. a) Of persons lying down to sleep, Gen. 19, 4. 28, 11. 1 Sam. 3, 5. 6. 9. Ps. 3, 6. 4, 9. 1 K. 19, 5. Job 7, 4. Prov. 3, 24; and as lying in bed, sleeping, 1 Sam. 3, 2. 2 Sam. 11, 9. 26, 7. 1 K. 21, 27. Also *to lie down* for rest, comp. Ps. 68, 14; hence, *to rest, to take rest*, Ecc. 2, 23 *even at night his heart taketh no rest.* Job 11, 18 see in חָפַר II. p. 335. Job 30, 17 *my gnawing* (pains) *take no rest.* b) Of sick persons 2 Sam. 13, 6. 2 K. 9, 16. c) Of mourners as lying upon the ground 2 Sam. 12, 16. d) Of persons dying, *to lay oneself down*, very often in the phrase respecting the death of kings, וַיִּשְׁכַּב עִם אֲבוֹתָיו 1 K. 2, 10. 11, 43. 14, 20. 31. 15, 8. 24. 16, 6. 28; also of the dead, Is. 14 8 מֵאָז שָׁכַבְתָּ *since thou art lain down*, liest dead. v. 18. 43, 17. Job 3, 13. 20, 11. 21, 26. שֹׁכְבֵי קֶבֶר *those lying in the grave* Ps. 88, 6. e) With עִם, *to lie with* a woman, Gen. 26, 10. 30, 15. 16. 34, 2.

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39, 7. 12. Ex. 22, 18. Deut. 22, 23 sq. 2 Sam. 12, 11; also אֵת Gen. 35, 22. 1 Sam. 2, 22; c. suff. אִתִּי, אִתּוֹ, Gen. 34, 2. Lev. 15, 18. 24; also c. acc. Deut. 28, 30 in Keri, where Cheth. שָׁגַל. Usually spoken of men; once of a woman Gen. 19, 32.

Niph. *to be lain with, ravished*, of a woman, Is. 13, 16. Zech. 14, 2.

Pual id. Jer. 3, 2 Keri.

Hiph. 1. *to make lie down, to prostrate* any one, 2 Sam. 8, 2; *to lay down* 1 K. 17, 19; *to cause to rest* Hos. 2, 20.

2. *to lay down* or *incline* a vessel; and hence *to pour out, to empty* a vessel, Job 38, 37. So Arab. سكب to pour out. For the connection of this meaning, see above in Kal init.

Hoph. חָשְׁכַּב, part. מָשְׁכָּב, *to be laid, to lie*, 2 K. 4, 32. Ez. 32, 19. 32.

Deriv. מִשְׁכָּב, שִׁכְבָה, מִשְׁכָּבָה.

שִׁכְבָה f. (r. שָׁכַב) constr. שִׁכְבַת, *effusion;* see r. שָׁכַב Hiph. no. 2, and comp. in Kal init. E. g. a) Of dew Ex. 16, 13. 14. b) Of seed in concubitu, *emission*, Lev. 15, 16. 17. 18. 32. 19, 20. 22, 4. Num. 5, 13.

שְׁכֻבָה f. i. q. שִׁכְבָה lett. b; hence נָתַן אֶת־שְׁכֻבָתוֹ בְּאִשָּׁה i. q. to lie with a woman, Lev. 18, 23. 20, 15. Num. 5, 20; also נָתַן אֶת־שְׁכֻבָתוֹ לְזֶרַע אֶל־אִשָּׁה Lev. 18, 20.

* שָׂכָה a doubtful root, according to some i. q. שָׂנָה, Eth. ሰከፐ, *to wander, to roam.*—Hence.

Hiph. part. Jer. 5, 8 *like fed horses* (in lust) מַשְׁכִּים הָיוּ *do they roam about;* comp. Jer. 2, 23. Prov. 7, 11, and שָׂגָה no. 1.—But it is perhaps better, with the Hebrew interpreters, to take מַשְׁכִּים here as part. Hiph. of the verb שָׁכַם, put adverbially in the sing. instead of מַשְׁכִּימִים; the sense then would be, *they are like fed horses in the morning*, i. e. early inflamed with lust; comp. Is. 5, 11.

Deriv. pr. n. שִׂכְרָה; see also אֶשֶׁךְ.

שִׁכּוֹל m. (r. שָׁכַל) 1. *bereavement*, loss of children, metaph. Is. 47, 8. 9.

2. *the being forsaken, abandoned* by all, Ps. 35, 12.

שַׁכּוּל m. (r. שָׁכַל) f. שַׁכְלָה, plur. שַׁכּוּלוֹת.

1. *bereaved* of children Jer. 18, 21; *robbed* of whelps, as a bear, 2 Sam. 17, 8. Hos. 13, 8.

2. *without young, barren*, Cant. 4, 2. 6, 6.

שִׁכּוֹר, שִׁכֹּר, m. (r. שָׁבַר) *drunk, intoxicated*, 1 Sam. 25, 36. 1 K. 16, 9. 20, 16. Fem. שִׁכָּרָה 1 Sam. 1, 13.

שָׁכַח and שָׁכֵחַ Is. 49, 14. Prov. 2, 17; fut. יִשְׁכַּח; *to forget*, perh. kindr. with שָׁכָה, Gen. 27, 45; c. acc. Gen. 40, 23. Ps. 9, 13; מִן c. inf. Ps. 102, 5. Also *to leave* a thing from forgetfulness, Deut. 24, 19.—Often men are said *to forget* God, Deut. 6, 12. 32, 18. Judg. 3, 7; or the divine law, Hos. 4, 6. Vice versa, God is said *to forget* men, i. e. not to care for them, Ps. 10, 12. Is. 49, 14; or *to forget* his kindness, i. e. not to continue it, Ps. 77, 10.

Niph. *to be forgotten*, to fall into oblivion, Gen. 41, 30. Ps. 31, 13. Job 28, 4 נִשְׁכָּחִים מִנִּי רָגֶל *forgotten of the foot*, i. e. not supported by the feet. Prægn. Deut. 31, 21 לֹא תִשָּׁכַח מִפִּי זַרְעוֹ the song *shall not be forgotten out of the mouth of their seed*, i. e. shall not be forgotten and cease.

Piel *to cause to forget* Lam. 2, 6.

Hiph. id. Jer. 23, 27.

Hithp. i. q. Niph. Ecc. 8, 10.—Hence

שִׁכְחָה m. *forgetting, forgetful*, Is. 65, 11. Plur. constr. שִׁכְחֵי Ps. 9, 18.

שְׁכַח Chald. *to find.* Hithpe. הִשְׁתְּכַח *to be found* Dan. 2, 35. Ezra 6, 2.

Haph. הַשְׁכַּח 1. *to find* Dan. 2, 25. 6, 6. 12.

2. *to get, to obtain*, Ezra 7, 16.

שִׁכְיָה (perh. roaming, r. שָׁכָה) *Shachiah*, pr. n. m. 1 Chr. 8, 10. Most editions have שִׁבְיָה in Cheth.

* שָׁכַךְ, fut. יִשֹׁךְ, imper. שֹׁךְ, inf. שֹׁךְ; kindr. with שָׁחַח.

1. *to incline oneself, to stoop*, as one who sets snares Jer. 5, 26.

2. *to subside*, as water Gen. 8, 1; of anger, *to be appeased* Esth. 2, 1. 7, 10.

Hiph. *to cause to subside, to still* a sedition, Num. 17, 20 [5].

* שָׁכַל, fut. יִשְׁכַּל, *to be bereaved of children, to become childless*, Arab. ثَكِلَ, Aram. תְּכֵל.—With acc. Gen. 27, 45 לָמָּה אֶשְׁכַּל גַּם שְׁנֵיכֶם *why should I be bereaved of you both?* 43, 14 וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *and if I be bereaved, I*

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am bereaved, the expression of a person who calmly bears up under what appears inevitable, comp. Esth. 4, 16. 1 Sam. 15, 33. Part. pass. שְׁכוּלָה *bereaved* of children, *childless*, Is. 49, 21.

PIEL שִׁכֵּל 1. *to bereave, to make childless*, Gen. 42, 36. 1 Sam. 15, 33. Spoken a) Of wild beasts which devour children; Lev. 26, 22 *I will send wild beasts among you, which shall make you childless.* Ez. 5, 17. 14, 15; comp. Hos. 9, 12. b) Of the sword as destroying young men; Deut. 32, 25 מִחוּץ תְּשַׁכֵּל־חָרֶב *abroad* (in battle) *the sword shall make childless*, i. e. destroy your sons. Lam. 1, 20. Jer. 15, 7. Ez. 36, 13–15.

2. *to cause abortion* in women, flocks, etc. spoken of an unhealthy soil 2 K. 2, 19.—Intrans. *to make* i. e. *to suffer abortion, to miscarry*, e. g. of a woman Ex. 23, 26; sheep and goats Gen. 31, 38. Hence of a vine, *to be barren, unfruitful*, Mal. 3, 11. Part. מְשַׁכֶּלֶת *barren*, of land 2 K. 2, 19. 21.

HIPH. 1. i. q. Pi. no. 1. b, *to destroy young men in war* Jer. 50, 9, where מַשְׁכִּיל is to be read, Vulg. *interfector*; not מַשְׂכִּיל with Sept. Syr. and some editions.

2. *to miscarry* Hos. 9, 14. See Pi. no. 2.

Deriv. שִׁכּוֹל, שַׁכּוּל, and

שִׁכֻּלִים m. plur. *bereavement, childless state*, Is. 49, 20.

שַׁכְלֻל, see Chald. r. כְּלַל.

שָׁכַם denom. in Kal. not used; only in HIPH. חִשְׁכִּים, fut. apoc. וַיַּשְׁכֵּם.

1. *to rise early* in the morning, either c. בַּבֹּקֶר Gen. 19, 27. 20, 8. 28, 18. 32, 1; or simpl. Gen. 19, 2. Ex. 32, 6. Josh. 8, 14. The primary signif. is prob. *to load up* camels and other beasts of burden, which among the nomades is done very early in the morning, i. e. denom. from שֶׁכֶם shoulder; like Eth. ሸኸመ to lay a burden on one's shoulders Matt. 23, 4; comp. Chald. שְׁרָא, *καταλύω*.—With לְ *to get up early to* any place, to go early, Cant. 7, 13. Coupled with another verb it is equivalent to an adverb, *early*; Hos. 6, 4 כַּל מַשְׁכִּים הֹלֵךְ *the dew early vanishing*. 13, 3. Hence inf. absol. חַשְׁכֵּם adv. *early*, Prov. 27, 14.

2. Trop. *to do with earnestness, to urge earnestly*. Jer. 7, 13 וָאַדַבֵּר אֲלֵיכֶם חַשְׁכֵּם וְדַבֵּר *I have spoken unto you with earnest zeal.* 11, 7 כִּי הָעֵד הַעִדֹתִי חַשְׁכֵּם וְהָעֵד ... *for I have ... most earnestly admonished*, etc. 7, 25. 25, 3. 26, 5. 32, 33. 35, 14. 15. 44, 4. 2 Chr. 36, 15. Zeph. 3, 7 הַשְׁכִּימוּ הַשְׁחִיתוּ עֲלִילוֹתָם *but they were in earnest to act wickedly.* Once infin. of the Chaldee form אַשְׁכָּמִים for חַשְׁכֵּם Jer. 25, 3.—For Jer. 5, 8 see in שָׁכַח.

* שֶׁכֶם m. in pause שָׂכֶם Ps. 21, 13, c. suff. שִׁכְמוֹ.

1. *the shoulder*, or, as Simonis has well remarked, *the shoulder-blades*, i. e. the part where these approach each other behind, the upper part of the back next beneath the neck, called in Engl. indifferently *the shoulders* or *the back*. Hence found only in the singular, and different from כָּתֵף; as Job 31, 22 כְּתֵפִי מִשִּׁכְמָה תִפּוֹל *let my shoulder fall from its shoulder-blade*, i. e. from the back to which it is joined. Here the ending ־ָה, although without Mappik, is to be taken as in the printed Masora for a suffix (comp. Num. 15, 28), so that it is not necessary to assume a new fem. שִׁכְמָה i. q. שֶׁכֶם.—The word שֶׁכֶם seems to be primitive, like the names of several other members of the body; and the verb חִשְׁכִּים is derived from it.

Spec. a) As the part on which burdens are carried, Job 31, 36. Is. 5. 9 *the dominion shall be upon his shoulder*, like a burden laid upon him and borne by him. 22, 22 *the key of the house of David will I lay upon his shoulder*, i. e. commit to his charge; comp. the formula עַל יְדֵי, in art. יָד. Zeph. 3, 9 *to serve the Lord* שֶׁכֶם אֶחָד *with one shoulder*, i. e. with one mind, *ὁμοθυμαδόν*, the metaphor being taken from those that bear a burden or yoke together; comp. Syr. ܫܟܡ jointly.

b) As the part on which blows are inflicted. Is. 9, 3 מַטֵּה שִׁכְמוֹ *the staff of his shoulder*, i. e. with which he was beaten.

c) In the phrase הִפְנָה שֶׁכֶם *to turn the shoulder*, i. e. *to turn the back*, said of one going away, 1 Sam. 10, 9; comp. פָּנָה עֹרֶף Josh. 7, 12 and Jer. 48, 39. Hence may be explained Ps. 21, 13 כִּי תְשִׁיתֵמוֹ שֶׁכֶם, Vulg. *quoniam pones eos*

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dorsum, i. e. *thou wilt make them turn their backs*; comp. נָתַן עֹרֶף Ps. 18, 41. Sept. ὅτι θήσεις αὐτοὺς νῶτον.

2. Metaph. *a tract* or *portion of land*, Gen. 48, 22; pr. a ridge or hill, as Arab. مَنْكِبٌ shoulder, also tract of land.

3. *Shechem*, *Sichem*, pr. n. a) A city among the mountains of Ephraim, situated in the narrow valley between Mount Ebal and Mount Gerizim, afterwards called by the Romans *Flavia Neapolis*, whence the modern نابلس *Nâbulus*; Gen. 12, 6. 33, 18. 34, 2. Josh. 20, 7. 21, 20. 21. Ps. 60, 8. 1 K. 12, 25. Sept. Συχέμ, comp. Act. 7, 16. Vulg. *Sichem*. With He local שְׁכֶמָה *to Shechem* Hos. 6, 9. See Relandi Palæstina p. 1004 sq. Bibl. Res. in Palest. III. p. 96 sq. 119 sq. b) A Canaanite, Gen. 23, 19. 34, 2 sq.

Deriv. Hiph. תְּשַׁכֵּם (see שָׁכַם), and

שֶׁכֶם (shoulder) *Shechem*, pr. n. m. a) A son of Gilead, Num. 26, 31. Josh. 17, 2. b) 1 Chr. 7, 19.—Patronym. of lett. a, is שִׁכְמִי *a Shechemite*, Num. l. c.

שְׁכֶמָה according to some i. q. שֶׁכֶם Job 31, 22; but see above in שֶׁכֶם no. 1.

* שָׁכַן, שָׁכֵן, fut. יִשְׁכֹּן, 1. *to let oneself down, to settle down*, e. g. the column of fire and cloud, Num. 9, 17. 22. 10, 12. Ex. 24, 16.

2. *to lay oneself down, to lie down*, e. g. for rest, as the lion Deut. 33, 20; of a people lying in tents, *to encamp*, Num. 24, 2; of clouds resting heavily upon the day, c. עַל Job 3, 5. Hence *to rest, to take rest*, Judg. 5, 17. Prov. 7, 11 בְּבֵיתָהּ לֹא יָשְׁכְנוּ רַגְלֶיהָ *her feet rest not in her house.*

3. *to abide, to dwell*, Arab. سكن id. With בְּ of place Gen. 9, 27. 14, 13. 26, 2. Judg. 8, 11; acc. of place Deut. 22, 5. Is. 33, 16. Ps. 68, 7. A frequent formula is שָׁכַן אֶרֶץ *to dwell in* or *inhabit the land*, to possess it quietly, Prov. 2, 21. 10, 30. Ps. 37, 29; and so without אֶרֶץ Ps. 102, 29. *to dwell*, i. q. *to abide*, like יָשַׁב in v. 13. (Comp. the similar ellipsis Is. 57, 15 *God* שֹׁכֵן עַד *who abideth for ever.*) 2 Sam. 7, 10 וְשָׁכַן תַּחְתָּיו *that they* (the people) *may dwell in a place of their own.* Deut. 33, 16 שֹׁכְנִי סְנֶה *the dweller in the bush* i. e. Jehovah, comp. Ex. 3, 2. With a pleonastic dat. Ps. 120, 6 שָׁכְנָה לָהּ *hath dwelt for itself.*—Part. pass. שָׁכוּן as act. *dwelling*, like the Fr. *logé*, Judg. 8, 11.—Once metaph. *to dwell in* any thing, i. e. *to be familiar, intimate* with it; see סָכַן no. 2, and Arab. سكن to be familiar. Prov. 8, 12 *I wisdom* שָׁכַנְתִּי עָרְמָה *dwell in prudence*, am intimately united with her.

4. Pass. *to be dwelt in, inhabited*, e. g. a place, i. q. יָשַׁב no. 4. Jer. 50, 39. 33, 16. 46, 26. Is. 13, 20; of a tent, *to be pitched, set up*, Josh. 22, 19.

Piel *to cause to dwell* Jer. 7, 7. Num. 14, 30. Of Jehovah it is sometimes said, שִׁכֵּן שְׁמוֹ *to make his name dwell* anywhere, i. e. to fix his abode there, Deut. 12, 11. 14, 23. 16, 6. 11. 26, 2; i. q. שׂוּם שְׁמוֹ, see in שׂוּם no. 2. d. From this expression is derived the Talmudic word שְׁכִינָה the divine presence, Shechinah.—Also *to pitch* a tent, Ps. 78, 60 אֹהֶל שִׁכֵּן בָּאָדָם *the tent* (which) *he pitched among men*; comp. in Kal no. 4, and Hiph. Comp. also in יָשַׁב no. 1. i, and Piel.

Hiph. 1. *to cause to dwell*, of a person Gen. 3, 24. Job 11, 14; *to set up* or *pitch* a tent Josh. 18, 1; comp. Kal Josh. 22, 19.

2. Causat. of Kal no. 2; Ps. 7, 6 כְּבוֹדִי לֶעָפָר יַשְׁכֵּן *let him lay mine honour in the dust*, i. e. let him prostrate me in the dust; see in כָּבוֹד no. 2. cc.

Deriv. שְׁכַנְיָהוּ—שִׁכָּן, מִשְׁכָּן.

שְׁכַן Chald. fut. fem. plur. יִשְׁכְּנָן, *to dwell* Dan. 4, 18.

Pa. שַׁכֵּן *to cause to dwell*, Ezra 6, 12.

שָׁכֵן m. constr. שְׁכֵן Hos. 10, 5; fem. c. suff. שְׁכֶנְתָּהּ Ex. 3, 22, plur. שְׁכֵנוֹת Ruth 4, 17.

1. *a dweller, inhabitant*, Is. 33, 24. Hos. l. c.

2. *one who dwells near, a neighbour*, Prov. 27, 10; spoken of nations Ps. 44, 14. 79, 12. Jer. 49, 18; of places Deut. 1, 7. Fem. *a female neighbour*, Ex. 3, 22. Ruth 4, 17.

שָׁכֵן m. c. suff. שְׁכֵנוֹ, *a dwelling*, once Deut. 12, 5. R. שָׁכַן.

שַׁכַנְיָה (familiar with Jehovah, r. שָׁכַן no. 3 fin.) *Shecaniah*, pr. n. m. a) 1 Chr. 3, 21. b) Neh. 3, 29. c) 6, 18. d) Ezra 10, 2. e) 8, 3. f) 8, 5. g) Neh. 12, 3, see שְׁכַנְיָה.

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שְׁכַנְיָהוּ (id.) *Shecaniah*, pr. n. m. 2 Chr. 31, 15; also 1 Chr. 24, 11, see in שְׁבַנְיָה.

* I. שָׁכַר, fut. יִשְׁכַּר, Arab. سَكِرَ.

1. *to drink to the full*, i. q. רָוָה, Hag. 1, 6; *to drink to hilarity, to be merry*, Cant. 5, 1. Gen. 43, 34.—Oftener

2. *to drink deeply, to be drunken, intoxicated*, Gen. 9, 21; with acc. of the drink, Is. 29, 4. 49, 26; מִן Is. 51, 21. Metaph. in the prophets the wicked are said *to be drunken*, since they rush by a sort of madness into their own destruction, Is. 29, 9. 51, 21. Lam. 4, 21. Nah. 3, 11; see in כּוֹס, תַּרְעֵלָה. Part. pass. שְׁכוּרָה *drunken, intoxicated*, Is. 51, 21.

Piel *to make drunk* 2 Sam. 11, 13. Metaph. Jer. 51, 7. Is. 63, 6; see in Kal no. 2.

Hiph. id. *to make drunk* trop. e. g. arrows with blood Deut. 32. 42; nations, see Kal no. 2, and Pi. Jer. 51, 57.

Hithp. הִשְׁתַּכֵּר *to make oneself drunk, to get drunk*, 1 Sam. 1, 14.

Deriv. שֵׁכָר, שִׁכּוֹר, שִׁכָּרוֹן, pr. n. שִׁכְרוֹן.

* II. שָׂכַר kindr. with שָׂטַר, *to hire, to reward*; whence אֶשְׂכָּר.

שֵׁכָר m. (r. שָׂכַר I) *temetum, strong drink*, any intoxicating liquor, whether wine Num. 28, 7; or an intoxicating drink resembling wine prepared or distilled from barley (Herod. 2. 77. Diod. 1. 20, 34), from honey, or from dates; see Hieron. Opp. ed. Martian. T. IV. p. 364. Arab. سَكَرٌ wine prepared from dried grapes and dates. It is then often distinguished from wine, as Lev. 10, 9. Num. 6, 3. Judg. 13, 4. 7; and the poets often use in one member שֵׁכָר and in the other יַיִן, as Is. 5, 11. 24, 9. 28, 7. 29, 9. 56, 12. Prov. 20, 1. 31, 6. Mic. 2, 11.—In Is. 5, 22 a wine mingled with spices seems to be intended, i. q. מָסָךְ, מָזֶג.

שִׁכּוֹר, see שִׁכּוֹר.

שָׂכְרָה f. (r. שָׂכַר I) *fullness of drink, satiety*, Hag. 1, 6. Others take it as inf. constr. c. ה parag.—R.

שִׁכָּרוֹן m. *drunkenness* Ez. 23, 33. 39, 19. R. שָׂכַר I.

שִׁכְרוֹן (drunkenness, r. שָׂכַר I) *Shicron*, pr. n. of a place on the northern border of Judah, Josh. 15, 11.

שְׂכִל m. *error, fault*, 2 Sam. 6, 7. R. שָׂגָה II.

שֶׁ a particle of the later Hebrew, made up of the prefix שׁ i. q. אֲשֶׁר, and לְ, hence i. q. אֲשֶׁר לְ, which see in art. אֲשֶׁר A. no. 3. So Cant. 3, 7 מִטָּתוֹ שֶׁלִּשְׁלֹמֹה. Cant. 1, 6; comp. 1, 1. It occurs most frequently with a prefix.

1. בְּשֶׁל *on account of, because of*, i. q. בַּאֲשֶׁר לְ p. 99. Jon. 1, 7 בְּשֶׁלְמִי *because of whom, on whose account*, for which v. 8 has בַּאֲשֶׁר לְמִי. v. 12 בְּשֶׁלַי *on my account*. It corresponds to the Aram. דִּדְיל, compounded of דְּ, דִּי i. q. אֲשֶׁר, and לְ.

2. בְּשֶׁל אֲשֶׁר, pr. *eo ipso quod, in whatsoever*; Ecc. 8, 17 בְּשֶׁל אֲשֶׁר יַעֲמֹל הָאָדָם וְלֹא יִמְצָא *in whatsoever a man labours, yet shall he not find it*. It is emphat. for בַּאֲשֶׁר *eo quod, in what*, (comp. Syr. ؟ ejus ipsius, see Agrell Synt. Syr. p. 195,) and so is equivalent to בְּכָל־אֲשֶׁר *in all whatsoever*, i. e. how much soever. The text needs no correction.

3. מִי מִשֶּׁלָּנוּ *who of those to us?* i. e. who of ours, who of us, 2 K. 6, 11.

שַׁלְאָנָן m. adj. *tranquil*, dwelling at ease, Job 21, 23. It is either made up from two synonymes שָׁלָה and שָׁאַן; or comes from the latter alone by inserting ל, as זְלַצָּה i. q. זָצָה to be hot.

* שָׁלַב in Kal not used; Arab. ثَلَبَ is i. q. ثَلَمَ *to break notches* e. g. in the edge of a vessel, sword, etc. Chald. שְׁלַב Pa. *to join together, to connect*; whence שְׁלִבִין, שְׁלִבִין, steps or rounds of a ladder, so called as joining together the two sides.—In Hebrew this word seems to have signified *to notch into each other, to join by tenon and mortise.*

Pual part. Ex. 26, 17 *two tenons to each board*, מְשֻׁלָּבוֹת אִשָּׁה אֶל־אֲחוֹתָהּ *joined one to another*, perhaps by transverse pieces of wood under the sockets, v. 19; or *fitted* (corresponding) *one to another*. But Sept. ἀντιπίπτουσαι; ἕτερον τῷ ἑτέρῳ, *opposite one to another*.—Hence

שִׁלְבִים m. plur. pr. *joinings, joints*, e. g. at the corners of a base or pedestal;

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then *ledges* or *borders* covering these joints, 1 K. 7, 28. 29.

* שָׁלַג, *to be white, bright;* Arab. ثَلَجَ.—Hence שֶׁלֶג snow, and

Hiph. הִשְׁלִיג, denom. from subst. שֶׁלֶג, *to snow*, i. e. *to be white as snow*, to be of a snow-white colour; so Syr. Arab. Comp. for the use of Hiph. in designating colours, under אָדַם, לָבַן. Ps. 68, 15 *when the Almighty scattered kings in it* (the land), תַּשְׁלֵג בְּצַלְמוֹן *it was snow-white* (like snow) *on Mount Zalmon*, sc. with the bones of the slain; comp. Virg. Æn. 5. 865. ib. 12. 36, *campi ossibus albent.* Others differently, as Kimchi: *nivis instar lucet in tenebris;* Schnurrer: *recreabitur in umbra*, comp. ثلج IV to enliven, pr. to make white, bright.

שֶׁלֶג m. *snow* Job 24, 19. Ps. 147, 16. Arab. ثَلْجٌ, Aram. תַּלְגָּא.

* I. שָׁלָה and שָׁלַו *to be secure, tranquil, at rest*, espec. of one who enjoys quiet prosperity, Job 3, 26. 12, 6. Ps. 122, 6. Præt. שָׁלַוְתִּי Job l. c. Fut. יִשְׁלָיוּ Ps. l. c.—Arab. سَلَا to be tranquil and serene in mind. Kindred roots are סָלָה and שָׁלָה; and from the same stock there are also branches in the Indo-European languages expressing the idea of quiet and silence, and also of security, as σχόλη rest, leisure, Lat. *sileo* i. q. סָלָה, and *salv*-us, *salu*-s.

Deriv. שָׁלֵו or שָׁלֵיו, שָׁלָו, שַׁלְוָה, שִׁילֹה.

* II. שָׁלָה i. q. Chald. *to go astray, to sin* from ignorance or inadvertence.

Niph. id. 2 Chr. 29, 11.

Hiph. *to lead astray, to deceive*, 2 K. 4, 28.

Deriv. שַׁל, שְׁלִי, שָׁלוּ (שָׁלוּת), שָׁלָה.

* III. שָׁלָה i. q. שָׁלַל, נָשַׁל, *to draw out.* Hence is commonly derived fut. apoc. יֵשֶׁל for יִשְׁלָה; Job 27, 8 כִּי יֵשֶׁל אֱלוֹהַּ נַפְשׁוֹ *when God shall draw out his spirit* sc. from his body as a sheath (comp. נִדְנָה), i. e. shall take away his soul. So Chald. and Syr. and in this sense we may acquiesce. Still, the conjecture of Schnurrer is not to be slighted, who supposes ישל to be contracted for יִשְׁאַל *shall demand*, comp. Arab. يَسَلُ for يَسْأَلُ; though it would then seem necessary to read יֵשַׁל.

Deriv. שִׁלְיָה.

שְׁלָה Chald. *to be secure, to be at rest*, Dan. 4, 1.

שָׁלָה Chald. f. (r. שָׁלָה II) *error, wrong*, any thing amiss, i. q. שָׁלוּ, שָׁלוּת, Dan. 3, 29 Cheth.

שֵׁלָה f. 1. i. q. שְׁאֵלָה, *petition*, c. suff. שֵׁלָתֵךְ 1 Sam. 1, 17. See in שְׁאֵלָה.

2. *Shelah*, pr. n. of a son of Judah, Gen. 38, 5. 46, 12. Patronym. שֵׁלָנִי *Shelanite*, Num. 26, 20.

שִׁלֹה, see שִׁילֹה.

שַׁלְהֶבֶת f. (r. לָהַב, whence Chald. and Syr. Shaph. שַׁלְהֵב, ܫܠܗܒ) *flame*, לַהֶבֶת שַׁלְהֶבֶת intens. *a flame of flame*, Ez. 20, 47 [21, 3]; of a burning wind Job 15, 30. Cant. 8, 6 שַׁלְהֶבֶת־יָהּ *the flame of Jehovah*, i. e. lightning; where others read שַׁלְהֶבֶתְיָהּ in one word, or without Mappik שַׁלְהֶבֶתְיָה, but in the same sense.

שָׁלֵו m. once שָׁלֵיו Job 21, 23, also שְׁלֵיו Jer. 49, 31; fem. שְׁלֵוָה; plur. constr. שַׁלְוֵי. R. שָׁלָה no. I.

1. *secure, tranquil, at rest*, 1 Chr. 4, 40; espec. of one living in tranquil security, enjoying quiet prosperity, Job 16, 12. 21, 23. Ps. 73, 12. Jer. 49, 31. Neut. *security, quiet*, Job 20, 20.

2. In a bad sense, *at ease, careless;* hence for *wicked*, Ez. 23, 42. Comp. שַׁאֲנָן no. 2.

שָׁלֶו m. *tranquillity, security*, Ps. 30, 7. R. שָׁלָה no. I.

שָׁלוּ, see שָׁלוּת.

שִׁלֹו pr. n. see שִׁילֹה.

שַׁלְוָה f. (r. שָׁלָה I) constr. שַׁלְוַת, *tranquillity, security*, Prov. 17, 1. Ps. 122, 7. Ez. 16, 49. Plur. בְּשַׁלְוֹתַיִךְ *in thy living at ease*, while thou wast in prosperity, Jer. 22, 21. בְּשַׁלְוָה *in* the midst of *security* Dan. 8, 25. 11, 21, (comp. Job 15, 21,) i. e. unexpectedly, suddenly, like Chald. and Syr. בְּשִׁלְיָה, מִן שִׁלְיָה, ܡܢ ܫܠܝܐ. Comp. Dan. 11, 24.

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2. In a bad sense, *careless security*, *wickedness*, Prov. 1, 32. See שַׁלְוָה.

שַׁלְוָה Chald. f. *security*, *safety*, *quiet*, Dan. 4, 24.

שִׁלּוּחִים m. plur. (r. שָׁלַח) *a sending away*, e. g. a) Of a wife, *divorce* Ex. 18, 2; then *bill of divorce*, metaph. Mic. 1, 14. b) Of a daughter, *dotation*, *marriage-present*, 1 K. 9, 16. Comp. שִׁלֻּחִים Judg. 12, 9.

שָׁלוֹם, שָׁלֹם, m. (r. שָׁלַם) constr. שְׁלוֹם.

A) Adj. *whole*, *sound*, *safe*, e. g.

1. Of the body, *sound*, *well*, in health, Gen. 43, 27 הֲשָׁלוֹם אֲבִיכֶם is *your father well?* 1 Sam. 25, 6. 2 Sam. 17, 3. 20, 9. Job 5, 24. Ps. 38, 4 אֵין שָׁלוֹם בִּבְשָׂרִי *there is nothing sound* (no health) *in my bones*. Is. 26, 3.

2. Of number, *whole*, *in full* number, Jer. 13, 19.

3. *secure*, *tranquil*, Job 21, 9. Plur. *the careless*, i. e. the wicked, Ps. 69, 23. —Hence

4. *friendly*, *allied*, Ps. 55, 21.

B) Subst. 1. *wholeness*, *soundness*, i. e. *health*, *weal*, *welfare*, *prosperity*, *good* of every kind, Arab. سَلَامٌ; Deut. 29, 18. 1 Sam. 16, 4 שָׁלֹם בּוֹאֶךָ *comest thou for good?* and the answer is שָׁלוֹם. 1 K. 2, 13. 2 K. 5, 21. 9, 11. 17. 22. Ps. 37, 11.—Particularly in the following constructions and phrases:

a) הֲשָׁלוֹם לְ, once without He שָׁלוֹם לְ 2 Sam. 18, 29, lit. *is health to him?* i. e. *is he well?* is it well with him? in asking after the welfare of an absent person, Gen. 29, 6. 2 K. 4, 26. The answer is שָׁלוֹם, Gen. l. c. comp. 43, 28.—Hence

b) שָׁאַל לְשָׁלוֹם לְ׳ *to ask one after his welfare*, i. e. *to salute* any one, see in שָׁאַל no. 1. b; comp. 2 Sum. 11, 7 וַיִּשְׁאַל דָּוִד לְשָׁלוֹם חַמִּלְחָמָה *and David asked, how the war prospered.* Also רָאָה אֶת־שְׁלוֹם ׳פ *to see after the health, welfare, of* any one, to see how he does, Gen. 37, 14; with יָדַע Esth. 2, 11; with פָּקַד 1 Sam. 17, 18. Ellipt. 2 K. 10, 13 *we go down* (to see) *after the welfare of the king's children*, i. e. to salute and visit them.

c) לְשָׁלוֹם (לְכִי) לָךְ 1 Sam. 1, 17. 20, 42, and בְּשָׁלוֹם לָךְ 2 Sam. 15, 9, a form of wishing well to one departing, *go in peace*, i. e. may every good befall you! Gr. ὕπαγε εἰς εἰρήνην Mark 5, 34, and πορεύου εἰς εἰρήνην Luke 7, 50.

d) On the other hand, לָךְ, לָכֶם שָׁלוֹם, *welfare to thee*, *may it be well with thee*, Judg. 6, 23. 19, 20. Dan. 10, 19. Gen. 43, 23, a form of address when one would encourage a timid person and assure him of safety, i. q. 'thou hast [ye have] nothing to fear, thou art in safety;' hence we thrice find added אַל־תִּירָא, אַל־תִּירְאוּ, comp. 1 Sam. 20, 21 כִּי שָׁלוֹם לָךְ *for then all is well with thee*, thou art in safety, thy matter is prosperous. v. 7. Comp. also 2 Sam. 18, 28, where a messenger of good tidings exclaims שָׁלוֹם, q. d. *all is well!* comp. 1 Chr. 12, 18.—Among the Arabs السلام عليك, *es-salâm 'aleika*, and among the Syrians ܫܠܡ ܥܠܝܟ, are forms of salutation to persons approaching or passing by; but in this sense the above Heb. phrase is not found in the O. Test.

2. *peace*, opp. to war, since in a time of peace one's affairs are in safety and prosperity, Lev. 26, 6. 1 K. 2, 5. Judg. 4, 17. קָרָא לְשָׁלוֹם לְ *to invite* any one *to peace*, i. e. to offer peace, Deut. 20, 10. Judg. 21, 13; עָנָה שָׁלוֹם אֵת *to answer peace*, i. e. to accept offered peace, Deut. 20, 11. עָשָׂה שָׁלוֹם לְ *to make* or *grant peace to* any one Josh. 9, 15. Is. 27, 5. אִישׁ שָׁלוֹם *a man of peace*, peaceful, Ps. 37, 37. דִּבְרֵי שָׁלוֹם *words of peace*, pacific, Deut. 22, 26.—Hence

3. *concord*, *friendship*, אִישׁ שְׁלוֹמִי *my friend*, *my ally*, Ps. 41, 10. Jer. 20, 10. 38, 22. Obad. 7. דִּבְרֵי שָׁלוֹם *speaking friendship* Ps. 28, 3; comp. Esth. 9, 30.

שַׁלֻּם, see שָׁלַם.

שִׁלֻּם *retribution*, see שָׁלַם.

שַׁלּוּן (prob. corrupted for שַׁלֻּם) *Shallun*, *Shallum*, pr. n. m. Neh. 3, 15.

שָׁלוֹשׁ *three*, see שָׁלֹשׁ.

שְׁלוּת or שְׁלוּ Chald. f. *error*, *wrong*, something amiss, Dan. 6, 5. Ezra 4, 22. R. שָׁלָה II.

* שָׁלַח fut. יִשְׁלַח, inf. absol. שָׁלֹחַ, constr. שָׁלֵחַ, once שְׁלַח Is. 58, 9; imper. שְׁלַח. Fut. 2 p. plur. תִּשְׁלַחְנָה for sing. Ob. 13. Judg. 5, 26; see Lehrg. p. 800, 801.

1. *to send*, Sept. ἀποστέλλω, ἐξαποστέλλω. Constr. a) Absol. Gen. 38, 17.

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b) With acc. of pers. Gen. 43. 8. 45, 5. Is. 6, 8; with a dat. pleonast. added, שְׁלַח לְךָ *send for thyself* Num. 13, 2; once in later Hebrew c. לְ of pers. 2 Chr. 17, 7. c) With אֶל of him *to* whom one sends Gen. 37, 13. Ex. 3, 10. 7, 16; rarely as in Chald. c. עַל Neh. 6, 3. Jer. 29, 31; also with לְ c. inf. *to send to do* any thing Num. 14, 36. Is. 61, 1. d) With acc. of thing and אֶל of pers. *to send* any thing *to* a person, as letters Jer. 29, 25. Esth. 9, 20. 30; c. לְ of pers. Gen. 32, 19. 45, 23. e) Often the accus. of the person sent is suppressed; Gen. 31, 4 *and he sent and called Rachel*, i. e. he sent a person to call her. 41, 8. 14. Or the person sent is construed with בְּיַד, 1 K. 2, 25 וַיִּשְׁלַח הַמֶּלֶךְ בְּיַד בְּנָיָהוּ *and the king sent by the hand of Benaiah*, i. e. he deputed Benaiah. Ex. 4, 13 שְׁלַח־נָא בְיַד־תִּשְׁלָח *send now by whomsoever thou wilt send.* f) Prægn. 2 Sam. 15, 12 וַיִּשְׁלַח אַבְשָׁלוֹם אֶת־אֲחִיתֹפֶל מֵעִירוֹ מִגִּילֹה *and Absalom sent* [and called, i. e. sent for] *Ahithophel from his city, from Giloh.* g) Zech. 2, 12 [8] אַחַר כָּבוֹד שְׁלָחַנִי *after glory doth he send me*, i. e. to show forth his glory.

Spec. of things: aa) *to send to* any one, i. e. *to send word, to send a messenger to* him. Prov. 26, 6 שֹׁלֵחַ דְּבָרִים בְּיַד כְּסִיל *whoso sendeth a message by the hand of a fool*, i. e. whoever makes use of a fool as his messenger. Gen. 38, 25 שָׁלְחָה אֶל־חָמִיהָ לֵאמֹר *she sent to her father-in-law, saying*, i. e. she sent him this word. 1 K. 20, 5. 2 K. 5, 8; without לֵאמֹר 1 Sam. 20, 21. With acc. of the thing thus sent by a messenger, 1 K. 5, 23 עַד־הַמָּקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי *unto the place which thou shalt send word to me*, i. e. shall point out. 20, 9. 21, 11. Jer. 42, 5. 21. 43, 1; c. dupl. acc. *to send one with* or *for* any thing, 2 Sam. 11, 22 *and he told David* אֶת־כָּל־אֲשֶׁר שְׁלָחוֹ יוֹאָב *all that for which Joab had sent him.* 1 K. 14, 6. Is. 55, 11. bb) God is said to send calamities, plagues, Josh. 24, 12; or help Ps. 20, 3; his word, oracles, Is. 9, 7. Ps. 107, 20. But see Piel.

2. *to send away*, i. e. *to let go*, i. q. Pi. no. 2. Ps. 50, 19 פִּיךָ שָׁלַחְתָּ בְרָעָה *thou lettest go thy mouth to evil*, as if unbridled. Prægn. שָׁלַח יָדוֹ מִן *to let go one's hand from* any thing, i. e. to withdraw it, 1 K. 13, 4. Cant. 5, 4.

3. *to send out* or *forth*, i. e. *to put forth, to stretch out, to extend*, e. g. the finger, as in scorn, Is. 58, 9; a rod, staff, Ps. 110, 2. 1 Sam. 14, 27; a sickle into the harvest Joel 4, 13, comp. Rev. 14, 15. 18. —Espec. *to send out* or *put forth the hand*, (Hom. χεῖρας ἰάλλω Od. 9. 388. ib. 10. 376,) Gen. 3, 22. 8, 9. 19, 10. 48, 14. Job 1, 11. a) With עַל *upon* any thing 1 Chr. 13, 10; in a hostile sense, *against*, 1 K. 13, 4. b) With בְּ *to* or *upon* any thing Job 28, 9; also *to put forth* or *stretch out the hand upon* or *against* any one, *to lay hands on* him, Gen. 37, 22. 1 Sam. 26, 9. Esth. 8, 7; and *to put forth the hand to* any thing, i. q. to purloin it, Ex. 22, 7. Esth. 9, 10. Ps. 125, 3. Dan. 11, 42. c) שָׁלַח יָדוֹ אֶל *to put forth one's hand upon, to lay hands upon*, Gen. 22, 12. Ex. 24, 11. — Occasionally יָדוֹ is omitted, Ps. 18, 17 יִשְׁלַח מָרוֹם *he stretched forth* (his hand) *from on high*; c. אֶל 2 Sam. 6, 6; בְּ Obad. 13.—Part. pass. שָׁלוּחַ *stretched out*, i. e. *slender* in growth, of a hind Gen. 49, 21; comp. Pi. no. 4.

Niph. *to be sent*, inf. absol. נִשְׁלוֹחַ Esth. 3, 13.

Piel שִׁלַּח 1. i. q. Kal no. 1, *to send*, e. g. to a place Is. 43, 14; with acc. of pers. Gen. 19, 13. 28, 6. Is. 10, 6, and of the thing sent 1 Sam. 6, 3; with עַל of him *to* whom one sends 2 Chr. 32, 31. But in this signif. Kal is far more frequent; while Piel is more usual in the sense *to send upon* any one, as God sends calamities, plagues, see Kal no. 1. bb; c. בְּ Deut. 7, 20. 32, 24. 2 K. 17, 25. Ps. 78, 45; אֶל Ez. 14, 19; עַל 5, 17. שִׁלַּח מָדוֹן *to send strife*, i. e. to excite or occasion it, Prov. 6, 14. 19. 16, 28.

2. i. q. Kal no. 2, *to send away, to let go, to dismiss*, e. g. one about to depart, Gen. 32, 27. Ex. 8, 28. Lev. 14, 7; a captive Zech. 9, 11. 1 K. 20, 42; comp. 1 Sam. 20, 22; *to set free* a slave, see חָפְשִׁי; *to set out* a daughter, to give her in marriage, more fully שִׁלַּח חוּצָה Judg. 12, 19. Also *to accompany* one departing, *to send* him *on his way*, προπέμπειν, Gen. 18, 16. 31, 27. Judg. 3, 18 comp. 19; with בְּ and בְּיַד *to deliver up* to the power of any one, to leave in his power, Job 8, 4. Ps. 81, 13.—Further, *to let down* any one into a subterranean prison Jer.

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38, 6. 11; *to let hang down* or *grow long*, e. g. the hair Ez. 44, 20.

3. *to send forth*, in a stronger sense, i. e. *to cast, to throw, to shoot*, e. g. a) Things, as arrows 1 Sam. 20, 20; fire into a city Am. 1, 4 sq. Hos. 8, 14; which is also expressed by שָׁלַח ר׳ בָּאֵשׁ *to give to the fire, to set on fire*, Fr. *mettre à feu*, Judg. 1, 8. 20, 48. 2 K. 8, 12. Ps. 74, 7. b) *to cast forth, to cast down*, Ecc. 11, 1. Job 30, 11 *they cast off before me the bridle*, i. e. act in an unbridled manner. 39, 3 *they cast forth their pains*, i. e. they bring forth the fœtus with pain. c) *to cast out, to eject, to expel* any one, Gen. 3, 23. 1 K. 9, 7. Is. 50, 1; spec. *to send away* a wife, *to divorce*, Deut. 21, 14. 22, 19. 29. Jer. 3, 8, comp. שִׁלּוּחִים. Job 30, 12 רַגְלַי שִׁלְּחוּ *they thrust away my feet*. Also *to send forth* or *spread* strife, Prov. 16, 28.

4. i. q. Kal no. 3, *to put forth* or *stretch out, to extend*, e. g. the hand Prov. 31, 19. 20. So a tree its branches Jer. 17, 8. Ez. 17, 6. 7. 31, 5. Ps. 80, 12; God a people Ps. 44, 3.

Pual 1. Pass. of Piel no. 1, and of Kal no. 1, *to be sent*, Prov. 17, 11.

2. *to be sent away, to be let go, dismissed*, Gen. 44, 3. Is. 50, 1; hence *to be left, forsaken*, Is. 27, 10. Prov. 29, 15 נַעַר מְשֻׁלָּח *a neglected child*.

3. *to be cast out, expelled;* Is. 16, 2 קֵן מְשֻׁלָּח *nestlings driven out*, see in קֵן. So *to be cast* anywhere, *to fall into* any place, c. בְּ Job 18, 8.

4. Reflex. *to send* or *throw oneself, to rush*, as troops Judg. 5, 15.

Hiph. i. q. Pi. no. 1, *to send* plagues, calamities, *upon* any one, c. בְּ Lev. 26, 22. Am. 8, 11.

Deriv. שֶׁלַח — שִׁלְחָן, שִׁלּוּחִים, מִשְׁלַח, מִשְׁלַחַת, מִשְׁלֹחַ.

שְׁלַח Chald. fut. יִשְׁלַח 1. *to send* Dan. 3, 2; c. acc. of thing Ezra 4, 17; with עַל of him *to* whom one sends, Ezra 4, 11. 18. 5, 7. 17.

2. With יָד, *to put forth* or *stretch out the hand*, Dan. 5, 24; c. לְ *to attempt* any thing, Ezra 6, 12.

שֶׁלַח m. in pause שָׁלַח, c. suff. שִׁלְחוֹ.

1. *a missile* weapon, as *sent* against an enemy, e. g. *a dart, javelin, spear*, etc. Arab. سِلَح and سِلَاح collect. arms, spec. a sword; سَالِح an armed man; سَلَّحَ Conj. V, to arm oneself.—2 Chr. 32, 5. 23, 10. עֲבַר בַּשֶּׁלַח *to perish by the weapon* sc. of death, Job 33, 18. 36, 12; for Joel 2, 8 see in בְּעַד no. 1. b. Here belongs prob. the difficult passage, Neh. 4, 17 [23] אִישׁ שִׁלְחוֹ חֲמִתּוֹ *every man his weapon for water*, i. e. every man went for water with his weapon in his hand; comp. 2 Chr. 23, 10. See Maurer.

2. *a shoot, sprout*, Cant. 4, 13. Comp. r. שָׁלַח Pi. no. 4.

3. *Shelah, Salah*, pr. n. a) A son of Arphaxad Gen. 10, 24. 11, 12. b) An aqueduct and pool near Jerusalem, apparently the same with שִׁלֹחַ q. v. Neh. 3, 15. Vulg. *Siloe*.

שִׁלֹחַ m. (r. שָׁלַח) for שִׁילוֹחַ as in Chaldee, after the form קִישׁוֹר, בִּישׁוֹר; pr. *a sending* of water, i. e. a conduit, aqueduct, comp. r. שָׁלַח Ps. 104, 10, and Gr. ἶναι ῥόον Il. 12. 25.—With the art. הַשִּׁלֹחַ *Shiloah, Siloah, Siloam*, pr. n. of an aqueduct at the foot of Zion on the south-eastern part of Jerusalem, Is. 8, 6. See Jos. B. J. 5. 4. 2. ib. 5. 12. 2. ib. 6. 7. 2. ib. 6. 8. 5. It is apparently the same with that called שִׁלַּח in Neh. 3, 15. The LXX. and Josephus (l. c.) write the name *Σιλωάμ*, and so John 9, 7, where it is explained by *ὁ ἀπεσταλμένος*, abstr. for concr. [This refers probably to the long subterranean passage or aqueduct with which it is connected. For a full description of this ancient fountain, see Bibl. Res. in Palest. I. p. 493–498, 500 sq. By a misapprehension of the language of Josephus, several writers have formerly sought for Siloam on the south-west of Zion; Reland Palæst. p. 858. Gesen. Comm. on Is. 7, 3.—R.

שִׁלְחוֹת f. plur. (r. שָׁלַח) *shoots, sprouts*, Is. 16, 8.

שִׁלְחִי (perh. armed) *Shilhi*, pr. n. m. 1 K. 22, 42. 2 Chr. 20, 31. R. שָׁלַח.

שִׁלְחִים (armed men, r. שָׁלַח) *Shilhim*, pr. n. of a city in the tribe of Judah, Josh. 15, 32.

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שֻׁלְחָן m. (r. שָׁלַח) constr. שֻׁלְחַן; plur. שֻׁלְחָנוֹת, constr. שֻׁלְחֲנוֹת; *a table*, so called from its being extended, spread out, see the root no. 3, and *τανύειν τράπεζαν* Od. 10. 370.—Ex. 25, 23 sq. עֶרֶךְ שֻׁלְחָן *to spread* or *prepare a table* Ps. 23, 5. Prov. 9, 2. שֻׁלְחַן הַפָּנִים Num. 4, 7, and in the later Hebrew שֻׁלְחַן הַמַּעֲרֶכֶת 1 Chr. 28, 16. 2 Chr. 29, 18, *the table of shew-bread*; see Lev. 24, 6 and לֶחֶם no. 2; also Jos. Ant. 3. 6. 6. שֻׁלְחַן יְהוָה *the table of Jehovah*, i. e. his altar, Mal. 1, 7. אֹכְלֵי שֻׁלְחָנְךָ *those who eat at thy table* 2 Sam. 19, 29. 1 K. 2, 7, i. q. אֹכְלִים עַל־שֻׁלְחָנִי 2 Sam. 9, 11.

* שָׁלַט, fut. יִשְׁלַט, a verb of the later Hebrew: a) *to rule, to have dominion* over any one, c. בְּ Ecc. 8, 9; עַל Neh. 5, 15. b) *to obtain power* over any one, *to get the mastery*, c. בְּ Esth. 9, 1. Ecc. 2, 19.—Arab. سَلِطَ to be hard, vehement, imperious; whence שַׁלִּיט no. 1, שֶׁלֶט. The sense of dominion appears only in the derivatives, as سُلْطَان *sultân*, power, whence concr. *the Sultân*. It corresponds to Germ. *schalten*.

Hiph. 1. *to let have dominion* over any one Ps. 119, 133.

2. *to give power* to do any thing, *to permit*, Ecc. 5, 18. 6, 2. Comp. מָשַׁל Ex. 21, 8.

Deriv. שֶׁלֶט, שִׁלְטוֹן, שַׁלִּיט.

שְׁלַט Chald. fut. יִשְׁלַט 1. *to rule, to have dominion*, c. בְּ *in* or *over* any thing Dan. 2, 39. 5, 7. 16; *to have power over* any thing, so as to affect it, Dan. 3, 27.

2. With בְּ, *to get the mastery of*, i. e. *to rush* or *fall upon*, Dan. 6, 25.

Aph. *to let bear rule, to make ruler* or *lord over* any one, c. בְּ Dan. 2, 38, 48.

Deriv. Chald. שִׁלְטוֹן, שָׁלְטָן, שַׁלִּיט.

שֶׁלֶט m. (r. שָׁלַט) *a shield*, only plur. שְׁלָטִים, constr. שִׁלְטֵי *shields*, apparently so called from being *hard* or perh. *tough*; see the signif. of the Arabic root under שָׁלַט, and comp. the adj. שַׁלִּיט. 2 Sam. 8, 7 שִׁלְטֵי חָזְהָב *the shields of gold*. 2 K. 11, 10. 2 Chr. 23, 9. Cant. 4, 4. Ez. 27, 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. 51, 11 *sharpen the arrows*, מַלְאוּ הַשְּׁלָטִים *fill out the shields*, i. e. put them on, see in r. מָלָא no. 1. a.—Interpreters have long hesitated as to the signification of this word; and some have even rendered it by *quivers*, as (after Jarchi) Jahn Archæol. II. ii. p. 428; or also *darts*, comp. سِلَط arrow. The signification here given has been adopted by most commentators from Kimchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramæan; but the Chaldee translator of the Chronicles gives it in two places by *shields*, 1 Chr. 18, 7. 2 Chr. 23, 9; and the translator of Jeremiah, c. 13, 23, uses the words שִׁלְטֵי רִקְמָתַיִם to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar Bahlûl, in Lex. Oxon. Ms. under ܡܚܬܐ, himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it *quivers*.

שִׁלְטוֹן m. (r. שָׁלַט) *powerful, potent*, Ecc. 8, 4; with בְּ *having power over* any thing, v. 8.

שִׁלְטוֹן Chald. (r. שְׁלַט) *one in power, a ruler, magistrate*, Dan. 3, 2.

שָׁלְטָן Chald. m. constr. שָׁלְטַן, *dominion, power, empire*, Dan. 3, 33. 4, 19. 7, 6. 14. 6, 27 בָּכָל־שָׁלְטַן מַלְכוּתִי *in every dominion of my kingdom*, i. e. throughout my whole empire. Plur. *empires, kingdoms*, Dan. 7, 27. Arab. سُلْطَان dominion, and concr. dominus, rex, Sultân.

שַׁלֶּטֶת f. see שַׁלִּיט no. 1.

שַׁלְוָ m. (r. שָׁלָה I) in pause שַׁלְוֵ, *quiet, stillness*; 2 Sam. 37, 27 בַּשַּׁלְוֵ *in quiet*, i. e. privately.

שִׁלְיָה f. (r. שָׁלָה III) *the after-birth*, the membrane which envelopes the fœtus and follows the birth, Deut. 28, 57. Arab. سَلًى membrane enveloping the fœtus, سَلَى Conj. II, to extract this membrane; Talmud. סַלְיָא, שִׁלְיָא, after-birth.

שַׁלְיוֹ and שַׁלְיוֹ, see in שָׁלָה.

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שַׁלִּיט m. adj. (r. שָׁלַט), fem. שַׁלָּטָה for שַׁלְטָה, the י being dropped in the feminine flexion.

1. *hard, vehement, imperious*, fem. of an imperious woman, impudent, Ez. 16, 30. Arab. سَلِيطٌ, سَلِيطَةٌ.

2. *powerful, mighty*, i. e. *having power over* any thing, c. בְּ Ecc. 8, 8. Subst. *one having power, a ruler, magistrate*, Ecc. 7, 19. 10, 5. Gen. 42, 6.

שַׁלִּיט Chald. (r. שְׁלַט) 1. *powerful, mighty*, Dan. 2, 10. 4, 23; *having power in* or *over* any thing, bearing rule over, c. בְּ, Dan. 4, 14. 22. 29. 5, 21. Subst. *a ruler, prince*, Dan. 2, 15. 5, 29. Ezra 4, 20.

2. With לְ c. inf. *there is power* to do any thing, i. e. it is permitted, *licet*, Ezra 7, 24.

שְׁלִישׁ and שָׁלֵשׁ m. (from שָׁלֹשׁ), plur. שְׁלִשִׁים, Kamets impure.

1. *a third*, Is. 40, 12; i. e. a measure for grain, prob. the third part of an ephah (see אֵיפָה) i. q. סְאָה, *μέτρον*, since Sept. often renders אֵיפָה by *τρία μέτρα*. Comp. Gr. *ἡ τετάρτη*, Engl. *quart*.—Genr. for any *measure*; acc. as adv. Ps. 80, 6 וַתַּשְׁקֵמוֹ בִּדְמָעוֹת שָׁלִישׁ *thou givest them tears to drink by measure*, i. e. in great quantity, abundantly. Sept: *ἐν μέτρῳ*, Vulg. *in mensura*.

2. *a triangle*, i. e. an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. 18, 6.

3. Prob. *a third man*, i. e. one of three, Gr. *τριστάτης*, a higher class of soldiers, who fought from chariots, *chariot-warriors, ἀναβάται, παραβάται*. Ex. 14, 7 *he took all the chariots of Egypt*, וְשָׁלִשִׁים עַל־כֻּלּוֹ *and* three *warriors upon each of them*. 15, 4. 1 K. 9, 22, comp. 2 K. 9, 25. They served also as the body-guard of kings 1 K. 9, 22. 2 K. 10, 25. 1 Chr. 11, 11. 12, 18. Sept. *τριστάται*, i. e. according to Origen in Catenis, (although the Greek Glossarists decide otherwise, see Schleusner Thes. in voc.) 'soldiers fighting from chariots,' and so called because each chariot contained *three* soldiers, one of whom managed the horses while the other two fought; comp. *τριτοστάτης*, one of the three persons who constituted a row or subdivision in the Greek tragic chorus.—The leader or chief of these troops is called רֹאשׁ הַשָּׁלִשִׁי 2 Sam. 23, 8, and with the fuller form רֹאשׁ הַשָּׁלִשִׁים 1 Chr. 12, 18; and the same person seems to be denoted by הַשָּׁלִישׁ, *κατ' ἐξοχήν*, as applied to one of the nearest attendants of the king, 2 K. 7, 2. 17. 19. 9, 25. 15, 25.—Hence plur. שָׁלִשִׁים Prov. 22, 20 Keri, perh. *principalia*, i. e. things honourable, princely; comp. 8, 6.

שְׁלִישִׁי m. ord. adj. (from שָׁלֹשׁ) f. שְׁלִישִׁית, שְׁלִשִׁית; plur. שְׁלִשִׁים; *third, the third*, Gen. 2, 14. Num. 2, 24. Is. 19, 24. Job 42, 14. al. sæpe. Plur. שְׁלִשִׁים subst. *cells* or *chambers of the third story* Gen. 6, 16.—Fem. spec. as subst. a) *a third*, the third part, Num. 15, 6. 7. 2 Sam. 18, 2. b) With He parag. שְׁלִישִׁתָה adv. *the third time*, Ez. 21, 19. c) *the third day*, the day after to-morrow; 1 Sam. 20, 12 עֵת מָחָר חַשְּׁלִשִׁית *about this time to-morrow* or *the day after*. d) *the third year*, Is. 15, 5. Jer. 48, 34, see in עֶגְלָה no. 2. Comp. in Engl. 'the third of queen Victoria.'

* שָׁלַךְ in Kal not used, kindr. with שָׁלַח.

Hiph. הִשְׁלִיךְ, fut. יַשְׁלִיךְ 1. *to cast, to throw*, Gen. 21, 15. Num. 35, 20. 22; *to cast off* or *away* 2 K. 7, 15. Ez. 20, 8. Ecc. 3, 6 opp. שָׁמַר to retain; *to scatter* by casting, as stones Ecc. 3, 5, opp. כָּנַס to gather. Constr. with אֶל of the place *into* which any thing is cast, as into a pit, water, the fire, Gen. 37, 22. Num. 19, 6. Deut. 9, 21. Jer. 36, 23; also c. בְּ Gen. 37, 20. Ex. 32, 24. Mic. 7, 19; with עַל of him *at* or *upon* whom any thing is cast, Judg. 9, 53. Job 27, 22 יַשְׁלֹךְ עָלָיו *he casteth upon him* sc. arrows, he shooteth at him; with לְ *to cast* a thing *to* the dogs Ex. 22, 30; c. מִן of place, *to cast out* a person or thing *from* a place, Neh. 13, 8. Deut. 29, 27. Job 29, 17 מְשִׁנָּיו אֲשַׁלֵּךְ טָרֶף *from his very teeth I cast* (plucked) *out the spoil*; with מַעֲלָיו, מֵעָלָיו, *to cast away from oneself, to throw off*, to lay aside, Ps. 2, 3. Ex. 18, 31. Also, *to cast oneself*, Am. 4, 3; others here read Hophal.—Trop. in the following phrases: a) הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד *he cast his life from him*, i. e. ex-

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posed it to great danger, Judg. 9, 17; see in נֶגֶד no 3. c. *α*, and comp. Gr. *παραβάλλεσθαι τὴν ψυχήν* Il. 9. 322, whence Lat. *parabolanus*. b) חִשְׁלִיךְ אַחֲרֵיו Ps. 50, 17, and ח׳ אַחֲרֵי גֵּוּ, *to cast behind one, behind one's back*, i. e. to neglect, to contemn, 1 K. 14, 9. Neh. 9, 26. Is. 38, 17. Ez. 23, 35. The Arabs have the same expression, see Comment. on Is. l. c. c) חִשְׁלִיךְ עַל יְ׳ *to cast upon Jehovah* one's burden, i. e. to commit any thing to his care, Ps. 55, 23; comp. Ps. 37, 5. d) יְ׳ חִשְׁלִיךְ מִ׳ מֵעָל פָּנָיו *Jehovah casts one from his presence*, i. e. rejects him from his favour, 2 K. 13, 23. 17, 20. 24, 20. 2 Chr. 7, 20. Jer. 7, 15.

2. *to cast down, to overthrow*, as a house Jer. 9, 18; *to destroy*, as a locust the vine Joel 1, 7. Metaph. Job 18, 7 וְתַשְׁלִיכֵהוּ עֲצָתוֹ *and his own counsel shall cast him down.*

Hoph. הָשְׁלַךְ and הֻשְׁלַךְ 1. *to be cast out* or *forth, to be thrown*, Is. 14, 19, where it is not to be rendered: *thou art cast out of thy sepulchre*, but *thou art cast forth without thy sepulchre*, i. e. without the burial due to thee. With בְּ and אֶל of place 2 Sam. 20, 21. Jer. 14, 16. Ez. 16, 5; c. לְ *to be cast forth to* any one, to be given up to him, Jer. 36, 30. Metaph. Ps. 22, 11 עָלֶיךָ הָשְׁלַכְתִּי מֵרָחֶם *I was cast upon thee from the womb*, i. e. I have committed myself to thee.

2. Pass. of Hiph. no. 2. Dan. 8, 11.

Deriv. the two following.

שָׁלָךְ m. Lev. 11, 17. Deut. 14, 17, a sea-fowl, Sept. *καταράκτης* or *καταρράκτης*, i. e. a species of pelican which *casts* itself from high rocks into the water after fish, prob. *the gannet, Pelecanus Bassanus* Linn. Vulg. *mergulus*. Syr. and Chald. 'fish-catcher.' Comp. Bochart Hieroz. P. II. lib. 2. c. 21. Oedmann Verm. Sammlungen aus der Naturkunde, III. p. 68.

שַׁלֶכֶת f. (r. שָׁלַךְ) 1. *a casting down* or *felling* of a tree, Is. 6, 13.

2. *Shallecheth*, pr. n. of a gate of the temple 1 Chr. 26, 16.

*שָׁלַל sometimes with the regular form, and sometimes with that of verbs פ״נ, as שָׁלַל, שָׁלְלוּ, שָׁלוּהוּ; inf. שְׁלֹל and שֹׁל; fut. יָשֹׁל, c. suff. יְשָׁלּוּךָ Hab. 2, 8.

1. i. q. Arab. سَلَّ, *to draw* or *pull out*, Ruth 2, 16; comp. נָשַׁל and שָׁלָה III.

2. *to strip off, to plunder, to spoil*; comp. Gr. *σῦλον, σκῦλον, σκύλον, spolium, spoil*, and *συλάω, συλεύω, σκυλεύω, spolior, to spoil*, also *σκύλλω* to strip off the skin, *σίλλον* in Hesych. a cord.—Constr. c. acc. of thing, Ez. 26, 12; or of the person plundered 39, 10. Hab. 2, 8. Zech. 2, 12. שָׁלַל שָׁלָל *to spoil the spoil*, to seize the spoil, Is. 10, 6. Ez. 29, 19.

Hithpo. אֶשְׁתּוֹלֵל Aram. for הִשְׁתּוֹלֵל *to be spoiled, plundered*, Ps. 70, 6. Is. 59, 15.

Deriv. שֹׁלֵל and

שָׁלָל m. constr. שְׁלַל, *spoil, plunder, booty*, Gen. 49, 27. Ex. 15, 19. al. sæpe. Of flocks and herds driven off; 1 Sam. 15, 19 שְׁלַל דָּוִד *David's booty*, i. e. driven off by him. ib. 30, 20. חִלֵּק שָׁלָל *to divide the spoil*, to distribute the booty, Gen. 49, 27. Ps. 68, 13. Jer. 21, 9 הָיְתָה לּוֹ נַפְשׁוֹ לְשָׁלָל *his life shall be to him for booty*, i. e. he shall be preserved alive. Prov. 31, 11. Jer. 38, 2. 39, 18. Once for אִישׁ שָׁלָל *a spoiler, warrior*, Judg. 5, 30.

*שָׁלַם fut. יִשְׁלַם 1. *to be whole, sound, safe*; Arab. سَلِمَ id. Kindr. are שָׁלֵו, שָׁלֵט.—Job 9, 4 *who hath set himself against him* וַיִּשְׁלָם *and remained in safety?* 22, 21.

2. *to be completed, finished, ended*, e. g. a building 1 K. 7, 51. Neh. 6, 15; of time Is. 60, 20.

3. Denom. from שָׁלוֹם, *to be at peace, in friendship* with any one. Part. שְׁלֻמִי Ps. 7, 5 *my friend, ally*, i. q. אִישׁ שְׁלוֹמִי Ps. 41, 10. Part. pass. שָׁלוּם 1 Sam. 20, 19. See Pu. no. 3.

Piel שִׁלֵּם and שִׁלַּם 1. *to make secure, to preserve in safety* i. e. safe and sound, Job 8, 6.

2. *to complete, to finish*, e. g. a building 1 K. 9, 25.

3. *to make whole, to make good*, e. g. *to restore* any thing stolen Ex. 21, 36; *to repay* a debt Ps. 37, 21. 2 K. 4, 7. Also *to pay* or *perform* one's vows Ps. 50, 14; sacrifices Hos. 14, 3. Trop. *to restore* or *impart* comfort Is. 57, 18.

4. *to requite, to recompense*, with dat. of pers. Judg. 1, 7. 2 K. 9, 26. Ps. 62, 13;

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with acc. of thing Jer. 16, 18. 32, 18; with acc. and dat. as גְּמוּל שִׁלַּם, see גְּמוּל no. 1; also שִׁלַּם לְ כְּמַעֲשָׂיו *to requite any one according to his deeds*, Ps. 62, 13. Jer. 50, 29. Rarely also c. acc. of pers. to whom any thing is requited, Ps. 31, 24. Prov. 13, 21 וְאֶת־צַדִּיקִים יְשֻׁלַּם־טוֹב *but good requiteth the upright*. i. e. happiness is the reward of the righteous, Ps. 35, 12.

Pual 1. Pass. of Pi. no. 3, *to be paid, performed*, as a vow, Ps. 65, 2.

2. *to be requited, recompensed*, Jer. 18, 20. Prov. 11, 31 הֵן צַדִּיק בָּאָרֶץ יְשֻׁלָּם *lo, the righteous is recompensed upon earth, much more the wicked and the sinner*. 13, 13.

3 *to be at peace* with any one, *to live in friendship*, i. q. Kal. no 3. Part. מְשֻׁלָּם *a friend, ally*, sc. of God, i. e. Israel, Is. 42, 19; parall. with עֶבֶד יְהוָה. Comp. Hiph. no 2.

Hiph. 1. *to complete, to perform, to execute*, Job 23, 14. Is. 44, 26. 28; *to make an end of* any thing, Is. 38, 12. 13.

2. *to make peace* with any one, to seek and cherish peace; Arab. سَالَمَ id. With אֶת Josh. 10, 1. 4; עִם Deut. 20, 12. 1 K. 22, 45. But with אֶל, *to submit oneself in peace to* any one, i. e. by a treaty of peace, Josh. 11, 19. Comp. Arab. سلم Conj. IV, to submit oneself to the dominion of any one, spec. to commit one's affairs to God, c. c. الى, whence إِسْلَام *Islâm*, i. e. obedience to God and Muhammed, the true religion, Muhammedanism.

3. Causat. *to make a friend of* any one Prov. 16, 7.

Hoph. *to become the friend of* any one, c. לְ Job 5, 23.

Deriv. שָׁלֵם — שַׁלְמִית, שַׁלְמַנִּים, שָׁלוֹם, שִׁלּוּם, and pr. n. שַׁלְמַי, שׁוּלַמִּית, מְשֻׁלָּם, מְשֻׁלַּמִּי, מְשֻׁלַּמִּית, מְשֻׁלַּמּוֹת, מְשֻׁלַּמְיָה.

שְׁלַם Chald. *to complete, to finish* a work. Part. pass. שְׁלִים *finished* Ezra 5, 16.

Aph. 1. *to finish, to make an end of*, Dan. 5, 26.

2. *to restore* Ezra 7, 19.

שְׁלָם Chald. m. i. q. Heb. שָׁלוֹם, *prosperity, peace*, Ezra 5, 7. Dan. 3, 31. 6, 26.

שָׁלֵם m. adj. (r. שָׁלַם) f. שְׁלֵמָה; plur. שְׁלֵמִים, שְׁלֵמוֹת.

1. *whole, sound, perfect*, i. e. a) Of full and just weight and measure, as אֶבֶן שְׁלֵמָה *a full weight*, perfect, Deut. 25, 15; comp. Gen. 15, 16 where it is spoken of the full measure of one's sins. גָּלוּת שְׁלֵמָה *the whole number of the captives* Am. 1, 6. 9. b) *whole, safe, unharmed*, Gen. 33, 18; of an army Nah. 1, 12. אֲבָנִים שְׁלֵמוֹת *whole stones*, i. e. not hewn, Deut. 27, 6. 1 K. 6, 7.

2. *completed, finished*, 2 Chr. 8, 16.

3. *living in peace and friendship, peaceful, friendly*, see the root in Pu. Hiph. Hoph. Gen. 34, 21 שְׁלֵמִים הֵם אִתָּנוּ *they live in peace with us*. Spec. שָׁלֵם עִם יְהוָה *at peace with God*, devoted to him, 1 K. 8, 61. 11, 4. 15, 3. 14; and so by implic. 2 K. 20, 3. 1 Chr. 28, 9. 2 Chr. 15, 17. Comp. Hiph. no. 2; also مُسْلِم *Muslim*, devoted to God and Muhammed, a Muhammedan.

4. *Salem*, pr. n. i. q. יְרוּשָׁלַם *Jerusalem*, for the etymology of which, see in its place; Gen. 14, 18. Ps. 76, 3.—Jos. Ant. 1. 10. 2 *τὴν μέντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα*. See Relandi Palæstina p. 976. Arab. سَلْم, سَلَم, id.

שָׁלֵם m. (r. שָׁלַם) plur. שְׁלָמִים, constr. שַׁלְמֵי.

1. Pr. *requital*, see the root Pi. no. 4; hence *thanks, thanksgiving*. Plur. זֶבַח שְׁלָמִים *a thank-offering*, a sacrifice offered in thanksgiving, Lev. 3, 1 sq. 7, 11 sq. Num. 7, 17 sq. זֶבַח תּוֹדַת שְׁלָמָיו Lev. 7, 13. 15, *a sacrifice* offered to God *with praise and thanksgiving*.—Hence

2. *a thank-offering* Am. 5, 22; plur. שְׁלָמִים id. Lev. 7, 20. 9, 4. Also in a wider sense, for sacrifices offered in a time of distress, Judg. 20, 6. 21, 4.

שַׁלֵּם m. (r. שָׁלַם) 1. *requital, recompense, retribution*, Deut. 32, 25.

2. *Shillem*, pr. n. of a son of Naphtali Gen. 46, 24. Num. 26, 49; for which 1 Chr. 7, 13 שַׁלּוּם.—Patron. שַׁלְמִי *a Shillemite* Num. l. c.

שָׁלֵם, see שָׁלוֹם.

שִׁלֵּם and שִׁלּוּם m. (r. שָׁלַם) *requital, retribution*, Hos. 9, 7. Mic. 7, 3; plur. Is. 34, 8.

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שַׁלֻּם (retribution, r. שָׁלַם) *Shallum*, pr. n. a) A king of Israel, 773, 772 B. C. 2 K. 15, 10 sq. b) A king of Judah, son of Josiah and younger brother of Jehoiakim and Zedekiah, prob. the same with יְהוֹאָחָז no. 2. Jer. 22, 11. See Rosenm. ad h. l. c) The husband of Huldah the prophetess 2 K. 22, 14. d) Of several other men, Ezra 2, 42. 7, 2. 10, 24. 42. Neh. 3, 12. 7, 45. 1 Chr. 2, 40. etc.

שַׁלֻּמָה f. i. q. שֻׁלֶּמֶת, *retribution, punishment*, Ps. 91, 8. R. שָׁלַם.

שְׁלֹמֹה (pacific, from שָׁלוֹם with the syll. ה i. q. י, ן, comp. 1 Chr. 22, 9) pr. n. *Solomon*, the tenth son of David, 1 Chr. 3, 5, comp. 2 Sam. 3, 5; born of Bathsheba; the successor of his father, and the third king of the Hebrew nation, r. 1005–975 B. C. and celebrated throughout the world for his wealth, splendour, and wisdom, see 1 K. c. 2–11. 1 Chr. c. 23. 2 Chr. c. 1–9. Prov. 1, 1. Cant. 1, 1. Sept. *Σαλωμών*, in N. T. *Σολομών*, and so Josephus.

שַׁלְמַי (my thanks, r. שָׁלַם) *Shalmai*, pr. n. m. Ezra 2, 46 Keri.

שְׁלֻמִי (pacific) *Shelomi*, pr. n. m. Num. 34, 27.

שְׁלֻמִיאֵל (friend of God) *Shelumiel*, pr. n. m. Num. 1, 6. 2, 12.

שֶׁלֶמְיָה (i. q. מְשֶׁלֶמְיָה) *Shelemiah*, pr. n. m. 1 Chr. 26, 14.

שְׁלֻמִית (pacific, abstr. 'love of peace') *Shelomith*, pr. n. R. שָׁלַם.

1. Fem. a) Lev. 24, 11. b) 1 Chr. 3, 19.

2. Masc. a) A son of Rehoboam 2 Chr. 11, 20. b) Ezra 8, 10. c, d, e) 1 Chr. 23, 9. 18. 26, 25.

שַׁלְמַן Hos. 10, 14; fully שַׁלְמַנְאֶסֶר 2 K. 17, 3. 18, 8, *Shalman, Shalmaneser*, pr. n. of a powerful king of Assyria, 733–716 B. C. by whom the ten tribes were carried into exile, B. C. 722. Vulg. *Salmanassar*. — Comp. Pers. شرمان آذر verecundus erga ignem.

שַׁלְמֹנִים m. plur. (r. שָׁלַם) *rewards, gifts*, by which any one is corrupted, Is. 1, 23.

* שָׁלַח fut. יִשְׁלַח 1. *to draw out, to pluck out*; Chald. id. Eth. ሰለሐ to strip, to spoil; kindr. with שָׁלַל, שָׁלָח II, נָשַׁל. —E. g. a weapon from a wound Job 20, 25; a sword from its sheath, *to draw* the sword Num. 22, 23. 31. Josh. 5, 13. אֶלֶף שֹׁלֵף חָרֶב *a thousand drawing the sword*, i. e. armed warriors, Judg. 8, 10. 20, 2. 15. 17. 46. 2 Sam. 24, 9.

2. *to draw* or *pull off* one's shoe, Ruth 4, 7. 8.

3. *to pull* or *pluck up*, e. g. grass Ps. 129, 6.

שֶׁלַח *Sheleph*, pr. n. of a tribe in Arabia Felix, Gen. 10, 26. 1 Chr. 1, 20; perh. the *Σαλαπηνοί*, whom Ptolemy (VI. 7) reckons among the tribes of the interior.

* שָׁלֹשׁ and שָׁלוֹשׁ f. constr. שְׁלֹשׁ, c. Makk. שְׁלֹשׁ Ex. 21, 11; also שְׁלֹשָׁה m. constr. שְׁלֹשֶׁת.

1. *three*, Arab. ثَلَاثٌ f. ثَلَاثَةٌ m. Aram. תְּלָת, תְּלָתָא. In the Indo-European tongues the primary form seems to have been preserved in the Zend *teshro*, whence by transp. Aram. *telât*, Gr. and Lat. *τρεῖς, tres*. The Sanscrit has the abridged form *tri*. — E. g. שָׁלֹשׁ שָׁנִים *three years* Gen. 11, 13; rarely after the noun, as עָרִים שָׁלֹשׁ *three cities* Josh. 21, 32. שְׁלֹשָׁה בָנִים *three sons* Gen. 6, 10; שְׁלֹשֶׁת חֳדָשִׁים *three months*; whence כִּשְׁלֹשֶׁת חֳדָשִׁים *about three months after* Gen. 38, 24, where כְּ is prefix for כִּשְׁלֹשׁ, not formative, see כְּ no. 4. c. בִּשְׁנַת־שָׁלוֹשׁ *in the third year*, pr. in the year three, 2 K. 18, 1. — So שְׁלֹשׁ עֶשְׂרֵה f. *thirteen* Josh. 19, 6. 21, 4, and שְׁלֹשָׁה עָשָׂר m. id. Num. 29, 13. With suff. שְׁלָשְׁתְּכֶם *ye three*, שְׁלָשְׁתָּם *they three*, Num. 12, 4.

2. *thrice*, Job 33, 29.

Plur. שְׁלֹשִׁים comm. gend. *thirty* Gen. 5, 16; also, *the thirtieth* 1 K. 16, 23. 29.

Deriv. שְׁלִשׁ — שְׁלִשִׁים, שְׁלִישׁ, שְׁלִישִׁי.

שְׁלֶשׁ (triad) *Shelesh*. pr. n. m. 1 Chr. 7, 35.

שְׁלִשׁ, see שְׁלִישׁ.

שִׁלֵּשׁ Piel denom. from שָׁלֹשׁ.

1. *to divide into three parts* Deut. 19, 3.

2. *to do the third time*, 1 K. 18, 34.

3. *to do on the third day*; 1 Sam. 20,

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19 וְשַׁלַּשְׁתָּ חַרַד *and on the third day thou shalt go down.*

PUAL part. מְשֻׁלָּשׁ 1. *threefold, triple,* Ecc. 4, 12. Ez. 42, 6.

2. *three years old* Gen. 15, 9.

שִׁלֵּשִׁים m. plur. (from שָׁלַשׁ) *descendants of the third generation,* great-grandchildren, Ex. 20, 5. 34, 7. בְּנֵי שִׁלֵּשִׁים Gen. 50, 23 *children of great grandchildren,* i. q. רִבֵּעִים the fourth generation. Some have wrongly taken שִׁלֵּשִׁים for the grand-children themselves; but their name is בְּנֵי בָנִים, and in Ex. 34, 7 they are expressly distinguished from the שִׁלֵּשִׁים. In Ex. 20, 5 the grandchildren, i. e. בְּנֵי בָנִים, seem to be omitted.

שָׁלִשָׁה *Shalishah,* pr. n. of a district in the vicinity of the mountains of Ephraim, 1 Sam. 9, 4; in which appears to have been situated the city בַּעַל-שָׁלִשָׁה *Baal-shalishah,* 2 K. 4, 42. This city Eusebius calls *Beth-shalishah,* and says it was 15 Roman miles distant from Diospolis, towards the north.

שִׁלְשָׁה (triad) *Shilshah,* pr. n. m. 1 Chr. 7, 37. R. שָׁלַשׁ.

שִׁלְשׁוֹם and שִׁלְשֹׁם adv. (comp. from שָׁלֹשׁ i. q. שָׁלַשׁ and יוֹם) *three days ago, the day before yesterday,* i. e. *before,* Prov. 22, 20 Cheth. opp. חֵיוֹם v. 19. Elsewhere always coupled with תְּמוֹל, as תְּמוֹל שִׁלְשֹׁם *yesterday* and *the day before* Ex. 5, 8; also גַּם שִׁלְשׁוֹם גַּם אֶתְמוֹל id. 2 Sam. 5, 2; i. e. heretofore, formerly. כִּתְמוֹל שִׁלְשׁוֹם *as before, as formerly,* Gen. 31, 2. 2 K. 13, 5. מִתְּמוֹל שִׁלְשׁוֹם *before, in time past,* Deut. 19, 6. Josh. 20, 5.

שַׁלְתִּיאֵל, see שְׁאַלְתִּיאֵל.

*שָׁם adv. *there, then;* Arab. ثَمَّ there, ثُمَّ then; Chald. תַּם, Syr. ܬܡ. There is a vestige of another form שֹׁם i. q. ثُمَّ extant in the pr. n. נַרְשֹׁם Ez. 2, 22, for which see in its place. In the Indo-European languages kindred forms are Gr. τῆμος then, Lat. *tum,* (*tunc,* comp. *num, nunc,*) Anglosax. *thænne,* whence Engl. *then,* Germ. *dann,* all of which have been transferred to time; see no. 2.—Spoken

1. Of place, *there,* i. e. a) *in that place, ἐκεῖ,* Gen. 2, 8. 12. 11, 2. 31. 12, 7. 8. 10. 13, 4. 18. al. sæpiss. With the sign of relation prefixed, אֲשֶׁר שָׁם *where* Ex. 20, 18; often with one or more words interposed, שָׁם ... אֲשֶׁר Gen. 13, 3. 2 Sam. 15, 21. שָׁם ... שָׁם *here ... there* Is. 28, 10. b) After verbs of motion i. q. שָׁמָּה *thither,* as ἐκεῖ for ἐκεῖσε, Gen. 2, 8. 1 Sam. 2, 14. 2 K. 19, 32; whence מִשָּׁם ... אֲשֶׁר *whither* 1 K. 18, 10. Jer. 19, 14.

2. Of time, *then, at that time,* like Gr. ἐκεῖ, Lat. *ibi, illico,* Ps. 14, 5. 132, 17. Judg. 5, 11. Comp. the remarks above on the affinity of other languages.

3. *therein,* in that thing; Hos. 6, 7 *they have transgressed the covenant; therein* (i. e. in doing this) *they have been treacherous towards me.*

4. With He parag. שָׁמָּה, pron. *shâmmah.* a) *thither* Gen. 19, 20. 23. 13. Is. 34, 15 where render: *thither shall she place her nest;* comp. Ps. 122, 5. Ex. 29, 42, b) i. q. שָׁם, *there,* so that ־ה has a merely demonstrative power, Jer. 18, 2. Ecc. 3, 16.—With the relative, אֲשֶׁר שָׁמָּה *whither* Gen. 20, 13. Deut. 11, 10. Jer. 29, 7; rarely *where* 2 K. 23, 8.

5. With pref. מִן, i. e. מִשָּׁם *from there,* i. e. *thence.* a) Of place Gen. 2, 10. 11, 8. 9. 1 Sam. 4, 4. מִשָּׁם ... אֲשֶׁר *whence* Deut. 9, 28. b) Of time Hos. 2, 17. c) i. q. *from that thing, thereof, thence;* Gen. 3, 23 *to till the ground* מִשָּׁם לָקַח אֲשֶׁר *whence* (from which) *he was taken.* Mic. 2, 3. 1 K 17, 13 עֲשֵׂה לִי מִשָּׁם עֻגָה *make me thence* (therefrom) *a cake.* Ez. 5, 3. Pleonastically Gen. 49, 24 מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל *from thence,* from *the shepherd, the rock of Israel,* come, etc.

*שֵׁם m. constr. שֵׁם, c. Makk. שֶׁם־; c. suff. שְׁמִי, שְׁמָהּ, שְׁמָכֶם; plur. שֵׁמוֹת, constr. שְׁמוֹת; once fem. Cant. 1, 3. see in רוּק Hoph.

1. *name,* Arab. اِسْم, less freq. سِمٌ, Eth. ሰም, but Chald. שֻׁם, id. It would seem to be primitive, and to signify pr. *σῆμα, signum, sign;* although a kindr. root exists in Arab. وسم to set a mark upon; وَسْمٌ a sign, name, سِمَةٌ a sign, mark, which one receives. From this noun are then derived سمى Conj. II, سَمَّى,

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מֹשֵׁכ, to name. Some hold שֵׁם to be an abridged form for שֵׁמַע, the ע being dropped; comp. the Sept. translator, who not unfrequently renders שֵׁמַע by ὄνομα. —E. g. בְּשֵׁם מ׳ *in the name of* any one, by his authority, Ex. 5, 23. Esth. 3, 12; בְּשֵׁם יְ *in the name of Jehovah*, by divine authority, Jer. 11, 21. 26, 9. בְּשֵׁם *by name* Ex. 33, 12; בִּשְׁמוֹת *by* their *names*, by name, 1 Chr. 12, 31. Ezra 10, 16. For the formulas שֵׁם קָרָא, נִקְרָא בְשֵׁם, etc. see קָרָא no. 2. f, g, and Niph. no. 2. —Spec. שֵׁם is: a) *a great name, fame, renown*, like ὄνομα and *nomen*, 1 K. 5, 11. עָשָׂה לוֹ שֵׁם Gen. 11, 4. Jer. 32, 20, and שׂוּם לוֹ שֵׁם 2 Sam. 7, 23, *to make oneself a name*, to gain renown. So אַנְשֵׁי הַשֵּׁם *the men of renown* Gen. 6, 4; also men of standing, nobles, Num. 16, 2; אַנְשֵׁי שֵׁמוֹת id. 1 Chr. 5, 24; and vice versa בְּנֵי בְלִי שֵׁם *sons of no name*, of low parentage, i. e. themselves ignoble, base-born, Job 30, 8. Gen. 9, 27 בְּאָהֳלֵי שֵׁם *in tents of renown, fame.* Zeph. 3, 19 וְשַׂמְתִּים לִתְהִלָּה וּלְשֵׁם *and I will set them for a praise and fame*, i. e. will make them celebrated, renowned. v. 20. Deut. 26, 19. b) *a good name, good reputation*, Ecc. 7, 1. Prov. 22, 1. Where it stands for *a bad name*, bad reputation, רַע is always added, as Deut. 22, 14. 19. Neh. 6, 13. c) *name after death, memory*, as in the phrases *to destroy* or *blot out one's name*, i. e. utterly to destroy a people or city, so that their name and memory shall perish, Deut. 9, 14. 1 Sam. 24, 22. 2 K. 14, 27. Ps. 9, 6. Zech. 13, 2; also Ecc. 6, 4 *its name is covered with darkness*, spoken of an abortion.—Hence d) *a monument*, in memory of any person or event, 2 Sam. 8, 13. Is. 55, 13.

2. שֵׁם יְהוָה *the name of Jehovah*, i. e. a) *the honour* or *good name of God*, his estimation among mankind, the sum total of his attributes; as in the phrase לְמַעַן שְׁמוֹ *for his name's sake*, i. e. as vindicating his good name, in accordance with his name and character, or with all that is known of him; see in מַעַן A. 2. Hence also put for *the glory of God*, לְמַעַן שְׁמִי *for my name's sake*, i. e. that the glory and honour of the divine name be not obscured, Is. 48, 9. 1 K. 8, 41. Ps. 79, 9. 106, 8. Ez. 20, 44. Ps. 138, 2 עַל־כָּל־שִׁמְךָ *above all thy name*, i. e. above all the glory and praise which can be rendered unto thee. b) As pronounced in rendering invocation, adoration, praise, to Jehovah; e. g. קָרָא בְשֵׁם יְהוָה *to call upon the name of Jehovah*, i. e. to worship him, see in קָרָא no. 2. g. Ps. 5, 12 אֹהֲבֵי שְׁמֶךָ *those who love thy name*, i. e. who delight in thy praise. Ps. 9, 11. c) For *the deity, Godhead*, as present to mortals, nearly i. q. פְּנֵי יְהוָה. Ex. 23, 21 כִּי שְׁמִי בְקִרְבּוֹ *for my name* (divinity) *is in him*, in the angel. 1 K. 8, 29 יִהְיֶה שְׁמִי שָׁם *my name* (divinity) *shall be there* sc. in the temple. 2 K. 23, 27. 1 K. 3, 2 *there was yet no house built unto the name of the Lord.* 8, 17. 20. So שׂוּם שְׁמוֹ (שָׁכַן), said of Jehovah, *to place* or *cause his name to dwell* any where, i. e. to fix his abode there, see in שׂוּם and שָׁכַן. Often spoken of the aid which the present deity vouchsafes to men; Ps. 54, 3 *O God*, בְּשִׁמְךָ הוֹשִׁיעֵנִי *save me by thy name*, by thy presence and aid. 44, 6. 124, 8. 89, 25. 20, 2. Is. 30, 27. Also שֵׁם, חַשֵּׁם, absol. for שֵׁם יְהוָה, Lev. 24, 11. 16. Deut. 28, 58.

3. *Shem, Sem*, pr. n. of the eldest son of Noah, Gen. 5, 32; from whom (Gen. 10, 22–30) are derived the *Semitic* nations, i. e. the nations of Western Asia, the Persians, Assyrians, Aramæans, Hebrews, and part of the Arabs. Comp. Gesch der Heb. Spr. u. Schr. p. 5, 6.

Compound pr. names with שֵׁם are: שְׁמוּאֵל, שְׁמִירָמוֹת, שְׁמִידָע.

שֵׁם Chald. m. c. suff. שְׁמֵהּ (from שֵׁם), constr. plur. שְׁמָהַת, *a name*, Dan. 2, 20. 26. 4, 5. 5, 12. Ezra 5, 1. 14 וַיִּתְיְהִבוּ לְשֵׁשְׁבַּצַּר שְׁמֵהּ *and they were delivered to Sheshbazzar* by *his name*, i. e. to one whose name was Sheshbazzar. Plur. constr. Ezra 5, 4. 10.

שַׁמָּא (desolation, r. שָׁמַם) *Shamma*, pr. n. m. 1 Chr. 7, 37.

שְׁמְאֶבֶר (for שְׁמָאֲבֶר lofty flight, from שֵׁם i. q. שָׁמָה height, and אֶבְרָ) *Shemeber*, pr. n. of a king of Zeboim, Gen. 14, 2.

שִׁמְאָת (perh. i. q. שִׁמְעָה fame) *Shimeah*, pr. n. m. 1 Chr. 8, 32; for which in 9, 38 שִׁמְעָם *Shimeam.*

שַׁמְגַּר *Shamgar*, pr. n. of one of the judges of Israel, Judg. 3, 31. 5, 6. The etymology is unknown. Comp. סַמְגַּר.

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* שָׁמַד in Kal not used, prob. *to smite;* kindr. with שָׁמַט, סָפַד, שָׁבַט (שָׁבָט) where see.

Hiph. הִשְׁמִיד *to destroy*, i. e. a) *to lay waste*, e. g. cities, altars, Lev. 26, 30. Num. 33, 52. b) Oftener *to cut off* persons and nations, Deut. 1, 27. 2, 12. 21. 22. 23. Ez. 25, 7. Esth. 3, 6. Inf. הַשְׁמֵד subst. *destruction* Is. 14, 23.

Niph. pass. *to be destroyed*, i. e. a) *to be laid waste*, as fields Jer. 48, 8; high-places Hos. 10, 8. b) *to be cut off, to perish*, of nations Deut. 4, 26. 28, 20; of single persons Gen. 34, 30. Ps. 37, 38.

שְׁמַד Chald. Aph. *to destroy*, Dan. 7, 26.

* שָׁמָה obsol. root, Arab. سما *to be high;* hence שָׁמַיִם the heavens.

שָׁמָּה, see in שָׁם.

שַׁמָּה f. (r. שָׁמַם) 1. *a laying waste, desolation*, Is. 5, 9. Jer. 2, 15. Ps. 73, 19.

2. *astonishment*, Jer. 8, 21. Meton. object of astonishment, Deut. 28, 37. Jer. 19, 8. 25, 9. 18. 51, 37.

3. *Shammah*, pr. n. m. a) A son of Reuel Gen. 36, 13. 17. b) A son of Jesse, brother of David, 1 Sam. 16, 9. 17, 13; elsewhere written שִׁמְעָה *Shimeah* 2 Sam. 13, 3. 32, and שִׁמְעָא 1 Chr. 2, 13. c) 2 Sam. 23, 11. d) 2 Sam. 23, 33. e) ib. v. 25; for which שַׁמּוֹת *Shammoth* 1 Chr. 11, 27, and שַׁמְהוּת *Shamhuth* 1 Chr. 27, 8.

שַׁמְהוּת, see שַׁמָּה no. 3. e.

שְׁמָהַת Chald. plur. constr. *names;* see שֻׁם.

שְׁמוּאֵל *Samuel*, pr. n. m. according to 1 Sam. 1, 20, i. q. שְׁמוּעֵאל *a Deo exauditus;* unless perhaps it may be *nomen Dei*, so that שְׁמוּ may be sing. constr. i. q. שֵׁם; comp. רֵעַ and רְעוּ, מֵת and מְתוּ; פְּנוּ, פְּנִי, i. q. פָּנָה face. a) The great judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim, 1 Sam. 1, 1 sq. b) Another person, also the son of an Elkanah, and grandfather of Heman the singer, 1 Chr. 6, 13. 18, where he is mentioned among the Levites and singers. c) Num. 34, 24. d) 1 Chr. 7, 2.

שַׁמּוּעַ, see שִׁמְעָא lett. a.

שְׁמוּעָה and שְׁמֻעָה f. (r. שָׁמַע) constr. שְׁמֻעַת, pr. 'what is heard;' hence

1. *tidings, a message, news*, 1 Sam. 4, 19; whether of good Prov. 15, 30. 25, 25, or of evil Jer. 49, 23. Ps. 112, 7. Jer. 10, 22. Espec. a message sent from God. Is. 53, 1. Jer. 49, 14.—Hence

2. i. q. *instruction, teaching*, Is. 28, 9.

3. *report, rumour*, 2 Chr. 9, 6.

שָׁמוּר, see שָׁמִיר.

שַׁמּוֹת, see in שַׁמָּה no. 3. e.

* שָׁמַט fut. pl. יִשְׁמְטוּ 1. Pr. i. q. שָׁמַץ, *to smite, to strike;* also *to thrust, to cast, to throw down;* comp. Arab. شمص to strike, to smite, also to urge on a beast violently. Corresponding to it are the Germ. vulg. *schmeissen* to strike and to cast, Anglosax. *smitan*, Engl. *to smite*, and dropping the sibilant Lat. *mittere*.—Hence a) 2 Sam. 6, 6 כִּי שָׁמְטוּ הַבָּקָר *for the oxen kicked*, were restive; Vulg. *calcitrabant*. Other interpretations of this passage see reviewed in Bochart Hieroz. T. I. p. 372. b) *to cast* or *throw down*, e. g. a person from a window into the street, 2 K. 9, 33.

2. *to let fall, to let lie*, e. g. a field untilled Ex. 23, 11; a debt, *to remit, to release*, Deut. 15, 2. With מִן, *to desist from* any thing, *to discontinue*, Jer. 17, 4.

Niph. pass. of Kal. no. 1. b, *to be cast down*, e. g. from a rock Ps. 141, 6.

Niph. i. q. Kal no. 2, *to remit, to release*, Deut. 15, 3.—Hence

שְׁמִטָּה f. *remission, release*, Deut. 15. 1. 2. שְׁנַת הַשְּׁמִטָּה *the year of release*, i. e. the year of jubilee, in which all debts were to be remitted, Deut. 15, 9. 31, 10.

שַׁמַּי (desolated, r. שָׁמַם) *Shammai*, pr. n. m. a) 1 Chr. 2, 28. b) ibid. v. 44. c) 4, 17.

שְׁמִידָע (fame of wisdom) *Shemida*, pr. n. of a son of Gilead, Num. 26, 32. Josh. 17, 2. 1 Chr. 7, 19. Patronym. שְׁמִידָעִי *a Shemidaite*, Num. l. c.

שָׁמַיִם m. plur. (r. שָׁמָה) constr. שְׁמֵי, *the skies, the heavens, heaven*, from an obsol. sing. שָׁמַי, Arab. سَمَاءٌ, Ethiop. ሰማይ, the high; i. e. the firmament, רָקִיעַ, which seems spread out like an arch above the earth, and is represented

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as supported on foundations and columns, 2 Sam. 22, 8. Job 26, 11; hence the rain is said to descend through its gates or windows, Ps. 78, 23, comp. Gen. 28, 17 and אֲרֻבּוֹת; and above is supposed to be the abode of God and the angels, Ps. 2, 4. Gen. 28, 17. Deut. 33, 26. עוֹף הַשָּׁמַיִם *the fowl of the heavens, of the air*, Gen. 1, 26. 28. 30. With He loc. חַשָּׁמַיְמָה *towards heaven, heavenward*, Gen. 15, 5. 28, 12; so the accus. in the same sense שָׁמַיִם, חַשָּׁמַיִם, 1 Sam. 5, 12. Ps .139, 8, also עַל־הַשָּׁמַיִם Ex. 9, 22. 23. 10, 21. 22. תַּחַת הַשָּׁמַיִם *under the heavens*, i. e. on earth, Ecc. 1, 13. 2, 3. 3, 1; comp. תַּחַת כָּל־הַשָּׁמַיִם *under the whole heaven*, i. e. in the whole earth, Gen. 7, 19. Deut. 2, 25. Job 28, 24. 37, 3. 41, 3. Dan. 9, 12. חַשָּׁמַיִם וּשְׁמֵי שָׁמַיִם *the heavens and heaven of heavens*, i. e. all the extent and regions of heaven, however vast and infinite, Deut. 10, 14. 1 K. 8, 27. הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth*, i. e. the universe, Gen. 1, 1. 2, 1. 14, 19. 22. In the later books Jehovah is often called אֱלֹהֵי הַשָּׁמַיִם *the God of heaven*, (see the Chald.) 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 4. 5. 2, 4. 20. Ps. 136, 26. Jon. 1, 9; comp. יְהוָה אֱלֹהֵי הַשָּׁמַיִם Gen. 24, 7. Meton. for *the inhabitants of heaven*, Job 15, 15; parall. *the saints*.

שְׁמַיִן Chald. m. emphat. שְׁמַיָּא, *the heavens, heaven*, Dan. 4, 8. 10. 7, 2. Sometimes for *the inhabitants of heaven*, i. e. God with the angels, who govern the world, Dan. 4, 23; comp. on this usage in the Jewish writings and also in the classic authors, Fesselii Advers. Sac. p. 349. Wetstein ad Matt. 21, 25.—אֱלָהּ שְׁמַיָּא *the God of heaven*, see Heb. above, Dan. 2, 18. 37. Ezra 5, 11. 12. 6, 9. 10. Comp. Tob. 10, 12. Rev. 11, 13.

שְׁמִינִי m. adj. ordin. fem. שְׁמִינִית (from שְׁמֹנָה) *the eighth*, Ex. 22, 29. Lev. 9, 1. al.—Fem. שְׁמִינִית *an octave* in music, a word denoting the lowest and gravest notes of the scale, sung by men, the modern *bass, basso*, opp. to עֲלָמוֹת (q. v.) 1 Chr. 15, 21; also Ps. 6, 1. 12, 1, where some wrongly understand a musical instrument.

שָׁמִיר m. (r. שָׁמַר II) c. suff. שְׁמִירוֹ.

1. *a sharp point*; hence *thorn*, collect. *thorns*, Is. 5, 6. 7, 23. 24. 25. 9, 17. 32, 13. Metaph. of enemies Is. 10, 17. 27, 4. Arab. سَمُرَة collect. سَمُر is the Egyptian thorn, a thorn-tree.

2. *a diamond*, so called from its perforating and cutting other substances; e. g. the point of the stylus was of diamond, Jer. 17, 1. In poetical comparisons, *adamant*, Ez. 3, 9. Zech. 7, 12. Arab. سَامُور id. Perhaps we may compare Gr. *σμῖρις, σμῦρος*, i. e. diamond-dust used for polishing. Bohlen suggests an Indian origin of the word, and compares *asmira*, stone which eats, lapis rodens, spoken of gems, iron, etc.

3. *Shamir*, pr. n. a) A city in Judah Josh. 15, 48. b) A city in the mountains of Ephraim, Judg. 10, 1. 2. c) A man 1 Chr. 24, 24 Keri, where Cheth. שָׁמוּר.

שְׁמִירָמוֹת (name most high, or heaven most high, Semiramis?) *Shemiramoth*, pr. n. m. 1 Chr. 15, 18. 20. 16, 5. 2 Chr. 17, 8.

שַׁמְלַי *Shamlai*, pr. n. m. Ezra 2, 46 Cheth. see שַׁלְמַי.

* שָׁמֵם, fut. יִשֹּׁם, plur. יָשֻׁמּוּ; fut. *A* יַשֹּׁם see under the root יָשַׁם.

1. *to be astonished, amazed*, pr. to be struck dumb, since the primary idea is that of silence; comp. the kindr. roots דָּמַם and דּוּם, and see the note under דָּמַם. 1 K. 9, 8. Jer. 18, 16; c. עַל *at* at any one Is. 52, 14. Jer. 2, 12. So 2 Chr. 7, 21, see under לְ A. 6. b. Hence *to be confounded*, Ps. 40, 16.

2. *to be laid waste, to be made desolate*, since desolate places are silent and quiet, in contrast to the noise and turmoil of inhabitants; Ez. 33, 28. 35, 12. 15. Part. שׁוֹמֵם *desolate*, Lam. 1, 4. 3, 11; of persons, *wasted, perishing*, Lam. 1, 13. 16, also *solitary* 2 Sam. 13, 20. Is. 54, 1. Plur. f. שֹׁמֵמוֹת *desolate places, ruins*, Is. 61, 4. Dan. 9, 18. 26.

3. Trans. *to lay waste, to make desolate*; Ez. 36, 3 יַעַן בְּיַעַן שַׁמּוֹת וְשָׁאֲפָה אֶתְכֶם *because they make you desolate and pant after you*, where שַׁמּוֹת is pr. a verbal noun plur. put here for the infin. Is. 42, 14 *long time have I held my peace, I have been still and refrained myself*; עַיּוֹלֵדָה אֶפְעֶה אָשֹׁם וְאֶשְׁאַף יַחַד now *as a woman in tra-*

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vail will I cry, I will destroy and snort together, i. e. my wrath, long restrained, I will now let break forth. Part. שׁוֹמֵם *a desolator*, prob. Antiochus Epiphanes, Dan. 9, 27. הַמְשֹׁמֵם for הַשֹּׁמֵם Dan. 8, 13 *the transgression of the desolator*, and שִׁקּוּץ שֹׁמֵם *the abomination of the desolator* 12, 11, i. q. *βδέλυγμα ἐρημώσεως* 1 Macc. 1, 54. 6, 7, (comp. Matt. 24, 15.) i. e. either an altar, or an idol which Antiochus caused to be erected over the altar in the temple of Jerusalem.

Niph. נָשַׁם 1. i. q. Kal no. 1, *to be astonished*, Jer. 4, 9; c. עַל Job 18, 20.

2. i. q. Kal no. 2, *to be laid waste, made desolate*, Jer. 12, 11. Ps. 69, 26; *to be wasted, to perish*, of persons Lam. 4, 5; *to be desolate, solitary*, of a way Lev. 26, 22. Is. 33, 8.

Po. 1. i. q. Kal no. 1, *to be astonished* Ezra 9, 3.

2 Part. מְשֹׁמֵם *a desolator* Dan. 9, 27. 11, 31.

Hiph. הֵשֵׁם, fut. יַשִּׁים, inf. הַשְׁמֵם, part. מַשְׁמִים.

1. Causat. of Kal no. 1, *to make astonished* Ez. 32, 10. Intrans. *to be astonished* Ez. 3, 15; c. עַל Mic. 6, 13.

2. i. q. Kal no. 3, *to lay waste, to make desolate*, e. g. a land Lev. 26, 31. 32. Ez. 30, 12. 14.

Hoph. הָשַׁם (pron. *hŏsham*) for הָשֵׁם which is found in some copies. plur. הָשַׁמּוּ.

1. *to be astonished*, Job 21, 5.

2. *to be laid waste, made desolate*, Lev. 26, 34. 35. 43.

Hithpo. הִשְׁתּוֹמֵם; fut. once יִשּׁוֹמֵם Ecc. 7, 16.

1. *to be astonished* Is. 59, 16. 63, 5; *to be confounded*, Dan. 8, 27; of a person, *to be wasted, faint, discouraged*, Ps. 143, 4.

2. *to desolate* or *destroy oneself*, Ecc. 7, 16.

Deriv. שְׁמָמוֹן — שְׁמָמָה, מְשַׁמָּה, and the pr. names שַׁמְאַ, שַׁמַּי.

שְׁמַם Chald. Hithpo. אֶשְׁתּוֹמַם *to be astonished*, Dan. 4, 16.

שָׁמֵם m. adj. *laid waste, desolate*, Dan. 9, 17. Fem. שְׁמֵמָה Jer. 12, 11.

שְׁמָמָה f. (r. שָׁמֵם) plur. constr. שִׁמְמוֹת.

1. *astonishment*, Ez. 7, 27.

2. *a desolation, waste, desert*, Is. 1, 7. מִדְבַּר שְׁמָמָה *a desolate waste*, Jer. 12, 10. שְׁמָמָה וּמִשְׁפָּה *a desert and desolation*, a complete desert, an utter waste, Ez. 33. 28. 29. 35, 3.

שִׁמָּמָה f. (for שְׁמָמָה, r. שָׁמֵם) plur. constr. שִׁמָּמוֹת, *a desolation, waste*, Ez. 35, 7. 9.

שִׁמָּמוֹן m. (r. שָׁמֵם) *astonishment, amazement*, Ez. 4, 16. 12, 19.

שִׁמְמִית, see in תִּמְמִית.

* שָׁמַן or שָׁבַן, fut. יִשְׁמַן, *to be* or *become fat*, Deut. 32, 15. Jer. 5, 28. Arab. سمن id.

Hiph. 1. *to make fat, to cover over with fat*, metaph. the heart, as enveloped in fat, and thus made dull and callous to the words of the prophet, Is. 6, 10.

2. *to become fat*, pr. to make or produce fat from oneself, Neh. 9, 25.

Deriv. שָׁמֵן — שְׁמָנִים, אַשְׁמַנִּים, מִשְׁמָן, מַשְׁמַנִּים, and pr. n. מִשְׁמַנָּה.

שָׁמֵן m. adj. (r. שָׁמַן) f. שְׁמֵנָה, *fat*, Is. 30, 23; of a strong, lusty, robust man. Judg. 3, 29, see מְשָׁמָן; of a land, *fertile*. Num. 13, 20; of bread Gen. 9, 20.

שֶׁמֶן m. (r. שָׁמַן) c. suff. שַׁמְנִי, plur. שְׁמָנִים.

1. *fatness*, Ps. 109, 24. מַטְעַם שְׁמָנִים *a banquet of fatness*, i. e. sumptuous, splendid, Is. 25, 6. 10, 27 וְחָבַל כָּל מִפְּנֵי שֶׁמֶן *and the yoke* (of Israel) *is broken from fatness*, the figure being taken from a fat ox which breaks and casts off his yoke; comp. Deut. 32, 15. Hos. 4. 16. Also *fertility* of the earth, e. g. גֵּיא שְׁמָנִים *valley of fatness*, i. e. most fertile, Is. 28, 1.

2. *oil*, Gen. 28, 18. עֵץ שֶׁמֶן *oil-tree*, i. e. *oleaster*, wild olive, (different from זַיִת the olive,) Neh. 8, 15. 1 K. 6, 23.

3. *spiced oil*, i. e. *ointment, unguent*, Ps. 133, 2. Prov. 21, 17. Is. 1, 6.

שְׁמָנִים m. plur. (r. שָׁמַן) *fatness* of the earth, i. e. fat fields, fertile regions. Gen. 27, 28 *God gave thee* מִשְׁמַנֵּי הָאָרֶץ *fertile fields*, pr. of fertile fields, as the other hemistich has מִטַּל הַ *of* the dew of heaven. But v. 39 מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ *without the fatness of the earth shall be thy dwelling*, parall. מִטַּל הַ. In both places מִשְׁמַנִּים is for מִשְׁמָנִים; but there is a play of words arising from the twofold use of מִן, which in v. 28 is taken in the partitive sense, see מִן no. 1; and in v. 39 in its privative sense, see מִן no. 3. f.

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* שְׁמֹנָה f. and שְׁמֹנֶה m. constr. שְׁמֹנַת, *eight;* Arab. ثَمَانِيَةٌ, ثَمَانٍ, Eth. ሰማንያ, id. Judg. 3, 3. Num. 29, 29. 2, 24.—Plur. שְׁמֹנִים comm. *eighty*, Gen. 5, 25. 26. 28. al.

Deriv. שְׁמִינִי.

* שָׁמַע and שָׁמֵעַ fut. יִשְׁמַע, imper. שְׁמַע, שִׁמְעָה.

1. *to hear;* Syr. Chald. id. Arab. سَمِعَ, Eth. ሰምዐ, to hear, to obey. Gen. 18, 10. Is. 6, 9; c. acc. of thing Gen. 3, 10. 24, 52. Ex. 2, 15; c. acc. of pers. speaking Gen. 37, 17. 1 Sam. 17, 28; with כִּי before a clause or sentence Gen. 42, 2. 2 Sam. 11, 26. Spec. a) *to hearken, to listen to* any one, to give attention, c. acc. Gen. 23, 8. 11. 15. Ecc. 7, 5; אֶל Gen. 49, 2. 1 K. 12, 15. Is. 46, 3. 12; לְ Job 31, 35. Ps. 58, 6; c. בְּ Job 37, 2. Deut. 1, 45. But שָׁמַע בְּ is likewise often *to hear* any thing. *to be an ear-witness, testis auritus fuit* Plaut. Gen. 27, 5. Job 15, 8. 26, 14; also *to hear with pleasure* 2 Sam. 19, 36. Ps. 92, 12. b) Of God, *to hear* and accept prayer, *to hear and answer*, c. acc. Gen. 17, 20. Ps. 10, 17. 54, 4; c. אֶל Gen. 16, 11. 30, 22; קוֹל פ׳ Deut. 33, 7. Ps. 5, 4. 18, 7. 27, 7. 28, 2. 64, 2. Lam. 3, 56; בְּקוֹל פ׳ Gen. 30, 6. Deut. 1, 45; אֶל־קוֹל פ׳ Gen. 21, 17. Sometimes also with לְ of the object Gen. 17, 20. c) *to hearken to, to hear and obey*, Ex. 24, 7. Is. 1, 19; c. אֶל Gen. 28, 7. 39, 10. Deut. 18, 19. Josh. 1, 17; לְ Num. 14, 27; בְּקוֹל פ׳ Gen. 27, 13. Ex. 18, 19. Deut. 26, 14. 2 Sam. 12, 18; לְקוֹל פ׳ Gen. 3, 17. Judg. 2, 20. Ps. 58, 6.

2. *to hear distinctly, to understand*, Gen. 11, 7. 42, 23. לֵב שֹׁמֵעַ *an understanding heart* 1 K. 3, 9. But אִישׁ שֹׁמֵעַ Prov. 21, 28, *the man that hath heard* sc. the thing to be established by testimony, i. e. a true witness, in opp. to a false witness.

Niph. 1. *to be heard* 1 Sam. 1, 13; c. לְ *by* any one Neh. 6, 1. 7. Also i. q. *to be regarded*, Ecc. 9, 16; *to be heard* and accepted Dan. 10, 12, comp. 2 Chr. 30, 27.

2. *to show oneself obedient, to obey*, Ps. 18, 45.

3. *to be understood* Ps. 19, 4.

Piel pr. 'to make hear,' i. e. *to call, to summon*, i. q. Hiph. no. 3; c. acc. of pers. and לְ of the thing *to* which one is called, 1 Sam. 15, 4. 23, 8 *and Saul called all the people to war.*

Hiph. 1. *to cause to hear, to let hear*, e. g. one's voice Judg. 18, 25. Cant. 2, 14; (to cause to hear with acceptance Is. 58, 4;) a cry Jer. 48, 4; c. dupl. acc. of pers. and thing, *to cause one to hear* any thing 2 K. 7, 6. Ps. 143, 8; c. אֶל of pers. Ez. 36, 15. Without קוֹל absol. *to let oneself be heard, to utter aloud*, and so with בְּקוֹלוֹ Ps. 26, 7. Ez. 27, 30, comp. נָתַן בְּקוֹלוֹ in קוֹל bb. Spec. *to sing*, with the voice Neh. 12, 42; also *to sound* with instruments 1 Chr. 15, 28. 16, 5; espec. of loud music 1 Chr. 15, 19, comp. נִצַּח. Comp. Arab. مُسْمِعَةٌ songstress, سِمَاعٌ music.

2. *to announce, to declare*, c. acc. of thing Is. 45, 21; acc. of pers. Is. 44, 8. 48, 5; c. dupl. acc. of pers. and thing Is. 48, 6.

3. *to call, to summon*, i. q. Pi. 1 K. 15, 22. Jer. 50, 29. 51, 27.

Deriv. שְׁמָע—שְׁמָעָה, also שְׁמוּעָה, שִׁמְעוֹן, מִשְׁמָע, מִשְׁמַעַת, חִשְׁמָעוּת, and the pr. names יִשְׁמָעֵאל, אֶשְׁתְּמֹעַ, יִשְׁמַעְיָה, יִשְׁמַעְיָהוּ.

שְׁמַע Chald. *to hear*, c. עַל *of* or concerning any one, Dan. 5, 14. 16.

Ithpe. *to show oneself obedient, to obey*, Dan. 7, 27.

שָׁמְע (hearing, obedient) *Shama*, pr. n. m. 1 Chr. 11, 44.

שֶׁמַע m. (r. שָׁמַע) c. suff. שִׁמְעִי.

1. *the hearing*, as opp. to the sight, Job 42, 45. Ps. 18, 45 לִשְׁמַע אֹזֶן יִשְׁמָעוּ לִי *at the hearing of the ear they obey me*, i. e. my mandate is obeyed as soon as heard.

2. Something heard, *report, rumour, fame.* שֶׁמַע רַע *an evil report* Ex. 23, 1. With gen. of pers. *of* whom the report is spread, as שֶׁמַע שְׁלֹמֹה *the fame of Solomon* 1 K. 10, 1; שֶׁמַע צֹר *the report concerning Tyre*, as destroyed, Is. 23, 5; שֶׁמַע יַעֲקֹב *the report of* the coming of *Jacob* Gen. 29, 13. Is. 66, 19. Hos. 7, 12 בְּשֶׁמַע לַעֲדָתָם *as the report* (hath come) *to their congregation.*

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3. *sound, music.* Ps. 150, 5 צִלְצְלֵי שָׁמַע *loud cymbals.*

שָׁמַע (rumour) *Shema*, pr. n. m. a) 1 Chr. 2, 43. 44. b) 5, 8. c) Neh. 8, 4. d) 1 Chr. 8, 13.

שָׁמָע (id.) *Shema*, pr. n. of a city in the south of Judah, Josh. 15, 26.

שֵׁמַע m. (r. שָׁמַע) c. suff. שָׁמְעוֹ, *fame, rumour*, Josh. 6, 27. 9, 9.

שִׁמְעָא (rumour, r. שָׁמַע) *Shimea*, pr. n. m. a) A son of David 1 Chr. 3, 5, for which is read שַׁמּוּעַ *Shammua* 2 Sam. 5, 15. 1 Chr. 14, 4. b) 1 Chr. 6, 15. c) ib. v. 24. d) A son of Jesse, elsewhere שִׁמָּה q. v. no. 3. b.

שִׁמְעָה (id.) *Shimeah*, 2 Sam. 13, 3. 22; see שִׁמָּה no. 3. b. Patronym. is שִׁמְעָתִי *a Shimeathite* 1 Chr. 2, 55.

שְׁמַעְיָה *Shemaah*, pr. n. m. c. art. 1 Chr. 12, 3.

שִׁמְעָה, see שִׁמּוּעָה.

שִׁמְעוֹן (a hearkening, r. שָׁמַע) pr. n. m. *Simeon*, Gr. Συμεών. a) The second son of Jacob, born of Leah Gen. 29, 33, the progenitor of the tribe of the same name. The cities of this tribe were within the territory of Judah, and are enumerated Josh. 19, 1–9. b) Ezra 2, 31.—Patronym. is שִׁמְעֹנִי *a Simeonite*, Num. 25, 14.

שִׁמְעִי (renowned, r. שָׁמַע) *Shimei, Shimi*, pr. n. m. a) Ex. 6, 17. Num. 3, 18. b) 2 Sam. 16, 5. c) 1 K. 1, 8. 4, 18. d) Esth. 2, 5. Also of several other persons of less note.—Patronym. שִׁמְעִי *a Shimite* for שִׁמְעִנִי Num. 3, 21.

שְׁמַעְיָה and שְׁמַעְיָהוּ (Jehovah heareth him) *Shemaiah*, pr. n. m. a) A prophet in the time of Rehoboam 1 K. 12, 22. b) Another in the time of Jeremiah, Jer. 29, 31. c) Of several other persons of less note, see Simonis Onom. p. 546.

שִׁמְעָת (i. q. שֵׁמַע, שִׁמְעָה) *Shimeath*, pr. n. f. 2 K. 12, 22. 2 Chr. 24, 26.

* שָׁמַן obsol. root, kindr. with שָׁמַם q. v. Arab. شَمَصَ to thrust forward, to push, to strike.

1. *to thrust, to cast, to throw*, espec. *in fugam conjicere*, Engl. *to put to flight* an enemy. Hence שִׁמְצָה.

2. *to hasten*, pr. to urge on, espec. in speaking, *to speak rapidly*, comp. שְׁמָץ haste, שָׁמַץ rapid speaking. Hence

שָׁמָץ m. *a transient sound, a whisper*, rapidly uttered and swiftly dying away, Job 4, 12. 26, 14. Symm. ψιθυρισμός, Vulg. *susurrus*. In the Talmud שָׁמָץ is *a little*, which the Targum and Syr. have expressed in the above passages; but this use of the word not improbably sprang at first from these passages of Job.

שִׁמְצָה f. (r. שָׁמַץ) *a rout, overthrow* of enemies, Ex. 32, 25. The Hebrew and other ancient interpreters render *ill fame, reproach*, comp. שֵׁמַע; the letters צ and ע being interchanged. But the former sense is the only correct one.

* I. שָׁמַר fut. יִשְׁמֹר, 2 m. c. suff. תִּשְׁמְרֵם. 3 f. c. suff. תִּשְׁמוֹרֵם Prov. 14, 3; inf. c. suff. לְשָׁמְרוֹ, לְשָׁמְרֵךְ.

1. *to keep, to watch, to guard*, e. g. a) In the narrower sense, as a garden Gen. 2, 15. 3, 24; a flock 30, 31; a house Ecc. 12, 3. Part. שֹׁמֵר subst. *a keeper, watchman*, Cant. 3, 3; of a flock i. e. *a shepherd* 1 Sam. 17, 20. Trop. of prophets Is. 21, 11. 62, 6; comp. צֹפִים. b) In a wider sense, *to keep safe, to protect, to preserve*, c. acc. Job 2, 6. Prov. 13, 3; בְּ 2 Sam. 18, 12; אֶל 1 Sam. 26. 15; עַל v. 16. Prov. 6, 22. Often of God as keeping and protecting men, c. acc. Gen. 28, 15. 20. Ps. 12, 8. 16, 1. 25, 20; c. מִן to protect *from* any thing, Ps. 121. 7. 140, 5. 141, 9.

2. *to keep, to retain, to reserve*, Ex. 22, 6; also trop. e. g. kindness Dan. 9, 4. Neh. 9, 30; anger, Am. 1, 11 עֶבְרָתוֹ שָׁמְרָה נֶצַח *and he* (Edom) *keeps his wrath for ever*, does not cease from it; where שָׁמְרָה with these vowels and the accent on the penult is masc. c. ה parag. or suff. So with עֶבְרָה or אַף impl. (like נָטַר no. 2), Jer. 3, 5 הֲיִשְׁמֹר לָנֶצַח אִם־יִטֹּר לְעוֹלָם *will he keep* his anger *for ever?* Spec. *to keep in mind* or memory, Gr. φυλάττεσθαί τι. Gen. 37, 11. Ps. 130, 3.—With acc. impl. and with suff. of pers. Job 10, 14 וְתִשְׁמְרֵנִי *then thou dost reserve for me* sc. punishment, thou keepest it in mind for me.

3. *to keep* in view, i. e. *to observe, to*

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mark, c. acc. 1 Sam. 1, 12. Ps. 17, 4 *I have marked the ways of the violent*, sc. in order to avoid them; (but in another sense Prov. 2, 20;) c. acc. impl. Is. 42, 20; c. עַל Job 14, 16; אֶל Ps. 59, 10. Sometimes in a bad sense, *to watch narrowly, to spy out*, c. acc. Job 13, 27. 33, 11. Ps. 56, 7. 71, 10. שָׁמַר עִיר *to watch a city*, i. e. to besiege it, 2 Sam. 11, 16; comp. נָצַר no. I. 1. b. Also *to watch at* a door, Prov. 8, 34.

4. *to keep, to observe*, i. e. not to break, e. g. a covenant Gen. 17, 9. 10; the precepts of God 1 K. 11, 10; the sabbath Is. 56, 2. 6; a promise 1 K. 3, 6. 8, 24. With inf. c. לְ, *to observe to do* any thing, to take heed to do it, Num. 23, 12. 2 K. 10, 31.

5. *to regard, to honour* one's master Prov. 27, 18; *to worship* God Hos. 4, 10; idols Ps. 31, 7. Comp. Virg. Georg. 4. 212 'observant regem non sic Ægyptus,' etc.

6. Reflex. i. q. Niph. no. 2, and שָׁמַר נַפְשׁוֹ Deut. 4, 9, *to keep oneself from* any thing, c. מִן Josh. 6, 18.

NIPH. 1. Pass. *to be kept, preserved*, Ps. 37, 28.

2. Reflex. *to keep oneself* from any thing, c. מִן Deut. 23, 10. Judg. 13, 13. 1 Sam. 21, 5. Comp. Kal no. 6.

3. *to take heed to oneself, to beware* of any thing, Is. 7, 4; c. מִן Jer. 9, 3; מִפְּנֵי Ex. 23, 21; בְּ 2 Sam. 20, 10; c. inf. Ex. 19, 12 *take heed to yourselves not to go up into the mount*; also with פֶּן *lest*, before a clause, Gen. 24, 6. 31, 24. 29. Deut. 4, 15. 16; the pleonastic pron. לְךָ being sometimes added after an imperative, as Gen. Ex. ll. cc. Occasionally in a strong prohibition, there is added to the verb of caution the formula בְּנַפְשֶׁךָ, לְנַפְשֶׁךָ, *by thy life*, as thou lovest thy life, which however is not dependent on the verb נִשְׁמַר. Deut. 4, 15. 16 וְנִשְׁמַרְתֶּם ... פֶּן־תַּשְׁחִתוּן מְאֹד לְנַפְשֹׁתֵיכֶם *take good heed therefore, as ye value your lives ... lest ye act wickedly*, etc. Jer. 17, 21 הִשָּׁמְרוּ בְנַפְשֹׁתֵיכֶם וְאַל־תִּשְׂאוּ מַשָּׂא *take heed to yourselves, for your lives, and bear no burden*, etc. Josh. 23, 11. Once with inf. c. לְ, *to take heed to do* any thing, not to omit it; Deut. 24, 8 הִשָּׁמֶר ... לִשְׁמֹר *take heed ... to observe diligently and do*, etc.

PIEL i. q. Kal no. 5, *to worship* idols Jon. 2, 9.

HITHPA. 1. i. q. Kal no. 4, *to keep, to observe*, pr. for oneself, Mic. 6, 16.

2. *to take heed to oneself*, c. מִן Ps. 18, 24.

Deriv. מִשְׁמָר—שִׁמְרָה, אַשְׁמֻרָה, מִשְׁמָר, מִשְׁמֶרֶת, and pr. n. יִשְׁמַרְי.

* II. שָׁמַר i. q. סָמַר, שָׁמַר, Chald. Pa. סַמֵּר, *to fix* or *fasten with nails*; whence שָׁמִיר a sharp point.—Is it perhaps the point of accord between the two significations, no. I, II, that the sense of *keeping, guarding*, is derived from that of *shutting up, making fast with nails*?

שְׁמָר m. (r. שָׁמַר I) only plur. שְׁמָרִים, *lees* of wine, so called because wine is *kept, preserved*, in strength and colour by letting it stand upon the lees. שָׁקַט עַל־שְׁמָרָיו (קָמְאוֹ) Jer. 48, 11. Zeph. 1, 12, *to rest upon one's lees*, i. e. to live a life of quiet indifference, the figure being drawn from wine. Is. 26, 6 שְׁמָרִים מְזֻקָּקִים *lees racked off* or *fined*, i. e. generous old wine purified from the lees.

2. *Shemer*, pr. n. m. a) 1 K. 16, 24. b) 1 Chr. 6, 31. c) 8, 12. d) 7, 34, for which v. 32 שֶׁמֶר q. v.

שֹׁמֵר (keeper, r. שָׁמַר) *Shomer*, pr. n. a) Masc. 1 Chr. 7, 32; comp. שָׁמָר no. 2. d. b) Fem. 2 K. 12, 22, for which 2 Chr. 24, 26 שִׁמְרִית *Shimrith*.

שִׁמֻּר m. (r. שָׁמַר) only plur. שִׁמֻּרִים, *observance, celebration* of a festival, Ex. 12, 42.

שְׁמֻרָה f. (r. שָׁמַר) plur. שְׁמֻרוֹת, *eyelids*, Ps. 77, 5. Others, *watching, wakeful*.

שְׁמָרָה f. (r. שָׁמַר) *watch, guard*, Ps. 141, 3.

שִׁמְרוֹן (watch, guard, r. שָׁמַר) *Shimron*, pr. n. of a son of Issachar, Gen. 46, 13. Patronym. שִׁמְרֹנִי *a Shimronite* Num. 26, 24.

שֹׁמְרוֹן f. (watch-post, watch-height) *Shomeron, Samaria*, pr. n.

a) A hill and city built upon it by Omri, in the territory of Manasseh, and named by him after Shemer the former owner of the soil; afterwards the capital of the kingdom of Israel, 1 K. 16, 24. Am. 4, 1. 6, 1. 2 K. 3, 1. 13, 1. 18, 9. 10. Is. 7, 9. Ez. 16, 46. Chald. שֶׁמְרִין, whence Gr. *Σαμάρεια*, Lat. *Samaria*

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called also by Herod the Great *Σεβάστη* in honour of Augustus, Jos. Ant. 15. 7. 7. It is now a small village called *Sebūstieh*; see Bibl. Res. in Palest. III. p. 138 sq.

b) In a wider sense, *the kingdom of Samaria*, i. e. of the ten tribes, of which Samaria was the metropolis. עָרֵי שֹׁמְרוֹן *the cities of Samaria*, i. e. of the kingdom, 2 K. 17, 26. 23, 19. So said also by prolepsis even under Jeroboam, 1 K. 13, 32. הָרֵי שֹׁמְרוֹן Jer. 31, 5; עֵגֶל שׁ׳ *the calf of Samaria*, i. e. the calf at Bethel Hos. 8, 5. 6.—Gentile n. is שֹׁמְרוֹנִי *a Shomeronite, Samaritan*, 2 K. 17, 29.

שִׁמְרִי (watchful, r. שָׁמַר I) *Shimri*, pr. n. m. a) 1 Chr. 4, 37. b) 11, 45. c) 26, 10. d) 2 Chr. 29, 13.

שְׁמַרְיָהוּ (whom Jehovah keeps) *Shemariah*, pr. n. m. a) A son of Rehoboam, 2 Chr. 11, 19. b) Ezra 10, 32. c) ib. v. 41.

שְׁמַרְיָהוּ (id.) *Shemariah*, pr. n. m. 1 Chr. 12, 5.

שֶׁמְרַיִן Chald. *Samaria*, the city, Ezra 4, 10. 17, i. q. Hebr. שֹׁמְרוֹן.

שִׁמְרִית f. (watchful, r. שָׁמַר) *Shimrith*, 2 Chr. 24, 26; see in שִׁמְעָת b.

שִׁמְרָת (watch, guard, r. שָׁמַר) *Shimrath*, pr. n. m. 1 Chr. 8, 21.

* שְׁמַשׁ Chald. Pa. שַׁמֵּשׁ, *to minister, to wait upon*, Dan. 7, 10. Syr. id.

* שֶׁמֶשׁ comm. (m. Ps. 104, 19. f. Gen. 15, 17,) c. suff. שִׁמְשִׁי.

1. *the sun*, Arab. شَمْس, Syr. ܫܡܫܐ, a primitive word, found with the radical letters *sm, sr, sn, sl*, in very many languages; comp. old German *Summi* (whence *Summer, Sommer*), Sanscr. *sura, surya*, Germ. *Sunne, Sonne*, Engl. *sun*, Lat. *sol*; and with a breathing instead of the sibilant, Pehlv. *hûr*, Pers. خور, Gr. ἥλιος, see Merian Etude comparative des Langues, p. 66, 67.—תַּחַת הַשֶּׁמֶשׁ *under the sun*, i. e. on earth, an expression frequent in the book of Ecclesiastes, as 1, 3. 9. 14. 2, 11. 18. 19. 22. 4, 1. 3. 7. 15. al. לִפְנֵי שֶׁמֶשׁ *before the sun*, i. e. in the sunshine, Job 8, 16; but for Ps. 72, 17 see לִפְנֵי no. 1. p. 854. לְעֵינֵי חַשֶּׁמֶשׁ *in the sight of the sun*, i. e. the sun being as it were present and looking on, 2 Sam. 12, 11. The rising of the sun is expressed by the verbs זָרַח, יָצָא; its setting by the verb בּוֹא. Metaph. God is called the *sun* of any one, the emblem of prosperity and blessings, Ps. 84, 12.

2. Plur. שְׁמָשׁוֹת *notched battlements*, q. d. suns, rays of the sun, Is. 54, 12. Sept. *ἐπάλξεις*.

Deriv. the two following.

שִׁמְשׁוֹן (sun-like, denom. from שֶׁמֶשׁ) *Shimshon, Samson*, pr. n. of a judge of Israel celebrated for his strength, Judg. 13, 24 sq. Sept. *Σαμψών*, which Josephus (Ant. 5. 8. 4) explains by *ἰσχυρός*, but against the etymology; see Gesch. der Heb. Spr. p. 81, 82.

שִׁמְשַׁי (sunny, from שֶׁמֶשׁ) *Shimshai*, pr. n. m. Ezra 4, 8. 17.

שַׁמְשְׁרַי *Shamsherai*, pr. n. m. 1 Chr. 8, 26. It seems to have sprung from a double orthography, שִׁמְרַי and שִׁמְשַׁי.

שִׁמְתִי *Shumathite*, patronym. from שָׁמָה (garlic?) 1 Chr. 2, 53; elsewhere unknown.

* שֵׁן, with Makk. שָׁן, c. suff. שִׁנּוֹ, comm. gender; masc. in signif. no. 2, 1 Sam. 14, 5; fem. Prov. 25, 19. Dual שְׁנַיִם, constr. שְׁנֵי. ℊ

1. *a tooth*, Arab. سِن id. This word in Hebrew may indeed be referred to the root שָׁנַן; but still I would prefer to regard it as primitive, since *tooth* in very many languages is expressed by the syllable *den* (*dent*), *zen*, as Sanscr. *danta*. Zend. *dentâno*, Pers. دندان, Gr. *ὀδούς*, for *ὀδόνς*, Lat. *den-s*, Goth. *tunthus*. Fris. *tan*.—Ex. 21, 24. 27. Spec. *elephant's tooth*, i. e. ivory, (fully שֶׁנְהַבִּים q. v.) 1 K. 10, 18. Cant. 5, 14. בָּתֵּי שֵׁן *ivory palaces*, i. e. with walls inlaid or covered with ivory, Am. 3, 15; and so חַרְכְלֵי שֵׁן Ps. 45, 9.—Dual שְׁנַיִם *teeth*, pr. two rows of teeth, Gen. 49, 12. Am. 4, 6; also for plur. שְׁלֹשׁ שְׁנַיִם *three teeth* 1 Sam. 2, 13. Job 13, 14 אֶשָּׂא בְשָׂרִי בְּשִׁנָּי *I take my flesh* (life) *in my teeth*, i. e. expose myself to danger; inasmuch as what one carries in his teeth is apt to be dropped. Comp. the similar proverbial expression in Judg. 12, 3, explained under שׂם no. 1. c.

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2. *a peak* or *hill*, so called as resembling a tooth, 1 Sam. 14, 4. Job 39, 28. Comp. קֶרֶן lett. d. Syr. ܩܰܪܢܳܐ cliffs, crags.

2. *Shen*, pr. n. of a place, prob. a rock or peak, 1 Sam. 7, 12.

שָׁנָא, see שָׁנָה.

שְׁנָא Chald. fut. יִשְׁנֵא 1. Intrans. *to change, to be changed*, Dan. 6, 18. 3, 27. Espec. for the worse, *to be altered*, as the countenance, Dan. 5, 6. 9.

2. *to be different, diverse*, c. מִן Dan. 7, 3. 19. 23. 24.

Pa. שַׁנִּי 1. Trans. *to change, to alter*; Dan. 4, 13 *let them change his heart*, impers. for *let it be changed*.—Part. pass. *different, diverse*, Dan. 7, 7.

2. *to transgress* a law, royal mandate, decree, Dan. 3, 28. Syr. id.

Ithpa. אִשְׁתַּנִּי, *to be changed* Dan. 2, 9; espec. for the worse, *to be altered, disfigured*, Dan. 3, 19. 7, 28.

Aph. אַשְׁנִי, fut. יְהַשְׁנֵא 1. *to change, to alter*, Dan. 2, 21; a royal mandate, Dan. 6, 9. 16.

2. *to transgress* a statute, ordinance, Ezra 6, 11. 12.

שְׁנָא Chald. f. c. suff. שְׁנָתַהּ, see in שָׁנָה II.

שַׁנָּא, see in שָׁנָה.

שְׁנָאָב (father's tooth) *Shinab*, pr. n. of a Canaanitish king, Gen. 14, 2.

שְׁנָאָן m. (for שִׁנְעָן, r. שָׁנָה) *repetition*; Ps. 68, 18 אַלְפֵי שְׁנָאָן *thousands of repetition*, i. e. thousands upon thousands.

שְׁנַאצַּר *Shenazzar*, pr. n. m. 1 Chr. 3, 18.

* שָׁנַב obsol. root, Arab. شنب *to be cool*, spoken of the day; see Schult. ad Prov. 7, 6. Hence אֲשְׁנָב q. v.

* I. שָׁנָה fut. יִשְׁנֶה, once יִשְׁנָא Lam. 4, 1. Denom. from שְׁנַיִם two.

1. *to do the second time* or *again, to repeat*, Arab. ثنى Syr. ܬܢܐ. Neh. 13, 21 אִם תִּשְׁנוּ *if ye do* it *again*. 1 K. 18, 34. With לְ, 1 Sam. 25, 8 *once will I smite him* וְלֹא אֶשְׁנֶה לוֹ *and will not repeat* it *to him*, i. e. there shall be no need of smiting him twice. 2 Sam. 20, 12. With בְּ Prov. 26, 11 *a fool* שֹׁנֶה בְאִוַּלְתּוֹ *who repeateth* (persists in) *his folly*. 17, 9 שֹׁנֶה בְדָבָר *who repeateth a matter*, i. e. rakes up anew unpleasant things which should be forgotten.

2. Intrans. *to be different, diverse* from any thing, c. מִן Esth. 1, 7. 3, 8.

3. *to be changed, altered*, espec. for the worse, Lam. 4, 1. Ps. 77, 11; of the mind, Mal. 3. 6 *I Jehovah change not*. Part. plur. שֹׁנִים *changing* sc. the mind, *changeable, fickle*, spoken of discontented persons, turncoats, who change from party to party, Prov. 14, 21; comp. Jer. 2, 36.

Niph. *to be repeated*, e. g. a dream Gen. 41, 32.

Piel שִׁנָּה, once שִׁנָּא by Chaldaism 2 K. 25, 29.

1. *to change, to alter*, e. g. garments 2 K. 25, 29. Jer. 52, 33; a promise Ps. 89, 35; right, justice, i. e. *to pervert*, Prov. 31, 5. Also *to change often, to vary*, e. g. a way Jer. 2, 36; *to change* the countenance of any one, i. e. to cause it to change to sadness, Job 14, 20.

2. *to transfer* to another place Esth. 2, 9.

3. שִׁנָּה אֶת־טַעְמוֹ, *to change* i. e. *disfigure one's understanding*, to feign oneself mad, play the madman, 1 Sam. 21, 14. Ps. 34, 1. Syr. ܐܬܚܫܰܠ, and ellipt. ܫܚܠ, to be mad.

Pual *to be changed* for the better, Ecc. 8, 1, where יְשֻׁנֶּא is for יְשֻׁנֶּה.

Hithp. *to change oneself*, i. e. one's garments, *to disguise oneself*, 1 K. 14, 2.

Deriv. שְׁנִינָן, שָׁנָה, מִשְׁנֶה.

* II. שָׁנָה i. q. Arab. سنى *to shine, to be bright*; hence שֵׁנִי.

שָׁנָה f. (r. שָׁנָה I) constr. שְׁנַת; plur. שָׁנִים, constr. שְׁנֵי; poet. plur. שָׁנוֹת, constr. שְׁנוֹת; *a year*, pr. repetition sc. of the course of the sun, or of the seasons, as spring, harvest, winter, etc. comp. Lat. *annus*, pr. i. q. annulus, a ring, circle, Gr. ἐνιαυτός, Arab. حَوْل orbit, year.—שְׁנַת Deut. 14, 22, שָׁנָה בְּשָׁנָה 15, 20, מִדֵּי שָׁנָה בְּשָׁנָה 1 Sam. 7, 16, i. e. *every year, from year to year*. שְׁנַת שְׁתַּיִם *the second year* 2 K. 14, 1. שְׁנַת אַרְבַּע לְאַחְאָב *the fourth year of Ahab* 1 K. 22, 41. Sometimes שָׁנָה is pleon. repeated, as בְּשָׁנָה שֵׁשׁ מֵאוֹת שָׁנָה *in the*

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six hundredth year Gen. 7, 11, pr. in the (last) year of six hundred years. Plur. שָׁנִים indef. *some years*, 2 Chr. 18, 2; comp. יָמִים some days. Trop. *year* for the produce of the year Joel 2. 25.

Dual שְׁנָתַיִם *two years, biennium*, Gen. 11, 10; also שְׁנָתַיִם יָמִים pr. *two years of time*, see יָמִים no. 1. b, under art. יוֹם Plur.

שָׁנָה f. (for יְשָׁנָה, r. יָשַׁן) once שָׁנָא by Chaldaism Ps. 127, 2, constr. שְׁנַת, c. suff. שְׁנָתִי, plur. שֵׁנוֹת; *sleep*, Arab. سِنَةٌ, Gen. 31, 40. Prov. 3, 24. 6, 4. 9. 20, 13. al. Plur. Prov. 6, 10 מְעַט שֵׁנוֹת *a little sleep*. 24, 33.—Spoken of any thing transient, Ps. 90, 5 שֵׁנָה יִהְיוּ *they are* (as) *a sleep*; others here *a dream*, but without good reason.

שְׁנָה Chald. f. I. i. q. Heb. שָׁנָה *a year*, plur. שְׁנִין Dan. 6, 1.

II. i. q. שָׁנַת *sleep*, c. suff. שְׁנָתַהּ Dan. 6, 19.

שֵׁנְהַבִּים m. plur. *ivory* 1 K. 10, 22. 2 Chr. 9, 21. Sept. ὀδόντες ἐλεφάντινοι, Targ. שֵׁן פִּילָא elephant's tooth. It is compounded from שֵׁן tooth, and (as was first shown by A. Benary in the Berliner litt. Jahrbücher 1831, no. 96) אָהֲבִים contr. הַבִּים, from Sanscr. *ibha-s* elephant. (whence with the Arabic article Gr. ἐλ-έφας.) because the Hebrews were unable distinctly to pronounce אַבָּה or אַבָּא (plur. אבים) with the article. Egypt. also ϣⲱ, ϣⲟⲩ, elephant.

שָׁנַט, see שָׁטַח.

שָׁנִי m. (r. שָׁנָה II) *crimson, rose colour*, the colour obtained from a certain insect, Arab. قرمس *Kermes, Coccus Ilicis* Linn. which adheres with its eggs to the twigs of a species of oak, and is related to the cochineal or *coccus cacti*, see Comm. on Is. 1, 18. Rosenm. Alterthumsk. IV. ii. p. 447. From Arab. *Kermes* comes Ital. *cremesino*, Engl. *crimson*.—Gen. 38, 28. 30. Jer. 4, 30; fully תּוֹלַעַת שָׁנִי pr. *crimson-worm* Ex. 25, 4, and שְׁנִי תוֹלַעַת *worm-crimson* Lev. 14, 4. Plur. שָׁנִים *crimson cloths, garments*, Is. 1, 18. Prov. 31, 21. It signifies, pr. 'a bright colour,' from r. שָׁנָה II; comp. Aram. זְהוֹרִי, ارْمَذَنٌ, coccus, from זָהַר to be bright; also חֲלָצ no. 2. —Others suppose שָׁנִי to be pr. i. q. δίβαφον, *twice dyed*, from r. שָׁנָה I; but only purple cloths or garments were dyed twice, never those dyed with coccus. See Braun de vestitu Sacerd. p. 237 sq. Boch. Hieroz. III. p. 527 sq. ed. Lips.

שֵׁנִי m. (r. שָׁנָה I) שֵׁנִית f. adj. ordinal, *the second*, Gen. 1, 8. Ex. 1, 15. al. Arab. ثَانٍ, f. ثَانِيَةٌ, Chald. תִּנְיָן, Syr. ܬܢܝܢ.—Fem. שֵׁנִית also as adv. *a second time, again*, Gen. 22, 15. 41, 5. Plur. שְׁנִיִּים *the second* Num. 2, 16; also for cells or chambers of the second story, Gen. 6, 16.

* שְׁנַיִם m. dual, constr. שְׁנֵי, *two*, Arab. إِثْنَانِ, Aram. תְּרֵין, which two latter vary more from the primary form. Kindred with this numeral is the verb שָׁנָה I, *to do a second time*, but the verb is probably derived from the noun, which, like most of the numerals, corresponds with those of the Indo-European tongues; although the varieties of form are here particularly great. The primary form of this numeral seems to have been תני, from which softened come Sanscr. *dwi*, dual *dwâu*, comp. *twa* other, different, Goth. *twa, twâ, twai*, whence Engl. and Germ. *two, zwo, zwey*. Gr. and Lat. δύο, *duo*. The high German, like the Hebrew, has a sibilant. *zwo, zwey*.—שְׁנַיִם שְׁנֵים *two and two* Gen. 7, 9. 15; c. suff. שְׁנֵיהֶם *they two, both of them*. Gen. 2, 25. Ecc. 4, 3. In 1 K. 17, 12 *two*, and Is. 17, 6 *two or three*, for *a few*.

Fem. שְׁתַּיִם by sync. for שְׁנָתַיִם. (Arab. إِثْنَتَانِ.) Dag. lene being put irregularly after a movable Sheva, as if Aleph were prefixed (אֶשְׁתַּיִם), constr. שְׁתֵּי; c. pref. בִּשְׁתֵּי Gen. 31, 41. לִשְׁתֵּי Ex. 26, 19; but מִשְׁתֵּי Judg. 16, 28, contra מִשְׁתַּיִם Jon. 4, 11.

1. *two*. c. suff. שְׁתֵּיהֶן *they two, both of them*. Ex. 23, 13.

2. *of two kinds. two-fold*, Is. 51, 19; comp. כֹּל of all kinds.

3. *a second time, again*, Neh. 13, 20. בְּשִׁתַּיִם id. Job 33, 14.

Note. The form for *twelve* and *twelfth*

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is masc. שְׁנַיִם עָשָׂר Ex. 24, 4. 1 K. 19, 19; fem. שְׁתֵּים עֶשְׂרֵה Gen. 14, 4. Lev. 24, 5.

שְׁנִינָה f. (r. שָׁנַן) *a sharp* or *pointed saying*, and hence *mockery, derision.* הָיָה לִשְׁנִינָה *to be for mockery*, an object of scorn, Deut. 28, 37. 1 K. 9, 7.

שְׁנִיר, see שְׂנִיר.

* שָׁנַן *to sharpen;* Chald. id. Arab. سَنَّ. E. g. a sword Deut. 32, 41; metaph. the tongue, i. e. *to utter sharp* or *pointed sayings* against any one, Ps. 64, 4. 140, 4. Part. pass. שָׁנוּן *sharp*, of a weapon Ps. 45, 6. Is. 5, 28.

Piel, *to sharpen in*, Germ. *einschärfen*, i. e. *to inculcate*, c. acc. of thing and dat. of pers. Deut. 6, 7.

Hithpo. *to be pricked, pierced*, e. g. with pain Ps. 73, 21.

Deriv. שִׁנַּי for שִׁנָּן, שְׁנִינָה; comp. also שֵׁן.

* שָׁנַס in Kal not used, perh. *to force* or *bind together, to compress*, kindred with אָנַס, the breathing and sibilant being interchanged. Chald. שְׁנַן, שְׁנָן, sandal-thong, shoe-latchet. Different is Arab. شنص implexus est, adhæsit.

Piel שִׁנֵּס *to gird up* the loins 1 K. 18, 46. So all the ancient versions, and the context demands it.

שִׁנְעָר *Shinar*, pr. n. of the country around Babylon, Gen. 11, 2. 14, 1. Is. 11, 11. Zech. 5, 11. Dan. 1, 2. For its extent see Gen. 10, 10. Comp. Bochart Phaleg 1. 5. J. D. Michælis Spicileg. Geogr. I. p. 231. Syr. ܫܢܥܪ of the country around Bagdad; see Barhebr. p. 256. The derivation is unknown.

שְׁנָת f. (r. יָשַׁן) i. q. שֵׁנָה, *sleep*, Ps. 132, 4.

* שָׁסָה fut. יְשֹׁסֶה, kindr. with שָׁסַס, שָׁסַע, *to plunder, to spoil*, Ps. 44, 11; c. acc. of pers. 1 Sam. 14, 48; and of thing plur. Hos. 13, 15. Part. שֹׁסִים *spoilers, plunderers.* Judg. 2, 14. 1 Sam. 23, 1.

Po. שׁוֹשֵׁה, for שׁוֹסֵה which is read in some Mss. *to plunder, to spoil*, c. acc. of thing Is. 10, 13.

* שָׁסַס fut. יְשֹׁס, *to plunder, to spoil*, i. q. שָׁסָה, c. acc. of thing Judg. 2, 14. 1 Sam. 17, 53. Ps. 89, 42. Part. plur. c. suff. שֹׁאֲסֵיהֶ by Syriasm for שֹׁסֵיהֶ Jer. 30, 16 Cheth. comp. יָ part. יְוֹ.

Niph. *to be plundered, spoiled*, Is. 13. 16. Zech. 14, 2.

Deriv. מְשִׁסָּה.

* שָׁסַע *to cleave, to split, to divide.* Kindred roots are גָּזַז, גָּזַר, קָצַע; compare also Sancr. *chid* to cleave, Gr. *σχίζω*, Lat. *scindere*, Germ. *scheiden.*—שָׁסַע שֶׁסַע פַּרְסָה Lev. 11, 7, and שׁ שׁ פְּרָסוֹת v. 3. Deut. 14, 16, *to cleave the cleft of the hoof* or *hoofs*, i. e. to have the hoof entirely parted. Comp. חִפְרִיס.

Piel שִׁסַּע 1. *to cleave*, Lev. 1, 17.

2. *to rend, to tear in pieces* a lion Judg. 14, 16.

3. Metaph. *verbis dilacerare*, i. e. *to chide, to upbraid*, 1 Sam. 24, 8.—Hence

שֶׁסַע *cleft, fissure*, see r. שָׁסַע in Kal.

* שָׁסַף in Kal not used, *to cut in pieces;* kindr. with קָצַף, גָּרַף, comp. in שָׁסַע.

Piel fut. יְשַׁסֵּף, *to cut* or *hew in pieces* 1 Sam. 15, 33. Sept. ἔσφαξε, Vulg. *in frustra concidit.*

* I. שָׁעָה fut. יִשְׁעֶה, apoc. וַיִּשַׁע, *to look*, kindr. with שָׁבָה, שָׁנַה, where see; hence absol. *to look around* for help, 2 Sam. 22, 42. Spec. a) With אֶל *to look upon* with favour, to have respect to the prayers of any one, Gen. 4, 4. 5. b) *to look to* any one, expecting help, c. אֶל Is. 17, 8; עַל 17, 7. 31, 1; בְּ Ex. 5, 9. c) With מִן and מֵעַל *to look away from, to turn away the eyes from* any person or thing to let alone, Job 7, 19. 14, 6. Is. 22, 4.

Hiph. i. q. Kal lett. c, with מִן Ps. 39, 14 הַשַׁע מִמֶּנִּי *look away from me*, spare me. The form הַשַׁע is here imper. apoc. for הַשְׁעֵה, whence הַשַׁע, and, the first syllable being made long, הָשַׁע, like יָרַב, יְרִיבֶה; יָכַח, יְכִיחֶה, יָבַה. There is then no need of deriving this form from a root עע, nor of changing the vowels. Another הָשַׁע see in צָעַע Hiph.

Hithp. הִשְׁתַּעֲשַׁע, fut. apoc. יִשְׁתַּעְשַׁע. 1. *to look around* for help, Is. 41, 10.

2. *to look upon each other*, sc. with astonishment, *to be amazed*, Is. 41, 23.

Deriv. Chald. שְׁעָה, perh. מִשְׁעִי.

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* II. שָׁעָה i. q. Syr. ܫܥܐ, Heb. שָׁעַע, *to be smeared together* with viscous matter, spoken of the eyes, *to be blinded*, Is. 32, 3.

שָׁעָה Chald. f. emphat. שַׁעְתָּא, שַׁעְתָּא, *a moment* of time, pr. a look, glance of the eye, Germ. *Augenblick*. Syr. ܫܥܬܐ and Arab. سَاعَة moment, also hour; comp. Dutch *Stondt*, which signifies both. בַּהּ־שַׁעְתָּא *in that moment*, i. e. instantly, immediately, Dan. 3, 6. 15. 4, 30. 5, 5; but 4, 16 כְּשָׁעָה חֲדָא *for a moment*, i. e. for a short time.

* שָׁעַם obsol. verb, prob. *to beat, to pound, to stamp*. Arab. شَعَطَ II, to stamp, to pound in pieces.—Hence

שַׁעֲטָה f. constr. שַׁעֲטַת, *a stamping*, e. g. of horses advancing in warlike array, Jer. 47, 3.

שַׁעַטְנֵז a kind of cloth or garment made of different threads, linen and woollen, woven together, Lev. 19, 19, where it is coupled with כִּלְאַיִם. Deut. 22, 11 *thou shalt not wear Shaatnez, woollen and linen together*, Sept. κίβδηλον, i. e. adulterated, not genuine.—The etymology is very obscure. That proposed by Bochart, Hierez. I. p. 406, and that of Buxtorf, Lex. Chald. 2483, both of whom seek its origin in the Semitic languages, have little probability. Nor is that entirely satisfactory which is suggested by Jablonsky, Opusc. ed. te Water I. p. 294, and by Forster, de Bysso Antiquorum p. 92, who refer it back to the Coptic word ϣⲟⲛⲧⲛⲉⲥ *Shontnes*, i. e. *byssus fimbriatus*.

* שָׁעַל obsol. root, prob. *to be hollow*, as appears from the derivatives, שַׁעַל hollow of the hand, מִשְׁעֹל hollow way, שׁוּעָל the fox, i. e. the burrower. Kindred is שָׁאַל II, whence שְׁאוֹל Sheol, Orcus; and comp. in the Indo-European tongues κοῖλος, *cœlum*, Germ. *hohl*.

שַׁעַל m. c. suff. שָׁעְלוֹ, plur. שְׁעָלִים, constr. שַׁעֲלֵי. Syr. ܫܥܠܐ id.

1. *the hollow of the hand, the palm*, Is. 40, 12.

2. *a handful* 1 K. 20, 10. Ez. 13, 19.

שֹׁעַל, see שׁוּעָל.

שַׁעַלְבִים Judg. 1, 35. 1 K. 4, 9, and שַׁעַלַבִּין Josh. 19, 42, (city of foxes, for the fuller שׁ בֵּית, comp. Arab. ثَعْلَب i. q. שׁוּעָל fox,) *Shaalbim, Shaalabbin*, pr. n. of a city in the tribe of Dan, see Reland Palæst. p. 988.—Gentile noun שַׁעַלְבוֹנִי (as if from שַׁעַלְבוֹן) *a Shaalbonite*, 2 Sam. 23, 32. 1 Chr. 11, 33.

שַׁעֲלִים (foxes' region) *Shaalim*, pr. n. of a district 1 Sam. 9, 4; prob. in the territory of the city שַׁעַלְבִים q. v.

* שָׁעַן in Kal not used; found only in Niph. 1. *to lean upon, to rest upon*, e. g. a spear, c. עַל 2 Sam. 1. 6. נִשְׁעָן עַל יַד מ *to lean upon the hand of* any one, said of kings who lean upon their high officers and attendants in public. 2 K. 5, 18. 7, 2. 17. Metaph. *to rely upon, to trust in* any person or thing, c. עַל Is. 10, 20. 31, 1. Job 8, 15. 2 Chr. 13, 18. 14, 10. 16, 7. Mic. 3, 11; אֶל Prov. 3, 5; בְּ Is. 50, 10; absol. Job 24, 23.

2. *to lean against* e. g. a column, c. עַל Judg. 16, 26; of a country, *to be adjacent*, to adjoin, c. לְ Num. 21, 15.

3. *to recline*, pr. to be leaning upon the elbow, Gen. 18, 4.

Deriv. מִשְׁעָן, מִשְׁעֶנֶת, מַשְׁעֵן, and pr. n. אֶשְׁעָן.

* שָׁעַע, imper. plur. שִׁעוּ, pr. *to stroke*. also *to overspread, to smear*. Chald. and Syr. שְׁעָא and שׁוּעָא; comp. שָׁטָה II.—In Kal once intrans. *to be smeared together*, e. g. the eyes, *to be blinded*, Is. 29, 9; see in Hithp.

Hiph. Imp. הָשַׁע *to smear*, i. e. *to blind* the eyes, Is. 6, 10.

Pilp. שִׁעֲשַׁע 1. Trans. *to delight, to rejoice*, pr. to stroke, to soothe. Ps. 94, 19.

2. Intrans. *to delight oneself, to be delighted*, Is. 11, 8; c. acc. *in* or *with* any thing, Ps. 119, 70.

Polp. שֹׁעֲשַׁע *to be soothed, to be caressed, dandled* on the knees. Is. 66, 12.

Hithpalp. הִשְׁתַּעֲשַׁע *to delight oneself, to take one's pleasure*; Is. 29, 9 הִשְׁתַּעֲשְׁעוּ וְשִׁעוּ *delight yourselves and be ye blinded*, i. e. indulge, if ye will, in your delights and pleasures; but soon ye shall be blinded with astonishment at the things which shall happen. For this use of two imperatives, of which the first is permissive while the second as-

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serts and threatens, see Heb. Gram. § 127. 2. With בְּ *in* or *with* any thing Ps. 119, 16. 47.

Deriv. שַׁעֲשָׁעִים.

* שָׁעַם obsol. root, prob. i. q. סָעַף, *to divide*. Hence

שַׁעַף (division) *Shaaph*, pr. n. m. a) 1 Chr. 2, 47. b) ib. v. 49.

* I. שָׁעַר 1. *to cleave, to split, to divide*. Arab. intrans. شَغَرَ to be cleft, to open in fissures, شَغْرٌ cleft, aperture; Eth. ሸዐረ to let go, to set free, from the idea of opening; see L. de Dieu ad Gen. 23, 10. Hence שַׁעַר gate.

2. *to estimate, to fix the value of* any thing. Prov. 23, 7. Verbs of cleaving, dividing, readily pass over to the idea of deciding, judging. Arab. سَعَّرَ II, to fix a price, سِعْرٌ price of grain, Chald. שְׁעַר id.—Hence שַׁעַר no. 2, and pr. n. שְׁעַרְיָה.

* II. שָׁעַר i. q. שָׁעַר q. v. *to shudder*, not in use in the verb; but hence the deriv. שַׁעַר, שַׂעֲרוּרִי, שַׂעֲרוּרִית.

שַׁעַר comm. gend. but f. Is. 14, 31, comp. Neh. 13, 16; plur. שְׁעָרִים, constr. שַׁעֲרֵי.

1. *a gate*, Syr. and Chald. by transpos. תְּרַע, בָּבָא. E. g. of a camp. Ex. 32, 26. 27; of a city Gen. 23, 18. Josh. 2, 7; of the temple Ez. 8, 5. 10, 19; of a palace Esth. 2, 19. 21, whence שַׁעַר for the *palace* itself (comp. *the Porte*) Esth. 4, 2. 6; comp. תְּרַע. Nah. 2, 7 שַׁעֲרֵי הַנְּהָרוֹת *the river-gates*, those next the river. So שַׁעֲרֵי הָאָרֶץ *the gates of the land* are the passes into a country, where the enemy can have entrance, Jer. 15, 7. Nah. 3, 13. בִּשְׁעָרֶיךָ *within thy gates*, i. e. in thy cities, Deut. 12, 12. 14, 27; and so בְּאַחַד שְׁעָרֶיךָ *in one of thy cities* 17, 2, comp. 1 K. 8, 37. 2 Chr. 6, 28. Hence יָרַשׁ אֵת שַׁעַר אֹיְבָיו *to possess the country* or *cities of one's enemies*, Gen. 22, 17. At the gates of cities was the *market-place, forum*, רְחֹב, (comp. espec. Neh. 8, 16,) where trials were held, and where the inhabitants came together either for business, or to sit and converse with each other, Gen. 19, 1. Ruth 4, 11. Prov. 31, 23. Lam. 1, 4. Hence בַּשַּׁעַר *in the gate*, often for *in court, before the tribunal*, Deut. 25, 7. Job 5, 4. 31, 21. Prov. 22, 22. Is. 29, 21. Amos 5, 10. 12. 15; יֹשְׁבֵי שַׁעַר *those sitting in the gate*, i. e. idlers, Ps. 69, 13; Ps. 127, 5 see in הָבַר note, p. 212. Ruth 3, 11 כָּל-שַׁעַר עַמִּי *all the gate* (i. e. concourse, assembly) *of my people*.

The gates in the walls of Jerusalem bore the following names: a) שַׁעַר הָעַיִן *the fountain-gate*, so called from the fountain of Siloam, on the southeastern part of the city, Neh. 2, 14. 3, 15. 12, 37. See Bibl. Res. in Palest. I. p. 473.—On the southern and western sides of the city there followed: b) שַׁעַר חַאַשְׁפּוֹת *the dung-gate* Neh. 2, 13. 3, 14. 12, 31; contracted שׁ׳ הַחַשְׁפּוֹת 3, 13. Josephus calls it *the gate of the Essenes*, B. J. 5. 4. 2. Bibl. Res. l. c. c) שַׁעַר הַגַּיְא *the valley-gate* Neh. 2, 13. 15. 3, 13. 2 Chr. 33, 14. This was prob. on the western side, near the valley of Gihon, the upper part of Hinnom; Bibl. Res. l. c.—On the north side of the city there followed: d) שַׁעַר חֲנַנְאֵל Jer. 31, 38. 2 Chr. 26, 9, and שַׁעַר הַפִּנִּים Zech. 14, 10, *the corner-gate*. This was prob. near the northwest corner of the city. e) שׁ׳ אֶפְרַיִם *the gate of Ephraim* Neh. 8, 16, which is also called שׁ׳ בִּנְיָמִין *the gate of Benjamin* Jer. 37, 13. 38, 7. Zech. 14, 10, as leading out to the territory of both these tribes; here was also a market-place or forum, Neh. 8, 16.—Other gates mentioned are: f) שׁ׳ הַיְשָׁנָה *the old gate* Neh. 3, 6. 12, 39, prob. the same called שַׁעַר הָרִאשׁוֹן Zech. 14, 10. g) שׁ׳ הַדָּגִים *the fish-gate*, prob. as being the place where fish were sold, Neh. 3, 3. 12, 39. Zeph. 1, 10. h) שׁ׳ הַצֹּאן *the sheep-gate* Neh. 3, 1. 12, 39, near the temple, so called from the sheep which were here sold for the sacrifices of the temple. i) שׁ׳ הַמִּפְקָד, Vulg. *porta judicialis*, Neh. 3, 31; this gate others refer to the temple. k) *the horse-gate* Neh. 3, 28. Jer. 31, 40. l) *the water-gate* Neh. 3, 26. 12, 37; this some suppose to be the same with the following: m) שַׁעַר הַחַרְסוּת *the pottery-gate* Jer. 19, 2, which led to the valley of Hinnom, and is doubtless to be sought on the southeast part of the city; comp. ὁ ἀγρὸς τοῦ κεραμέως the potter's field Matt. 27, 10. n) the *inner* or *middle gate*, שׁ׳ הַתָּוֶךְ Jer.

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39, 3, which seems to have led from the upper to the lower city. See on the whole subject, Bachiene Beschr. von Palestina II. § 94–107. J. E. Faber Archäologie der Hebräer I. p. 336 sq. Rosenm. Alterthumskunde II. ii. p. 216 sq. Bibl. Res. in Palest. I. p. 471 sq.—Some of these gates, as well as others mentioned, were perhaps not in the walls of the city, but in the external wall of the temple, or in the wall between Zion and the lower city; see סוּר, שַׁלֶּכֶת.

2. *a measure*, see r. שָׂעַר no. I. 2. Gen. 26, 12 מֵאָה שְׁעָרִים *a hundred measures*, i. e. ἑκατον πλασίως, a hundred fold.

שַׁעַר adj. *horrid*, i. e. *bad, foul, loathsome*, of figs, Jer. 29, 17. R. שָׂעַר II.

שַׁעֲרוּר adj. (r. שָׂעַר II) *horrible;* fem. *something horrible*, Jer. 5, 30. 34, 14.

שַׁעֲרוּרִי id. Jer. 18, 13; fem. שַׁעֲרוּרִיָּה Hos. 6, 10.

שְׁעַרְיָה (whom Jehovah estimates, r. שָׂעַר I) *Sheariah*, pr. n. m. 1 Chr. 8, 38. 9, 44.

שַׁעֲרַיִם (two gates) *Shaaraim*, pr. n. of a city in the tribe of Judah, Josh. 15, 36. 1 Sam. 17, 52. 1 Chr. 4, 31.

שַׁעַשְׁגַּז *Shaashgaz*, pr. n. of a Persian eunuch, the keeper of the women in the court of Xerxes, Esth. 2, 14.—Pers. ساسکز beauty's servant.

שַׁעֲשָׁעִים plur. *delight, pleasure*, Prov. 8, 30. Ps. 119, 24. Jer. 31, 20. R. שָׁעַע Pilp.

* שָׁפָה in Kal. not used. 1. Pr. *to scratch, to scrape*, then *to scrape* or *pare off*. Aram. שְׁפָא to file, pr. to make smooth, bald; שְׁפָתָא file, שְׁפָתָא a filing, paring.

2. i. q. Syr. Pa. *to cleanse from dregs, to purify;* comp. Talmud. שמה to filter. Hence שְׁפָה.

Niph. Part. נִשְׁפֶּה, *bare, bald, naked*, of a mountain Is. 13, 2. Sept. ὄρος πεδινόν.

Pual, Job 33, 21 Keri שְׁפֵה עַצְמֹתָיו *his bones are made bare*, are stripped of flesh.

Deriv. שְׁפָה, שְׁפִי, and pr. n. שְׁפוֹ, יִשְׁפָּה.

שְׂפָה or שִׂפָּה, (r. שָׂפָה) only in plur. 2 Sam. 17, 29 שְׂפוֹת בָּקָר, according to Targ. Syr. and the Heb. intpp. *cheeses of kine*, so called as filtered from the whey, dregs, etc. see r. שָׂפָה no. 2. Abulwalid renders it by חֲרִיצֵי חָלָב 'slices of curd.'

שְׁפוֹ (nakedness, r. שָׂפָה) *Shepho*, pr. n. m. Gen. 36, 23; for which שְׁפִי *Shephi* 1 Chr. 1, 40.

שְׁפוֹט m. (r. שָׁפַט) *judgment, punishment*, 2 Chr. 20, 9. Plur. שְׁפוּטִים (ו shortened to וּ) Ez. 23, 10.

שְׁפוּפָם (i. q. שְׁפִיפוֹן serpent?) *Shephupham*, Engl. Vers. *Shupham*, pr. n. of a son of Benjamin, Num. 26, 39. In Gen. 46, 21 written מֻפִּים.

שְׁפוּפָן (id.) *Shephuphan*, pr. n. m. 1 Chr. 8, 5.

שְׁפוֹת Neh. 3, 13, see in אֲשְׁפּוֹת.

* שָׁפַח obsol. root, prob. i. q. צָפַח. Eth. ሰፍሐ *to spread out;* comp. שָׁבַח. שָׁפַע.—Hence מִשְׁפָּחָה family, and also

שִׁפְחָה f. constr. שִׁפְחַת, plur. שְׁפָחוֹת, *famula*, 'one of the family,' a family servant, i. e. *maid-servant, handmaid*, Gen. 16, 1. 29, 24.—For the difference between it and אָמָה, see 1 Sam. 25, 41 חִנַּת אֲמָתְךָ לְשִׁפְחָה *lo thy handmaid* is *as a servant*, slave, housemaid.

* שָׁפַט fut. יִשְׁפֹּט, imper. parag. שָׁפְטָה.

1. *to judge;* not found in the other Semitic dialects. The primary idea seems to be *to set upright, to erect*, like the Germ. *richten;* comp. the kindr. שָׁפַת, and see espec. in שָׁבַב. Traces of this root are perhaps found in the Indo-European languages, as Germ. *scheffen* to judge, in Gloss. Mons. *geschefft* testament, *Schöppe* judge.—Absol. Job 22, 13. Ez. 44, 24; c. acc. of pers. whose cause is judged, Ex. 18, 22. 26. Deut. 16, 18. Is. 11, 4. שָׁפַט צֶדֶק Prov. 31, 9, and שׁ מֵישָׁרִים Ps. 75, 3, *to judge justly, uprightly, to do justice, equity.* Ez. 16, 38 וְשָׁפַטְתִּיךְ מִשְׁפְּטֵי נֹאֲפוֹת *I will judge thee* (according to) *the judgments of adulteresses.* שׁ בֵּין וּבֵין *to judge between* i. e. to be arbiter, umpire, Gen. 16, 5. 31, 53. Part. שׁוֹפֵט subst. *a judge* Deut. 16, 18.

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Spec. *to judge* any one, like r. דִּין no. 2, is: a) i. q. *to condemn, to punish* the guilty, *κατακρίνω*, 1 Sam. 3, 13. Obad. 21. Ps. 109, 31. Comp. שָׁפוֹט. b) *to do justice to* any one, *to defend* or *vindicate his cause*, espec. the poor and oppressed; Is. 1, 17 שִׁפְטוּ יָתוֹם *defend the cause of the fatherless*. Ps. 10, 18. 26, 1. 82, 3. שׁ׳ מִשְׁפַּט פ׳ Jer. 5, 28. Lam. 3, 59. With מִן and מִיַּד prægn. *to defend one's cause and deliver him from his enemies*, 1 Sam. 24, 16. 2 Sam. 18, 19. 31. Ps. 43, 1.

2. *to govern, to rule*, as connected with the power of judging, since to dispense justice was the part of kings and chief magistrates; comp. 1 Sam. 8, 20. 2 Chr. 1, 10, and see דִּין no. 1, 2. So Judg. 16, 31. Hence Part. שׁוֹפֵט, שֹׁפֵט, *a judge*, for *a ruler, prince, chief*, Ps. 2, 10. Am. 2, 3. Spec. of the leaders and chief magistrates of the Israelites from Joshua to Samuel, who led out the people to war against their enemies, and, after having delivered them from the oppression of the neighbouring nations, exercised during peace the office of chief ruler and judge, (comp. Judg. 4, 5,) Judg. 2, 16. 18. Ruth 1, 1. 2 K. 23, 22. al.—The same name, *suffes*, plur. *suffetes*, was borne by the chief magistrates of the Carthaginians.

Niph. 1. *to be judged* Ps. 37, 33.

2. Recipr. *to go to law, to plead, to contend before a judge*, with any one, Prov. 29, 9. Is. 43, 26; with עִם of pers. Joel 4, 2 [3, 2]; אֵת (אֶת) Ez. 17, 20. 20, 35. 36; לְ Jer. 25, 31 see below; acc. and עַל of thing Jer. 2, 35; also acc. of thing *about* which one contends 1 Sam. 12, 7. Ez. 17, 20; c. בְּ *with* truth Is. 59, 4. Where Jehovah is thus said *to plead* or *contend* with men, it has sometimes the sense *to punish*, see Ez. 38, 22. Is. 66, 16; comp. 2 Chr. 22, 8.

Po. part. מְשׁפֵּט i. q. שׁוֹפֵט, Job 9, 15.

Deriv. מִשְׁפָּט—שִׁפְטָן, שְׁפוֹט, מִשְׁפָּט.

שְׁפַט Chald. part. שָׁפֵט *a judge*, Ezra 7, 25. This is a Hebraism, since the verb itself is wanting in Chaldee.

שָׁפָט (judge) *Shaphat*, pr. n. m. a) Num. 13, 5. b) 1 Chr. 3, 22. c) 1 K. 19, 16. d) 1 Chr. 27, 29. e) 5, 12.

שֶׁפֶט m. only plur. שְׁפָטִים, *judgments, punishments*, Ex. 6, 6. עָשָׂה שְׁפָטִים בְּ *to do judgment upon*, to inflict punishment. Ex. 12, 12. Num. 33, 4. R. שָׁפַט.

שְׁפַטְיָה (whom Jehovah defends i. e. his cause) *Shephatiah*, pr. n. m. a) A son of David, 2 Sam. 3, 4. b) Jer. 38, 1. c) Neh. 11, 4. d) Ezra 2, 4. 57. e) Ezra 8, 8. Neh. 7, 9. 59.

שְׁפַטְיָהוּ (id.) *Shephatiah*, pr. n. m. a) A son of Jehoshaphat, 2 Chr. 21, 2. b) 1 Chr. 12, 5. c) 27, 16.

שִׁפְטָן (judicial, r. שָׁפַט) *Shiphtan*, pr. n. m. Num. 34, 24.

שֶׁפִי m. (r. שָׁפָה) plur. שְׁפָיִים and שְׁפִים.

1. *bareness, nakedness*, Job 33, 21 Cheth. where the subst. is poetically put for the finite verb. Keri has in the same sense שְׁפוּי; see the root in Pual.

2. *a naked hill*, i. e. *bare*, destitute of trees, (comp. הַר נִשְׁפָּה Is. 13, 2,) Jer. 12, 12 שְׁפָיִים בַּמִּדְבָּר *hills in the desert*. 3, 2. 21. 4, 11. 7, 29. 14, 6. Is. 41, 18. 49, 9. Num. 23, 3 וַיֵּלֶךְ שֶׁפִי *he went upon a hill*.

3. *Shephi*, pr. n. m. see שְׁפוּ.

שְׁפִים (serpents ? r. שָׁפָה) *Shuppim*, pr. n. m. a) 1 Chr. 7, 12. 15. b) 26, 16.

שְׁפִיפוֹן only Gen. 49, 17, a species of *serpent*, from r. שָׁפַף. Syr. to creep, to glide. Arab. سِفٌّ a kind of speckled serpent with black and white spots; see Bochart Hieroz. I. p. 416 sq.

שָׁפִיר (fair, r. שָׁפַר) *Shaphir*, pr. n. of a place in Judea, Mic. 1, 11. [According to Eusebius, it lay between Eleutheropolis and Askelon; prob. the modern *Sawâfîr*, سوافير; see Bibl. Res. in Palest. II. p. 370.—R.

שַׁפִּיר Chald. adj. *fair, beautiful*, Dan. 4, 9. 18. R. שְׁפַר.

* שָׁפַךְ fut. יִשְׁפֹּךְ 1. *to pour out, to shed*; Arab. سفك id. Ethiop. ሠፈከ to pour out metals; kindr. with סָפַח, سفح.—E. g. a libation Is. 57, 6. שָׁפַךְ דָּם *to shed blood*, i. e. to kill any one, Gen. 9, 6. 37, 22. Ez. 14, 19. Metaph. שָׁפַךְ נַפְשׁוֹ Ps. 42. 5, and לִבּוֹ שׁ׳ Lam. 2, 19, *to pour out one's soul* sc. in tears and complaints; with לִפְנֵי יְ 1 Sam. 1, 15. Ps. 62, 9; comp. Lam. l. c. שִׂיחַ חֲמָתוֹ עַל

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pour out one's anger, wrath, upon any one, Ez. 14, 19. 22, 22. Lam. 2, 4.

2. Of dry things, *to throw up, to heap up*, e. g. a mound Ez. 26, 8.

NIPH. 1. *to be poured out* 1 K. 13, 5. Metaph. Ps. 22, 15 *I am poured out like water*, describing a person unable to rise from weakness.

2. *to be poured out*, i. e. *profusely expended*, of money Ez. 16, 36. Comp. ἐκχέω Tob. 4, 18.

PUAL *to be poured out*, e. g. one's steps, i. e. to slip, to fall, Ps. 73, 2 Keri. Comp. Lat. *fundi* for *prosterni*.

HITHPA. lit. *to pour itself out*, i. e. *to be poured out*, Lam. 4, 1. The phrase *his soul* (life) *pours itself out* signifies: a) *he pours himself out* in complaints, Job 30, 16. b) *his blood is shed*, he dies, Lam. 2, 12.

Deriv. the two following.

שֶׁפֶךְ m. *a place of pouring out*, Lev. 4, 12. R. שָׁפַךְ.

שַׁפְכָה f. (r. שָׁפַךְ) *the privy member*, pr. *urethra*, through which the urine is poured off, Deut. 23, 2. Vulg. *veretrum*. Others falsely, *testicle*, see אֲשָׁךְ.

* שָׁפַל, fut. יִשְׁפַּל, inf. שְׁפַל, Arab. سَفَلَ, سَفُلَ, *to be made low, to be depressed, cast down*, opp. רוּם Job 5, 11. E. g. a mountain Is. 40, 4; lofty trees Is. 10, 33; a city 32, 19. Metaph. *to be made low, depressed*, e. g. a) Of persons who fall from a high state of dignity, *to be humbled, abased*, Is. 2, 9. 11. 12. 17. 5, 15. 10, 33. b) Of the voice or a sound as *depressed, low*, Is. 29, 4. Ecc. 12, 4. c) Inf. שְׁפַל רוּחַ *to be humbled in spirit* Prov. 16, 19. Comp. שָׁפָל.

HIPH. 1. *to bring low, to make humble, to abase*, (opp. הֵרִים,) Ps. 18, 28. 75, 8. Intrans. *to be brought low*, pr. *to humble oneself*, Job 22, 29. When followed by another verb, it assumes the nature of an adverb; Jer. 13, 18 הַשְׁפִּילוּ שְׁבוּ *make low, sit down*, i. e. sit ye down in a low place. Ps. 113, 6.

2. *to lay low, to cast down*, as walls Is. 25, 12.

Deriv. שִׁפְלוּת — שְׁפָלוּת.

שַׁפֵּל Chald. APH. *to make low, to humble, to abase*, e. g. kings, powerful persons, Dan. 5, 19. 7, 24. Also with לִבָּא, *to humble one's heart*, to become humble, Dan. 5, 22.

שָׁפָל m. adj. (r. שָׁפַל) constr. שְׁפַל; fem. שְׁפָלָה, constr. שִׁפְלַת; *low, depressed*, of a tree Ez. 17, 24; of a spot in the skin Lev. 13, 20. 21. Metaph. a) *low, humble, base*, 2 Sam. 6, 22. Job 5, 11. Mal. 2, 9. b) שְׁפַל רוּחַ *humble in spirit, lowly*. Prov. 29, 23. Is. 57, 15; so without רוּחַ id. Is. l. c.—Masc. c. He parag. הַשְּׁפָלָה *the humble*, what is humble, Ez. 21, 31 [26].

שְׁפַל Chald. m. *low, humble*, Dan. 4, 14.

שְׁפָל m. (r. שָׁפַל) c. suff. שִׁפְלָנוּ, *lowness*, i. e. low condition, low place, Ecc. 10, 6. Ps. 136, 23.

שְׁפָלָה f. (r. שָׁפַל) *lowness*, a low place, Is. 32, 19.

שְׁפֵלָה f. (r. שָׁפַל) *low country*, as opp. to mountains, Josh. 11, 16 fin. With art. הַשְּׁפֵלָה *the low country, plain*, along the Mediterranean from Joppa to Gaza, Josh. 11, 16. Jer. 32, 44. 33, 13. Gr. ἡ Σέφηλα 1 Macc. 12, 58.

שִׁפְלוּת f. (r. שָׁפַל) *a letting down*, e. g. שִׁ יָדַיִם *a letting down of the hands*, remissness, slothfulness, Ecc. 10, 18.

שָׁפָם (perh. bald, shaven, r. שָׁפָה) *Shapham*, pr. n. m. 1 Chr. 5, 12.—Of a root שָׁפַם there is no certain trace.

שְׁפָם (bareness, place of naked trees, r. שָׁפָה) *Shepham*, pr. n. of a place on the northeastern border of Palestine, north of Riblah, Num. 34, 10. 11.

שִׁפְמוֹת (bare places, plur. of שְׁפָם) *Shiphmoth*, pr. n. of a place in the south of Judah, mentioned with Aroer and Eshtemoa, 1 Sam. 30, 28. Others read שִׁמְמוֹת, *Siphmoth*.—Gentile n. שִׁפְמִי a *Shiphmite* 1 Chr. 27, 27.—R.

* שָׁפַן obsol. root, prob. i. q. צָפַן, סָפַן, *to cover, to hide*, espec. under ground, whence שָׁפָן. Hence trop. Arab. شَفْن cunning.

שָׁפָן m. plur. שְׁפָנִים 1. A quadruped, chewing the cud in the manner of the hare, Lev. 11, 5. Deut. 14, 7; living in flocks among the rocks, and distinguished for its cunning, Ps. 104, 18. Prov. 30, 26. The Rabbins render it the *coney* or *rabbit*.

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The LXX in these places have χοιρογρύλλιος, *hedgehog*, [which is indefinite. Some refer it to the *mus* v. *dipus jaculus* of Linn. Arab. يربوع *jerboa*. The animal is doubtless correctly specified by Saadias, who renders שָׁפָן by وبر *wabr*, i. e. the *hyrax Syriacus*, a small animal like a marmot, found in Palestine and Arabia, and still called in the Himyaritic dialect of Hadramaut ثُفُن *thofun*, kindr. with שָׁפָן. It is scarcely larger than a rabbit; has no tail; and in its ears, feet, and snout, resembles the hedgehog. It lives in families among the rocks, making its bed in the clefts; but does not burrow. It is lively and quick to retreat on the approach of danger; and is difficult to capture. The name might come either from its hiding itself, or from its cunning. See Seetzen in Ritter's Erdkunde XV. p. 596. Wilson Lands of the Bible II. p. 28 sq. Fresnel in Journ. Asiat. Ser. III. T. V. p. 514. Bochart Hieroz. I. p. 1001 sq.—R.

2. *Shaphan*, pr. n. m. a) The scribe or secretary of king Josiah, 2 K. 22, 3. 12. Jer. 36, 10; comp. Ez. 8, 11. b) 2 K. 22, 12. 25, 22. Jer. 26, 24. 39, 14; perh. Jer. 39, 3.

* שָׁפַע obsol. root, *to overflow, to be superabundant*, as in Chald. and Syr. ܫܦܥ.—Hence the three following.

שֶׁפַע m. *abundance*. Deut. 33, 19 *abundance of the sea*, i. e. wealth obtained from the sea.

שִׁפְעָה f. (r. שָׁפַע) constr. שִׁפְעַת, *abundance*, i. e. *multitude*, as of waters Job 22, 11. 38, 34; of men 2 K. 9, 17; of camels Is. 60, 6. Ez. 26, 10.

שִׁפְעִי (abundant, r. שָׁפַע) *Shiphi*, pr. n. m. 1 Chr. 4, 37.

* שָׁפַף obsol. root, prob. i. q. Syr. ܫܦܦ, *to creep, to glide*. Hence שְׁפִיפֹן serpent, and pr. n. שְׁפוּפָם, שְׁפוּפָן, שְׁפוּפִים.

* שָׁפַר 1. i. q. Arab. شفر *to scratch, to scrape*, kindr. with צָפַר, סָפַר; hence *to polish*.

2. Intrans. *to be polished*, i. e. *to be bright, shining*, comp. Arab. سفر I. IV, illuxit aurora, and שַׁפְרְפָרָא; hence *to be fair, beautiful*, i. q. Chald. and Syr. With עַל, *to be pleasant, acceptable, to* any one, Ps. 16, 6; comp. Dan. 4, 24.—The notion of brightness is also transferred to sound, as in Engl. a *brilliant* tone, i. e. clear and sonorous (comp. חָלַל); whence שׁוֹפָר trumpet.

3. i. q. Ethiop. ሰፈረ, *to measure*, whence אֶשְׁפָּר measure q. v. Kindr. is סָפַר no. 3, to number.—For the passage Job 26, 13, see שִׁפְרָה.

Deriv. שֶׁפֶר—שַׁפְרְפָרָא, שׁוֹפָר, אֶשְׁפָּר.

שְׁפַר Chald. fut. יִשְׁפַּר, *to be fair, beautiful;* c. עַל Dan. 4, 24, and עִם 3, 32. 6, 2, *to please, to be acceptable to* any one.—Syr. id.

שֶׁפֶר m. (r. שָׁפַר) 1. *brightness*, i. e. *beauty, pleasantness*, e. g. of words Gen. 49, 21.

2. *Shepher*, pr. n. m. of a mountain in the Arabian desert, Num. 33, 23. 24.

שַׁפְר, see שׁוֹפָר.

שִׁפְרָה f. (r. שָׁפַר) 1. *brightness, beauty;* here seems to belong (as suggested by Simonis) Job 26, 13 בְּרוּחוֹ שָׁמַיִם שִׁפְרָה *by his* (God's) *spirit the heavens* are *brightness*, i. e. are bright, splendid, beautiful.—But most intpp. take שִׁפְרָה for שִׁפְרָה (Piel of שָׁפַר) *to make bright, beautiful, to garnish* sc. with stars und constellations; and suppose there is a mingling of two constructions, רוּחוֹ שׁ בְּרוּחוֹ שָׁמַיִם שִׁפַּר and שִׁפְרָה, Vulg. *spiritus ejus ornavit cœlos*. But Dag. forte characteristic is very rarely if ever dropped from the letters בגדכפת.

2. *Shiphrah*, pr. n. f. Ex. 1, 15.

שִׁפְרִיר m. (r. שָׁפַר) *throne-ornament, tapestry*, with which a throne is hung, Jer. 43, 10 Keri; for which Cheth. שִׁפְרוּר.

שַׁפְרְפָרָא Chald. m. *the dawn, aurora*, Dan. 6, 20. Syr. ܫܦܪܦܪܐ id.

* שָׁפַת fut. יִשְׁפֹּת 1. *to set, to put, to place*, i. q. kindr. שׂוּם, see fully in r. שָׁבַט.—2 K. 4, 38. Ez. 24, 3. Ps. 22, 16 לַעֲפַר מָוֶת תִּשְׁפְּתֵנִי *thou dost set me in the dust of death*, i. e. dost bring me down to the grave.

3. With dat. pers. i. q. *to give*, Is. 26, 12.

Deriv. אַשְׁפֹּת, מִשְׁפְּתַיִם, and

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שִׁפְתַּיִם m. dual, *stalls, folds* for cattle, Ps. 68, 14; comp. מִשְׁפְּתַיִם. Also Ez. 40, 43, where it denotes places (Eng. Vers. hooks) in the court of the temple, to which the victims were fastened.

* שָׁצַת obsol. root, i. q. שָׁטַף *to pour out, to overflow.*—Hence

שֶׁצֶף m. once Is. 54, 8 שֶׁצֶף קָצֶף *outpouring of anger*, effusion of wrath; i. q. שֶׁטֶף אַף Prov. 27, 4. The form שֶׁצֶף seems to have been chosen instead of שֶׁטֶף for the sake of the paronomasia.

שָׁק Chald. i. q. שׁוֹק, *the leg*, from the knee to the ankle, plur. Dan. 2, 33. Theod. well *κνῆμαι.*

* שָׁקַד, fut. יִשְׁקֹד, *to wake, to be wakeful, sleepless*, Arab. سَهِرَ, Ps. 102, 8; hence *to watch* Ps. 127, 1. Ezra 8, 29. Hence שָׁקֵד.—Trop. with עַל, e. g. a) *to watch over* any thing, to give attention to it, Jer. 1, 12. 31, 28. 44, 27. Dan. 9, 14. Job 21, 32. Is. 29, 20 שֹׁקְדֵי אָוֶן *they who watch over iniquity*, i. e. who sedulously take care that wrong and not right shall be done. b) *to watch* or *wait at* a door, Prov. 8, 34; *to lie in wait by* or *against*, e. g. as the leopard, Jer. 5, 6.

Pual part. מְשֻׁקָּד, denom. from שָׁקֵד, *made like almonds*, i. e. having the form of almond-flowers, Ex. 25, 33. 34.

שָׁקֵד m. plur. שְׁקֵדִים 1. *an almond-tree*, pr. 'the waker,' so called as being the earliest of all trees to awake from the sleep of winter, Jer. 1, 11. There is also here an allusion to the haste and ardour thus implied, comp. v. 12. See Celsius Hierobot. I. p. 297.

2. *an almond, almond-nut*, Gen. 43, 11. Num. 17, 23. Ecc. 12, 5 וְיִנָּאֵץ שָׁקֵד *and the almond is spurned*, rejected, sc. by the old and toothless man, although in itself a delicate and delicious fruit. Others less well, *the almond-tree shall flourish*, which they refer to white hairs; though the flower of the almond-tree is not white, but rose-coloured.

* שָׁקָה in Kal not used, i. q. שָׁתָה, *to drink*; for the interchange of the letters *k* and *t*, see under ק, p. 907. Arab. سقى, Eth. ΠΦΡ, to let drink, to water.

Hiph. הִשְׁקָה, fut. יַשְׁקֶה, apoc. וַיַּשְׁקְ. 1. *to give to drink, to let drink*, c. dupl. acc. of pers. and thing, Gen. 19, 32. 24, 43. Judg. 4, 19. Num. 5, 24. Ps. 60, 5. Job 22, 7. Jer. 9, 14. 35, 2; c. בְּ of thing Ps. 80, 6; מִן *of* any thing Cant. 8, 2. Part. מַשְׁקֶה subst. *a cup-bearer*, butler, Gen. 40, 1. 41, 9. But in Gen. 40, 21 מַשְׁקֶה denotes *drink* (see מַשְׁקֶה no. 2); and the words are to be understood thus: *and he again gave the chief cup-bearer charge* עַל מַשְׁקֵהוּ *over his drink*, i. e. restored to him his charge and office as chief of the cup-bearers.

2. *to water* cattle, Gen. 24, 46. 29, 2. Ex. 2, 16. 17. 19.

3. *to water* the ground, *to irrigate*, Gen. 2, 6. 10. Ps. 104, 13.

Note. Kal and Niph. are borrowed from the synom. שָׁתָה, which again has no Hiph.

Niph. see שָׁקַע Niph.

Pual *to be moistened, irrigated.* Job 21, 24 *the marrow of his bones is moist*, i. e. fresh, vigorous; comp. Prov. 3, 8. 15, 30. 17, 22.

Deriv. שִׁקּוּי, מַשְׁקֶה, and the two following.

שִׁקּוּ m. (r. שָׁקָה, for שִׁקְוִי, after the form קִטּוּל) *drink*, only in plur. שִׁקּוּיִם Ps. 102, 10.

שִׁקּוּי m. (r. שָׁקָה) plur. c. suff. שִׁקּוּיַי Hos. 2, 7.

1. *drink* Hos. l. c. where not water, but some more delicate drink, as wine, is to be understood; Sept. ed. Ald. *ὁ οἶνός μου.* Comp. Gen. 40, 21.

2. *a watering, moistening* of the bones, i. e. refreshment, Prov. 3, 8. See r. שָׁקָה in Pual.

שִׁקּוּץ and שִׁקֻּץ m. (r. שָׁקַץ) plur. שִׁקּוּצִים, *an abomination, abominable thing*, spoken of things unclean, e. g. filthy garments Nah. 3, 6; of meats offered to idols, *εἰδωλόθυτα*, Zech. 9, 7; espec. of idols, 1 K. 11, 5 *Milcom* שִׁקּוּץ עַמּוֹנִים *the abomination* (idol) *of the Ammonites.* 2 K. 23, 13. Dan. 9, 27; comp. 11, 31. 12, 11. Plur. of idols 2 K. 23, 24. Ez. 20, 7. 8.

* שָׁקַט fut. יִשְׁקֹט, *to rest, to have* or *keep quiet, to be still*; pr. *to lie down, to recline*; comp. Arab. سقط to fall, kindr. with סָבַת, سكت, to be silent.—Spoken:

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a) Of one who is never infested, harassed, troubled, Judg. 3, 11. 5, 31. 8, 28. Jer. 30, 10. 46, 27; whence שָׁקַט מִמִּלְחָמָה Josh. 11, 23. 14, 15; also of one who troubles or harasses no one, Judg. 18, 7. 27; which sometimes arises from fear, Ps. 76, 9. b) Of one who does nothing, remains inactive, idle, Is. 62, 1. Jer. 47, 6; hence of God, as not affording aid, Ps. 83, 2.

Hiph. 1. *to cause to rest, to quiet*, i. e. to appease strife Prov. 15, 18. Also *to give quiet*, to render tranquil and secure, Job 34, 29; c. לְ of pers. and מִן of thing, i. e. *from* danger, Ps. 94, 13.

2. Intrans. *to find rest, to be quiet*, pr. to quiet oneself, Is. 7, 4. 57, 20. Inf. הַשְׁקֵט subst. *rest, quiet*, Is. 30, 15. 32, 17. Trop. the earth is said *to be quiet, tranquil*, when the air is still and sultry, Job 37, 17.—Hence

שָׁקֶט m. *rest, quiet*, 1 Chr. 22, 9.

* שָׁקַל fut. יִשְׁקֹל, once אֶשְׁקְלָה (as if from יִשְׁקַל) Jer. 32, 9, *to poise, to weigh*. Arab. شقل, oftener ثقل. Syr. ܫܩܠ and ܬܩܠ id. but also to depart, to migrate; whence pr. n. אַשְׁקְלוֹן. The primary idea is *to suspend* the balance; comp. Eth. ሰቀለ to suspend, as upon a cross; comp. also סָלָא, סָלָה, and Lat. *pendo, pendeo*.—Ex. 22, 16. 2 Sam. 14, 26. Is. 40, 12. With לְ *to weigh out to* any one, e. g. metals, money, Gen. 23, 16. Jer. 32, 9. Ezra 8, 25; with עַל־יְדֵי פ׳ *into the hands of* any one, Ezra 8, 26. Esth 3, 9; with עַל *over to* or *into* the king's treasury, Esth. 4, 7; with בְּ *for* a thing, Is. 55, 2.—2 Sam. 18, 12 *though I might weigh a thousand shekels into my hands*, i. e. though they should be weighed out to me. Trop. *to examine, to try* a person Job 31, 6; a thing 6, 2.

Niph. *to be weighed*, trop. Job 6, 2; *to be weighed out* Job 28, 15. Ezra 8, 33.

Deriv. מִשְׁקָל, מִשְׁקוֹל, מִשְׁקֶלֶת, pr. n. אַשְׁקְלוֹן, and

שָׁקֶל m. plur. שְׁקָלִים, constr. שִׁקְלֵי, *a shekel, siclus*, a definite weight of gold and silver, containing twenty gerahs (גֵּרָה) i. e. grains, pr. kernels, beans, Ex. 30, 13; and this being weighed out passed as current money among the Hebrews (see in עָבַר no. 2), Gen. 23, 15. 16. Ex. 21, 32. Lev. 5, 15. 27, 3. 6. Josh. 7, 21. 1 Sam. 17, 5.—Two kinds of shekel are distinguished, *the shekel of the sanctuary* Ex. 30, 13, and *the king's shekel* 2 Sam. 14, 26; but which of these was the heaviest, cannot be known. In the time of the Maccabees (1 Macc. 15, 6) silver coins were struck, each weighing one shekel, and stamped with the words שקל ישראל; see Bayer de Nummis Hebræo-Samaritanis, Valent. 1781. 4to. p. 171 sq. These were equal to four Attic drachmæ, i. e. to one stater, according to Josephus, Ant. 3. 8. 2; nor do the specimens still extant differ much from this, since even now when worn away by age they still contain 215–229 grains troy weight, of which 60 make one drachm; see Eckhel Doctr. Numm. vett. III. p. 464. Fröhlich Annal. regum Syriæ, Prolegg. p. 84. Rasche Lex. rei nummariæ IV. 2. p. 904.—The LXX have often rendered שָׁקֶל by *δίδραχμον*, which can be reconciled with the words of Josephus and with the weight of the specimens still extant, by supposing that the shekel, before the Babylonish exile and before the use of coined money, was of less weight than afterwards. Of less weight and value was also the *σίκλος, σίγλος*, used by the Persians, and containing 7½ oboli (six oboli make one drachma) Xen. Anab. 1. 5. 6. At Ephesus a shekel of gold was in use, according to Alexander Ætolus ap. Macrob. Sat. 5, 22.

* שָׁקַם obsol. root, Arab. سقم *to be ill, sick*.—Hence

שִׁקְמָה, only plur. שִׁקְמִים 1 K. 10, 27. Is. 9, 9. Am. 7, 14, and שִׁקְמוֹת Ps. 78, 47, (the sing. occurs in the Mishna,) *a sycamore-tree*, Gr. *συκόμορος, συκάμινος*, very frequent in the level parts of Palestine, resembling the mulberry-tree in its leaves and general appearance, with fruit similar to the fig growing directly from the stem and larger boughs, and very difficult of digestion; Dioscorid. I. 182; comp. the root שָׁקַם. The fruit is used only by the poorest classes, comp. בָּלַס. See Celsii Hierob. I. p. 310. Warnekros Hist. naturalis Sycomori, in Repertorium f. morgenl. Literatur, St. 11, 12.

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* שָׁקַע fut. יִשְׁקַע, *to sink down, to subside*, as fire Num. 11, 2; of a land, *to be submerged, overflowed, drowned*, Jer. 51, 64. Am. 9, 5 שֶׁקְעָה כִּיאֹר מִצְרַיִם *it is overflowed as with the river of Egypt*, where it is coupled with an acc. of abundance.

Niph. *to be submerged, overflowed*, as a land, Am. 8, 8 Keri. In Cheth. for נִשְׁקָעָה stands נִשְׁקָה, the ע being elided; see in ע, p. 737, col. 2.

Hiph. 1. *to cause to subside*, as water Ez. 32, 14.

2. *to sink*, i. e. *to press down*; Job 40, 25 בְּחֶבֶל תַּשְׁקִיעַ לְשֹׁנוֹ *canst thou press down his tongue with a cord?* i. e. canst thou tame him (the crocodile) by a thong or bit thrust into his mouth?

Deriv. מִשְׁקָע.

שִׁקֻּעֲרוּרוֹת f. plur. *sunken places, hollows*, in a wall Lev. 14, 37. Sept. *κοιλάδες*, Vulg. *valliculæ*. This quadrilit. comes from שָׁקַע to sink, and ערר to be deep.

* שָׁקַף in Kal not used, prob. *to lay upon* or *over, to lay* or *cover with beams, joists*, etc. i. q. Arab. سقف, Gr. *σκεπάω, σκεπάζω*.—Hence שָׁקֻף, שְׂקָפִים, מַשְׁקוֹף.

Niph. *to lie out over* any thing, *to project*; hence *to bend forward*, Gr. *παρακύπτειν*, espec. in order to see, and thus i. q. *to look forth* or *abroad*, comp. in צָפָה; e. g. from a window, נִבַּט חַלּוֹן Judg. 5, 28. 2 Sam. 6, 16; from heaven Ps. 85, 12. Also of a mountain, *to overhang, to look towards*, Num. 21, 20. 23, 28. Metaph. Jer. 6, 1 *evil impendeth* (approacheth) *from the north*. Arab. أَسْقَفُ long and bending from length, as the neck of the ostrich, or a tall man who stoops.

Hiph. id. הִשְׁקִיף מִשָּׁמַיִם *to look down from heaven*, so of God, Ps. 14, 2. 53, 3; c. אֶל Ex. 14, 24; *to look out at* a window, c. בְּעַד Gen. 26, 8. 2 K. 9, 30.

Deriv. see under Kal.

שָׁקֻף m. (r. שָׁקַף) in pause שָׁקֹף, *a layer of beams* or *joists*, etc. 1 K. 7, 5 *all the doors and the posts* were רְבֻעִים שָׁקֹף *made square with layers of beams*, i. e. were not arched, but covered above with beams, and therefore square.

שְׂקָפִים m. plur. (r. שָׁקַף) *beams* or *bars laid over*, frame-work, 1 K. 7, 4. 6, 4 חַלּוֹנֵי שְׂקָפִים אֲטֻמִים *windows with closed* (fixed) *bars*, lattice-work. See under אָטַם.

* שָׁקַץ in Kal not used, *to be filthy, loathsome, abominable*.

Piel שִׁקֵּץ 1. *to make filthy, to contaminate, to pollute*, נַפְשׁוֹ oneself Lev. 11, 43. 20, 25.

2. *to loathe, to abominate, to abhor*, Ps. 22, 25; espec. any thing unclean, polluted, Lev. 11, 11. Deut 7, 26.

Deriv. שִׁקּוּץ, and

שֶׁקֶץ m. *an abominable thing*, spoken of things (and persons) unclean, polluted; espec. of things relating to idolatry, Lev. 11, 10. 12. 13. 20. 23. 41. 42. Perh. *vermin* Is. 66, 17.

שִׁקּוּץ, see שִׁקּוּץ.

* שָׁקַק fut. יִשֹּׁק, kindr. with שׂוּק.

1. *to run up and down, to and fro*, spoken of those who eagerly seek any thing, e. g. of locusts Joel 2, 9. Is. 33, 4 c. בְּ of the prey.—Hence

2. *to roam about, to range* in search of prey, as a bear Prov. 28, 15. Trop. *to be eager, to long*, of a person thirsty, Is. 29, 8. Ps. 107, 9.

Hithpalp. חִשְׁתַּקְשַׁק i. q. Kal. no. 1, Nah. 2, 5.

Deriv. מַשָּׁק.

* שָׁקַר, fut. יִשְׁקֹר, *to lie, to tell lies*; c. dat. *to lie to* any one, *to deceive* him, Gen. 21, 23. The primary idea is perhaps that of *colouring, painting*; comp. שָׁקַר to be red, ruddy, שֹׁקֶר red colour. paint, falsehood; see Tsepregi in Diss. Lugdd. p. 115. Comp. kindr. שָׁרַר.

Piel שִׁקֵּר *to lie*, 1 Sam. 15, 29; c. בְּ of pers. *to lie to* any one, *to deceive*, Lev. 19, 11. Also c. בְּ of thing, as שִׁקֵּר בִּבְרִית *to be false to a covenant*, i. e. treacherously to break it, Ps. 44, 18. שִׁקֵּר בֶּאֱמוּנָה *to be false to one's faith*, fidelity, Ps. 89, 34; absol. id. Is. 63, 8.—Hence

שֶׁקֶר m. plur. שְׁקָרִים, c. suff. שְׁקָרִים Jer. 23, 32.

1. *a lie, falsehood*; דִּבְרֵי שָׁקֶר *false words* Ex. 5, 9. עֵד שָׁקֶר *a false witness* Deut. 19, 18. נִשְׁבַּע לַשָּׁקֶר *to swear to a*

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falsehood, i. e. falsely, Lev. 5, 24. 19, 12. נִבָּא בַשָּׁקֶר *to prophesy false things*, i. e. not received from God, Jer. 5, 31. 20, 6. 29, 9. Absol. and as an adv. *a lie! it is false!* 2 K. 9, 12. Jer. 37, 14. Plur. *lies, falsehoods*, Ps. 101, 7.—Once for concr. *a liar*, man of falsehood, for אִישׁ שָׁקֶר, Prov. 17, 4.

2. *deception, a vain thing*, any thing which deceives or disappoints one's hopes; Ps. 33, 17 שֶׁקֶר תְּשׁוּעַת i. e. they are deceived, disappointed, who trust in cavalry for victory. Hence לַשָּׁקֶר *in vain* 1 Sam. 25, 21. Jer. 3, 23; and שָׁקֶר *without cause, wrongfully*, Ps. 38, 20. 69, 5. 119, 78. 86.

שִׁקֻּת f. (r. שָׁקָה), plur. constr. שִׁקְּתוֹת (as if from שִׁקָּת), *a watering-trough*, made of wood or stone for watering cattle, Gen. 24, 20. 30, 38.

שָׁר or שָׂרָה, plur. שָׂרוֹת, *walls* Jer. 5, 10, i. q. שׁוּרוֹת. So Sept. Vulg. Chald. and so the context demands. R. שׂוּר III.

שָׂר, see שִׂיר.

שֵׁר m. (r. שָׂרַר) c. suff. שָׁרֵךְ. 1. *sinew, muscle*, collect. Prov. 3, 8 רְפָאוֹת תְּהִי לְשָׁרֶךָ *it shall be health* (refreshment) *to thy muscles*, in which is the seat of strength. The other hemistich has, *to thy bones*.

2. *the navel*, pr. the navel-cord, Arab. سُرَّة. Ez. 16, 4. Comp. שֹׁרֶר.

שְׁרָא Chald. also שְׁרֵא Dan. 2, 22. 1. *to loose, to unbind, to solve*, e. g. knots, trop. knotty questions, Dan. 5, 16. Part. plur. שָׁרִין *loosed*, unbound, i. e. from bonds, Dan. 3, 25. Spec. of travellers who stop and put up for the night, and so unbind the loads of their beasts of burden, Arab. حَلَّ, Gr. *καταλύω*, whence *κατάλυμα*. Hence

2. *to put up for the night*, and in general *to lodge, to dwell*, Dan. 2, 22. Syr. ܫܪܐ to put up, to dwell. Comp. חָשַׁב.

Pa. 1. i. q. Kal no. 1, *to solve* Dan. 5, 12.

2. *to begin*, pr. *to open*, comp. חָלַל from חָלַל, Ezra 5, 2.

Ithpa. *to be loosened*, to become weak, Dan. 5, 6.

שַׂרְאֶצֶר *Sharezer*, Persian pr. n. a) A son of Sennacherib, a parricide, Is. 37, 38. 2 K. 19, 37. b) Zech. 7, 2.—Pers. سر آذر prince of fire; comp. Sanscr. *âthar-s* fire. See נְרֶגַל שַׂרְאֶצֶר.

* שָׂרַב obsol. root, Syr. and Chald. *to be hot, dry;* kindr. צָרַב.—Hence the two following.

שָׂרָב m. 1. *heat* of the sun, Is. 49, 10. —Then

2. Spec. *Sharab*, Is. 35, 7, of a phenomenon frequent in the deserts of Arabia and Egypt, and also occasionally seen in the southern parts of Russia and France, Arab. سراب *Serâb* Kor. 24. 39, Fr. *le mirage*, by which name it is also commonly known in English. It consists in this, that the desert, either wholly or in parts, presents the appearance of the sea or of a lake, so that the most experienced travellers are sometimes deceived. See Erdmann and Frähn in Gilbert's Annales Phys. T. XXVIII. p. 1, and Comment. on Is. 35, 7. Bibl. Res. in Palest. I. p. 61.—Hence we are enabled to understand Is. l. c. וְהָיָה הַשָּׁרָב לַאֲגָם *the mirage shall become a pool*, i. e. the desert which presents the appearance of a lake, shall be changed into real water.

שֶׁרֶבְיָה (heat of Jehovah, r. שָׂרַב) *Sherebiah*, pr. n. m. Ezra 8, 18. 24. Neh. 8, 7. 9, 4. 10, 13. 12, 8. 24.

שַׁרְבִיט m. (for שַׁבָּט with ר inserted, see under ר, p. 950) *a sceptre*, a form of the later Hebrew. Esth. 4, 11. 5, 2. 8, 4.—The ב is without Dag. after ר; comp. מַרְבַּדִּים.

* I. שָׂרָה in Kal not used, i. q. Chald. שְׁרָא *to loose, to solve*.

Piel שִׁרַּח *to loose, to let go free*. Jer. 15, 11 Keri שִׁרַּחְתִּיךָ לְטוֹב *I will loose thee for good*, i. e. will set thee free. The Hebrews would seem to have used this word also in a bad sense (לָרַע) for deserting any one; whence here the adjunct לְטוֹב is added. For Cheth. see שָׁרוּחַ.

Deriv. שְׁרוּחָה, מִשְׁרָה.

* II. שָׂרָה perh. i. q. Arab. شرى *to gleam, to glitter*, e. g. lightning; whence שִׁרְיָן, שִׁרְיוֹן, שִׁרְיָה, coat of mail, armo-

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שַׂרְרָה f. (r. שָׂרַר) plur. שַׂרְרוֹת *chains, bracelets*, Is. 3, 19; so called as being twisted together, intertwined.—Chald. שַׂר id. comp. also Gr. *σειρά*, and Heb. שַׂרְשָׂרָה q. v. in its place.

שָׂרוּחֶן (for שָׂרוּחָן חֵן pleasant lodging) *Sharuhen*, pr. n. of a place in the tribe of Simeon, Josh. 19, 6.

שָׁרוֹן (for יְשָׁרוֹן plain, r. יָשַׁר) always with art. הַשָּׁרוֹן, *Sharon*, pr. n. of the level tract along the Mediterranean between Mount Carmel and Joppa, celebrated for its rich fields and pastures, Josh. 12, 18. Cant. 2, 1. Is. 33, 9. 35, 2. 65, 10. 1 Chr. 5, 16. 27, 29. Some suppose another plain of the same name to be meant in 1 Chr. 5, 16; but this is not necessary. See Reland Palæst. p. 188, 370.—Hence gentile n. שָׁרוֹנִי *Sharonite* 1 Chr. 27, 29.

שְׂרוּקוֹת Jer. 18, 16 Cheth. i. q. שְׂרִיקוֹת q. v.

שְׂרוּת f. *beginning*, Jer. 15, 11 Cheth. Chald. שְׂרַו id. R. שָׂרָה I, comp. Chald. שְׂרָא Pa. no. 2.

שְׂרֻטַי, see שְׂטַרְטַי.

שָׂרַי (beginning? r. שָׂרָא) *Sharai*, pr. n. m. Ezra 10, 40.

שִׁרְיָה f. *a coat of mail* Job 41, 18; prob. so called from its glittering, see r. שָׂרָה II.

שִׁרְיוֹן m. (r. שָׂרָה II) 1. *a coat of mail* 1 Sam. 17, 5. 38. Plur. שִׁרְיֹנִים Neh. 4, 10; שִׁרְיֹנוֹת 2 Chr. 26, 14. Syr. ܫܪܝܢܐ id. The same is also סִרְיוֹן q. v.

2. *Shirion*, pr. n. by which Mount Hermon was known among the Sidonians, Deut. 3, 9. Ps. 29, 6. Comp. שְׂנִיר. This name would seem to be derived from some fancied resemblance to a breastplate; as also Gr. *Θωράξ* is the name of the mountain near Magnesia.—Some editions in Deut. l. c. read שִׂרְיוֹן *Sirion*.

שִׁרְיָן m. (r. שָׂרָה II) *a coat of mail*, 1 K. 22, 34. Is. 59, 17.

שְׂרִיקוֹת f. plur. (r. שָׂרַק) 1. *whistlings*, or rather *pipings*; Judg. 5, 16 שְׂרִיקוֹת עֲדָרִים *pipings of the flocks*, i. e. of the shepherds who play on the pipe while guarding their flocks.

2. *hissings*, i. q. *scorn, derision*, Jer. 18, 16 Keri. In Cheth. שְׂרוּקוֹת.

שָׁרִיר adj. (r. שָׂרַר) *firm, hard, tough*. Chald. שְׂרִיר id. Only in plur. constr. שְׁרִירֵי בֶטֶן *the firm parts of the belly*, the sinews, brawn, e. g. of the hippopotamus, Job 40, 16. Comp. שׁוֹר no. 1.

שְׁרִירוּת and שְׁרִרוּת f. (r. שָׂרַר) *hardness, firmness*, and coupled with לֵב and לֵב רַע, *hardness of heart, stubbornness*, Deut. 29, 18. Ps. 81, 13. Jer. 3, 17. 7, 24. 9, 13. 11, 8. Aram. שְׂרִירוּ in a good sense, firmness, truth.

שְׂרִית, see in שְׁאֲרִית.

שְׂרֵמוֹת Jer. 31, 40 Cheth. most prob. an error of the copyists for שְׂדֵמוֹת *fields*, which is read in the parallel passage 2 K. 23, 4, and also in Jer. l. c. in Keri, in six Mss. and in several printed editions. That the common reading (which the LXX also have followed, giving it by Ἀσαρημώθ), in the sense of *fields cut up* or *overflowed*, may be justified in the Hebrew, has been attempted to be shown by Kuypers in Dissert. Lugdd. I. p. 537, comparing Arab. سرم, شرم, *to cleave, to cut*; but with no semblance of truth.

* שָׂרַץ, fut. יִשְׂרֹץ 1. *to creep, to crawl*, spoken of reptiles and the smaller aquatic animals, Gen. 7, 21. Lev. 11, 29. 41. 42. 43. Sometimes a place, as the earth or the sea, is said *to creep* with creeping things, reptiles, i. e. *to teem* or *swarm* with them, c. acc. comp. in הָלַךְ no. 3; e. g. the sea with aquatic animals Gen. 1, 20. 21; Egypt with frogs, Ex. 7, 28. Ps. 105, 30.—Hence

2. *to breed abundantly, to swarm, to multiply*, of animals Gen. 8, 17. 9, 7; of mankind Ex. 1, 7. Eth. ሠረጸ pullulavit.—Hence

שֶׁרֶץ m. collect. 1. *reptiles, creeping things*, Gen. 7, 21. Lev. 5, 2. 11, 29. v. 20 שֶׁרֶץ חָפוּשׁ הַהֹלֵךְ עַל־אַרְבַּע *winged reptiles going upon all fours*, i. e. bats, not crickets, which latter have six legs, though they are said to use only four in going. v. 21. 23. Deut. 14, 19.

3. *the smaller aquatic animals* Gen. 1, 20; fully שֶׁרֶץ הַמַּיִם Lev. 11, 10.

* שָׂרַק fut. יִשְׂרֹק 1. *to hiss, to whistle*, an onomatopœetic verb, like Gr. *συρίζω, συρίσσω, συρίττω*, from the root *συριγ*,

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comp. *σύριγξ, σύριγμα, συρίγγιον.* a) With לְ, *to hiss* or *whistle for* any one, *to call by a hiss* or *whistle*, e. g. bees, flies, in the manner of bee-keepers, Is. 5, 26. 7, 18; trop. nations Is. ll. cc. Zech. 10, 8. b) *to hiss* in scorn and derision, 1 K. 9, 8. Lam. 2, 15. 16; c. עַל of pers. or thing Jer. 19, 8. 49, 17; prægn. Job 27, 23 יִשְׁרֹק עָלָיו מִמְּקֹמוֹ *they shall hiss him out of his place.* Hence שְׁרָקָה.

2. *to pipe*, i. e. to whistle, not with the mouth, but with an instrument; hence מַשְׁרֹקִיתָא, שְׁרִיקוֹת.

שְׁרֵקָה f. (r. שָׂרַק) *a hissing, derision;* הָיָה לִשְׁרֵקָה *to become a hissing*, i. e. an object of scorn, Jer. 19, 8. 25, 9. 29, 18.

* שָׂרַר 1. *to twist, to twist together*, in the manner of a cord, kindr. with the roots שׂוּר, טוּר, סוּר, זוּר, הוּר, all of which contain the primary idea of *turning, turning about, going in a circle*, in various modifications.—Hence שֹׁר and שָׂרֹר the navel, pr. the navel-*cord*, שְׂרִירִים nerves, sinews, שֵׂרֶת, שַׂרְשֶׁרֶת, שַׁרְשֶׁרֶת, chain, q. d. cord made of metal. —Hence

2. *to be firm, hard, tough*, (Syr. Pa. to make firm, to strengthen,) espec. in a bad sense; whence שְׂרִירוּת hardness of heart.

3. *to press together*, and hence *to oppress, to treat as an enemy*, i. q. צָרַר no. 2. a. Part. שֹׂרֵר *an adversary, enemy*, Ps. 27, 11. 54, 7. 56, 3. 59, 11.

Deriv. see in Kal no. 1, 2. Also

שָׂרָר *Sharar*, pr. n. m. 2 Sam. 23, 33; for שָׁכָר 1 Chr. 11, 35.

שֹׁרֶר m. (r. שָׂרַר) c. suff. שָׁרְרֵךְ, *the navel*, pr. navel-cord, i. q. שֹׁר, Cant. 7, 3; here it seems to stand for the region around the navel, *the belly*, which is compared to a bowl or goblet. Comp. vice versa גַּבְגִּיר high place, also navel.

שְׂרִירוּת, see שְׂרִרוּת.

שָׂרַשׁ denom. from שֹׁרֶשׁ *root;* found in

Piel שִׁרַּשׁ, *to root out, to extirpate*, Ps. 52, 7. Job 31, 12.

Pual שֻׁרַּשׁ pass. Job 31, 8.

Po. שֹׁרַשׁ, *to root, to take root*, Is. 40, 24.

Poal id. Jer. 12, 2.

Hiph. *to strike root, to take root*, i. q. Poel, spoken metaph. of one flourishing in prosperity, Ps. 27, 6. With שָׁרָשִׁים added, Ps. 80, 10.

שָׁרֶשׁ (root, i. q. שֹׁרֶשׁ, comp. Syr. ܫܪܫܐ) *Sheresh*, pr. n. m. 1 Chr. 7, 16.

* שֹׁרֶשׁ m. c. suff. שָׁרְשִׁי; plur. שָׁרָשִׁים, c. suff. שָׁרָשָׁיו, constr. שָׁרְשֵׁי.

1. *a root*, Syr. ܫܘܪܫܐ, comp. שָׂרַשׁ. Job 30, 4. Jer. 17, 8. al. sæpe. Maurer derives it from the idea of *creeping;* comp. שָׂרַץ of reptiles.—Trop. a) For *the bottom*, the lowest part of any thing, e. g. bottom or sole of the foot (comp. Lat. *planta pedis*) Job 13, 27; of a mountain, like Engl. *root*, Lat. *radix*, Job 28, 9; of the sea Job 36, 30. Hence b) *root of controversy*, i. e. the cause, ground of strife, Job 19, 28. c) *root*, poet. for *fixed dwelling, abode*, Judg. 5, 14; just as nations taking up their abode in a land are said to be planted in it, to take root in it, see in נָטַע.

2. *a shoot, sprout*, springing from the *root*, Is. 53, 2. Metaph. שֹׁרֶשׁ יִשַׁי *the sprout of Jesse*, i. e. the Messiah, Is. 11, 10; comp. *ῥίζα Δαβίδ* Rev. 5, 5.—But in Is. 14, 30 *the root* itself is meant, the metaphor being transferred from plants to a people.

Deriv. שֹׁרֶשׁ, שָׁרָשׁ, and the denom. verb שָׂרַשׁ.

שָׁרֵשׁ Chald. m. i. q. Hebr. *root* Dan. 4, 12.

שַׁרְשָׁרָה f. for quadril. שַׁרְשְׁרָה, plur. constr. שַׁרְשְׁרֹת, *chains*, small chains, Ex. 28, 22. R. שָׂרַר.

שָׁרְשׁוּ (pron. sh^{e}roshu), Keri שָׁרְשִׁי Chald. f. *a rooting out*, i. e. expulsion, banishment, Ezra 7, 26; comp. 10, 8. See שֹׁרֶשׁ no. 1. c.

שַׁרְשְׁרָה f. (r. שָׂרַר) only plur. שַׁרְשְׁרוֹת *chains*, small chains, Ex. 28, 14. 39, 15.—Arab. with the letter *r* softened to ل سَلْسَلَة; Chald. שַׁלְשְׁלָה, שַׁלְשֶׁלֶת. Hence by contraction שַׁרְשֶׁרֶת q. v.

* שָׂרַת in Kal not used; only in

Piel שָׁרַת, inf. שָׁרֵת and with the tone drawn back שָׁרֶת Deut. 17, 12, fut. convers. וַיְשָׁרֶת, *to wait upon, to serve, to minister unto*, c. acc. of pers. Gen. 39, 4. 40, 4. Num. 3, 6. 1 K. 1, 15; c. לְ Num. 4, 9. Often in the phrase שָׁרַת אֶת־יְ *to minister unto Jehovah*, spoken of the priests as performing the sacred rites of

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worship, Num. 18, 2. 1 Sam. 2. 11. 3, 1; and so c. acc. impl. Num. 3, 31. Different from this is שֵׁרֵת בְּשֵׁם יְיָ *to minister in the name of Jehovah*, Deut. 18, 5. 7, i. e. to worship Jehovah with invocation, after the analogy of the phrases בֵּרֵךְ בְּשֵׁם יְיָ, קָרָא בְשֵׁם יְיָ. By a bold figure it is said Is. 60, 7 *the rams of Nebaioth* יְשָׁרְתוּנֶךָ *shall minister unto thee*, i. e. shall serve as victims for the sacrifices.—Part. מְשָׁרֵת subst. *a minister*, *attendant*, Josh. 1, 1; spec. in the sacred rites, Ezra 8, 17. Fem. מְשָׁרַת for מְשַׁרְתָּת, 1 K. 1, 15.

שָׁרֵת m. (r. שָׁרַת) *service*, *ministry*, c. art. הַשָּׁרֵת Num. 4, 12. 2 Chr. 24, 14.

שָׁשָׂה, see שָׁסָה Po.

* I. שֵׁשׁ f. and שִׁשָּׁה m. constr. שֵׁשֶׁת, *six*, Gen. 7, 6. 30, 20. Ex. 21, 2. 2 K. 15, 8. al. sæp.—Plur. שִׁשִּׁים *sixty*, Gen. 25, 26. Num. 7, 88. al.—This numeral is widely spread: Arab. سِتّ, سِتَّة, Aram. ܫܬ, שֵׁת q. v. Eth. ሰዱሱ contr. ሰሱ, Sanscr. *shash*, Zend. *qswas*, Slav. *shest*, Gr. ἕξ, Lat. *sex*, Engl. *six*, etc. But see Rödiger Heb. Gr. § 95, marg. note.

Deriv. שִׁשָּׁה, שִׁשִּׁי; see too שְׁשִׁי.

II. שֵׁשׁ m. (r. שׁוּשׁ) pr. something white, whiteness.

1. *white marble*, i. q. שַׁיִשׁ, Esth. 1, 6. Cant. 5, 13.

2. *byssus*, i. e. fine linen, so called from its whiteness. E. g. that of the Egyptians, Gen. 41, 42. Prov. 31, 22; and of the Hebrew priests Ex. 26, 1. 27, 9. 18. 28, 39. The later name was בּוּץ *byssus;* where see espec. the notice of recent experiments with the microscope. [Comp. λίνου βύσσος Jos. Ant. 3. 6. 1. It may be still a question, whether שֵׁשׁ, βύσσος, was not also used more widely to include *cotton* fabrics; comp. Arab. شاشية, *muslin*, a fine fabric of cotton. See Wilkinson Mann. and Cust. of the Anc. Egyptians, III. p. 115, 116.—R.] We have assigned to this word a Hebrew origin; but it nevertheless approaches very near to the Egyptian ϣⲉⲛϣ *shensh*, and perh. the Hebrews so imitated the Egyptian word as to give it the appearance of being derived from a Hebrew root.—See Celsii Hierob. II. p. 259. Hartmann Hebräerin III. p. 34 sq.

* שָׁשָׁא a doubtful root; only in Piel שִׁשָּׁא, Ez. 39, 2 שֹׁבַבְתִּיךָ וְשִׁשֵּׁאתִיךָ וְהַעֲלִיתִיךָ *I will turn again, and will lead thee, and will bring thee up*, etc. Sept. καθοδηγήσω σε, but Compl. κατάξω σε. Targ. 'errare te faciam.' Vulg. *seducam te*. The signification of *leading* is quite clear from the context; as to the etymology, comp. Eth. ሰውሰወ contr. ሶሰወ, whence አንሶሰወ to walk or go about, to traverse countries, and ሰውሰወ a ladder, as aiding to go up.—The ancient interpretation which refers it to Pi. שִׁשָּׁה *to make six*, i. e. *to divide into six parts*, does not suit the context.

שֵׁשְׁבַּצַּר *Sheshbazzar*, Pers. pr. n. borne apparently in Persia by Zerubbabel, Ezra 1, 8. 5, 14.—Perh. contr. from چسباناذر fire-worshipper.

שִׁשָּׁה Piel denom. from שֵׁשׁ I, pr. *to make six*, *to divide into six parts;* hence *to give the sixth*, Ez. 45, 13.

שָׁשַׁי (whitish? r. שׁוּשׁ) *Shashai*, pr. n. m. Ezra 10, 40.

שֵׁשַׁי (id.) *Sheshai*, pr. n. of an Anakite, Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

שְׁשִׁי Ez. 16, 13 Cheth. for שֵׁשׁ, *byssus*. The writer seems to have chosen this unusual form for the sake of a paronomasia with the word מָשִׁי.

שִׁשִּׁי m. (from שֵׁשׁ I) f. שִׁשִּׁית, ord. adj. *the sixth*, Gen. 1, 31. al. Fem. also *the sixth part*, *a sixth*, Ez. 4, 11. 45, 13.

שֵׁשַׁךְ *Sheshach*, a name of Babylon, Jer. 25, 26. 51, 41. Its etymology and proper signification are doubtful. The Hebrew intpp. as also Jerome, suppose ששך to stand for בָּבֶל, according to the secret or cabbalistic mode of writing called אתבש, i. e. in which the alphabet is inverted, so that ת is put for א, ש for ב, etc. and this they think was done by the prophet through fear of the Chaldeans. But even supposing (what however we by no means admit) that these cabbalistic mysteries and trifling were already current in the age of Jeremiah, how can it be explained that in c. 51, 41. in the very same verse, בָּבֶל is likewise

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mentioned under its own proper name? C. B. Michaelis not unaptly supposes שֵׁשַׁךְ to be contracted from שִׁכְשַׁךְ comp. سَكَّ, 'to overlay a gate with iron or other plates,' so that ששך would designate Babylon as χαλκόπυλος. Bohlen compares Pers. شه شاه house of the prince.

שֵׁשָׁן (perh. i. q. שׁוּשַׁן lily) *Sheshan*, pr. n. m. 1 Chr. 2, 31. 34. 35.

שֹׁשָׁן, see שׁוֹשָׁן.

שָׁשַׁק (for שַׁקְשַׁק eagerness, longing, according to Simonis,) *Shashak*, pr. n. m. 1 Chr. 8, 14. 25. R. שָׁקַק.

* שָׁשַׁר obsol. root, *to be red, ruddy;* Arab. أَشْزَرُ ruddy, rubicund.—Hence

שָׁשֵׁר m. in pause שָׁשַׁר, *red colour, red ochre, rubrica*, Jer. 22, 14. Ez. 23, 14. Vulg. *sinopis*, i. e. *rubrica Sinopensis*, which was the most celebrated, see Plin. H. N. 35. 5 or 13. Sept. μίλτος, which in Hom. is i. q. *rubrica*. The Heb. intpp. understand by it *cinnabar*, vermilion.

שָׁת m. (r. שִׁית) only plur. שָׁתוֹת, *columns, pillars*, and metaph. *princes, nobles*, i. e. pillars of a state. Ps. 11, 3 *when the pillars are overthrown*, i. e. when the noblest, the firm supporters of what is right and good, have perished. Is. 19, 10 *and her* (Egypt's) *pillars are broken down*, i. e. the nobles of her state; opp. hired labourers, i. e. the vulgar. So Arab. عَمِيدٌ pillar, for a nobleman, prince.

I. שֵׁת m. (r. שִׁית) 1. *the buttock* Is. 28, 4; plur. c. suff. שְׁתוֹתֵיהֶם 2 Sam. 10, 4. Arab. إِسْتٌ, Syr. pl. ܐܣܬܝܐ, id. Its origin must be referred to the root שִׁית, (comp. Engl. *sitting-part, seat*, Germ. *Gesäss*,) although שְׁתוֹת follows the analogy of verbs לֹה, as do also the Arab. and Syr. forms.

2. *Seth*, pr. n. of the third son of Adam, Gen. 4, 25. 26. 5, 3 sq. In the first of these passages, it is derived from שִׁית to set, to place, to replace, q. d. 'compensation.'

II. שֵׁת f. (r. שָׁאָה, contr. for שֵׁאת Lam. 3, 47) *noise, tumult;* Num. 24, 17 בְּנֵי שֵׁת *the sons of* (warlike) *tumult*, i. e. the tumultuous enemies of Israel. In Jer. 48, 45, which is imitated from Num. l. c. it stands בְּנֵי שָׁאוֹן.

שֵׁת and שִׁת Chald. i. q. Heb. שֵׁשׁ *six*, Dan. 3, 1. Ezra 6, 15. Plur. שִׁתִּין *sixty* Dan. 3, 1.

* I. שָׁתָה, fut. יִשְׁתֶּה, conv. וַיֵּשְׁתְּ.

1. *to drink*, Syr. Chald. Ethiop. id. Synon. is שָׁקָה, whence Hiph. הִשְׁקָה q. v.—With acc. of the drink, Ex. 34, 28; c. מִן Job 21, 20 where comp. כּוֹס; c. בְּ *of* any thing, with the notion of enjoyment, Prov. 9, 5; also with בְּ of the vessel, comp. בְּ A. 1. b, Am. 6, 6.—Metaph. Job 15, 16 שֹׁתֶה כַמַּיִם עַוְלָה *drinking in iniquity like water*, i. e. wholly filled and overflowing with iniquity; comp. 34, 7. But in Prov. 26, 6 the same phrase is to be taken in a passive sense, *the lame man drinketh in injury*, i. e. must suffer it, cannot avenge it.

2. *to drink together, to banquet*, Esth. 7, 1. Comp. מִשְׁתֶּה.

Niph. pass. of Kal no. 1, Lev. 11, 34.

Hiph. see שָׁקָה.

Deriv. שְׁתִי I, שְׁתִיָּה, מִשְׁתֶּה.

* II. שָׁתָה obsol. root, Arab. ستى IV, i. q. أَسْدَى, *to fix the warp* to the loom, Syr. ܐܣܬܐ *to weave*. Hence שְׁתִי II.

שְׁתָה and שְׁתָא Chald. *to drink*, Dan. 5, 1. 2. 23. Præt. c. Aleph. prosthet. אִשְׁתִּיו *they drank* Dan. 5, 3. 4; comp. Syr. ܐܣܬܐ to drink. With בְּ of the vessel, v. 3. Comp. the Heb. no. I. 1.

Deriv. מִשְׁתֶּה Chald.

שָׁתוֹת, see שָׁת.

I. שְׁתִי m. (r. שָׁתָה I) *a drinking, carousing*, Ecc. 10, 17.

II. שְׁתִי m. (r. שָׁתָה II) *the warp* in weaving, Lev. 13, 48 sq.

שְׁתִיָּה f. (r. שָׁתָה I) *a drinking*, i. q. שְׁתִי I, Esth. 1, 8.

שָׁתִיל m. (r. שָׁתַל) plur. constr. שְׁתִלֵי, *a plant, shoot*, Ps. 128, 3.

שְׁתַּיִם f. *two*, see in שְׁנַיִם.

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* שָׁתַל fut. יִשְׁתֹּל *to plant*, a poetic verb, Ps. 1, 3. 92, 14. Hos. 9, 13. Jer. 17, 8. Ez. 17, 8. 19, 10. 13.—Hence שָׁתִיל.

* שָׁתַם prob. *to unclose, to open*, kindr. with סָתַם, שָׂתַם, to close. Chald. to perforate. Found only once of a prophet, Num. 24, 3. 15 שְׁתֻם הָעַיִן *unclosed of eye*, i. e. with the (mental) eye opened, i. q. גְּלוּי עֵינַיִם in v. 4. For the sense comp. Ps. 40, 7.

* שָׁתַן only Hiph. part. מַשְׁתִּין *making water, mingens*. The Talmudists use also the inf. השתין, fut. ישתין, but there is extant no other vestige of a root שָׁתַן; on the contrary, to express the voiding of urine the usual word is שִׁין, whence שַׁיִן. Simonis therefore (ed. 2) has not unaptly regarded הִשְׁתִּין as a contracted form for הִשְׁתַּיֵּן Hithpa. of the root שִׁין.—Found only in the phrase מַשְׁתִּין בְּקִיר *mingens ad parietem*, i. e. against the wall, a sort of contemptuous expression to denote *a small boy*, espec. where mention is made of exterminating a whole tribe or family. 1 K. 16, 11 *he slew all the house of Baasha; he left him not one pissing against the wall* (not even a boy), *nor kindred, nor friends*. 14, 10. 21, 21. 1 Sam. 25, 22. 34. 2 K. 9, 8. Comp. the same phrase in Syriac, e. g. Assem. Bibl. Orient. II. p. 260, *an diœcesis sacra Gumæ* (me teneat) *in qua non remansit qui mingat ad parietem?* i. e. which is wholly devastated. The phrase seems thus contemptuously to denote *a boy*, because in the East it is customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. 2. 35. Xen. Cyr. 1. 2. 16. Ammian. Marcell. 23. 6.—Some understand by this phrase *a slave* or *a person of the lowest class*, see Jahn Arch. I. 2. p. 77. Hermeneut. Sacræ p. 31; others, *a dog*, Ephr. Syr. Opp. I. 542, Abulwalid, Judah ben Karish (Mss.), Kimchi, Jarchi; but neither of these accords with the context. See L. de Dieu ad 1 Sam. 25, 34. Bochart Hieroz. I. p. 675.

* שָׁתַק fut. יִשְׁתֹּק, *to subside, to settle down;* hence *to be still, to be hushed;* kindr. with שָׁקַט, סָכַת, Syr. ܫܬܩ; of waves Ps. 107, 30. Jon. 1, 11. 12; of strife Prov. 26, 20.

שֵׁתָר (i. q. ستار Pers. a star) *Shethar*, pr. n. of a Persian prince, Esth. 1, 14.

שְׁתַר בּוֹזְנַי (i. q. Pers. ستار بازنای shining star) *Shethar-bozenai*, pr. n. of a Persian governor, Ezra 5, 3. 6, 6.

* שָׁתַת i. q. שִׁית, *to set, to place;* hence twice præt. plur. שַׁתּוּ. Ps. 49, 15 impers. כַּצֹּאן לִשְׁאֹל שַׁתּוּ *like sheep they put* them *in Sheol*, i. e. they are driven or thrust down thither; comp. Ps. 88, 5. Ps. 73, 9 שַׁתּוּ בַשָּׁמַיִם פִּיהֶם *they set their mouths against the heavens*, i. e. they assail the heavens, and as it were provoke them, with proud and impious language.

ת

Tav or *Tau*, the twenty-third and last letter of the Hebrew alphabet, as a numeral denoting 400. For the signification of the name, see under art. תָּו.

As to the pronunciation, ת without Dag. lene is an aspirate and seems to have had a lisping sound, like Gr. ϑ, Engl. *th*. With Dag. lene (ת) it is a slender *t*, differing from ט; for which difference see under ט. In Arabic the corresponding letter is ت, rarely ث, as in תָּקַף, ثقف. It is sometimes interchanged with שׁ p. 1021, and ט p. 358. It even has some affinity with the breathings א, ה; comp. אוֹב, שׁוּב, תּוּב, to return; אָוָה and תָּוָה to dwell, also to mark; אָמַר and תָּמַר, etc. So also in Arabic often.

תָּא m. (r. תָּוָה III) *a chamber*, 1 K. 14, 28. Ez. 40, 7 sq. Plur. תָּאִים, once תָּאוֹת Ez. 40, 12. Chald. תְּוָא, תְּוָן, Syr. ܬܘܢܐ, ܬܘܢܐ.—The form תָּא comes from תָּו for תָּוָה, the letter ו being changed to א on account of the preced. Kamets, as in קָם, קָאם, קָוַם.

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* I. תָּאַב only 1 p. תְּאַבְתִּי, *to desire, to long after*, c. ל Ps. 119, 40. 174. In Chaldee frequent. It is kindr. with אָבָה, אָוָה, and might seem a secondary verb derived from Hithpa. of these roots.

Deriv. תַּאֲבָה.

* II. תָּאַב only in PIEL part. מְתָאֵב, i. q. מְתָעֵב, *abominating, abhorring*, Am. 6, 8; the letters ע and א being interchanged in the Aram. manner, see p. 1.

תַּאֲבָה f. *desire, longing*, Ps. 119, 20. R. תָּאַב I.

* I. תָּאָה i. q. תָּוָה I, *to mark out, to describe*; only in

PIEL fut. תְּתָאוּ id. Num. 34, 7. 8. Sept. *καταμετρήσετε*, Syr. determinabitis. Comp. אָוָה III.

* II. תָּאָה i. q. Arab. تَأَى *to outrun, to get before*.—Hence

תְּאוֹ Deut. 14, 5, and contr. תֹּאַ Is. 51, 20, a species of *antelope* or *mountain-goat*, so called from its swiftness; comp. Engl. *doe*.—In Deut. l. c. Sept. Vulg. and in Is. l. c. Aqu. Symm. Theod. Vulg. render it ὄρυξ, *oryx*, Targg. *bos sylvestris, wild ox*, which is a kindred signif. comp. רְאֵם. See Boch. Hieroz. T. I. p. 973.

תַּאֲוָה f. (r. אָוָה I) constr. תַּאֲוַת, c. suff. תַּאֲוָתִי.

1. *desire, longing, wish*, whether right and good Ps. 10, 17. 21, 3. Is. 26, 8; or wicked Ps. 10, 3. 112, 10.

2. *desire, appetite, longing* for flesh; Num. 11, 4 הִתְאַוּוּ תַּאֲוָה *they longed a longing*, i. e. fell a longing. Ps. 78, 29. 30.—Hence pr. n. קִבְרוֹת הַתַּאֲוָה 'the sepulchres of longing,' see on p. 910.

3. *a desire, delight*, something desirable, Gen. 3, 6; also מַאֲכַל תַּאֲוָה *food of desire*, i. e. delicate, dainty, Job 33, 20. Hence, *desirableness, charm*, Gen. 49, 26. Prov. 19, 22.

תְּאוֹם m. (r. תָּאַם) *a twin*, only plur. תְּאוֹמִים *twins* Gen. 38, 27; by Syriasm contr. תוֹמִם Gen. 25, 24; constr. תְּאוֹמֵי Cant. 4, 5.

תַּאֲלָה f. (r. אָלָה) c. suff. תַּאֲלָתְךָ, *a curse* Lam. 3, 65.

* תָּאַם *to be double, twain*; Part. תְּאֻמִים *doubled, twain, coupled*, of boards Ex. 26, 24. 36, 29. Syr. and Arab. to be twin.

HIPH. *to bear twins*, Cant. 4, 2. 6, 6.

Deriv. תְּאוֹם, תַּאֲמִים, and

תֹּאַם or תֹּאֶם, whence plur. constr. תָּאֳמֵי *twins* Cant. 7, 4. It is pr. a monosyllabic abstract noun, of the form גֹּדֶל, גֹּדֶל, here put as concrete.

תַּאֲנָה f. (r. אָנָה II) c. suff. תַּאֲנָתָהּ, pr. *a coming together*, and then of the *copulation* of animals. Once of the wild ass in her *heat*, Jer. 2, 24.—Not less aptly N. G. Schrœder, in his Observatt. ad Origg. Hebr. p. 10, derives the signification of *heat, lust*, from the root אָנָה to be hot, to boil, comp. פָּחַז.

תְּאֵנָה f. plur. תְּאֵנִים, constr. תַּאֲנֵי, *a fig-tree*, Gen. 3, 7, where the *ficus Indica* or *Musa paradisiaca*, Engl. *plantain-tree*, with very large leaves, seems to be meant. Num. 12, 23. 20, 5. Deut. 8, 8. al. Also the fruit, *a fig*, 2 K. 20, 7. —*To sit under one's own vine and fig-tree*, is to lead a quiet and happy life, 1 K. 5, 5. Zech. 3, 10. Mic. 4, 4.—See Celsii Hierobot. II. p. 368 sq. The etymology is obscure, since it cannot well be derived either from the root אוּן, or from תָּאַן, Arab. تَانَ Conj. III.

תַּאֲנָה f. (for תַּאֲוָה, r. אָנָה II) *occasion*, Judg. 14, 4.

תַּאֲנִיָּה f. *sorrow, mourning*, Is. 29, 2. Lam. 2, 5. R. אָנָה I.

תְּאָנִים m. plur. (r. אוּן no. 3) *hard labours, travail*; Ez. 24, 12 תְּאָנִים הֶלְאָתָה *it* (the pot) *doth weary itself with toils*. Vulg. *multo labore sudatum est*.

תַּאֲנַת שִׁלֹה (approach to Shiloh, r. אָנָה II) *Taanath-Shiloh*, pr. n. of a place in the confines of Ephraim, Josh. 16, 6.

* תָּאַר *to be marked out* or *off, to be described*, e. g. a border, boundary, *to extend, to stretch*; c. מִן *from* and אֶל or עַד *to*, i. e. *from...even to*, Josh. 15, 9. 11. 18, 14. 17. Others Act. *to mark off*, etc.

PIEL *to mark out, to delineate*, Is. 44, 13.

PUAL Part. מְתֹאָר, Josh. 19, 13 *Rimmon* רִמּוֹן הַמְּתֹאָר *which was marked off* (pertains) *to Neah*.—Hence

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תֹּאַר m. c. suff. תֹּאֲרוֹ for תָּאֳרוֹ, תָּאֳרָם, *form, figure* of the body, 1 Sam. 28, 14. Lam. 4, 8. יְפַת תֹּאַר, יְפֵה תֹאַר, *of a beautiful form* or *figure*, often said of men Gen. 29, 17. 39, 6; also of beasts Gen. 41, 18. 19. Spec. *good figure, comely form*, Is. 53, 2. 1 Sam. 16, 18 אִישׁ תֹּאַר *a man of figure*, i. e. handsome.

תַּאְרֵעַ *Tarea*, pr. n. m. 1 Chr. 8, 35; for תַּחְרֵעַ 1 Chr. 9, 41, where see.

תְּאַשּׁוּר m. (r. אָשַׁר no. 1) Is. 41, 19. 60, 13, pr. 'erectness, tallness;' hence a tall tree, and as pr. n. for a species of *cedar* growing on Lebanon. Vulg. and Chald. render it *buxus, the box-tree;* Syr. and the Hebrew intpp. *Sherbin*, (شربين, ܫܪܘܝܢܐ,) i. e. a species of cedar distinguished by the smallness of its cones and the upward direction of its branches. See Rosenm. Alterthumsk. IV. i. p. 292. Niebuhr Arabien p. 149. Celsii Hierob. II. p. 153.

תֵּבָה f. constr. תֵּבַת, *a box, chest, coffer*, Chald. תֵּיבוּתָא, Arab. تَابُوتٌ, تَابُوةٌ, chest, coffer; comp. also Gr. θίβη, θήβη, in Sept. after the oriental usage. Spoken of *the ark* of Noah as built in the form of a chest or coffer Gen. 6, 14 sq. also of *the ark* in which Moses was exposed Ex. 2, 5. Sept. κιβωτός, Vulg. *arca*. Luther and the Engl. version have properly retained the word *Arche, ark*, as denoting both a chest and a vessel of the like form.—The etymology is obscure.

תְּבוּאָה f. (r. בּוֹא) constr. תְּבוּאַת, plur. תְּבוּאוֹת.

1. *produce, increase*, e. g. of the earth Josh. 5, 12. Is. 30, 23; of the threshing-floor and wine-press Num. 18, 30; of the vineyard Deut. 22, 9. Trop. Jer. 2, 3.

2. *gain, profit*, Is. 23, 3. Ecc. 5, 9. תְּבוּאַת הָרָשָׁע *the gain of the unjust* Prov. 10, 16. 15, 6. תְּבוּאַת חָכְמָה *the profit of wisdom*, resulting from it, 3, 14. 8, 19.

3. Trop. *result, consequence;* תְּבוּאַת שְׂפָתָיו *the result of his words*, Prov. 18, 20. Comp. פְּרִי no. 1.

תָּבוּן m. (r. בִּין) *insight, understanding*. Hos. 13, 2 *they have made idols according to their own understandings*, i. e. as they pleased.

תְּבוּנָה f. (r. בִּין) id. *insight, understanding*, spoken of God and men, Prov. 2, 6. 3, 19. 21, 30. Deut. 32, 28. Plur. id. Prov. 11, 12. 28, 16. Is. 40, 14; also *intelligent words, reasons*, Job 32, 11. Spec. of *skill* in arts, Ex. 36, 1; comp. בִּינָה no. 2.

תְּבוּסָה f. (r. בּוּס) *a treading down, destruction*, 2 Chr. 22, 7.

תָּבוֹר (quarry, r. תְּבַר i. q. שָׁבַר; or height, mount, umbilicus, i. q. סַבּוּר q. v.) *Tabor*, pr. n. a) A mountain on the confines of Zebulun and Naphtali, standing out in the border of the plain; called by Josephus Ἰταβύριον, Ἀταβύριον, Reland Palæstina p. 331 sq. now جبل طور *Jebel Tûr;* see Burckhardt's Travels in Syria 332 sq. Bibl. Res. in Palest. III. p. 211 sq. Josh. 19, 22. Judg. 4, 6. 8, 18. Ps. 89, 13. Jer. 46, 18. Hos. 5, 1. b) A grove of oaks in the territory of Benjamin 1 Sam. 10, 3. c) A Levitical city in Zebulun, situated upon mount Tabor, 1 Chr. 6, 62 [77].

תֵּבֵל f. (for תֵּיבֵל, each Tsere impure) a poetic word. R. יָבַל Hiph. see in יְבוּל.

1. *the earth*, as fertile and inhabited, *the habitable globe, world*, οἰκουμένη. Syr. ܬܒܠ, ܬܒܠ, ܬܒܠ, id. Is. 14, 17 opp. מִדְבָּר. Job 18, 18. Twice תֵּבֵל אַרְצוֹ *the world* (the habitable parts) *of his earth*. i. e. God's, Prov. 8, 31. Job 37, 12. Comp. אֶרֶץ וְתֵבֵל Ps. 90, 2. Also often

2. *the whole earth, the world* in general, Is. 14, 21. 27, 6. Ps. 77, 19. Prov. 8. 26; espec. where the founding of it is mentioned, 1 Sam. 2, 8. Ps. 18, 16. 93, 1. Meton. for the inhabitants of the earth. Ps. 9, 9. 96, 13. 98, 9. Hyperb. spoken of the kingdom of Babylon Is. 13, 11; and of Israel 24, 4; comp. *orbis Romanus*.

תֶּבֶל m. *foul pollution, profanation*. Lev. 18, 23 after the law against bestiality, תֶּבֶל הוּא *that* is *foul pollution*. 20, 12. —R. בָּלַל no. 3, as תֶּמֶס from r. מָסַס; comp. Chald. בַּלְבֵּל to profane sc. by incest Gen. 49, 4 Targ. Jon. Arab. بلّ to be profane, to commit adultery.

תֻּבַל, see תּוּבַל.

תַּבְלִית f. (r. בָּלָה) *consumption, destruction*, c. suff. תַּבְלִיתָם Is. 10, 25.

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Some Mss. and editions read here תַּכְלִיתָם, which would also have the sense of *consumption*, from r. כָּלָה Pi. But this reading seems owing rather to the copyists, to whom the word תַּכְלִית was more familiar; comp. the similar variety of orthography in Job 21, 13. 36, 11.

תְּבַלֻּל m. adj. (r. בָּלַל no. 3) *stained*, i. e. *having stains, spots;* only Lev. 21, 20 תְּבַלֻּל בְּעֵינוֹ *having a* (white) *spot on his eye.* Vers. anon. in Hexapl. *λεύκωμα*, comp. Tob. 2, 9. 3, 17. 6, 8, where the Heb. translator renders the Gr. *λεύκωμα* by this word, חבלול. — Targg. חִילִיז, חִלָּזוֹן, here for *blear-eyed, lippus;* comp. r. בָּלַל no. 1, and Talm. בַּלְבְּלִיתָא.

תֶּבֶן m. *straw* as broken up by threshing, *short straw, chaff.* Arab. تِبْنٌ id. whence denom. تَبَنَ to fodder with straw, to sell straw. The etymology is doubtful; but not improb. תֶּבֶן is so written for תַּבְנִית from r. בָּנָה, and denotes *material* for building; see Ex. 5, 7 sq. comp. also אֶבֶן and תִּבְנִי. Job 21, 18. Gen. 24, 25. Is. 11, 7. 65, 25.

Deriv. denom. טַחְבֵּן, and

תִּבְנִי (prob. for תִּבְנִיָּה building of Jehovah, r. בָּנָה) *Tibni*, pr. n. m. 1 K. 16, 21. 22.

תַּבְנִית f. (r. בָּנָה) 1. *structure, mode of building*, Ps. 144, 12.

2. *a model, pattern*, after which any thing is built, Ex. 25, 9. 40. 2 K. 16, 10. al.

3. *image, form, likeness* of any thing, Deut. 4, 16. 17. 18. Ez. 8, 10. Hence Ez. 8, 3 וַיִּשְׁלַח תַּבְנִית יָד *and he put forth the form of a hand*, something like a hand, 10, 8. Comp. דְּמוּת no. 3.

תַּבְעֵרָה (a burning, r. בָּעַר) *Taberah*, pr. n. of a place in the desert, Num. 11, 3. Deut. 9, 22.

תֵּבֵץ (brightness, r. יָבַץ) *Thebez*, pr. n. of a place near Shechem, Judg. 9, 50. 2 Sam. 11, 21. Prob. mod. *Tûbâs* طوباس, Bibl. Res. in Palest. III. p. 158.

* תְּבַר Chald. i. q. Heb. שָׁבַר *to break.* Part. pass. תְּבִיר *fragile, frail*, Dan. 2, 42. Comp. תְּבוֹר.

תִּגְלַת פִּלְאֶסֶר pr. n. m. *Tiglath-pileser*, king of Assyria B. C. 753–734. 2 K. 15, 29. 16, 10. Written also תִּגְלַת פִּלֶּסֶר 2 K. 16, 7; תִּלְגַת פִּלְנֶאסֶר 1 Chr. 5, 6. 2 Chr. 28, 20; and תִּלְגַת פִּלְנֶסֶר 1 Chr. 5, 26.—The first part of the name seems to be equivalent to *Diglath*, the river Tigris, see חִדֶּקֶל; pr. *acer*, swift. The latter part, which appears also in the name *Nabo-polassar*, is prob. i. q. Pers. پالاسر magnus rex, comp. Sanscr. *pâla* lord, king, from r. *pâl* to guard, to rule; unless perh. *Pileser* and *Polasar* may be i. q. Sanscr. *pura sara*, preceding, a leader; see Bopp's Glossar. p. 220. ed. 2. The whole name may be translated: *lord of the Tigris.*

תַּגְמוּל m. (r. גָּמַל) *a benefit*, i. q. גְּמוּל, Ps. 116, 12.

תִּגְרָה f. (r. גָּרָה) *strife, contention;* Ps. 39, 11 מִתִּגְרַת יָדְךָ אֲנִי כָלִיתִי *from the contention of thy hand* (thy strokes, judgments) *I am consumed.* Chald. id.

תּוֹגַרְמָה Gen. 10, 3, and תֹּגַרְמָה 1 Chr. 1, 6. Ez. 27, 14. 38, 6, *Togarmah*, pr. n. of a northern region and people sprung from Gomer, i. e. the Cimmerians, and abounding in horses and mules. Most prob. *Armenia*, which was noted for its horses, *ἱππόβοτος σφόδρα* Strab. 11. 13. 9; or at least a part of it. Such too is the tradition or opinion of the Armenians themselves, who claim *Torgom* the son of Gomer as the founder of their nation, and call themselves *the house of Torgom;* comp. Sept. ll. cc. where by transpos. of the letters we find also *Θοργαμά, Θεργαμά, Θυργαμά*, as likewise some Heb. Mss. have תורגמה. See J. D. Michaelis Spicileg. Geogr. T. I. p. 67–78.

תִּדְהָר m. name of a tree growing in Mount Lebanon, Is. 41, 19. 60, 13. Vulg. *ulmus, elm;* Chald. תִּרְזָנָן i. e. a species of *plane-tree* called by the Arabs ساج. Better, *hard oak, holm, ilex*, pr. lasting, firm, from r. דָּהַר no. 2. Comp. תְּדִירָא. See Celsii Hierobot. T. II. p. 271. Comment. on Is. 41, 19.

תְּדִירָא Chald. f. (r. הוּד) *circuit*, hence *continuity, perpetuity*, i. q. תָּמִיד. Adv. בְּתְדִירָא pr. *in a circuit, continually*, Dan. 6, 17. 21. Freq. in Targg.

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תַּדְמֹר 1 K. 9, 18 Keri, and 2 Chr. 8, 4. *Tadmor*, pr. n. of a city in a fertile spot of the Syrian desert between Damascus and the Euphrates, founded by Solomon, and still called by the Arabs تُدْمُر *Tudmur*. Prob. for תָּמָר 'city of palms,' from תָּמָר; hence Gr. *Παλμυρά, Παλμιρά, Palmyra;* see Schultens Ind. ad Vit. Salad. So vice versa the Arabs called *Palma* a city of Spain تَدْمِير *Tadmîr*. The same city is called תָּמָר (palm) 1 K. l. c. Cheth. which seems to have been less usual. In the numerous Aramæan and Greek inscriptions which are still found among the ruins of Palmyra, the name is written both תדמר and תדמור; see Swinton in Philos. Transactions, Vol. XLVIII. Rosenmüller Bibl. Geogr. I. ii. p. 274 sq.

תִּדְעָל (fear, veneration, r. דָּעַל) *Tidal*, pr. n. of a king, Gen. 14, 1.

* תָּהָה obsol. root, Chald. תְּהָא *to be waste, desert, desolate*, kindr. with שָׁאָה; whence Chald. תַּהֲוָא, תְּהַי, waste, desert, Arab. تَهِيَ empty.—Hence

תֹּהוּ subst. for תָּהוּ a Segolate form, like קֹדֶשׁ. R. תָּהָה.

1. *wasteness, desolateness;* concr. *waste, desolate*, Gen. 1, 2. Job 26, 7. Hence a) *a desert* Deut. 32, 10. Job 6, 18. 12, 24. b) *desolation;* Is. 24, 10 קִרְיַת תֹּהוּ *a city of desolation*, i. e. laid waste. 34, 11.

2. Trop. *nothingness, emptiness, vanity*, and concr. *a vain, worthless thing*, (synon. חֶבֶל,) Is. 41, 29. 44, 9. 49, 4. 59, 4. 1 Sam. 12, 21; *nothing*, parall. with אַיִן, Is. 40, 17. 23.

3. Adv. *in vain;* so לְתֹהוּ Is. 49, 4, and acc. תֹּהוּ Is. 45, 19.

תְּהוֹם comm. gend. (r. הוּם) plur. תְּהֹמוֹת; masc. Job 28, 14, oftener fem. Gen. 7, 11. Ez. 31, 4; a poetic word, pr. 'a mass of raging waters,' so called from their noise and roaring; spec. *the sea, ocean, the deep*, Gen. 8, 2. Job 28, 14. 38, 6. 30. Ez. 26, 19. 31, 15. Jon. 2, 6. Hab. 3, 4; more fully תְּהוֹם רַבָּה *the great deep*, Gen. 7, 11. Ps. 36, 7. Am. 7, 4. Is. 51, 10. Less often of any other *mass of waters*, as those covering the earth at the creation, Gen. 1, 2. Ps. 104, 6; or the subterranean waters, *the deep, the abyss*, whence spring fountains and streams, Gen. 49, 25. Deut. 33, 13; also in the description of roaring waters or floods, Ps. 42, 8 *flood calleth unto flood*. Ez. 31, 4. Job 41, 24 [32].

Plur. תְּהֹמוֹת 1. *waves* of the sea, *billows*, Ex. 15, 5. 8. Ps. 33, 7. 77, 17. 78, 25. 106, 9. Prov. 3, 2. Is. 63, 13.

2. *abysses, depths* of the sea, Ps. 107, 26. 135, 6. 148, 7. But תְּהוֹמוֹת אָרֶץ Ps. 71, 20 are *the depths of the earth full of water;* also Deut. 8, 7 אֶרֶץ נַחֲלֵי מָיִם עֲיָנוֹת וּתְהֹמוֹת וגו׳ *a land of water-brooks, of fountains, and of deeps*, etc.—Sept. ἡ ἄβυσσος, plur. αἱ ἄβυσσοι.

תְּהִלָּה f. (r. הָלַל Pi.) constr. תְּהִלַּת, c. suff. תְּהִלָּתִי; plur. תְּהִלּוֹת.

1. *praise*, i. e. the singing of praise, 2 Chr. 20, 22. Ps. 100, 4. Also *song of praise, a psalm, hymn*, Ps. 147, 1; c. לְ *to* any one, in his honour, Ps. 40, 4. 65, 2; לְ of the author, Ps. 145, 1 תְּהִלָּה לְדָוִד *a hymn of David*. With suff. Ps. 22, 26. 71, 6. Plur. תְּהִלּוֹת *psalms, hymns*, Ps. 22, 4; also תְּהִלִּים as the later name of the Psalter.—Hence *praise, laud*, espec. as sung; Ps. 106, 12 יָשִׁירוּ תְּהִלָּתוֹ *they sing his praise*. Ps. 34, 2. 66, 2. 8. Plur. *praises*, Ps. 78, 4. Is. 60, 6. 63, 7. Meton. *a praise*, i. e. object of praise, he who is lauded, Deut. 26, 19; comp. Jer. 13, 11. 33, 9. Zeph. 3, 19. 20. Jer. 51, 41 תְּהִלַּת כָּל־הָאָרֶץ *the praise of the whole earth*, i. e. Babylon; and so Jerusalem Is. 62, 7. Jer. 49, 25.

2. *praise* in which one stands in respect to others, *glory, renown*, Ps. 48, 11. 51, 17. Is. 42, 8. 48, 9. 61, 3. Jer. 48, 2. al. Hence of a person or thing as *the object of one's glory*, that in which one glories; Jer. 17, 14 תְּהִלָּתִי אַתָּה *thou* (Jehovah) art *my glory*. Deut. 10, 21.—For the form תְּהִלָּתֶיךָ Ps. 9, 15, see Lehrg. p. 215, 527. The Yod is superfluous.

תְּהֹלָה f. ἅπ. λεγόμ. *folly*, and then *sin*, Job 4, 18; Sept. σκολιόν τι, Vulg. *pravum quid*, Targ. *iniquitas*. The opinions of interpreters as to the etymology, have been various; but the Hebrews, and among them Kimchi, have long ago suggested the true one, to wit, that תְּהֹלָה is fem. of תֹּחַל or תֹּחֶל, from the root הָלַל no. 4; as תָּמָם, תָּבֶל, תָּרֶן, from מָסַס, בָּלַל, רָנַן. Nor is it an objection that the ל is

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without Dagesh forte, comp. מֶכֶס from כָּסַס, fem. מִכְסָה, see Lehrgb. p. 503.—Others, as Schnurrer, refer it to the root وهل to wander, to err, whence وَهْلٌ error; and from this they derive the noun תּוֹהֲלָה, תֹּהֲלָה, and thence תֶּהֱלָה; as vice versa הֹעֲלָה for הָעֳלָה Judg. 6, 28, זֹעֲמָה for זָעֳמָה Num. 23, 7.

תַּהֲלוּכָה f. (r. הָלַךְ) *a procession*, plur. Neh. 12, 31.

תַּהְפֻּכוֹת f. plur. (r. הָפַךְ) 1. *perverseness, folly*, Deut. 32, 20.

2. *deceit, falsehood, fraud*, Prov. 2, 12. 14. 6, 14. 8, 13. 23, 33. al. לְשׁוֹן תַּהְפֻּכוֹת *a deceitful tongue* 10, 31.

תָּו m. (r. תָּוָה I) for תָּוָה; c. suff. תָּוִי.

1. *a mark, sign*, Ez. 9, 4. Arab. تِوًى, تِوَاءٌ, a mark, i. e. a cross burnt in upon the neck or thighs of horses and camels; whence the name of the letter ת, which has the form of a cross in the Phenician alphabet and on the coins of the Maccabees. From the Phenicians the Greeks and Romans derived both the figure and name of the letter T.

2. *a mark* or *cross* as subscribed to a bill of complaint; hence *subscription*, or meton. *the bill* itself, *charge*, Job 31, 35 *lo here is my mark*, i. e. my bill of complaint. It is related of the synod of Chalcedon and other oriental synods, that the bishops who could not write their names affixed the mark of the cross instead of them; and this is common at the present day in the case of persons who cannot write. Much more must we suppose it to have been so in the infancy of writing; and thus to have passed into the common usage of language.

תּוֹא, see תְּאוֹ.

* תּוּב Chald. fut. יְתוּב, i. q. Hebr. שׁוּב, *to turn back, to return*, Dan. 4, 31. 33.

Aph. הֲתִיב (with Heb. form) *to return, to restore*, Ezra 6, 5. הֲתִיב פִּתְגָם i. q. Hebr. הֵשִׁיב דָּבָר, c. acc. of pers. Ezra 5, 11. Dan. 3, 16. (For Dan. 2, 14, see עֵטָא.) ח׳ נִשְׁתְּוָנָא *to return a letter*, i. e. to answer by letter, Ezra 5, 5.

תּוּבַל Ez. 27, 13. 38, 2. 3. Is. 66, 19, and תֻּבַל Gen. 10, 2. Ez. 32, 26. 39, 1, pr. n. *Tubal*, i. e. the *Tibareni*, a people of Asia Minor dwelling near the Euxine, on the west of the Moschi; see מֶשֶׁךְ no. 3.

תּוּבַל קַיִן *Tubal-cain*, pr. n. of a son of Lamech, the first who wrought in iron and brass, Gen. 4, 22.—Perh. *scoriarum faber*, compounded from Arab. قَيْنٌ faber, and Pers. توپل metalli scoriæ, the genitive being put first, which savours of an Assyrian or Persian origin.

תּוֹבֻנָה Job 26, 12 Cheth. for תְּבוּנָה *insight*.

תּוּגָה f. (r. יָגָה) *grief, sorrow, vexation*, Prov. 14, 13. 17, 21. Ps. 119, 28. Meton. *cause of grief*, Prov. 10, 1.

תּוֹגַרְמָה see תֹּגַרְמָה.

תּוֹדָה f. (r. יָדָה Hiph.) constr. תּוֹדַת, plur. תּוֹדוֹת.

1. *confession* Josh. 7, 19. Ezra 10, 11. Syr. id.

2. *thanksgiving, praise*, Ps. 26, 7. 42, 5. Is. 51, 3. זָבַח לֵאלֹהִים תּוֹדָה *to offer thanks to God* as sacrifice Ps. 50, 14. 23. 107, 22. 16, 17; but this formula is not to be understood of actual thank-offerings. זָבַח תּוֹדָה Lev. 22, 29; זָבַח תּוֹדַת הַשְּׁלָמִים 7, 13. 15, comp. 12; and ellipt. תּוֹדָה Ps. 56, 13. 2 Chr. 29, 31. Jer. 17, 26; all implying *thank-offering*, sacrifice of thanksgiving. Syr. id.

3. *a choir* of singers, celebrating God in songs of thanksgiving, Neh. 12, 31. 38. 40.

תְּוַהּ Chald. kindr. with תָּמַהּ, *to be astonished*, Dan. 3, 24.

* I. תָּוָה in Kal not used, i. q. תָּאָה I, *to mark, to delineate*; comp. אָוָה III.

Piel fut. conv. וַיְתָו, *to mark, to make marks*; 1 Sam. 21, 14 of David feigning madness, וַיְתָו עַל־דַּלְתוֹת הַשַּׁעַר *he made marks, scrawled, on the doors of the gate*, in the manner of mischievous boys.

Hiph. הִתְוָה תָו *to make a mark*, c. עַל *to set a mark upon* any one, Ez. 9, 4.

Deriv. תָּו.

* II. תָּוָה *to repent, to be grieved*. Syr. id.

Hiph. causat. *to grieve, to afflict*, e. g. as a people God, Ps. 78, 41.

* III. תָּוָה obsol. root, i. q. אָוָה I, and Arab. ثَوَى *to abide, to dwell*; whence תָּא chamber, for תּוֹ.

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תּוֹחַ *Toah*, pr. n. m. 1 Chr. 6, 19 [34]; for which in v. 11 [26] נַחַת *Nahath*; and 1 Sam. 1, 1 תֹּחוּ *Tohu*.

תּוֹחֶלֶת f. (r. יָחַל) c. suff. תּוֹחַלְתִּי, *expectation, hope*, Prov. 10, 28. 11, 7. 13, 12. Lam. 3, 18. Job 41, 1. With לְ, *hope in* any one Ps. 39, 8.

* תּוּךְ obsol. root, perh. i. q. תָּכַךְ, *to cut up, to divide*. Hence

תָּוֶךְ m. constr. תּוֹךְ, c. suff. תּוֹכִי, *the midst, middle* of a thing, so called from dividing, comp. חֲצִי. So תּוֹךְ חֲצַר *the midst of the house*, the interior court, 2 Sam. 4, 6. It is also put in the genit. after a noun, Judg. 16, 29 עַמּוּדֵי הַתָּוֶךְ *the middle pillars*.

With Prefixes. 1. בְּתוֹךְ a) *in the midst* or *middle of* any thing, as בְּתוֹךְ חֲצַר *in the midst of the house* 1 K. 11, 20. בְּתוֹךְ גָּן *in the middle of the garden* Gen. 3, 3. בְּתוֹךְ יְרוּשָׁלַיִם Zech. 8, 8. Also after verbs of motion, בְּתוֹךְ יָם *in the midst of the sea* Ex. 14, 27. Sometimes it does not differ from בְּ A. no. 1, *in* a place, Gen. 9, 21. 2 Sam. 23, 20. Am. 3, 9; also as in בְּ A. no. 7, *into* a place, Ps. 57, 7. Further, עָבַר בְּתוֹךְ *to pass through the midst of* any thing Ez. 9, 4. Ex. 14, 29. b) As referring to several, *among*, pr. in the midst of; בְּתוֹכְכֶם *in the midst of you, among you*, Gen. 35, 2. Prov. 17, 2. Ez. 2, 5. Also for בֵּין to express distinction, separation, Gen. 1, 6 בְּתוֹךְ חַמַּיִם *between the waters* sc. which are above and below the firmament.

2. מִתּוֹךְ *out of the midst of* any thing; hence simpl. *out of, from*, Jer. 51, 6. Ex. 33, 11.

3. אֶל־תּוֹךְ *into the midst of* any thing, Num. 17, 12. 19, 6. Comp. synon. קֶרֶב. Deriv. תִּירוֹן.

תּוֹךְ i. q. תֹּךְ *oppression*, q. v.

תּוֹכָחָה f. (r. יָכַח) *chastisement, punishment*, i. q. תּוֹכַחַת no. 3. 2 K. 19, 3. Is. 37, 3. Hos. 5, 9. Plur. תּוֹכָחוֹת Ps. 149, 7.

תּוֹכַחַת f. (r. יָכַח) c. suff. תּוֹכַחְתִּי; plur. תּוֹכָחוֹת, constr. תּוֹכְחוֹת.

1. Act of *proving, proof, demonstration* that one is in the right, Job 13, 6. Plur. *proofs, arguments*, Job 23, 4. Ps. 38, 15.—Hence Prov. 29, 1 אִישׁ תּוֹכָחוֹת *a man of arguments*, i. e. who when censured defends himself. Others: 'one often reproved,' from signif. no. 2.

2. *reproof, admonition, correction* by words, Prov. 1, 23. 25. 30. 3, 11. 5, 12. 27, 5. 29, 15. תּוֹכַחַת חַיִּים *reproof of life*, life-giving, Prov. 15, 31. Plur. תּוֹכְחוֹת מוּסָר *reproofs of instruction*, instructive, Prov. 6, 23; comp. in מוּסָר no. 3.

3. *correction, chastisement, punishment*, Ps. 73, 14. Hab. 2, 1. Plur. Ps. 39, 12. Ez. 5, 15 תּוֹכְחוֹת חֵמָה. 25, 17.

תּוֹכִיִּים 2 Chr. 9, 21, see תְּכִיִּים.

תּוֹלָד (birth, r. יָלַד) *Tolad*, pr. n. of a place in Simeon, 1 Chr. 4, 29; called also אֶלְתּוֹלַד *Eltolad* Josh. 15, 30. 19, 4.

תּוֹלְדוֹת and תֹּלְדוֹת f. plur. R. יָלַד.

1. *generations, families, descents*, Num. 1, 20 sq. לְתוֹלְדֹתָם *according to their generations*, families, descents, Gen. 10, 32. 25, 13. Ex. 6, 16. al. Hence סֵפֶר תּוֹלְדֹת *a book of genealogy*, a genealogical register or tree, Gen. 5, 1.—Hence

2. *history*, espec. *family history*, since the earliest history among Oriental nations is mostly drawn from the genealogical registers of families. Gen. 6, 9 אֵלֶּה תּוֹלְדֹת נֹחַ *this* is *the family-history of Noah*. 25, 19. 37, 2. Then also for *the origin* of any thing, i. e. the history of its origin; Gen. 2, 4 *this* is *the origin of the heavens and the earth*, i. e. the story of their origin. Comp. יַחַשׂ and Syr. ܝܘܚܣܐ family, genealogical tree, history.

תּוֹלוֹן, see in תִּילוֹן.

תּוֹלָל m. (r. יָלַל) *a vexer, tormentor*, pr. abstr. 'vexation,' the acts of one who extorts lamentation from others, verbal of Pil. after the form תִּכְמָל, תִּגְעָל, תִּוְעָרָה. Once in Plur. Ps. 137, 3 תּוֹלָלֵינוּ *our tormentors, oppressors*. Sept. ἀπαγαγόντες ἡμᾶς, Vulg. *abducentes nos*; Targ. 'prædatores nostri,' תּוֹלָל being taken for שׁוֹלֵל (by interchanging the letters שׁ and ת), which however has a passive sense.

תּוֹלַעַת m. תּוֹלָעַת and תּוֹלַעַת f. c. suff. תּוֹלַעְתָּם, plur. תּוֹלָעִים. R. תָּלַע.

1. *a worm*, espec. such as are gene-

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rated in putrid substances, Ex. 16, 20. Is. 14, 11. 66, 24; or destroy plants, Jon. 4, 7. Deut. 28, 39. Metaph. of a person feeble and despised, Ps. 22, 7. Job 25, 6.

2. Spec. *the coccus worm* or *insect, coccus ilicis*, Linn. and hence meton. *crimson colour*, more fully תּוֹלַעַת שָׁנִי, see in שָׁנִי. Also *crimson cloths* or *garments* Lam. 4, 5. Is. 1, 18. Comp. r. תָּלַע Pu.

3. *Tola*, pr. n. m. a) The eldest son of Issachar, Gen. 46, 13. 1 Chr. 7, 1. b) A judge of Israel Judg. 10, 1.—Patronym. of lett. a, תּוֹלָעִי *a Tolaite* Num. 26, 23.

תּוּם, a root to which some refer several forms belonging to r. תָּמַם.

תֹּם, see תֹּם.

תּוֹמִים *twins*, see תְּאוֹם.

תּוֹמָן (תּוֹמָן) Gen. 36, 15 Cheth. for תֵּימָן q. v.

תּוֹעֵבָה f. (r. תָּעַב) constr. תּוֹעֲבַת; plur. תּוֹעֵבוֹת, constr. תּוֹעֲבוֹת; *an abomination, an abominable thing*, Prov. 21, 27. 28, 9. תּוֹעֲבַת יְדוָֹה *an abomination to Jehovah*, what he abhors, Prov. 3, 32. 11, 1. 20. Often of things declared by the precepts of one's religion to be unclean and unlawful, e. g. Gen. 43, 32 *for that is an abomination to the Egyptians*, sc. to eat with the Hebrews. 46, 34. Deut. 14, 3. Spec. of every thing connected with the worship of idols, 1 K. 14, 24. 2 K. 16, 3. 21, 2. Ezra 9, 1. Ez. 16, 2; and of the idols themselves 2 K. 23, 13. See עָשָׂה, שִׁקּוּץ.

תּוֹעָה f. (r. תָּעָה) 1. *error* in respect to things of religion, *impiety, wickedness*, Is. 32, 6. See the root no. 3.

2. *damage, injury*, Neh. 4, 2 [8].

תּוּגָפוֹת f. plur. (r. יָגַף) constr. תּוּגְפוֹת, pr. 'fatigues, wearinesses;' hence

1. *labours, toils*. Job 22, 25 תּוּגְפוֹת כֶּסֶף *the silver of labours*, i. e. got with toil. —Then, *product of labours, treasures, wealth*, i. q. יְגִיעַ no. 2; Ps. 95, 4 תּוּגְפוֹת חָרִים *the labours of the mountains*, i. e. treasures of the mountains obtained with toil.

2. *swiftness, speed* in running, as תּוּגְפוֹת רְאֵם *the swiftness of the buffalo*, Num. 23, 22. 24, 8.—Sept. δόξαν, Vulg. Onk. Syr. Arabs Erp. Kimchi *strength*, which does not accord with the etymology.

Note. Some interpreters compare this word with the Arab. root وفع to go up, to grow up; IV, to be tall. Hence in Num. l. c. 'the *tallness* of the buffalo.' Ps. 95, 4 the *heights* of the mountains. Job 22, 25 silver of *heights*, heaps of silver. But the etymology above given is to be preferred, as resting on the certain and demonstrable usage of the Hebrew language; comp. in r. יָגַף.

* תּוּךְ obsol. verb, Chald. *to spit out*. Arab. تفّ onomatopœet. to spit out with contempt.

Deriv. תֹּף.

תּוֹצָאוֹת f. plur. (r. יָצָא) constr. תּוֹצְאוֹת, תּוֹצָאוֹת.

1. *a going forth;* metaph. from danger, i. e. *escape, deliverance* Ps. 68, 21. Comp. r. יָצָא Ecc. 7, 18.

2. *place of going forth* or *exit*, e. g. a gate Ez. 48, 30; a fountain, Prov. 4, 23 תּוֹצְאוֹת חַיִּים *the fountain of life*, of happiness. Also of the *exit* or termination of any thing, i. e. *extremity, end*, Num. 34, 4. 5. 8. 9. Josh. 15, 4. 7. 17, 9. 18. al.

תּוֹקְעַת, see in תָּקַע.

* תּוּר fut. יָתוּר 1. *to go* or *travel about*, Arab. طار id. Comp. the kindr. roots under דּוּר.—E. g. a) For the sake of traffic, as a merchant, 1 K. 10, 15; comp. רָכַל, סָחַר. b) For the sake of inquiry, e. g. as a scout, spy, *to spy out, to reconnoitre* a land, c. acc. Num. 13, 16. 17. 21. 14, 6 sq. Also *to search out, to find out* any thing, Deut. 1, 33. Ex. 20, 6. Trop. *to investigate, to examine*, c. acc. Ecc. 7, 25; also c. עַל Ecc. 1, 13; with inf. c. לְ, *to turn* in one's mind. *to think to do* something, to think how one shall do it, Ecc. 2, 3.

2. With אַחֲרֵי *to go about after*, i. e. *to follow*, metaph. Num. 15, 39.

Hiph. fut. יְתִר, and with Rabbinic form יַתֵּר 2 Sam. 22, 33.

1. *to lead* one *about*, espec. in order to show him the way in places where he is unacquainted; hence *to show the way;* comp. Chald. תַּיָּר a guide. With acc. Prov. 12, 26 יַתֵּר מֵרֵעֵהוּ צַדִּיק *the righteous showeth his friend the way*. With two acc. of pers. and way, 2 Sam. l. c.

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וַיַּתֵּר תְּמִים דַּרְכּוֹ *and* (God) *showeth the upright his way*, i. e. the way in which he should walk. So at least this passage may be aptly explained; although it seems to have been given up in despair by interpreters on Ps. 18, 33.

2. i. q. Kal no. 1. b, *to spy out, to reconnoitre*, Judg. 1, 23.

Deriv. תּוּר, חָתַר II.

* **I. תּוֹר** m. תֹּר Gen. 15, 9, *a turtle-dove*, an onomatopœetic and primitive word; Gen. 15, 9. Lev. 12, 6. Cant. 2, 12. As a name of endearment for the people of Israel, Ps. 74, 19 תּוֹרְךָ *thy turtle-dove*, i. e. the people dear to thee and now afflicted and affrighted.

II. תּוֹר and **תֹּר** m. (r. חוּר) 1. *a row, order, turn*, espec. of what goes round in a circle, Esth. 2, 12. 15.

2. *a row* or *string of pearls*, or of gold and silver *beads*, as an ornament for the head, Cant. 1, 10. 11.

III. תּוֹר 1 Chr. 17, 17, i. q. תּוֹרָה in the parall. passage 2 Sam. 7, 19, *mode, manner*. If the reading is genuine, the form would seem to be apoc. from תּוֹרָה i. q. תּוֹרָה.

תּוֹר Chald. m. *an ox*, i. q. Heb. שׁוֹר. Plur. תּוֹרִין *oxen, cattle*, Dan. 4, 22. 29. 30. 5, 21. Ezra 6, 9. 17.

תּוֹרָה f. (r. יָרָה Hiph.) constr. תּוֹרַת, c. suff. תּוֹרָתִי; plur. תּוֹרוֹת.

1. *instruction, precept*, Job 22, 22. a) Human, as of parents, Prov. 1, 8. 3, 1. 4, 2. 7, 2. Ps. 18, 1. b) Divine, through the prophets, Is. 1, 10. 42, 4. 21; hence *an oracle* Is. 8, 16.

2. *law, a law;* the same Heb. word is retained for the Mosaic law in Arab. تَوْرَاة Kor. 5. 47; Chald. אוֹרַיְתָא, Syr. ܐܘܪܝܬܐ, Eth. ፍኖት.—E. g. a) Of single laws and precepts, Ex. 12, 49. Lev. 7, 7. 37. 14, 54. Num. 5, 30. 15, 16. 29; with genit. of object, as Lev. 6, 2 תּוֹרַת חַטָּאת *the law of the burnt-offering*. 12, 7. 14, 2. Ez. 43, 11. 12 *the law of the house*, i. e. the plan which the builder is to follow. Plur. תּוֹרוֹת *laws* Ex. 18, 20. Lev. 26, 46. b) Of the whole law of Moses; fully תּוֹרַת מֹשֶׁה 1 K. 2, 3. 2 K. 23, 25; also תּוֹרַת יְהוָה Ps. 19, 8. 37, 31. Is. 5, 24; c. suff. id. Is. 51, 7. Ps. 40, 9. 78, 10; also κατ' ἐξοχήν הַתּוֹרָה Deut. 1, 5. 4, 8. 17, 18. 19. Josh. 1, 7; poet. without art. Deut. 33, 4. Is. 2, 3. 8, 20.—*The book of the law* of Moses is called סֵפֶר תּוֹרַת מֹשֶׁה 2 K. 14, 6. Josh. 8, 31; סֵ֫פֶר תּוֹרַת יְהוָה Josh. 24, 26; סֵ֫פֶר הַתּוֹרָה 2 Chr. 17, 9. 34, 14; סֵ֫פֶר הַתּוֹרָה Deut. 28, 61. 29, 21. 2 K. 22, 8. 11. al.

3. *a custom, manner*, comp. מִשְׁפָּט in 2 K. 11, 14; so 2 Sam. 7, 19 זֹאת תּוֹרַת הָאָדָם *this is the manner of man*. not of God, i. e. to deal with me thus, so familiarly, as man with man; comp. v. 14.

תּוֹשָׁב m. (r. יָשַׁב) c. suff. תּוֹשָׁבִי, plur. תּוֹשָׁבִים, constr. תּוֹשָׁבֵי, Kamets impure: pr. 'habitation,' concr. *an inhabitant, dweller*, usually *a sojourner, stranger*. from another country without the rights of a citizen, Lev. 22, 10. 25, 47. Ps. 39. 13. Plur. constr. 1 K. 17, 1.

תּוּשִׁיָּה f. (r. יָשַׁשׁ) a poetical word, pr. 'a setting upright, uprightness;' hence

1. *help, succour;* see the root. Job 6, 13 וְתוּשִׁיָּה נֶהְדָּה מִמֶּנִּי *and succour, is it driven from me?* parall. with עֶזְרָה in the other member; Sept. *βοήθεια*. Prov. 2, 7, Sept. *σωτηρία*. Mic. 6, 9 וְתוּשִׁיָּה יְרֵאֵי שְׁמֶךָ, as in several Mss. and in the versions, comp. in no. 3. Job 30, 22 תּוּשִׁיָּה Keri.

2. *purpose, undertaking, enterprise*, pr. what one wishes *to set up* or establish. Job 5, 12 לֹא תַעֲשֶׂינָה יְדֵיהֶם תּוּשִׁיָּה *their hands perform not* their *enterprise;* Vulg. *quod cœperant.*

3. *counsel, wisdom, understanding*. Job 11, 6 כִּפְלַיִם לְתוּשִׁיָּה, see in כֶּפֶל. 12, 16 עֹז וְתוּשִׁיָּה *strength and counsel*. 26, 3. Prov. 3, 21. 8, 14. 18, 1. Is. 28, 29 חִפְלָא עֵצָה הִגְדִּיל תּוּשִׁיָּה lit. *who maketh wonderful his counsel, and vast his understanding*. Mic. 6, 9 in the common reading; see in no. 1.

תּוֹתָח m. (r. יָתַח) *a club, bludgeon*. Job 41, 21. Sept. *σφύρα*, Vulg. *malleus*.

תָּזַז, see תִּיז.

תַּזְנוּת f. (r. זָנָה) *fornication, whoredom;* metaph. for idol-worship, Ez. 16, 26. 29. 23, 8. 17. Plur. c. suff. תַּזְנוּתַיִךְ etc. Ez. 16, 15. 20. 22. 23, 7 sq.

תַּחְבֻּלוֹת and **תַּחְבֻּלוֹת** f. plur. from r. חָבַל no. 1; strictly denom. from the nouns חֶבֶל rope, חוֹבֵל sailor, pilot.

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1. *a steering, guidance, management*, Job 37, 12.

2. *the art of steering* or *guiding;* hence *wise counsel, prudent measures*, in a good sense Prov. 1, 5. 11, 14. 20, 18. 24, 6; in a bad sense, *cunning devices*, Prov. 12, 5.

תַּחְבּוּלוֹת, see in תּוֹחַ.

תְּחוֹת Chald. preposit. *under*, i. q. Heb. תַּחַת, Dan. 7, 27. It is pr. a noun plur. and hence c. suff. תְּחוֹתְיהִי *under it* Dan. 4, 9. 18.

תַּחְכְּמֹנִי *Tachmonite*, patronym. 2 Sam. 23, 8; in the parall. 1 Chr. 11, 11 חַכְמֹנִי q. v.

תְּחִלָּה f. (r. חָלַל Hiph.) constr. תְּחִלַּת, *a beginning* Am. 7, 1. Ruth 1, 22. Ecc. 10, 13. Hos. 1, 2. Prov. 9, 10. al. בַּתְּחִלָּה *in the beginning*, i. e. before, formerly, Gen. 13, 3. 41, 21. Is. 1, 26; *the first time* Gen. 43, 18. 20; *first*, as making a beginning, Judg. 1, 1. 20, 18.

תַּחֲלוּאִים m. (r. חָלָא) only plur. תַּחֲלוּאִים, constr. תַּחֲלוּאֵי; *sicknesses, diseases*, Deut. 29, 21. 2 Chr. 21, 19. Ps. 103, 3. Jer. 16, 4 מְמוֹתֵי תַחֲלוּאִים יָמֻתוּ *deaths of diseases they shall die*. Concr. Jer. 14, 18 תַּחֲלוּאֵי־רָעָב *the sick* (*pining*) *with famine*.

תַּחְמָס m. (r. חָמַס) an unclean bird, so called from its violence and cruelty; Lev. 11, 16. Deut. 14, 15. According to Bochart, Hieroz. II. p. 232, *the male ostrich*, which is called also by the Arabs ظليم *violentus, iniquus*, from its cruelty towards its young; comp. Job 39, 14 sq. Lam. 4, 3. The name בַּת יַעֲנָה which precedes it ll. cc. seems then to be understood in the narrower sense of the female ostrich.—Sept. and Vulg. render it *noctua, night-hawk*, Jonath. *the swallow*.

תַּחַן (for תַּחֲנָה station, camp, r. חָנָה) *Tahan*, pr. n. m. a) Num. 26, 35. b) 1 Chr. 7, 25.—Patronym. from lett. a, תַּחֲנִי *Tahanite*, Num. 26, 35.

תְּחִנָּה f. (r. חָנַן) constr. תְּחִנַּת, plur. תְּחִנּוֹת.

1. *favour, mercy*, Josh. 11, 20. Ezra 9, 8.

2. *prayer, supplication*, pr. 'cry for mercy,' from r. חָנַן Hithp. Ps. 6, 10. 55, 2. 119, 170. 1 K. 8, 30. 45. 52. al. Plur. תְּחִנּוֹת 2 Chr. 6, 39.

3. *Tehinnah*, pr. n. m. 1 Chr. 4, 12.

תַּחֲנוּנִים m. (r. חָנַן) only plur. תַּחֲנוּנִים Ps. 28, 2. 6. 31, 23. 116, 1. al. and once תַּחֲנוּנוֹת Ps. 86, 6, i. q. תְּחִנָּה no. 2, *prayer, supplication*.

תַּחֲנוֹת m. plur. (r. חָנָה) *camps, encampment*, i. e. place of encampment, 2 K. 6, 8. Comp. Lat. *castra* in plur.

תַּחְפַּנְחֵס Ez. 30, 18, and תַּחְפַּנְחֶס Jer. 43, 7. 8. 9. 44, 1. 46, 14, also 2, 16 Keri (where Cheth. תַּחְפָּנֵס), *Tehaphneches, Tahpanhes*, pr. n. of a city in Egypt, which the LXX render by *Τάφνη, Τάφναι*, the name of a goddess, *Tphnet*, Champoll. 121, 123. It was doubtless i. q. *Daphne*, a strong city near Pelusium. Jablonski, in his Opuscc. I. p. 343, supposes the Egyptian name of this city to have been written thus, ⲧⲁϥⲉ-ⲉⲛⲉϩ i. e. *caput* v. *principium seculi*, or as we would say, 'the beginning of the world, or earth,' i. e. the Egyptian world, in reference to its position at the northern extremity of Egypt.

תַּחְפְּנֵס (caput seculi, see the preceding art.) *Tahpenes*, pr. n. of an Egyptian queen, 1 K. 11, 19. 20.

תַּחְרָא m. (r. חָרָה) *a coat of mail, breastplate, θώρηξ*, made of linen, Ex. 28, 32. 39, 23, a military garment, pr. of linen strong and thickly woven, and furnished around the neck and breast with a breastplate or coat of mail; see Hdot. 3. 47; comp. *λινοθώρηξ* Hom. Il. 2. 529. Syr. ܬܚܪ Ethpe. to fight, to make war, Aph. to prepare for battle; comp. r. חָרָה Tiph.

תַּחֲרָה, see r. חָרָה Tiph.

תַּחְרֵעַ (cunning, r. חָרַע) *Tahrea*, pr. n. m. 1 Chr. 9, 41; written in 8, 35 תְּאָרֵעַ.

תַּחַשׁ m. an obscure word, found only in the connection: עוֹר תַּחַשׁ *skin of Tahash* Num. 4, 6 sq. Plur. עוֹרוֹת תְּחָשִׁים *Tahash-skins* Ex. 25, 5. 26, 14. 35, 23. 39, 34; also in the same sense simpl. תַּחַשׁ Num. 4, 25. Ez. 16, 10 where the shoes of females are said to be made of it. The ancient interpreters understand by it a colour given to the leather, e. g.

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Sept. *ὑακινθινα*, Aqu. Symm. *ἰάνθινα*, Chald. and Syr. *rubra;* and these are followed by Bochart, Hieroz. I. p. 989 sq. But this is mere conjecture, having no support either in the etymology or in the kindred dialects. On the other hand the Talmudists and Hebrew interpreters almost unanimously hold the תַּחַשׁ to be an animal, the skins of which were used for covering the sacred tabernacle and also for shoes or sandals. To this view I do not hesitate to accede, and following the opinion of R. Solomon ad Ez. l. c. with Luther [and the Engl. Version] to understand here either *the seal*, *phoca*, or *the badger*, *taxus* v. *taxo*, the *meles* of Varro and Pliny. Besides the context, which seems to demand an animal, this view is sustained: 1) By the authority of the Talmudists, Tract. Sabb. cap. 2. fol. 28, where in treating of this animal they say it resembles the *viverra* or *marten*, תלא אילן, which accords well with the badger. 2) The agreement of languages, which in the names of animals and plants is of great weight. The Arabic تُخَس *tuhas*, and دُخَس *duhas*, are indeed translated *dolphin* by the Lexicographers; but this name has a wider extent and embraces also *seals*, which in many respects resemble the badger, and were frequent on the shores of the peninsula of Sinai, Strabo XVI. p. 776. See Beckm. ad Antig. Caryst. c. 60. The Lat. name *taxus* or *taxo*, whence in modern languages Ital. *taxo*, Fr. *taisson*, Germ. *Dachs*, is indeed not found in Latin writers before Augustine; but it must not on that account be regarded as a word newly coined, but only adopted from the vulgar tongue and of foreign origin. 3) The etymology which the Hebrew itself presents, and which is satisfactory, viz. that תַּחַשׁ may be regarded as put for תַּחְשָׁה, from the root חָשָׁה *to be silent, to rest*, which would apply well to *the badger* in respect to his six months' sleep; nor is *the seal* less somnolent. 4) The skins either of badgers or of seals might doubtless have been used both for covering the tabernacle and for shoes; those of seals are made into shoes at the present day.—But not improbably the Hebrews designated under this one name both the seal, the badger, and also other like animals which they did not know nor distinguish accurately; while at a later period the same name was applied by the Arabs and western nations only to certain species of these animals.—[At the present day the Arabs of Sinai wear sandals made of the thick and clumsy skin of a fish, named by Ehrenberg *Halicora Hemprichii;* but this would seem hardly suitable for the female shoes spoken of in Ez. 16, 10. See Bibl. Res. in Palest. I. p. 171.—R.

* תַּחַת 1. Subst. *the lower part, what is underneath.* Arab. تَحْتٌ id. comp. Eth. ኣተሐተ to let down, to lower, ተተሐተ to be lowered, depressed. ትሕት low, ታሕተ under. Still, it may be doubted whether the final ת is a radical belonging to the primary root, or is perhaps only secondary; and this latter is countenanced by the Arab. تَاخَ descendit et demersus est digitus, whence תַּחַת can be derived, as נַחַת from נוּחַ.—Hence

a) Accus. as adv. *below, beneath*, Gen. 49, 25. Deut. 33, 13; מִתַּחַת id. (see מִן no. 3. h,) Ex. 20, 4. Josh. 2, 11.

b) In stat. constr. as Preposition, (for which once תַּחַת לְ Cant. 2, 6,) and c. suff. chiefly in the plural form, תַּחְתַּי. תַּחְתֶּיךָ, תַּחְתֶּיהָ, תַּחְתֵּינוּ, תַּחְתֵּיכֶם, תַּחְתֵּיהֶם; rarely in the sing. form, as תַּחְתֵּנִי 2 Sam. 22, 37. 40. 48, תַּחְתָּם, see Heb. Gramm. § 101. n. 3; *below, beneath, under*, ὑπό, Arab. تَحْتَ; e. g. תַּחַת הַשָּׁמַיִם *under the heavens* Dan. 9, 12. תַּחַת הַשָּׁמֶשׁ *under the sun*, see שֶׁמֶשׁ. תַּחַת הָהָר *under the mountain*, at its foot, Ex. 24, 4. תַּחַת לְשׁוֹן *under the tongue* Ps. 10, 7. 66, 17, and תַּחַת שְׂפָתַיִם *under the lips* 140, 4, i. e. in the mouth. תַּחַת יַד מ׳ *under one's hand*, i. e. in his power or keeping, 1 Sam. 21, 9. Of a woman who commits whoredom or adultery *under* a husband, i. e. while married and owing fidelity to her husband, Num. 5, 19. Ez. 23, 5; comp. in זָנָה and below in aa. But in Hab. 3, 16 we may render תַּחְתַּי אָרְגַּז *I tremble in my lower*

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parts, i. e. my knees and limbs.—So with verbs of motion: α) *beneath, under* any thing, 2 Sam. 22, 37. 40. 48. Gen. 18, 4. Judg. 3, 30. β) *under*, i. e. *down, downwards*. κατά, i. q. מַטָּה; Am. 2, 13 אָנֹכִי מָעִיק תַּחְתֵּיכֶם pr. *I press you downwards*. Job 40, 12.—Hence

With Prefixes: aa) מִתַּחַת adv. *below, beneath*, see above in a.—As Prep. *ὑπ' ἐκ, from under, from beneath*, spoken of persons or things which come out *from under* any thing. Ez. 47, 1 *waters came out* מִתַּחַת הַסִּפְתָן *from under the threshold*. Prov. 22, 27 *why should one take away thy bed* מִתַּחְתֶּיךָ *from under thee?* i. e. on which thou liest. Ex. 6, 6. Deut. 7, 24. Hence זָנָה מִתַּחַת מ, see above in lett. b, and זָנָה.—Rarely for מִתַּחַת לְ *below, under* any thing, Job 26, 5. Ex. 42, 9.—Another מִתַּחַת *e loco*, see in no. 2. init.

bb) מִתַּחַת לְ (opp. מֵעַל לְ) *below, under* any thing; as מִתַּחַת לָרָקִיעַ *under the firmament* Gen. 1, 7. Ex. 30, 4. מִתַּחַת לְבֵית אֵל *under* or *below Bethel*, i. e. below the hill on which Bethel stood, Gen. 35, 8; comp. 1 Sam. 7, 11.

cc) לְמִתַּחַת לְ i. q. the preceding, after a verb of motion, 1 K. 7, 32.

dd) אֶל־תַּחַת *under*, pr. 'to under,' of place whither Jer. 3, 6. Zech. 3. 10; אֶל־תַּחַת לְ Ez. 10, 2. Of place where, 1 Sam. 21, 4.

2. *What is under* any one, i. e. *place, stead*, in or on which one stands or is; Zech. 6, 12 מִתַּחְתָּיו יִצְמָח *from his place he shall spring up*, i. e. in his own native land; comp. Ex. 10, 23. Hence a) Acc. *in one's place, in loco*. Ex. 16, 29 שְׁבוּ אִישׁ תַּחְתָּיו *abide ye every one in his place*. Judg. 7, 21. 1 Sam. 14, 9. 2 Sam. 2, 23. 7, 10. 1 Chr. 17, 9. Job 36, 16 רַחַב לֹא מוּצָק תַּחְתֶּיהָ *a broad place, where* (in which) *there is no straitness*. b) *in place of, instead of*, spoken of a person succeeding in the place of another, Lev. 16, 32. Esth. 2, 17. Ps. 45, 17 תַּחַת אֲבוֹתֶיךָ *in the place of thy fathers shall be thy children*. Hence of things exchanged for others, e. g. of price, *instead of, for*, Gen. 30, 15. 1 Sam. 2, 20. 1 K. 21, 2; also after verbs of requiting, 1 Sam. 25, 21. תַּחַת מָה *for what?* why? Jer. 5, 19.

With a relat. conjunct. e. g. תַּחַת אֲשֶׁר α) *instead of that*, whereas, Deut. 28, 62. β) *instead of, in return for, because*, Deut. 21, 14. 2 K. 22, 17.—Also תַּחַת כִּי id. Deut. 4, 37. The same is likewise תַּחַת c. inf. Is. 60, 15. Ps. 38, 21; comp. Job 34, 26 תַּחַת רְשָׁעִים for the fuller תַּחַת הֱיוֹתָם רְשָׁעִים *because they are wicked*.

3. *Tahath*, (place, station,) pr. n. a) A station of the Israelites in the desert, Num. 33, 26. b) A man α) 1 Chr. 6, 9. 22. β, γ) 7, 20.

תַּחַת Chald. prep. *under*, Dan. 4, 11 מִן תַּחֲתוֹהִי i. q. Heb. מִתַּחְתָּיו. The more usual form is תְּחוֹת.

תַּחְתּוֹן m. adj. (from תַּחַת) f. תַּחְתּוֹנָה *lower, lowest*, i. q. תַּחְתִּי, Josh. 18, 13. 1 K. 6, 6.

תַּחְתִּי m. adj. (from תַּחַת) f. תַּחְתִּיָּה and תַּחְתִּית; plur. תַּחְתִּיִּים, תַּחְתִּיּוֹת; *lower, lowest*, Ps. 86, 13. Job 41, 16.—Subst. Gen. 6, 16. תַּחְתִּיּוֹת־אֶרֶץ *the lower parts of the earth*, Sheol, Hades, Is. 44, 23; poet. for any hidden place, e. g. of the mother's womb Ps. 139, 15. The same is אֶרֶץ־תַּחְתִּיּוֹת Ez. 26, 20. 32, 18. 24; comp. בּוֹר תַּחְתִּיּוֹת *the lowest* (deepest) *pit*, Ps. 88, 7. Lam. 3, 55.

* תִּיז, Arab. تاز for تيز pr. *to cut off* or *away*; intrans. *to be cut off, to die*; תַּיָּז dwarf, pr. cut off, shortened; Hence in Heb.

Hiph. הֵתִיז (as if from תָּוַז), in pause הֵתֵז, *to cut off* the tendrils or shoots of a vine, Is. 18, 5. With the Talmudists תַּחְתִּיז and הִתְּחִיז is, 'to cut off the head.'

תִּיכוֹן m. adj. (from תָּוַךְ) f. תִּיכוֹנָה, *middle, mid*, Ex. 26, 28. Ez. 42, 6.

תִּילוֹן (for נְתִילוֹן gift, according to Simonis,) *Tilon*, pr. n. m. 1 Chr. 4, 20 Keri, where Cheth. תּוֹלוֹן. R. נָתַל.

תֵּימָא Is. 21, 14. Jer. 25, 23, and תֶּמָא Job 6, 19, (r. יָמַן, יְמִין) *Tema*, pr. n. a) A son of Ishmael, Gen. 25, 15. b) A tract and people in the Arabian desert, so called from Tema (lett. a); and still called by the Arabs تيما *Teima*, corresponding to the *Θαῖμα* of Ptol. 6. p. 179. But the Arabian Teima is only about three days' journey northwest of Medina. Prob. therefore Heb. תֵּימָא is i. q. תֵּימָן no. 2. b; and so the LXX always write it *Θαιμάν*. See Thesaur. p. 600.

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תֵּימָן, once תֵּמָן Job 9, 9, comm. gend. (masc. in signif. 2, Obad. 9; fem. in signif. 1, Is. 43, 6. Cant. 4, 16,) pr. 'what is on the right hand,' denom. from יָמִין. Hence

1. *the south*, the southern quarter, see יָמִין no. 3; Josh. 12, 3. 13, 4. Job 9, 9. Is. 43, 6. Hab. 3, 8. Zech. 6, 6. al. With ה loc. תֵּימָנָה *southward*, to the south, Ex. 26, 18. 35. 27, 9. Num. 3, 29. Ez. 47, 19. תֵּימָנָה דָּרָה Ez. 21, 2. תֵּימָנָה לְ *southwards of*, on the south of, Num. 2, 10. Poet. תֵּימָן for רוּחַ תֵּימָן, *the south wind*, Ps. 78, 26. Cant. 4, 16. Comp. צָפוֹן.

2. *Teman*, pr. n. a) A grandson of Esau, Gen. 36, 11. 15. b) A city, region, and people on the east of Idumea, sprung from Teman (lett. a), Gen. 36, 42. Jer. 49, 7. 20. Ez. 25, 13. Am. 1, 11. 12. Ob. 9. Like other Arabs (1 K. 5, 11) the Temanites were celebrated for wisdom, Jer. 49, 7. Baruch 3, 22. 23; comp. Job 2, 11. 22, 1.—Patronym. תֵּימָנִי *Temanite*, Job l. c. Gen. 36, 34. 1 Chr. 1, 45.

תֵּימָנִי (comp. patronym. תֵּימָנִי in תֵּימָן) *Temeni*, pr. n. m. 1 Chr. 4, 6.

תִּימָרָה f. (r. תָּמַר) *a column, pillar*; twice in the phrase תִּימְרוֹת־עָשָׁן (other Mss. תְּמָרוֹת) *pillars of smoke* Cant. 3, 6. Joel 3, 3; poet. for the common עַמּוּד עָשָׁן Judg. 20, 40.—Comp, Talmud. תָּמַר to rise in a column, as smoke; תְּמוּר column, sc. of the rising sun or moon.

תִּירוֹשׁ and תִּירֹשׁ m. (r. יָרַשׁ) *new wine*, so called because it gets possession of the brain, and inebriates; comp. Syr. ܬܝܪܘܫܐ, Chald. מֵירַת, id. Hos. 4, 11 זְנוּת וְיַיִן וְתִירוֹשׁ יִקַּח לֵב *whoredom and wine and new wine take away the heart*, i. e. the understanding. Judg. 9, 13. Mic. 6, 15. al. Often coupled: דָּגָן וְתִ׳ *corn and new wine* Gen. 27, 28; אֶרֶץ דָּגָן וְתִירוֹשׁ *a land of corn and new wine*, i. e. abounding in them, Deut. 33, 28. Is. 36, 17; also more fully, *corn, wine, and oil*, Deut. 28, 51. 2 Chr. 32, 28. Joel 2, 19, al. Of the juice of the grape, Is. 65, 8. [All the passages go to show, that תִּירוֹשׁ is *new wine* of the first year, *the wine-crop* or *vintage* of the season; and hence it is mostly coupled with wine and oil as a *product* of the land. That it was regarded as intoxicating is shown by Hos. 4, 11; see above.—R.

תִּירְיָא (fear, r. יָרֵא) *Tiria*. pr. n. m. 1 Chr. 4, 16.

תִּירָס m. *Tiras*, Gen. 10, 2, pr. n. of a northern people sprung from Japhet; according to Josephus, Jerome, Jonath. and Targ. of Jerusalem, *Thrace*. See Bochart Phaleg. II. 2.

* תַּיִשׁ m. plur. תְּיָשִׁים, *a he-goat, buck*, Prov. 30, 31. Gen. 30, 35. 32, 15. Arab. تَيْس caper, capreolus.

תֹּךְ m. (r. תָּכַךְ) *oppression, violence*. Ps. 10, 7. 55, 12; fully תּוֹךְ Ps. 72, 14.

* תָּכָה in Kal not used, according to the Heb. intpp. 'to be fitted, joined;' better, *to lean upon, to lie down*, comp. Arab. تكأ Conj. VIII.

Pual Deut. 33, 3 וְהֵם תֻּכּוּ לְרַגְלֶךָ *and they* (the Israelites) *are laid down* (encamped) *at thy feet*, i. e. at the foot of Mount Sinai. Some prefer to read תָּכוּ *they abide*, from r. תּוּךְ Syr. to abide.

I. תְּכוּנָה f. (r. כּוּן) *place, dwelling*, Job 23, 3.

II. תְּכוּנָה f. (r. תָּכַן) 1. *arrangement, fashion*, Ez. 43, 11, i. q. תָּכְנִית in v. 10.

2. *costly furniture, splendid equipage*, Nah. 2, 10. Comp. תָּכְנִית no. 2.

תֻּכִּיִּים m. plur. 1 K. 10, 22, and תּוּכִיִּים 2 Chr. 9, 21, *peacocks*, according to the Targ. Syr. Arabs, Jerome, and the Heb. intpp. Corresponding are Malabar *togei*, Sanscr. *sikhi*. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. ταώς, ταῶς, pr. ταλϊῶς, Athen. IX. p. 397, (whence Arab. طاوس, Chald. טוס,) and also Lat. *pavo*, the letters *t* and *p* being interchanged; comp. λαᾶς, *lapis*, λίθος. See Bochart Hieroz. T. II. p. 135 sq. A. Benary in Berliner litt. Jahrbücher 1831. no. 96.

* תָּכַךְ obsol. root. Arab. تَكَّ *to cut, to cut off*; and hence *to tear off, to spoil*, i. q. גָּזַל, נָשַׁק, comp. בָּצַע. Kindr. is תּוֹךְ. Chald. damno affecit, multavit. Syr. ܬܟ i. q. Hebr. גָּזַל.

Deriv. תֹּךְ, and

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תְּכָכִים m. plur. *spoilings, oppressions*, espec. of the poor; Prov. 29, 13 אִישׁ תְּכָכִים *an oppressor* of the poor, Sept. *δανειστής*, Vulg. *creditor*. In the similar passage Prov. 22, 2, it is עָשִׁיר the rich man.

* תָּכַל obsol. root, prob. *to shell, to peel*, i. q. שָׁחַל, whence שְׁחַלָּה a shell-fish, muscle. Hence תְּכֵלֶת.

תִּכְלָה f. (r. כָּלָה) *completion, perfection*, Ps. 119, 96.—Others *hope, confidence*, from r. תָּכַל, כָּסַל, to hope.

תַּכְלִית f. (r. כָּלָה) 1. *perfection, completeness*. Job 11, 7. Ps. 139, 22 תַּכְלִית שִׂנְאָה *perfect hatred*.—For Is. 10, 25, see in חֲבָלִית.

2. *end, extremity*, Neh. 3, 21. Job 26, 10 עַד־תַּכְלִית אוֹר עִם־חֹשֶׁךְ lit. *unto the end of light with darkness*, i. e. where the light terminates in darkness. 28, 3 לְכָל־תַּכְלִית חוּא חֹקֵר *he searcheth even to all ends*, i. e. into the deepest recesses of the earth.

תְּכֵלֶת f. (r. תָּכַל) *a shell-fish, muscle, helix ianthina* Linn. i. e. a species of muscle found in the Mediterranean, with a cerulean shell, from which is procured the bluish or cerulean purple, Rabbin. חִלָּזוֹן. Hence for *cerulean purple*, and also for *stuffs* (*wool, thread*) *dyed with this purple*, Ex. 26, 4. 31. Num. 4, 6 sq. Ez. 23, 6. 27, 7. 24. Sept. and Vulg. well *ὑάκινθος, ὑακίνθινος, hyacinthina*. Falsely Aben Ezra, R. Solomon, and Luther, *yellow silk*. See Bochart Hieroz. II. 720–742. T. III. 655–686 Lips. Braun de Vestitu sacerdot. p. 187–200.

* תָּכַן 1. Pr. *to make even, to level*, see Niph. Kindr. is תָּכֵן.

2. *to poise, to weigh*, by the equilibrium of the balance; metaph. *to weigh*, i. e. *to prove, to try*, Prov. 16, 2 תֹּכֵן רוּחוֹת יְחוָֹה *Jehovah proveth the minds*. 21, 2. 24, 12.

Niph. pr. *to be made even, to be equal, level*, as a way; trop. of a way of conduct, *to be equal, right*, comp. r. יָשַׁר. Ez. 18, 25. 29. 33, 17. 20. 1 Sam. 2, 3. Comp. in Kal.

Piel תִּכֵּן 1. *to weigh*, e. g. the waters Job 28, 25; metaph. *to prove, to try*, Is. 40, 13.

2. *to measure*; Is. 40, 12 *who hath measured the heavens with a span?* in the other clause שָׁקַל, מָדַד.

3. *to set up, to fix, to adjust*, e. g. by a level or plumb, Ps. 75, 4.

Pual part. מְתֻכָּן, *weighed out*, e. g. money 2 K. 12, 12.

Deriv. תָּכֵן, תְּכוּנָה II, תְּכוּנִית, מַתְכֹּנֶת.

תֹּכֶן m. (r. תָּכַן) 1. *a task*, as weighed or measured out, Ex. 5, 18.

2. *a measure* Ez. 45, 11.

3. *Tochen*, pr. n. of a place in the tribe of Simeon, 1 Chr. 4, 32.

תְּכוּנִית f. (r. תָּכַן) 1. *arrangement, pattern*, Ez. 43, 10.

2. *completeness, perfection, sum*, Ez. 28, 12.

תַּכְרִיךְ m. (r. כָּרַךְ) *a wide robe, mantle, pallium*, the long and flowing robe of an oriental monarch, Esth. 8, 15. Chald. id.

תֵּל m. (r. תָּלַל no. 1) c. suff. תִּלָּהּ, *a hill*, Josh. 11, 13; espec. *a mound, a heap of rubbish*, Deut. 13, 17. Josh. 8, 28. Jer. 49, 2. Arab. تَلّ *Tell*. id.—Hence come the following names of Babylonian cities, called after *hills* or *mounds* in their vicinity, see Assemani Bibl. Orient. ind. geogr. T. III. 2. p. 784. Burckhardt's Travels in Syria, etc. p. 69 sq. 142.

a) תֵּל אָבִיב *Tel-abib*, i. e. corn-hill, Ez. 3, 15, in Mesopotamia on the river Chaboras, perh. the *Thal-labba* on D'Anville's map, 'l'Euphrate et le Tigre.'

b) תֵּל חַרְשָׁא *Tel-harsha*, i. e forest-hill (see חָרַשׁ), in Babylonia, Ezra 2, 59. Neh. 7, 61.

c) תֵּל מֶלַח *Tel-melah*, i. e. salt-hill, also in Babylonia, Ezra 2, 59. Neh. 7, 61.

* תָּלָא i. q. תָּלָה 1. *to hang up, to suspend*, once in part. pass. Deut. 28, 66 *thy life will hang* (be suspended) *before thee*, i. e. will ever be in present and pressing danger.

2. With ל, once in pass. part. *to hang after, to be bent, inclined*. Hos. 11, 7 עַמִּי תְלוּאִים לְמְשׁוּבָתִי *my people* are *bent* (inclined) *to defection from me*.

תְּלָאָה f. (r. לָאָה, as תְּצָלָה from r. עָלָה; for תַּלְאֻבָה, תַּלְאוּבָה, see Lgb. p. 509) *travail, trouble, distress*, Ex. 18, 8. Num. 20, 14. Neh. 9, 32. Lam. 3, 5.

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תַּלְאוּבָה f. (r. לָאַב) *thirst;* once Hos. 13, 5 אֶרֶץ תַּלְאֻבוֹת *a thirsty land*, i. e. dry.

תְּלַאשָּׂר 2 K. 19, 12, and תְּלַשָּׂר Is. 37, 12, *Telassar*, pr. n. of a region in Assyria or Mesopotamia, which also further occurs in Targ. Hieros. Gen. 14, 1. 9, for Heb. אֶלָּסָר, and likewise in the same Targ. and in Jonath. Gen. 10, 12 for Heb. רֶסֶן.—Prob. for תֵּל אַשּׁוּר *Assyrian Tel.*

תִּלְבֹּשֶׁת f. (r. לָבַשׁ) *a garment*, Is. 59, 17.

תְּלַג Chald. m. *snow*, i. q. Heb. שֶׁלֶג, Dan. 7, 9.

תִּלְגַת פִּלְנֶסֶר, see תִּגְלַת פ׳.

תֹּלְדוֹת, see תּוֹלְדוֹת.

* תָּלָה fut. plur. יִתְלוּ, *to hang up, to suspend*, Chald. and Syr. id. Comp. Gr. τλάω to suspend in a balance, whence τάλαντον. 2 Sam. 18, 10. Job 26, 7. תָּלָה פ׳ עַל הָעֵץ *to hang upon the stake* or *cross, to crucify*, a species of punishment common to the Hebrews Deut. 21, 22; to the Egyptians Gen. 40, 19; and to the Persians Esth. 7, 10. 5, 14. Absol. id. 2 Sam. 4, 12.

Niph. pass. Lam. 5, 12.

Piel i. q. Kal Ez. 27, 10. 11.

Deriv. תְּלִי.

תְּלוּנָה f. (r. לוּן Niph.) *a murmuring, complaining*, e. g. of a people, only plur. תְּלֻנוֹת (others less well תְּלֻנּוֹת) Ex. 16, 7. 9. 12. Num. 14, 27. 17, 25.

* תָּלַח obsol. root, Aram. *to break* or *tear in pieces;* hence

תֶּלַח (breach) *Telah*, pr. n. m. 1 Chr. 7, 25.

תְּלִי m. ἅπ. λεγόμ. Gen. 27, 3, *a quiver*, according to most of the ancient intpp. so called as being suspended; from r. תָּלָה. But Onk. and Syr. render it *a sword.*

תְּלִיתַי Chald. ord. num. *the third*, Dan. 2, 39. R. תְּלָת three.

* תָּלַל i. q. סָלַל 1. *to heap up, to make high.* Part. pass. תָּלוּל pr. *heaped up*, i. e. elevated, lofty, Ez. 17, 22.

2. *to vibrate, to wave*, Arab. تَلْتَلَ, see in סָלַל no. 2. Hence תַּלְתַּלִּים.

Note. For the form הֵתֵל see under הָתַל.

Deriv. of no. 1 תֵּל, of no. 2 תַּלְתַּלִּים.

* תָּלַם obsol. root, prob. i. q. Arab. ثلم *to break, to cut in.* Hence the two following.

תֶּלֶם m. plur. constr. תַּלְמֵי, c. suff. תְּלָמֶיהָ, *a furrow*, Job 31, 38. 39, 10. Ps. 65, 11. Arab. تَلَمٌ id. R. תָּלַם.

תַּלְמַי (full of furrows, r. תָּלַם) *Talmai*, pr. n. a) A king of Geshur, father-in-law of David, 2 Sam. 3, 3. 13, 37. b) An Anakite, Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

תַּלְמִיד m. (r. לָמַד) *a disciple, scholar*, 1 Chr. 25, 8. Syr. ܬܠܡܝܕܐ, Arab. تَلْمِيذٌ, id.

תְּלֻנוֹת, see in תְּלוּנָה.

* תָּלַע in Kal not used, Arab. تلع *to be long-necked, to be stretched out long.* Hence תּוֹלָע a worm.

Pual part. מְתֻלָּע, denom. from תּוֹלָע, *clothed in crimson*, Nah. 2, 4.—For מְתַלְּעוֹת teeth, see in its order.

* תָּלַף obsol. root, Arab. تَلِفَ *to perish;* IV *to destroy;* تَلَفٌ destruction. Hence perhaps

תַּלְפִּי adj. *destructive;* only plur. תַּלְפִּיּוֹת *the destructive, the deadly;* poetic for *weapons, arms.* Cant. 4, 4 *as the tower of David* בָּנוּי לְתַלְפִּיּוֹת *built for the weapons*, i. e. on or in which the weapons are suspended; comp. Ez. 27, 10. 11.—Others, in nearly the same sense, take תַּלְפִּיּוֹת as compounded from תֵּל (r. תָּלָה to hang) and פִּיּוֹת edges sc. of swords, comp. Prov. 5, 4; i. e. suspended weapons, and hence *an arsenal.*—The form תַּלְפִּיּוֹת might also be referred to the root לָפָה, which however gives no apt etymology.

תְּלַשָּׂר, see תְּלַאשָּׂר.

* תְּלָת Chald. f. also תְּלָתָא, תְּלָתָה m. *three*, i. q. Heb. שָׁלֹשׁ; so יוֹם תְּלָתָה *the third day*, Ezra 6, 15. Plur. תְּלָתִין *thirty* Dan. 6, 8. 13.

Deriv. the two following.

תְּלַת Chald. emphat. תַּלְתָּא abstr. *the third order* or *rank.* Dan. 5, 29 שַׁלִּיט תַּלְתָּא *a ruler* or *noble of the third order;* comp. מִשְׁנָה. In v. 16 ellipt. תַּלְתָּא id.

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תַּלְתַּי Chald. m. (from תְּלַת) *the third*, Dan. 5, 7. Synon. is תְּלִיתַי.

תַּלְתַּלִּים m. plur. (r. תָּלַל no. 2.) *waving branches*, i. e. the pendulous flexible boughs, with which flowing locks are compared, Cant. 5, 11. LXX *ἑλάται*, Vulg. *elathæ palmarum*. Comp. סַלְסַל no. 2. Arab. سَلْسَلٌ wicker basket, pr. pendulous bough, as Schultens justly remarks, Opp. min. p. 246.

תָּם m. adj. (r. תָּמַם) f. תַּמָּה, Lat. *integer*, i. e. *whole, perfect, upright*, in a moral sense, nearly i. q. יָשָׁר, Job 1, 1. 8, 20. 9, 20. 21. 22. Ps. 64, 5. Hence *simple, plain, innocent;* Gen. 25, 27 וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים *Jacob* was *a plain man, dwelling in tents*, where תָּם seems to imply the milder and placid disposition of Jacob, in opposition to the wilder and ferocious character of Esau. Fem. c. suff. תַּמָּתִי *my innocent one*, Cant. 6, 9.—Neut. abstr. *integrity*, Ps. 37, 37.

תָּם Chald. adv. i. q. Heb. שָׁם, *there;* always with ה local, הַתָּמָּה, Ezra 5, 17. 6, 6. 12.

תֹּם m. (r. תָּמַם) once תֻּם Prov. 10, 9; c. Makk. תָּם־, c. suff. תֻּמִּי; *wholeness, entireness.*

1. Of number and measure, *fullness;* Is. 47, 9 בְּתֻמָּם *in their fullness.*

2. Of condition or fortune, *welfare, prosperity*, i. q. שָׁלוֹם. Job 21, 23 בְּעָצְמָם תֻּמּוֹ *in his full prosperity.* Ps. 41, 13.

3. In a moral sense, *integrity* of mind, *uprightness, innocence;* תֹּם־לֵבָב *integrity of heart* Gen. 20, 5. 6. Ps. 101, 2; תֻּמָּה בְּתֹם Prov. 10, 9, and בְּתֻמּוֹ Ps. 26, 1, *to walk in integrity*, to live uprightly. Prov. 13, 6. Put for that simplicity of mind which is remote from mischief or ill design; 1 K. 22, 34 *one drew a bow* לְתֻמּוֹ *in his simplicity*, i. e. without any evil intent. 2 Sam. 15, 11 הַהֹלְכִים לְתֻמָּם *who went* (with him) *in their simplicity*, not conscious of any evil design.

4. Plur. תֻּמִּים *Thummim*, i. e. *truth*, Sept. *ἀλήθεια*; see in אוּר no. 1. b.

תֵּימָא, see תֵּימָא.

* תָּמַהּ fut. יִתְמַהּ, *to be astonished, to wonder;* Syr. ܬܡܗ, Chald. תְּוַהּ id. the labial letters being interchanged. For its origin see in דָּמַם note. Absol. Is. 29, 9; c. עַל of cause Ecc. 5, 7. Prægn. Is. 13, 8 אִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ *they looked with astonishment at one another;* comp. Gen. 43, 33. Sometimes in a stronger sense, *to be struck with fear and amazement, to be in consternation*, Ps. 48, 6. Jer. 4, 9. Ecc. 5, 7. Job 26, 11.

Hithp. הִתַּמֵּהּ id. Hab. 1, 5.

Deriv. תְּמָהוֹן, and

תְּמַהּ Chald. m. *a wonder, miracle*, plur. תְּמָהִין Dan. 3, 32. 33. 6, 28.

תְּמָהּ f. (r. תָּמַם) i. q. masc. תֹּם, *integrity, innocence*, Job 2, 3. 9. 27, 5. 31, 6.

תְּמָהוֹן m. (r. תָּמַהּ) constr. תְּמַהוֹן, *astonishment, consternation*, Deut. 28, 28 with לֵבָב. Zech. 12, 4.

תַּמּוּז *Tammuz*, pr. n. of a Syrian deity, the *Adonis* (אָדוֹן) of the Greeks; for whom the Hebrew women also were accustomed to hold an annual lamentation in the fourth month, called תַּמּוּז, beginning with the new moon of July, Ez. 8, 14. For this Syrian solemnity, see Lucian de Dea Syra § 7 sq. Comp. Selden de Diis Syris 2. 31. Creuzer Symbolik des Alterthums, T. II. p. 91 sq. ed. 2. The etymology is obscure.

תְּמוֹל and תְּמֹל adv. *yesterday*, i. q. אֶתְמוֹל, אֶתְמוּל, q. v. Often coupled with שִׁלְשׁוֹם 'day before yesterday,' where see more. Job 8, 9 תְּמוֹל אֲנַחְנוּ *we* are *of yesterday*, for אֲנַשֵׁי תְמוֹל.—The etymology is obscure. Most. intpp. hold תְּמוֹל to be the primary form, whence with א prosthetic comes אֶתְמוֹל, אֶתְמוּל; but the root חמל and its significations in the kindred dialects afford here no light, unless perhaps we assign to it the sense *to veil, to cover over*, (comp. שָׁמַל,) so that time past may be regarded as veiled, hidden; comp. עוֹלָם from the root עָלַם. But I would nevertheless prefer to consider אֶתְמוֹל (1 Sam. 10, 11) as the primary form, for אֶת־מוֹל *before, formerly;* whence by aphæresis תְּמוֹל.

תְּמוּנָה f. (r. מוּן) constr. תְּמוּנַת, once תָּמְנַת Num. 12, 8.

1. *appearance, form, shape*, Num. 12, 8. Ps. 17, 15. Job 4, 16 תְּמוּנָה לְנֶגֶד עֵינָי *a shape* was *before my eyes.* Deut. 4, 12. 15.

2. *an image, likeness*, Ex. 20, 4. Deut. 4, 16. 23. 25. 5, 8.

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תְּמוּרָה f. (r. מוּר) 1. *exchange, barter*, espec. in buying and selling, Ruth 4, 7. Hence *exchange*, i. q. that for which any thing is exchanged; Job 28, 17 וּתְמוּרָתָהּ כְּלִי פָז *and the exchange of it* is [not] *vessels of gold*, i. e. wisdom is not to be acquired for gold. Lev. 27, 10. 33.

2. *compensation, retribution*, Job 15, 31. 20, 18 כְּתַחְיל תְּמוּרָתוֹ וְלֹא יַצָּלֵם *as a possession of restitution* [to be restored], *in which one rejoices not.*

תְּמוּתָה f. (r. מוּת) *death*, only in the phrase בְּנֵי־תְמוּתָה *sons of death*, persons condemned to death, i. q. בְּנֵי־מָוֶת, Ps. 79, 11. 102, 21.

תְּמָח (in Samar. laughter) *Temah*, pr. n. Ezra 2, 53. Neh. 7, 55.

תָּמִיד m. (r. מוּר) 1. Subst. *continuance, perpetuity*, i. e. *perpetual time*, as moving on continually without interruption. Only in the genit. after other nouns, in place of an adjective; e. g. אַנְשֵׁי תָמִיד *men of continuance*, i. e. hired constantly, and not for a short period, Ez. 39, 14; עוֹלַת תָּמִיד *a continual burnt-offering*, i. e. continued daily, both morning and evening, Num. 28, 6. 10. 15. 23. 24; לֶחֶם הַתָּמִיד *the continual bread*, i. q. לֶחֶם פָּנִים Num. 4, 7. Rarely in apposit. as עוֹלַת תָּמִיד Num. 28, 3.

2. Ellipt. for עוֹלַת הַתָּמִיד *the daily sacrifice* Dan. 8, 11. 12. 13. 11, 31.

3. Adv. *continually, ever, always*, Ps. 16, 8. 25, 15. 34, 2. Is. 21, 8. 49, 16. al.

תְּמִים m. adj. (r. תָּמַם) constr. תִּמֵּי, plur. תְּמִימִים, constr. תְּמִימֵי; fem. תְּמִימָה, plur. תְּמִימוֹת.

1. *complete, perfect*, Ps. 19, 8. Job 36, 4. 37, 16.

2. *whole, entire*, Lev. 3, 9. 25, 30. Josh. 10, 13.

3. *whole, sound*, i. e. a) *without blemish*, as victims Ex. 12, 5. Lev. 1, 3. b) *safe, secure*, of men Prov. 1, 12.—Hence

4. Trop. in a moral sense, Lat. *integer*, i. e. *whole-minded, upright, blameless, good*, Gen. 6, 9. 17, 1; דֶּרֶךְ תְּמִים *an upright way* Ps. 101, 2; תְּמִימֵי־דָרֶךְ *upright of life* Ps. 119, 1; תְּמִים עִם יְחוָֹה *blameless with Jehovah*, i. e. wholly devoted to him, Deut. 18, 13. Ps. 18, 24. 2 Sam. 22, 24 (c. לְ). Comp. שָׁלֵם no. 3.—Subst. *integrity*, Josh. 24, 14. Judg. 9, 16. 19. Hence חָלַךְ בְּתָמִים Ps. 84, 12, and חָלַךְ תְּמִים Ps. 15, 2, *to walk* (live) *uprightly*. 1 Sam. 14, 41 חָכָה תְּמִים *give the truth!*

תַּמִּים m. plur. (r. תָּאַם) contr. for תְּאֹמִים, *twain, coupled*, Ex. 26, 24. 36, 29. See תָּאַם.

* תָּמַךְ fut. יִתְמֹךְ 1. *to take hold of*, c. acc. Gen. 48, 17; c. בְּ Prov. 5, 5. 28, 17. Part. תּוֹמְכֶיהָ Ps. 16, 5; see Heb. Gr. § 49. n. 1.

2. *to obtain, to acquire*, e. g. honour Prov. 11, 16. 29, 23.

3. *to hold fast*, c. acc. Am. 1, 5. 8. Metaph. Prov. 4, 4.

4. *to hold up, to support*; c. בְּ Ex. 17, 12 *they supported his hands*. Often of God who is said *to uphold* a person or thing, c. בְּ Ps. 41, 13. 63, 9. Is. 42, 1; c. acc. Ps. 16, 5, 17, 5.

5. Recipr. *to take hold of each other*, i. e. *to hold together*, to follow each other. Job 36, 17 דִּין וּמִשְׁפָּט יִתְמֹכוּ, see in דִּין no. 1. c. Comp. אָחַז and לָכַד Hithp.

Niph. pass. of no. 3, Prov. 5, 22.

תָּמַל a supposed root, see under תְּמוֹל.

תְּמַל, see תְּמוֹל.

* תָּמַם, 1 pers. pl. תַּמְנוּ for תַּמּוֹנוּ Num. 17, 28; fut. יִתֹּם, rarely יִתּוֹם Ez. 47, 12, תֹּתַם 24, 11, also 1 pers. once אֶתֹּם for אֶתַּם Ps. 19, 14; plur. תֻּמּוּ for תַּמּוּ Deut. 34, 8, in pause יִתֻּמוּ Ps. 102, 28.

1. *to complete, to perfect, to finish*, Ps. 64, 7; with לְ c. inf. *to make an end of* doing any thing, *to finish* doing. Josh. 3, 17. 4, 1. 11. 5, 8. Often intrans. *to be completed, finished*, 1 K. 6, 22. 7, 22. עַד תֻּמָּם *even unto their being finished*, i. e. in full, wholly, Deut. 31, 24. 30.

Arab. تَمَّ id. The primary idea seems to be that of *closing, shutting up* or *off*; comp. the kindred roots חָתַם, אָטַם, and the same primary signif. in the synon. כָּלָה.

2. *to be finished, ended, to have an end*, mostly of time, Gen. 47, 18 init. Ps. 102, 28 וּשְׁנוֹתֶיךָ לֹא יִתַּמּוּ *and thy years have no end*, Ez. 47, 12 וְלֹא יִתֹּם פִּרְיוֹ *whose fruit shall never fail.*

3. *to be consumed, exhausted, spent*, i. q. כָּלָה no. 3, Gen. 47, 18. Num. 32, 13 עַד־תֹּם כָּל־הַדּוֹר *until all that generation*

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was consumed. Josh. 5, 6. Jer. 27, 8. So עַד־תֻּמּוֹ 1 K. 14, 10, and עַד תֻּמָּם Deut. 2, 15. Josh. 8, 24, *until their being consumed*, until they were destroyed, i. q. עַד־כַּלּוֹתָם, see כָּלָה Pi. no. 3.

4. *to be complete, whole*, e. g. a) In number, 1 Sam. 16, 11 הֲתַמּוּ הַנְּעָרִים *are these all thy sons?* Num. 17, 18. b) In mind, *to be whole-minded, upright, blameless*, Ps. 19, 14. Comp. תֹּם, תְּמִים

Niph. only in fut. plur. יִתַּמּוּ *to be consumed*, i. q. Kal no. 3. Num. 14, 35. Ps. 104, 35. Jer. 14, 15.

Hiph. הַתֵּם; inf. הָתֵם, once הָתִימְךָ for הָתְמֵךְ Is. 33, 1; fut. יַתֵּם.

1. Causat. i. q. Kal no. 1, *to complete, to perfect*; e. g. flesh in cooking, *to make ready, to prepare*, Ez. 24, 10; counsel, *to execute* 2 Sam. 20, 18.

2. *to finish, to cease*; Is. 33, 1 כַּהֲתִימְךָ שׁוֹדֵד *when thou shalt cease to spoil.* Causat. *to cause to cease*, and c. מִן *to remove from* any one, Ez. 22, 15.

3. Causat. of Kal no. 4, *to make whole, to complete*, e. g. a) Of a number; Dan. 8, 23 כְּהֹתַם חַפְּשָׁעִים *when the transgressors shall have completed* sc. the number of their sins. Dan. 9, 24 Keri. Hence *to pay over* in full, as money, i. q. שִׁלֵּם, 2 K. 22, 4. b) Of a way of life, *to make upright*; Job 22, 3 כִּי תַתֵּם דְּרָכֶיךָ *if thou livest uprightly.*

Hithp. הִתַּמֵּם *to show oneself upright, to deal uprightly with* any one, c. עִם Ps. 18, 26.

Deriv. תֹּם, תֻּם, תְּמִים, תֻּמִּים.

תִּמָּן, see תֵּימָן.

תִּמְנָה (portion assigned, r. מָנָה) Gen. 38, 12. Josh. 15, 10. 57. 2 Chr. 28, 18; with ה local תִּמְנָתָה Judg. 14, 1. 5, and with ה parag. Josh. 19, 43. Judg 14, 5 ult. *Timnah, Timnath*, (Θαμνάθ 1 Macc. 9, 50.) pr. n. of an ancient Canaanitish city, Gen. 38, 12; first assigned to the tribe of Judah Josh. 15, 10. 57, and afterwards to Dan Josh. 19, 43. It remained long in possession of the Philistines. Judg. 14, 1. 2 Chr. 28, 18. Comp. Jos. Ant. 5. 8. 5. Now תִּבְנֶה *Tibneh*, see Bibl. Res. in Palest. II. p. 343.—Gentile n. תִּמְנִי *Timnite* Judg. 15, 6.—[Josephus speaks of a *Timnah* or Θαμνά, in connection with Gophna and Lydda, as giving name to a toparchy, Ant. 14. 11. 2. B. J. 3. 3. 5. Now called *Tibneh*, lying northwest of Gophna on the Roman road to Antipatris; see Biblioth. Sacr. 1843, p. 484.—R.

תִּמְנָה, see in תְּמוּנָה.

תַּמְנִי, see תֵּימָן.

תִּמְנִי, gentile noun, see תִּמְנָה.

תִּמְנָע (one withheld, inaccessible, r. מָנַע) *Timna*, pr. n. of a concubine of Eliphaz the son of Esau, Gen. 36, 12. 22. 1 Chr. 1, 39. From her the name passed over to an Edomitish tribe, Gen. 36, 40. 1 Chr. 1, 51.

תִּמְנָתָה, see in תְּמוּנָה.

תִּמְנַת־חֶרֶס, see the next article.

תִּמְנַת־סֶרַח (portion of abundance, i. e. remaining portion, see תְּמוּנָה) *Timnath-serah*, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial. Josh. 19, 50. 24, 30. The same is called in Judg. 2, 9 תִּמְנַת־חֶרֶס (portion of the sun) *Timnath-heres.* The former is prob. the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. 19, 49) would strictly be a *portion remaining*; see Studer in loc. [Prob. i. q. *Θαμνά Timnah* of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in תְּמוּנָה.—R.

תֶּמֶס m. (r. מָסַס) *a melting away*, Ps. 58, 9. See in שַׁבְלוּל.

* תָּמַר obsol. root, which prob. signified *to be* or *stand erect*; perh. kindr. with אָמַר, since verbs פ״א and פ״ה often have the same power, espec. in Arabic. Arab. تمر Conj. XI, riguit hasta, membrum virile; تَمَرٌ palm-tree, تَامُورٌ and تَامُورَةٌ tower. For the Talmudic use see in תִּירְתָּה.

Deriv. תָּמָר—תְּמָרָה, תִּימָרָה, תַּמְרוּרִים II; comp. תַּדְמֹר.

תָּמָר m. (r. תָּמַר) plur. תְּמָרִים.

1. *a palm-tree, Phœnix dactylifera*; Arab. تَمَرٌ id. Joel 1, 12. Cant. 7, 9. Plur. Ex. 15, 27. עִיר הַתְּמָרִים *the city of palms*, see under עִיר.

2. *Tamar*, pr. n. a) A place on the southern borders of Palestine, Ez. 47, 19.

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48, 28. See Bibl. Res. in Palest. II. p. 616, 622. b) i. q. תַּדְמֹר *Palmyra* q. v. 1 K. 9, 18 Cheth. c) Fem. α) The daughter-in-law of Judah, Gen. 38, 6. β) A daughter of David, 2 Sam. 13, 1. γ) A daughter of Absalom, 2 Sam. 14, 27.

תֹּמֶר *a palm-tree*, Jer. 10, 5. R. תָּמַר.

תִּמָּרָה, see in תִּימָרָה.

תִּמֹּרָה f. (r. תָּמַר) plur. תִּמֹּרִים Ez. 40, 16; and תִּמֹּרוֹת 1 K. 6, 29. 32. 35. Ez. 41, 18. 19, *palm-trees*, i. e. artificial, as an architectural ornament.

תַּמְרוּק m. (r. מָרַק) plur. constr. תַּמְרוּקֵי, c. suff. תַּמְרוּקֶיהָ, תַּמְרֻקֵיהֶן; *purifications*, e. g. of the virgins admitted into the harem of the Persian king, Esth. 2, 12. Meton. *precious ointments, perfumes*, for these purifications, Esth. 2, 3. 9.—Metaph. *a cleansing, remedy*, by which one is corrected and amended, Sing. Prov. 20, 30 Keri.

I. **תַּמְרוּרִים** m. plur. (r. מָרַר) *bitternesses;* e. g. בְּכִי תַמְרוּרִים *bitter weeping* Jer. 31, 15. 6, 26. Adv. *bitterly* Hos. 12, 15.

II. **תַּמְרוּרִים** m. plur. (r. תָּמַר) *upright columns, pillars*, prob. as way-marks, Jer. 31, 21.

תַּמְרִיק i. q. תַּמְרוּק q. v. Prov. 20, 30 Cheth.

תַּן m. (r. תָּנַן I. 2) only plur. תַּנִּים, תַּנִּין, (perh. תַּנּוֹת, see in תַּנָּה fin.) *jackals*, an animal dwelling in deserts Is. 13, 22. 43, 20. 34, 13, (whence מְקוֹם תַּנִּים Ps. 44, 20, and מְעוֹן תַּנִּים Jer. 9, 10. 10, 22. 49, 33, for the desert,) suckling its young Lam. 4, 3, and uttering a wailing cry Job 30, 29. Mic. 1, 8.—Bochart, Hieroz. II. p. 429, understands *huge serpents*, as if i. q. תַּנִּין; but R. Tanchum Hieros. correctly interprets the word by the Arab. ابن اوى *jackal, wild dog*, so called in Arabic from its howl (also in Heb. אִי, plur. אִיִּים); comp. Arab. تِنَانٌ wolf.

תָּנָא, see in תַּנָּה.

* **תָּנָה** fut. plur. יִתְנוּ 1. *to give presents, to distribute gifts*, espec. in order *to hire* any one. Kindred are תָּנַן q. v. יָתַן, נָתַן. Hos. 8, 10 גַּם כִּי־יִתְנוּ בַגּוֹיִם *although they give presents* (hire) *among the nations*, where others read יִתְּנוּ from r. נָתַן.

2. Trop. as in Piel, *to give forth, to rehearse*, i. e. *to praise, to celebrate;* so perh. Prov. 31, 31 תְּנוּ לָהּ *celebrate her*, to which corresponds וִיהַלְלוּהָ in the other clause.

Piel, *to give forth, to rehearse*, i. e. *to praise, to celebrate*, c. acc. Judg. 5, 11; c. לְ Judg. 11, 40. Aram. תַּנֵּי, ܬܢܐ, i. q. סִפֵּר to recount. Arab. ثَنَى IV, to celebrate with praise, pr. to utter.

Hiph. i. q. Kal. Hos. 8, 9 אֶפְרַיִם הִתְנוּ אֲהָבִים *Ephraim hireth lovers.*

Deriv. אֶתְנָה, אֶתְנָן, and pr. names יִתְנָן, יִתְנִיאֵל.

תְּנָה Chald. i. q. Heb. שָׁנָה *to repeat*, whence תִּנְיָנוּת, תִּנְיָן.

תַּנָּה f. only plur. תַּנּוֹת Mal. 1, 3, *dwellings*, according to Sept. and Syr. The same is Arab. تِنَاءَةٌ, from r. تَنَأَ, תָּנָא, to abide, to dwell; the third radical sometimes falls away, whence تَانٍ dweller, for تَانِئٌ. So תַּנּוֹת can be for תַּנְּאוֹת with Dag. forte euphonic, i. q. תַּנְאוֹת; comp. מִכְלָה for מִכְלְאָה, and מִקְשָׁה for מִקְשְׁאָה; unless we prefer to assign also to the root תָּנַן the signif. of r. תָּנָא.—[Easier and better is it to regard תַּנּוֹת as a plur. of תַּן, i. q. תַּנִּים, *jackals*.—R.

תְּנוּאָה f. (r. נוּא) c. suff. תְּנוּאָתִי, plur. תְּנוּאוֹת.

1. *a holding back* of oneself, *withdrawal, alienation*, of God from men, Num. 14, 34. Hence

2. *enmity*, Job 33, 10 הֵן תְּנוּאוֹת עָלַי יִמְצָא *lo! he seeketh enmity against me.*

Comp. Arab. نَاءَ mid. Waw, Conj. III, to rise up against any one in a hostile manner.

תְּנוּבָה f. (r. נוּב) constr. תְּנוּבַת, plur. תְּנוּבוֹת, *produce, increase*, Deut. 32, 13. Judg. 9, 11. Is. 27, 6. Ez. 36, 30; plur. Lam. 4, 9.

תְּנוּךְ m. (r. תָּנַךְ) *end, extremity*, and with אֹזֶן added, *tip of the ear* Ex. 29, 20. Lev. 8, 23. 24. 14, 14.

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תְּנוּמָה f. (r. נוּם) *slumber*, plur. Job 33, 15; espec. from indolence, sloth, Prov. 6, 10. 24, 33. Ps. 132, 4. al.

תְּנוּפָה f. (r. נוּף) constr. תְּנוּפַת, *a waving, a moving to and fro*, e. g. a) Of the hands, as a gesture of threatening, Is. 19, 16. b) Of a sacrifice before Jehovah, a certain ceremony or rite, for which see in נוּף Hiph. no. 2. Hence חֲזֵה הַתְּנוּפָה *the wave-breast*, i. e. offered or to be offered with waving to and fro, Ex. 29, 27. Lev. 7, 34; עֹמֶר הַתְּנוּפָה *the wave-sheaf* Lev. 23, 15; and so v. 17. Ex. 38, 24. 29. זְהַב הַתְּנוּפָה Ex. 38, 24. c) i. q. *tumult*; Is. 30, 32 מִלְחֲמוֹת תְּנוּפָה *wars of shaking*, i. e. of tumult, tumultuous.

תַּנּוּר m. (fem. perh. Hos. 7, 4,) *a fire-oven, oven, furnace*, Arab. تَنُّور, compounded from obsol. תַּן oven (r. תָּנַן II) and נוּר fire. Ex. 8, 3. Lev. 2, 4. 7, 9. 11, 35. Hos. l. c. The oriental ovens often have the form of a large pot drawn in above; see Jahn Bibl. Archæol. T. I. i. p. 213, and ii. p. 182. Beckmann Beiträge zur Geschichte der Erfindungen T. II. p. 419. So prob. Gr. *κλίβανος*, see Schneider and Passow Lex.

תַּנְחוּמִים m. plur. (r. נָחַם) 1. *pity, compassion*, Ps. 94, 19.

2. *consolations, comfort*, Is. 66, 11. Jer. 16, 7.

תַּנְחוּמוֹת f. plur. (r. נָחַם) *consolations*, Job 15, 11. 21, 2.

תַּנְחֻמֶת (comfort, r. נָחַם) *Tanhumeth*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

תַּנִּים sing. Ez. 29, 3. 32, 2, *a great serpent, dragon*, i. e. here the crocodile, as the emblem of Pharaoh and Egypt; i. q. תִּנִּין, which latter is read in several Mss. [Perh. plur. of a sing. תַּן (i. q. תִּנִּין) from r. תָּנַן I. 1; and used as a pluralis excellentiæ; comp. בְּהֵמוֹת.—R.

תַּנִּין m. (r. תָּנַן I) plur. תַּנִּינִים, Arab. تِنِّين; [*a great serpent, dragon*. Spec.

1. *a water-serpent, dragon, sea-monster* (comp. Am. 9, 3), Gen. 1, 21 where Sept. κῆτος. Job 7, 12. Ps. 74, 13. 148, 7. Jer. 51, 34. Put for the crocodile, as the emblem of Egypt and her king, Is. 27, 1. 51, 9; comp. Ez. 29, 3. 32, 2.

2. *a land-serpent, dragon*, Ex. 7, 9 sq. Deut. 32, 33. Ps. 91, 13. Neh. 2, 13.—R.

תִּנְיָן Chald. *the second*, Dan. 7, 5. R. תְּנָה to repeat. Comp. שְׁנַיִם.—Hence

תִּנְיָנוּת Chald. adv. *a second time, again*, Dan. 2, 7.

* תָּנַךְ obsol. verb, Syr. Ethpe. *to come to an end, to cease*. Hence תְּנוּךְ.

* I. תָּנַן obsol. root, the native force of which may be gathered from its derivatives and from the kindred roots, which extend also into the Indo-European languages. Thus

1. Pr. *to stretch out, to extend*; comp. in the Semitic tongues Eth. ተነ length, נָתַן and תָּנָה to give, pr. to extend the hand (comp. יָד, יָדָה), יָתַן to extend itself, e. g. time, to endure, to be perpetual; and in the Indo-Europ. tongues, Sanscr. *tan*, Gr. *τείνω, τανύω, τιταίνω*, Lat. *tendo* (comp. Diss. Lugdd. II. 852), whence *tenuis*, (Sanscr. *tanu*,) Goth. *thanjan*, Germ. *dehnen*, with many others, as old High. Germ. *Tunna* fir-tree.—Hence תַּנִּין a great serpent, sea-monster, so called from its length; comp. *ταινία* (from *τείνω*) a long fish, also *tænia*.

2. Trop. *to run swiftly*, i. e. with outstretched neck and limbs extended, like Gr. *τάνυμι*. Hence תַּן jackal, so called from its swift running.

* II. תָּנַן Syr. and Chald. *to smoke*. Hence אַתּוּן for אַתְנוּן oven, furnace, and the compound תַּנּוּר from תַּן and נוּר.

תִּנְשֶׁמֶת f. (r. נָשַׁם to breathe) 1. Lev. 11, 30, an unclean animal, classed with other species of lizards; according to Bochart (Hieroz. T. I. p. 1083) *the chameleon*, so called as living upon air according to the opinion of the ancients, Plin. H. N. VIII. 33. Hasselquist Reise p. 350. Sept. and Vulg. *talpa, mole*. Saad. *lizard*.

2. Lev. 11, 18. Deut. 14, 16, an unclean aquatic bird, prob. *the pelican, pelecanus onocrotalus*, so called from its pouch, which it can extend by *inflation*, see Oedm. Verm. Samml. III. 50.—Sept. *φοφφυρίων*, i. e. the crested purple *heron, ardea purpurea* Linn. Vulg. *cygnus*, swan.

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* תָּעַב in Kal not used, *to abominate;* comp. תְּאֵב II.

Piel תִּצַּב, fut. תְּתַעֵב 1. *to abominate, to abhor*, Deut. 7, 26. Job 9, 31. 19, 19. Ps. 5, 7. Is. 49, 7.

2. Causat. *to cause to abhor, to fill* one *with abhorrence.* Is. 49, 7 מְתָעֵב גּוֹי *who causeth abhorrence to the people*, who is an abomination to the people.

3. *to make abominable, to cause to be abhorred*, Ez. 16, 25. See Hiph.

Hiph. *to make abominable, shameful.* Ps. 14, 1 הִתְעִיבוּ עֲלִילָה *they make abominable their doings*, i. e. they do abominable deeds, act abominably. So with עֲלִילָה implied, id. 1 K. 21, 26. Ez. 16, 52. Comp. חִשְׁחִית, חִבֵּל.

Niph. pass. *to be an abomination, to be abhorred, detestable*, 1 Chr. 21, 6. Job 15, 16.

Deriv. תּוֹעֵבָה.

* תָּעָה fut. יִתְעֶה, apoc. תַּע. 1. *to go astray, to wander, to err;* Aram. טְעָא, Arab. طَغَى, id. Ex. 23, 4. Job 38, 41; with בְּ of place Gen. 21, 14. 37, 15. With acc. *to wander through* or *over*, metaph. of boughs, branches, Is. 16, 8. Also: a) Of drunken persons, who go reeling about; Is. 28, 7 תָּעוּ מִן־חֶשְׁבָּר *they go astray* (reel) *from strong drink;* and hence trop. of the mind, Is. 21, 4 תָּעָה לְבָבִי *my heart reeleth*, is seized with giddiness. b) Trop. of the mind as erring from the paths of virtue and piety, Ps. 58, 4. Ez. 48, 11; comp. תֹּעֵי לֵבָב Ps. 95, 10, תֹּעֵי רוּחַ Is. 29, 14. With מִן, e. g. from God's precepts Ps. 119, 110, comp. Prov. 21, 16; with מֵעַל יְהוָה Ez. 44, 10. 15; with מֵאַחֲרֵי יְהוָה *from following God*, from his worship, Ez. 14, 11. Comp. Chald. טְעָה spec. 'to be given to idolatry,' Syr. to be a heretic.

2. i. q. אָבַד *to perish*, Prov. 14, 22. Comp. Arab. طَغَى to pass away, to perish.

Niph. *to wander*, pr. to be made to wander, *to stagger about*, Is. 19, 14. Metaph. *to be deceived, to err*, in a moral sense, Job 15, 31.

Hiph. תִּתְעֶה, f. תַּתְעֶה, f. conv. וַיַּתְעֵם 2 Chr. 33, 9.

1. *to cause to wander* Job 12, 24. Ps. 107, 40. Jer. 50, 6; e. g. a drunken man Job 12, 25. Metaph. *to cause to wander* or *err* from the paths of virtue and piety, e. g. a nation into impiety, ungodliness, Is. 3, 12. 9, 15; into idolatry 2 K. 21, 9; c. מִן Is. 63, 17.

2. Intrans. *to err*, pr. to let oneself wander, Jer. 42, 20 Keri. Prov. 10, 17.

Deriv. תּוֹעֶה, and

תֹּעִי (error) *Tou*, pr. n. of a king of Hamath or Epiphania, 1 Chr. 18, 9. 10; written תֹּעִו *Toi* 2 Sam. 8, 9. 10.

תְּעוּדָה f. (r. עוּד Hiph.) *a divine precept;* hence *an oracle* Is. 8, 16; *law*, v. 20; in both cases parall. with תּוֹרָה. Also *custom*, as having the force of law, Ruth 4, 7.

תְּעוּפָה f. (r. עוּף) *darkness*, Job 11, 17 in 3 Mss. See in r. עוּף no. 3.

תֹּעִי, see תֹּעִי.

תְּעָלָה f. (r. עָלָה) constr. תְּעָלַת, plur. c. suff. תְּעָלֶיהָ; comp. תְּלָאָה from r. לָאָה. 1. *a channel, trench*, in which water *is raised* from a stream to water or inundate the fields, 1 K. 18, 32. 35, 38. 2 K. 18, 17. 20, 20; *a conduit, aqueduct*, Is. 7, 3. 36, 2. Ez. 31, 4. Poet. Job 38, 25 מִי־פִלַּג לַשֶּׁטֶף תְּעָלָה *who hath divided channels for the rain?* i. e. distributed the rain-water to all parts of the heavens.

2. *a plaster, bandage*, something *put over* a wound, Jer. 30, 13. 46, 11. Comp. חֲבָלָה אַרְכָה.

תַּעֲלוּלִים m. plur. (r. עָלַל I) 1. *vexations, adverse destiny*, Is. 66, 4. See the root Po. no. 3.

2. *boyishness*, for concr. עוֹלְלִים, *boys, babes*, Is. 3, 4.

תַּעֲלֻמָה f. (r. עָלַם) *a hidden thing, secret*, Job 28, 11. Plur. וֹת— Job 11, 6. Ps. 44, 22.

תַּעֲנוּג m. (r. עָנַג) Prov. 19, 10; plur. תַּעֲנֻגִים Cant. 7, 7, and וֹת— Ecc. 2, 8, *delicate living, delights*, Mic. 2. 9. Prov. l. c. Mic. 1, 16 בְּנֵי תַעֲנֻגָיִךְ *children in whom thou delightest.* Espec. *pleasure, enjoyment*, i. e. sensual Cant. 7, 7. Ecc. 2, 8.

תַּעֲנִית f. (r. עָנָה II) pr. 'self-affliction,' i. e. *fasting*, Ezra 9, 5. See the root Pi. lett. b.

תַּעְנָךְ and תַּעֲנָךְ (sandy soil, r. עָנָךְ) *Taanach, Tanach*, pr. n. of a royal Canaanitish city Josh. 12, 21, in the territory

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of Issachar, but assigned to Manasseh. Judg. 1, 27. 5, 19. 1 K. 4, 42. Josh. 17, 11. 21, 25. Now تعنك *Ta'annuk*, see Bibl. Res. in Palest. III. p. 156. Biblioth. Sacr. 1843, p. 76. Comp. in עָנַר lett. b.

* תָּעַע in Kal not used; Pil. תִּעְתַּע *to mock, to scoff*, Gen. 27, 12, pr. to stammer, see in לָעַג no. 2. Comp. Arab. تَفْتَغَ I, II, to stammer, stutter, تَفْتَفَةٌ a stammering.

Hithpal. *to mock, to scoff at*, c. בְּ 2 Chr. 36, 16.

Deriv. תַּעְתֻּעִים.

תַּעֲצֻמוֹת f. plur. (r. עָצַם) *strength, powers*, Ps. 68, 36.

* תָּעַר obsol. root, i. q. Arab. ثَغَرَ, Heb. שָׁעַר I, *to cleave, to split*.—Hence תַּעַר II.

I. תַּעַר m. (r. עָרָה) *a razor, sharp knife*, so called as making naked or bald; Num. 6, 5. 8, 7. Ps. 52, 4. Is. 7, 20. Ez. 5, 1. תַּעַר הַסֹּפֵר *a writer's knife*, with which he sharpens his reed pen, q. d. pen-knife, Jer. 36, 23.

II. תַּעַר m. (r. תָּעַר) c. suff. תַּעֲרָהּ, *the sheath* of a sword, (pr. *cleft*,) 1 Sam. 17, 51. Ez. 21, 8. 10. 35 [21, 3. 5. 30]. Jer. 47, 6.

תַּעֲרֻבָה f. (r. עָרַב I. 3) *suretyship*; plur. 2 K. 14, 14 בְּנֵי תַּעֲרֻבוֹת *hostages*, given as surety.

תַּעְתֻּעִים m. plur. (r. תָּעַע) *mockery, delusions*, Jer. 10, 15. 51, 18 מַעֲשֵׂה תַּעְתֻּעִים i. e. idols, Jerome *opus risu dignum*; better, *work of delusions*.

תֹּף m. (r. תָּפַף) plur. תֻּפִּים, c. suff. תֻּפֵּיהֶם.

1. *a drum, tabret, timbrel*, Arab. دُفٌّ, whence Spanish *adduffa*. In the East it consists of a thin wooden rim covered with a membrane, and hung around with brass bells or rattles; it is used chiefly by dancing females. Ex. 15, 20. Judg. 11, 34. Jer. 31, 4; comp. Ps. 68, 26. See Niebuhr's Reisbeschr. I. p. 181.

2. Ez. 28, 13 *the drum* or *hollow* in which a gem is set, *bezel*; comp. נֶקֶב.

תִּפְאָרָה f. Is. 28, 5. Jer. 48, 17, elsewhere תִּפְאֶרֶת f absol. and constr. in pause תִּפְאָרֶת, c. suff. תִּפְאַרְתִּי. R. פָּאַר I.

1. *ornament, beauty*, Ex. 28, 2. 40. Is. 3, 18. בִּגְדֵי חִפְאָרֶת *beautiful garments* Is. 52, 1. כְּלֵי חִפְאָרֶת *beautiful trappings*, jewels, Ez. 16, 17. 39. 23, 26. עֲטֶרֶת ת׳ *a crown of beauty*, an ornamented crown, Prov. 4, 9. Is. 28, 5. 62, 3. Ez. 16, 12. 23, 42. צְבִי ת׳ *beautiful ornament* Is. 28, 1. 4. *The proud beauty of the Chaldees*, i. e. Babylon, Is. 13, 19; *the beauty of Israel*, i. e. Jerusalem, Lam. 2, 1; *the ornament of children are their parents*, Prov. 17, 6; comp. Ez. 24, 25. So Is. 4, 2. Jer. 13, 11. 33, 9; comp. Deut. 26, 19. 1 Chr. 22, 5. Also תִּפְאֶרֶת אָדָם *the beauty of man*, i. e. the human form in its beauty, Is. 44, 13.

2. *splendour, magnificence, glory*. Esth. 1, 4. Is. 60, 19. בֵּית תִּפְאַרְתִּי *my glorious house* Is. 60, 7; זְרוֹעַ ת׳ 63, 12; שֵׁם ת׳ v. 14; often of the divine glory, the light and splendour of the divine presence, Is. 46, 13. 1 Chr. 29, 11. Poet. of the ark of the covenant, as the seat of the divine *glory*, Ps. 78, 61; see in עֹז.

3. *honour, glory*, in a moral sense, Judg. 4, 9. Prov. 19, 11. Also *a glorying*, boasting, Is. 10, 12. Zech. 12, 7; concr. the object of it, Is. 20, 5. Ps. 89, 18.

תַּפּוּחַ m. (r. נָפַח) plur. תַּפּוּחִים, constr. תַּפּוּחֵי.

1. *an apple*, so called from the fragrance which it *exhales*; Cant. 2, 5. 7, 9. Prov. 25, 11. Also *an apple-tree* Joel 1, 12. Cant. 2, 3. 8, 5.—Arab. تُفَّاحٌ pr. apple, but also said of the lemon, peach, apricot, etc.

2. *Tappuah* (apple-region), pr. n. a) A city in Judah, Josh. 12, 17. 15, 34. Now تفوح *Teffûh*, northwest of Hebron; see Bibl. Res. in Palest. II. p. 428. b) A city on the confines of Ephraim and Manasseh, Josh. 16, 8. c) Of a man, 1 Chr. 2, 43.

תְּפוּצָה f. (r. פּוּץ) pl. c. suff. תְּפוּצוֹתֵיכֶם *your dispersions*, Jer. 25, 34. But other copies read Tiph. תְּפוּצוֹתֵיכֶם, which is better; see in r. פּוּץ note, p. 839.

תַּפִּינִים m. plur. (r. אָפָה) *cookings, cooked pieces*; after the form תּוּגָה, תּוּשִׁיָּה, with Nun formative, as סָגַר from סָגָה. Once in the difficult passage Lev. 6, 14 [21] of a cake for sacrifice, *fried* (in oil) *shalt thou offer it*.

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תַּפְלִינֵי מִנְחַת פְּתִים lit. as *the cookings of the meat-offering in pieces*, i. e. cooked or prepared like the meat-offering, and broken up into pieces, comp. Lev. 2, 4 sq. 7, 9. The construction is a common one in Hebrew; see Lehrg. p. 810.

* תָּפַל obsol. root. 1. i. q. Arab. تَفَلَ *to spit out*; mid. *E, to be insipid, not seasoned*, comp. רִיר חַלְמוּת Job 6, 6; Chald. 'to be unsalted.' Hence תָּפֵל, תִּפְלָה.

2. *to glue* or *stick on*, (pr. with spittle?) like Chald. טְפַל, comp. Heb. טָפַל. Hence תָּפַל no. 2, lime, cement.

תָּפֵל m. (r. תָּפַל) 1. *any thing unseasoned, unsavoury*, Job 6, 6; metaph. *insipid, foolish, vain*, Lam. 2, 14. See תִּפְלָה.

2. *lime, plaster*, as spread upon walls, *cement*, Ez. 13, 10 sq. 22, 28. In both passages contemptuously; see תָּפַל no. 2. Arab. طَفَالٌ and طُفَالٌ, Chald. טָפַיל, id.

תֹּפֶל (lime, cement) *Tophel*, pr. n. of a place in Edom, on the east of the 'Arabah, Deut. 1, 1. Now طفيلة *Tufileh*; see Bibl. Res. in Palest. II. p. 570, 600.

תִּפְלָה f. (r. תָּפַל) pr. *insipidness*; hence *folly*, i. q. *impiety*, Job 1, 22. 24, 12. Jer. 23, 13. Comp. in נָבָל.

תְּפִלָּה f. (r. פָּלַל Hithp.) constr. תְּפִלַּת, plur. תְּפִלּוֹת.

1. *intercession, supplication* for any one, 2 K. 19, 4. Is. 37, 4. Jer. 7, 16. 11, 14.

2. Genr. *supplication, prayer*, to God, Ps. 63, 5. 80, 5. Is. 1, 15. Job 16, 17. al. With לְ of pers. Ps. 42, 9. 69, 14; אֶל 2 Chr. 33, 18. Ps. 109, 4 וַאֲנִי תְפִלָּה *but I* am all *prayer*, poet. for 'I give myself to prayer.' בֵּית תְּפִלָּה *the house of prayer*, the temple, Is. 56, 7. *To offer prayer* is נָשָׂא ת׳ Is. 37, 4; הִתְפַּלֵּל ת׳ Neh. 1, 6. Of God as hearing and answering prayer is said: לָקַח ת׳ Ps. 6, 10; פָּנָה אֶל ת׳ Ps. 102, 18; שָׁמַע ת׳ Ps. 4, 2; הֶאֱזִין ת׳ Ps. 17, 1. Prayer is also said *to come* (בּוֹא) *before* God, Ps. 88, 3. Jon. 2, 8. So תְּפִלָּה has the sense of *prayer* in the titles of Psalms 17. 86. 90. 102. 142.—In a wider sense

3. *a hymn, sacred song*, Hab. 3, 1. So Ps. 72, 20, where the whole preceding book of Psalms, 1–72, is called תְּפִלּוֹת דָּוִד. A similar usage is found in the verb הִתְפַּלֵּל 1 Sam. 2, 1.

תִּפְלָצָה f. (r. פָּלַץ) *terror*, c. suff. תִּפְלַצְתֶּךָ *thy terribleness*, Jer. 49, 16.

תִּפְסַח (passage, ford, r. פָּסַח) *Tiphsah, Thapsacus*, pr. n.

a) A large and opulent city on the western bank of the Euphrates, situated at the usual point of passing that river, 1 K. 5, 4 [4, 24]. See Xen. Anab. 1. 4. 11. Arrian. Exp. Alex. 2. 13. ib. 3. 7. Strabo XVI. p. 1082. Q. Curt. 10. 1. 9.

b) A place in Palestine, 2 K. 15, 16. —R.

* תָּפַף *to strike, to beat*, e. g. the tabret, Ps. 68, 26. Arab. دَفَّ. From the same stock are Gr. τύπτω (τυπ-ω), Sanscr. *tup* to smite, to kill; whence τύμπανον i. q. תֹּף; Engl. *to tap*.

Po. *to beat, to smite*, pr. *to drum*, e. g. upon the breast, c. עַל Nah. 2, 8.

Deriv. תֹּף.

* תָּפַר *to sew together* Gen. 3, 7. Ecc. 3, 7. Job 16, 15.

Piel id. Ez. 13, 18.

* תָּפַשׂ fut. יִתְפֹּשׂ 1. *to lay hold of* any one, *to seize*, c. acc. Gen. 39, 12 (with בִּבְגָדוֹ *by his garment*). 1 K. 18, 40; c. בְּ Is. 3, 6; of things, c. בְּ Deut. 9, 17. Hence *to take* in war, *to capture*, e. g. men 2 K. 7, 12; cities Josh. 8, 8. Deut. 20, 19. Trop. תָּפַשׂ שֵׁם יְ Prov. 30, 9 *to lay hold upon the name of Jehovah* sc. unlawfully and unwarrantably, to do violence to the name of God by falsehood and perjury; comp. כִּחֵשׁ in the preceding member.

2. *to hold, to have in possession*, as a city Jer. 40, 10; then *to handle, to wield*, as a sickle Jer. 50, 16; the bow Amos 2, 15. Jer. 46, 9; the oar Ez. 27, 29; the harp Gen. 4, 21. Trop. *to handle* the law, spoken of a priest, Jer. 2, 8; *to practise* war, Num. 31, 27.

3. *to make fast* in gold and silver, for *to overlay*; Part. pass. תָּפוּשׂ זָהָב *overlaid with gold* Hab. 2, 19. Comp. אָחַז no. 5, 6.

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Niph. pass. of Kal no. 1, *to be taken, seized*, Num. 5, 13; *to be captured*, e. g. men Ps. 10, 2; cities Ez. 19, 4. 8. Jer. 50, 46.

Piel, i. q. Kal no. 1, *to take hold, to lay hold*, Prov. 30, 28.

I. תֹּפֶת f. (r. תּוּף) *spittle;* meton. *one spit upon.* Job 17, 6 תֹּפֶת לְפָנִים אֶהְיֶה *I am become as one in whose face men spit*, i. e. the vilest and most contemned of mortals; comp. φακά Matt. 5, 22, i. e. רַקָּא from r. רָקַק to spit out.

II. תֹּפֶת, always with the art. הַתֹּפֶת, *Tophet*, pr. n. of a place in the valley of the sons of Hinnom (see in גֵּיא lett. a), near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 K. 23, 10. Jer. 7, 32. 19, 6. 13. 14. בָּמוֹת הַתֹּפֶת Jer. 7, 31 *the high places of Tophet*, i. e. the artificial mounds, tumuli, on which those sacrifices were offered.—As to the etymology of the name תֹּפֶת, it is commonly referred to r. תּוּף to spit, and rendered 'place to be spit upon,' to be abhorred; but it seems to have borne this name with all, even among the idolaters themselves. It is better, therefore, with Noldius in Vind. p. 948, with Lorsbach, and others, to regard תֹּפֶת as i. q. תַּפְתָּה q. v. denoting *the place of burning* dead bodies in the funeral rites.

תַּפְתֵּה Is. 30, 33 *a place of burning*, i. e. where dead bodies were burned for sepulture, a word of Assyro-Persian origin; comp. تافتن *táften*, تفتن, to set on fire, to burn, and Gr. θάπτειν, fully πυρὶ θάπτειν to burn (a corpse) with fire, then to bury. The form itself of the Heb. word betrays a foreign origin.

תִּפְתָּאֵי Chald. m. pl. emphat. *persons learned in the law, lawyers*, Dan. 3, 2. 3. Arab. Conj. IV أفتى to give a response concerning the law; whence المُفْتِي the Mufti, pr. a wise man, one whose response is equivalent to law. Theod. οἱ ἐπ' ἐξουσιῶν, Vulg. *præfecti.*

תִּצְאוֹת, see in תּוּצָאוֹת.

*** תָּקָא** obsol. root, Arab. تقي *to fear, to beware;* hence pr. n. אֲלִתְּקָא.

תִּקְוָתַי (r. קָוָה) *Tokhath*, pr. n. m. 2 Chr. 34. 22 Keri; where Cheth. תּוֹקַהַת *Tokahath*, from r. יָקַח.—The parall. passage in 2 K. 22, 14 has תִּקְוָה q. v.

תִּקְוָה f. (r. קָוָה) constr. תִּקְוַת, c. suff. תִּקְוָתִי.

1. i. q. קָו, *a cord, line*, Josh. 2, 18. 21.

2. *expectation, hope*, Job 11, 20. 19, 10. Prob. 23, 18. al. יֵשׁ תִּקְוָה לִי *there is hope to me*, I have hope, Ruth 1, 12. Job 5, 16. Zech. 9, 12 אֲסִירֵי הַתִּקְוָה *the prisoners of hope*, i. e. who cherish hope of deliverance. For Job 4, 6, see under וְ no. 1. bb. β. p. 267.—Meton. for what one hopes, Job 6, 8; for the person (God) *from* whom one hopes any thing Ps. 71, 5.

3. *Tikvah*, pr. n. m. 2 K. 22, 14, for which in the parall. 2 Chr. 34, 22 תִּקְוַת q. v. Cheth. תּוֹקַהַת.

תְּקוּמָה f. (r. קוּם) *power of standing*, i. e. of *resisting*, Lev. 26, 37.

תְּקוֹמֵם m. (r. קוּם) i. q. מִתְקוֹמֵם, *one who rises up against, an adversary*, plur. c. suff. Ps. 139, 21.

תְּקוֹעַ (a fixing or pitching of tents, r. תָּקַע) *Tekoa*, pr. n. of a fortified city south of Bethlehem, on the borders of the eastern desert (מִדְבַּר תְּקוֹעַ 2 Chr. 20, 20, comp. 1 Macc. 9, 33), 2 Sam. 14, 2. 1 Chr. 2, 24. Jer. 6, 1. Am. 1, 1. Gr. Θεκωέ 1 Macc. 9, 33. Relandi Palæst. p. 1028. Its ruins are still called تقوع *Teku'a*, see Bibl. Res. in Palest. II. p. 182–184. —Gentile n. fem. תְּקוֹעִית *a Tekoite* 2 Sam. 14, 4. 9.

תְּקוּפָה f. (r. קוּף) constr. תְּקוּפַת, plur. תְּקוּפוֹת; *a circuit*, as of the sun Ps. 19, 7. Hence *the coming about* or *return* of the seasons, *lapse* of time, 1 Sam. 1, 20. לִתְקוּפַת הַשָּׁנָה *at the return of the year*, i. e. after a year, 2 Chr. 24, 23; comp. Ex. 34, 22, where לְ is omitted.

תַּקִּיף m. adj. *strong, mighty*, Ecc. 6, 10. R. תָּקַף.

תַּקִּיף Chald. m. (r. תָּקַף) 1. *strong, hard*, Dan. 2, 40. 42.

2. *mighty, powerful*, Dan. 3, 33.

*** תְּקַל** Chald. *to poise, to weigh*, i. q. Hebr. שָׁקַל. Part. pass. תְּקִיל for תְּקִיל *weighed* Dan. 5, 25.

Piel pass. *to be weighed*, Dan. 5, 27.

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*תָּכַן inf. תָּכֹן, *to be* or *be made straight*, kindr. with תָּכַן; a word of the later Hebrew, and usual in Chaldee and the Talmud. Ecc. 1, 15.

Piel תִּכֵּן, *to make straight*, Ecc. 7, 13. Hence *to set in right order, to compose*, e. g. proverbs, parables, Ecc. 12, 9.

תְּכַן Chald. id. only Hoph. הָתְכַּן, with Heb. flexion, *to be set upright, established*, Dan. 4, 33 [36].

*תָּכַע fut. יִתְכַּע 1. *to strike, to smite*, spec. with acc. בַּף; i. e. a) *to clap the hands*, as a token of rejoicing, Ps. 47, 2; also at the calamities of others, c. עַל Nah. 3, 19. b) *to strike hands* as a pledge of suretyship, Prov. 17, 18. 22, 26; c. לְ *for* any one, Prov. 6, 1. Without בַּף id. Prov. 11, 15.

2. *to strike* or *drive* a thing *into* another, i. e. *to fix* or *fasten by driving*, e. g. a nail Judg. 4, 21. Is. 22, 23. 25; *to fasten* with nails 1 Sam. 31, 10. 1 Chr. 10, 10. Judg. 16, 14; hence תָּקַע אֹהֶל *to pitch a tent*, by fastening it with pins driven into the earth, Gen. 31, 25. Jer. 6, 3; *to thrust*, e. g. a spear, sword, dart, Judg. 3, 21. 2 Sam. 18, 14; also *to cast* into the sea, Ex. 10, 19.

3. תָּקַע בַּשּׁוֹפָר Num. 10, 3. 4. 8, and ת׳ שׁוֹפָר Ps. 81, 4. Jer. 4, 5. 6, 1. 51, 27. Num. 10, 6. 7, *to strike up the trumpet*, i. e. to give one blast, *to blow the trumpet* once, as a signal, Arab. ضرب البوق. It differs from הֵרִיעַ and תָּקַע תְּרוּעָה to sound an alarm; see in הֵרִיעַ no. 2. p. 971.

Niph. 1. Reflex. of Kal no. 1. b. Job 17, 3 מִי־הוּא יִתְקַע לְיָדִי *who is he that will strike with my hand?* i. e. that will strike hands or pledge himself *for* me.

2. Pass. of Kal no. 3. Is. 27, 13. Am. 3, 6.

Deriv. pr. n. תְּקוֹעַ and

תֵּקַע m. Ps. 150, 3, *a blast, clangour*, of the trumpet.

*תָּקַף fut. c. suff. תִּתְקְפֵהוּ, *to overpower, to oppress wholly*, c. acc. Job 14, 20. 15, 24; *to prevail against, to assail*, Ecc. 4, 12. Comp. Chald. Arab. ثقف id.

Deriv. תֹּקֶף, תַּקִּיף.

תְּקַף Chald. *to be* or *become great, strong, powerful*, Dan. 4, 8. 19. In a bad sense, of the mind, *to become firm, hardened, obstinate*, Dan. 5, 20.

Pa. inf. *to make strong, to confirm*. Dan. 6, 8.

Deriv. Chald. תַּקִּיף, תֻּקְפָּא.

תֹּקֶף m. (r. תָּקַף) c. suff. תָּקְפּוֹ, *might, power, authority*, Esth. 9, 29. 10, 2. Dan. 11, 17.

תֻּקְפָּא Chald. m. emphat. id. *might, power*, Dan. 2, 37. 4, 27. R. תְּקַף.

תַּקְפָּה, see תְּקוּפָה.

תֹּר, see תּוֹר.

תַּרְאָלָה (perh. i. q. תַּרְעֵלָה a reeling) *Taralah*, pr. n. of a place in Benjamin, Josh. 18, 27.

תַּרְבּוּת f. (r. רָבָה) *a brood, progeny*, in contempt, Num. 32, 14.

תַּרְבִּית f. (r. רָבָה) *increase, interest*, i. q. מַרְבִּית q. v. Lev. 25, 36. Prov. 28, 8. Ez. 18, 8. 13. 17. 22, 12.

תִּרְגֵּל Tiph. denom. from רֶגֶל, r. רָגַל, where see, p. 961.

תִּרְגֵּם Chald. quadrilit. *to translate* from one language into another, *to interpret*. Arab. and Ethiop. id. For the origin of this word, see רָגַם no. 4.—Pual part. pass. מְתֻרְגָּם *translated* Ezra 4, 7.

תַּרְדֵּמָה f. (r. רָדַם, Tsere impure) constr. תַּרְדֵּמַת, *deep sleep*, Gen. 2, 21. 15, 12. 1 Sam. 26, 12. Put for deep lethargy, sluggishness, Is. 29, 10. Prov. 19, 15.

תִּרְהָקָה *Tirhakah*, pr. n. of a king of Ethiopia and Thebais, Is. 37, 9. 2 K. 19, 9; the *Τεάρκων* of Strabo 15. 1. 6, *Τάρκος* or *Ταρακός* of Manetho ap. Syncellum, see Routh Rel. Sacræ II. p. 46; comp. Comment. on Is. 18, 1. This name, written in the hieroglyphic-phonetic characters, is found on one of the temples of Egypt; see Wilkinson's Mann. and Cust. of the anc. Egyptians, I. p. 140 sq. Rosellini Mon. Stor. II. p. 109 sq.

תְּרוּמָה f. (r. רוּם Hiph. no. 3) constr. תְּרוּמַת, plur. תְּרוּמוֹת.

1. *an offering, a present*; e. g. Prov. 29, 4 אִישׁ תְּרוּמוֹת *a man of presents*, i. e. a judge loving presents. Hence

2. *an oblation, an offering* to God or to idols Is. 40, 20; spoken: a) Of the offer-

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ings of the Israelites for erecting and ornamenting the sacred tabernacle, Ex. 25, 2. 3. 35, 5. 21. 24. 36, 3. 6; also of other offerings to the temple 2 Chr. 31, 10. 12. 14. Ezra 8, 25. b) Of the annual offering of a half-shekel, Ex. 30, 13–15. c) Of an offering made to Jehovah after a victory, Num. 31, 52; comp. vv. 29. 41. d) Of the offering of the first-fruits, Num. 15, 19. 20. 21. e) Of the tenth of the tithes, which was to be paid over by the Levites to the priests, Num. 18, 26. 28. 29. f) Of the portions of the sacrifices which belonged to the priests, and which it was unlawful for others to eat (Lev. 22. 12), Lev. 7, 14; espec. שׁוֹק הַתְּרוּמָה *the oblation-shoulder*, which together with *the wave-breast* (חֲזֵה הַתְּנוּפָה) in sacrifices of thank-offering was the *portion* (מָנָה) of the priests, Ex. 29, 27. Lev. 7, 32–34. 10, 14. 15. Num. 6, 20; see also Num. 5, 9. Neh. 10, 38. 12, 44. 13, 5. g) Of the territory reserved for the priests, Ez. 45, 1. 48, 8–10. 12. 20. 21.—Coupled with a genit. of him to whom the oblation is made, תְּרוּמַת יְיָ Ex. 30, 14. 15. 35, 5. 21; ת׳ הַכֹּהֲנִים Neh. 13, 5; with genit. of thing offered Neh. 10, 40. Ex. 35, 24. Ez. 48, 12. So too ת׳ קֹדֶשׁ *a holy offering* Ex. 36, 6; ת׳ יָד *an offering of the hand*, as that with which the offering is brought and presented, Deut. 12, 11. 17; comp. מַתְּנַת יָד Deut. 16, 17.—Also שְׂדֵי תְרוּמוֹת *fields of offerings*, i. e. fertile fields, yielding rich fruits, suitable for oblations to God as first-fruits or tithes, 2 Sam. 1, 21.

2. *a present* exacted by a prince, i. e. *tribute*, i. q. מִנְחָה no. 2. Ez. 45, 3. 16.

Note. The origin of this word, as stated above, is from the idea of *offering* in חֲרִים no. 3, just as מַשָּׂא and מַשָּׂאת are from נָשָׂא; not from the idea of *taking away* in חֲרִים no. 4, although there is once an allusion to this power in Pual, Ex. 29, 27; comp. Num. 18, 26.—Many of the Rabbins, though not all, assign to תְּרוּמָה the signif. *elevation*, and refer it to a certain rite in sacrifice, the *heave*-offering so called, consisting in presenting the offering with a motion up and down; comp. תְּנוּפָה *wave*-offering, and see in נוּף Hiph. no. 2. p. 659. But this signification is supported by no certain example. See Thesaur. p. 1276 sq.

תְּרוּמִיָּה f. i. q. תְּרוּמָה no. 1. g, Ez. 48, 12.

תְּרוּעָה f. (r. רוּעַ) constr. תְּרוּעַת.

1. *loud noise, tumult.* Spec. a) *shouts of joy, rejoicing*, Job 8, 21. 33, 26. הָרִיעַ תְּרוּעָה 1 Sam. 4, 5. Ezra 3, 11. 13. תְּרוּעַת מֶלֶךְ *the shouting for a king*, i. e. joyful acclamations with which a king is welcomed, Num. 23, 21. b) *a shout for battle, war-cry*, Am. 1, 14. Job 39, 25. Jer. 4, 19. 49, 2. הָרִיעַ תְּרוּעָה *to raise the shout of battle*, Josh. 6, 5. 20.

2. *sound, clangour*, of trumpets Lev. 25, 9. Zeph. 1, 16. Also *a signal, alarm*, as sounded, e. g. תָּקַע תְּרוּעָה *to sound the alarm*, to give the signal with sound of trumpet, Num. 10, 5. 6. שׁוֹפַר תְּרוּעָה *a signal-trumpet* Lev. 25, 9; and so Num. 31, 6. 2 Chr. 13, 12.—Also צַלְצְלֵי ת׳ *clanging cymbals* Ps. 150, 5. יוֹם תְּרוּעָה i. e. the first day of the seventh (afterwards the first) month, which was announced by the sound of trumpets, Lev. 23, 24. Num. 29, 1–6. זִבְחֵי תְרוּעָה sacrifices offered with the sound of trumpets, Ps. 27, 6; comp. Num. 10, 10.

תְּרוּפָה f. *medicine*, Ez. 47, 12. Vulg. *medicina*, Sept. *ὑγίεια*, comp. Rev. 22, 2 *θεραπεία*.—Prob. pr. *medical powder*, from r. רוּף to crush. Others assign to this root the signif. 'to heal,' i. q. רָפָא.

* תָּרַז obsol. root, Arab. ترز *to be hard, dry*; ترز firmness, hardness.—Hence

תִּרְזָה f. Is. 44, 14, a species of tree so called from its hardness and strength, perh. *an oak*, like Lat. *robur*. Aqu. Theod. *ἀγριοβάλανος*, Vulg. *ilex*. See Celsii Hierobot. T. II. p. 270.

* תָּרַח obsol. root, Chald. *to delay*. Hence

תֶּרַח *Terah*, pr. n. a) A station of the Israelites in the desert, Num. 33, 27. b) The father of Abraham, Gen. 11, 24. Josh. 24, 2.

תִּרְחָנָה *Tirhanah*, pr. n. m. 1 Chr. 2, 48. R. רָחַן.

תְּרֵין Chald. constr. תְּרֵי, fem. תַּרְתֵּין, *two*, Dan. 6, 1. Ezra 4, 24. For the accordance of other languages, see Heb. שְׁנַיִם.

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תְּרָמָה f. *fraud, deceit*, Judg. 9, 31. R. רָמָה Pi.

תַּרְמוּת, see in תַּרְמִית.

תַּרְמִית f. (r. רָמָה Pi.) *fraud, deceit*, Zeph. 3, 13. Ps. 119, 118. Jer. 8, 5. 23, 26; also 14, 14 where Cheth. has תַּרְמוּת id.

תֹּרֶן m. c. suff. תָּרְנָם, prob. i. q. אֹרֶן, *a pine*, Chald. תּוּרְנִיתָא. Hence: a) *the mast* of a ship, Is. 33, 23. Ez. 27, 5. b) *a signal-pole*, set up on mountains, Is. 30, 17.—The root is רָנַן, whence תֹּרֶן after the analogy of מֹרֶךְ from r. רָכַךְ, מֹסֶךְ from r. מָסַס. See in אֹרֶן.

תְּרַע Chald. m. i. q. Heb. שַׁעַר 1. *a gate, door*, e. g. of a furnace or oven Dan. 3, 26.

2. *the gate* of the king, i. e. of the royal palace, put for the palace itself, or rather for *the court* of the palace, into which there was only one entrance, Dan. 2, 49; comp. שַׁעַר Esth. 2, 19. Comp. also Arab. بَاب, Turkish قَپُو *Kapu*, for the court of the Khalifs and Turkish sovereigns; Engl. *the Porte*. Gr. *αἱ θύραι* for the Persian court, Xen. Cyr. 1. 3. 2. ib. 8. 3. 2, 11. ib. 8. 6. 7.—Syr. ܬܪܥܐ Arab. ثَرْعَةٌ an opening, a door. Comp. also Sanscr. *dvara*, whence both Gr. *θύρα* and Lat. *fores*; Pers. در, Engl. *door*.

תָּרְעָא Chald. (each Kamets impure, for תָּהּ, after the form מַלְאָךְ,) plur. emphat. תָּרְעָיָא, *the door-keepers, porters*, Ezra 7, 24.

תַּרְעֵלָה f. (r. רָעַל) *reeling, drunkenness*; whence יֵין תַּרְעֵלָה *wine of reeling*, pr. *wine* even *reeling*, i. e. which causes it, Ps. 60, 5. כּוֹס תַּרְעֵלָה *the cup of reeling* Is. 51, 17. 22. See for the metaphor under כּוֹס.

תִּרְעָתִי *Tirathite*, gentile n. from a place תִּרְעָה (gate) otherwise unknown, 1 Chr. 2, 55.

* תָּרַף obsol. root, prob. i. q. Arab. ثَرِفَ *to live in comfort*; whence ثَرْفٌ prosperous and comfortable life. With this accords Sanscr. *trip* to delight, Gr. *τέρπομαι*.—Hence

תְּרָפִים m. plur. *household gods*, domestic idols, q. d. the *Penates* of the Hebrews, (according to Schultens, ad Harir. Cons. III. p. 155, i. q. בַּעֲלֵי חֶרֶשׁ guardians and givers of prosperous life,) Gen. 31, 19. 34. 1 Sam. 19, 13. 16. They seem to have had the human form and stature, 1 Sam. l. c. and to have been consulted as oracles, Ez. 21, 26. Zech. 10, 2. Also Judg. 17, 5. 18, 14 sq. 1 Sam. 15, 23. 2 K. 23, 24. Hos. 3, 4.—Constr. c. plur. Gen. l. c. but in 1 Sam. 19, 13 under the plural form תְּרָפִים (pluralis excellentiæ?) only one image seems to be understood.

תִּרְצָה (delight, r. רָצָה) *Tirzah*, pr. n. a) A city of Israel situated in a pleasant region, Cant. 6, 4; and from Jeroboam to Omri the capital of the kingdom of Israel, Josh. 12, 24. 1 K. 14, 17. 15, 21. 2 K. 15, 14. al. b) One of the daughters of Zelophehad, Num. 26, 33. 27, 1. 36, 11. Josh. 17, 3.

תֶּרֶשׁ *Teresh*, (Pers. ترش severe, austere,) pr. n. of a eunuch at the court of Xerxes, Esth. 2, 21. 6, 2.

תַּרְשִׁישׁ (perh. a breaking, subjection, i. e. a subdued country, r. רָשַׁשׁ) pr. n. *Tarshish*.

1. *Tartessus*, Gr. *Ταρτησσός*, less freq. *Ταρσηΐον* Polyb. and Steph. Byz. a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phenicians, Gen. 10, 4. Is. 23, 1. 6. 10. 66, 19. Jon. 1, 3. 4. 2. Ez. 38, 13. Kings of Tarshish are spoken of, Ps. 72, 10. From hence *silver* (comp. Diod. Sic. 5. 35–38. Strab. III. p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. 10, 9. Ez. 27, 12. 25. See Bochart Geogr. Sacra lib. III. cap. VII. p. 165 sq. J. D. Michaelis Spicileg. geogr. Hebr. exterae P. I. p. 82–103. Comp. Comm. on Is. 23, 1.—Hence אֳנִיּוֹת תַּרְשִׁישׁ *ships of Tarshish, Tarshish-ships*, spoken pr. of ships employed by the Tyrians in voyages to and from Tarshish, Is. 23, 1. 14. 60, 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. 2, 16. Ps. 48, 8; comp. the Engl. *East-Indiamen*. So in 1 K. 10, 22. 22, 49, of ships sailing from Ezion-geber on the Red Sea to Ophir; although the writer of the Chronicles seems either not to have

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known or not to have approved of this usage, see 2 Chr. 9, 21. 20, 36. 37.—See more in Thesaur. p. 1315.

2. A precious stone, so called as brought from Tarshish, just as Ophir also is put (Job 22, 24) for the gold brought from thence, Ex. 28, 20. 39, 13. Ez. 1, 16. 10, 9. 28, 13. Cant. 5, 14. Dan. 10, 6. According to the Sept. and Josephus, *the chrysolite*, i. e. *the topaz* of the moderns, which is still found in Spain; so Braun de Vestitu Sacerd. II. 17. Others understand *amber*, but contrary to Ex. 28, 20. 39, 13.

3. *Tarshish*, pr. n. of persons: a) A Persian prince, Esth. 1, 14. b) 1 Chr. 7, 10.

תִּרְשָׁתָא, always with art. הַתִּרְשָׁתָא, (comp. Pers. ترش *torsh*, severe, austere,) *the Tirshatha*, the title of the Persian governor of Judea, q. d. *your Severity*; comp. Germ. *gestrenger Herr*, a title formerly given to the magistrates of the free and imperial German cities; so of Zerubbabel, Ezra 2, 63. Neh. 7. 65. 70. Also of Nehemiah, and put after his name, Neh. 8, 9. 10, 2; comp. 12, 26, where for it is חַשְׁמָה the governor.

תַּרְתָּן *Tartan*, pr. n. of a general under Sargon and Sennacherib kings of Assyria, Is. 20, 1. 2 K. 18, 17.

תַּרְתָּק *Tartak*, pr. n. of an idol of the Avvites (עַוִּים) 2 K. 17, 31. In Pehlvi, *tar-thakh* might be 'deep darkness,' or 'hero of darkness.'

תְּשׂוּמֶת f. (r. שׂוּם) with gen. יָד added, 'something put into one's hand,' i. e. *a deposit*, *trust*, Lev. 5, 21.

תְּשָׁאוֹת f. plur. (r. שׁוּא) *noise*, e. g. *tumult* of a multitude Is. 22, 2; *shouting*, *shouts*, Zech. 4, 7; *clamour* Job 39, 7; *a crashing* Job 36, 29.

תִּשְׁבִּי m. *Tishbite*, 1 K. 17, 1. 21, 17, gentile n. of the prophet Elijah, from a city of Naphtali called תִּשְׁבֶּה or תִּשְׁבֵּה, Gr. *Θισβή* Tob. 1, 2. See Reland Palæst. p. 1035. Thesaur. p. 1352. R. שָׁבָה.

תַּשְׁבֵּץ m. (r. שָׁבַץ) *tesselated stuff*, i. e. cloth (byssus) woven in checker-work, see the root; hence כְּתֹנֶת תַּשְׁבֵּץ *a tunic of checker-work*, Ex. 28, 4.

תְּשׁוּבָה f. (r. שׁוּב) 1. *a return*, 1 Sam. 7, 17. 2 Sam. 11, 1. 1 K. 20, 22. 26.

2. *an answer* Job 21, 34. 34, 36. Comp. הֲשִׁיב no. 2. b.

תְּשׁוּעָה f. (r. שׁוּעַ no. 3) 1. *deliverance*, *salvation*, Ps. 37, 39. 40, 11. 71, 15.

2. *victory*, 2 Sam. 19, 3. 2 K. 5, 1. Ps. 33, 17. Comp. יְשׁוּעָה.

תְּשׁוּקָה f. (r. שׁוּק no. 2) *desire*, *longing*, Gen. 3, 16. 4, 7. Cant. 7, 11.

תְּשׁוּרָה f. (r. שׁוּר I) *a gift*, *present*, 1 Sam. 9, 7. So too in the Heb. version of Daniel, Dan. 2, 6. 5, 17, for Chald. נְבִזְבָּה.—See r. שׁוּר I. 1, c. בְּ; comp. espec. Is. 57, 9.

תִּשְׁיָה, see in תּוּשִׁיָּה.

תְּשִׁיעִי m. (from תֵּשַׁע) f. תְּשִׁיעִית, ord. adj. *the ninth*, Num. 7, 60. Lev. 25, 22.

* תֵּשַׁע f. constr. תְּשַׁע, and תִּשְׁעָה m. constr. תִּשְׁעַת, *nine*, Gen. 11, 19. 2 Sam. 24, 8. al. Also *the ninth* in enumerating days, as בְּתִשְׁעָה לַחֹדֶשׁ *on the ninth of the month* Lev. 23, 32.—Plur. תִּשְׁעִים comm. *ninety*, Gen. 5, 17. 30.

תַּתְּנַי *Tatnai*, pr. n. of a Persian governor, Ezra 5, 3. 6, 6. Perh. i. q. داتنی gift.

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ADDENDA.

The student is requested to mark the following *Addenda* in the proper places.

Page 27. col. 1, before Art. אוּשׁ add this article:
אוֹרְנָה, see אֲרַוְנָה.

" 32. " 2, l. 3 from bott. for 'q. d. etc.' read: lit. *soothes*, keeps it within himself.

" 38. " 1, l. 25 sq. read: *kšatrapa*, pr. protector (representative) of the regal power, viceroy; Lassen in Zeitschr. f. d. Morgenl. VI. p. 18.

" 38. " 1, l. 6 from bott. read: *khsyârsâ*, *rex pius*, Lassen in Zeitschr. f. d. Morgenl. VI. p. 124. It is certain, etc.

" 66. " 2, l. 3 from bott. after *to say;* add: but see in זָמַר II. Note. Comp.

" 69. " 2, l. 3, add at the end: See more in r. עָרַק.

" 84. " 1, l. 15, after 166, add: Irby and Mangles p. 478.

" 104. " 2, bott. after [41]. add: In v. 6 [21] written וְיָאָתְרִי q. v.

" 144. " 1, l. 22, for *come among us*, read: *fall upon us round about.*

" 150. " 1, l. 20, for *wounded*, read: *hurt, broken;*

" 151. " 1, l. 2, for Keri, read: Chethibh;

" 170. " 1, l. 16 from bott. dele: Nah. 2, 3.

" 191. " 2, after Art. גִּרְלַנִי add this article:
גִּרְנַת (garden, r. גָּנַן) *Ginath*, pr. n. m. 1 K. 16, 21. 22.

" 211. " 1, l. 12, read: to speak; see more in r. זָמַר II. Note.

" 216. " 2, before Art. הוֹדָה add this article:
הוֹדַאִים, see in הוּדַי.

" 285. " 2, l. 11 from bott. add: See Biblioth. Sac. 1848, p. 684.

" 333. " 1, l. 7 from bott. after m. add: emphat. חַסְפָּא,

" 371. " 1, l. 15 from bott. dele: Zech. 10, 11.

" " " 1, l. 13 from bott. read: In two places only it is spoken of *the Euphrates*, Zech. 10, 11. Dan. 12, 5. 6. 7.

" 484. " 1, l. 20, before 1. add: also כְּפֹר Job 38, 29.

" 486. " 1, before art. כְּפִירִים add this article:
כְּפֹר, see כְּפוֹר.

" 549. " 2, l. 3, end of the line, add: Russell's Aleppo I. p. 76. Biblioth. Sac. 1848. p. 473.

" 664. " 1, l. 16 from bott. before d) add: Also of the Holy Land, Jer. 2, 7. 16. 18. Ps. 79, 1. Ex. 15, 7.

" 773. " 2, before art. עֵינַיִם, add this article:
עַיִן Chald. m. constr. עֵין; Plur. עֵינִין, constr. עֵינֵי; *an eye*, i. q. Heb. Ezra 5, 5. Dan. 4, 31. 7, 8. 20.

" 1016. " 2, after art. שָׁמַם add this article:
שִׁמָּמוֹת, see שִׁמָּמוֹת.

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INDEX

GRAMMATICAL AND ANALYTICAL.

The references to *Sections* (§) in this Index are to the Hebrew Grammar of Gesenius as revised by Roediger, *fourteenth* edition, Halle 1845; English, with the same divisions, by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—In all the examples of verbs and nouns, Prefixes with Sheva only, Vav conversive (וַ.), and the Article, are omitted.

א

אַבֶּדְךָ Ez. 28, 16 for אֲאַבֶּדְךָ 1 fut. Piel from r. אָבַד, the first radical א being dropped by Syriasm, Lgb. p. 378.

אֲבָהָן Chald. *fathers*, plur. of אַב.

אָבוּא Is. 28, 12 for אָבוּ *they will*, by Arabism, § 44. note 4. Lgb. 265. R. אָבָה.

אַבוֹשׁ, see יַבוֹשׁ.

אָבִי for אָבִיא 1 fut. Hiph. from r. בּוֹא 1 K. 21, 29. Mic. 1, 15. § 75. 2. f. Lgb. 436.

אֹבִידָה 1 fut. Hiph. from. r. אָבַד, for אֹאבִידָה, אַאֲבִידָה. § 67. note 1. Lgb. 377.

אֶגְאַלְתִּי 1 præt. Hiph. for הִגְאַלְתִּי from גָּאַל II. § 52. note 6. Lgb. 319.

אֶדַּדֶּה 1 fut. Hithp. from דָּדָה. Also with suff. אֶדַּדֵּם. See p. 215.

אֲדִיקֵם 2 Sam. 22, 43 for אֲדִקֵּם 1 fut. Hiph. c. suff. ־ֵם, from r. דָּקַק, the Dag. of a short syllable being resolved into a long vowel, Lgb. 145, 369.

אֶדַּמֶּה 1 fut. Hithp. from דָּמָה I.

אֲהוֹדֶנּוּ 1 fut. Hiph. c. suff. ־ֶנּוּ for אוֹדֶנּוּ, a form not contracted, from יָדָה Hiph. *to praise* Ps. 28, 7. Comp. יְהוֹדֶה § 52. note 7.

אֱהִי 1 fut. apoc. from הָיָה *to be*, for אֶהְיֶה.

אֶהֱמָיָה 1 fut. c. ה parag. for אֶהֱמֶה from הָמָה *to sigh, to complain*, Ps. 77, 4. § 74. note 4.

אוֹהוּלָה Jer. 4, 19 Cheth. see in r. יָהַל Hiph. no. 2. p. 395.

אוֹכִיל Hos. 11, 4, 1 fut. Hiph. for אַאֲכִיל, אֹאכִיל, from r. אָכַל. § 67. note 1.

אוֹצְרָה 1 fut. Hiph. c. ה parag. by Chaldaism for אוֹצִירָה, אַאֲצִירָה, from r. אָצַר; § 67. note 1.

אָזִין 1 fut. Hiph. for אַאֲזִין from r. אָזַן no. I. § 67. note 1. Lgb. 378.

אֵזֶל Chald. Ezra 5, 15, imp. Pe. from r. אֲזַל, by Syriasm אֵזֵל, c. Makk. אֵזֶל־.

אֶחָז, see in r. חָזָה init. p. 303.

אֲחַטֶּנָּה 1 fut. Piel, c. suff. for אֲחַטְּאֶנָּה from r. חָטָא, Gen. 31, 39.

אֲחָיוֹת f. plur. *sisters*, see sing. אָחוֹת p. 33.

אַחֵל 1 fut. Hiph. from r. חָלַל, *I will profane* Ez. 39, 7, (pr. with Dag. forte impl. § 22. 1,) differing from אָחֵל *I will begin* Deut. 2, 25. Josh. 3, 7; just as יַחֵל Num. 30, 3 *he breaks* (his word) differs from יָחֵל *he begins* Judg. 10, 18. 13, 5. § 66. 5. Lgb. 370, 371.

אֶחֱרוּ 3 plur. præt. Piel for אַחֲרוּ from r. אָחַר, Judg. 5, 28; comp. יֶחֱמַתְנִי and Lgb. 170.

אֲחַת Chald. imp. Aph. from r. נְחַת to descend.

אַחַתָּה 1 fut. Kal from r. חָתַת, c. ה parag. Jer. 17, 18.

אַט 1 fut. Hiph. apoc. for אַטָּה from r. נָטָה Hos. 11, 4. Job 23, 11. Comp. יַט, תַּט, imp. חַט.

אַיָּכָה *where* art *thou?* from אַי and suff. ־ָכָה.

אֵילְכָה, see in r. הָלַךְ init. p. 253.

אֵיתָם Ps. 19, 14, i. q. אֵתַם, which is read in several Mss. 1 fut. (A) Kal from r. תָּמַם *I shall be upright*. Lgb. 52, 366.

אֲכַל 1 fut. apoc. Piel from r. כָּלָה Ez. 43, 8.

אֲכַלְךָ Ex. 33, 3 for אֲכַלְּךָ 1 fut. Piel c. suff. the Dag. being dropped and Pattahh passing over into Segol, comp. § 27. note 2. b. Sept. ἐξαναλώσω σε, Vulg. *disperdam te*. Lgb. 164, 433.

אִכַּף for אֶכַּף 1 fut. Niph. from כָּפַף, Mic. 6, 6.

אֶכְרָהָ for אֶכְרֶהָ 1 fut. Kal. c. suff. from r. כָּרָה, c. Dag. forte euphon. Hos. 3, 2. Lgb. 87.

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אֲפַתֵּחַ Deut. 9, 21, 1 fut. Kal from פָּתַח, § 66. note 5. Lgb. 370, 371.

אֶמְאָסְאָךְ Hos. 4, 6, 1 fut. Kal (r. מָאַס) c. He parag. and suff. ךָ, perh. correctly pronounced אֶמְאָסְאָךְ. The ח parag. before the suffix seems to have passed over into א, as elsewhere into ה, see תְּבוֹאָחָךְ. The Arabs also retain the sound *a* in the fut. antithet. before a suffix, יַקְטְלָכַ.

אֲמָהוֹת f. plur. from אָמָה *maid*, q. v.

אִנְבַּהּ Chald. for אִבַּהּ *its fruit*, the Dag. being resolved, from the noun אַב, Dan. 4, 9. 11. 18. Lgb. p. 133.

אִנְדַּע, see יְנַדַּע.

אַסְעֲרֵם by Syriasm for אֶסְעָרֵם 1 fut. Pi. from r. סָעַר. § 23. note 2. Lgb. 152.

אֹסְפָךְ 1 Sam. 15, 6, 1 fut. Kal from r. אָסַף; but 2 K. 22, 20 the same form is Part. Kal.

אֶעֱרֹם fut. Kal from r. יָסַר. § 70. Lgb. 390.

אֲפַאֲרִיחֵם 1 fut. Hiph. from r. פָּאָה, c. suff. חֵם.

אֲפוּ imp. Kal for אֱפוּ *cook ye* Ex. 16, 23, from r. אָפָה, by Syriasm. § 23. note 2.

אֶפֵּת, and with ו conv. וְאֶפֵּת, 1 fut. Niph. apoc. for אֶפָּתַח, from r. פָּתַח.

אֲצִיעֵת 1 fut. Hiph. from יָצַע. § 70.

אֶצֹּק 1 fut. Kal from יָצַק. § 70.

אֶצֹּר 1 fut. Kal from יָצַר. § 70.

אֶקֹּם 1 fut. Kal from לָקַח.

אֶקְחָה Is. 56, 12 in some Mss. i. q. אֶקָּחָה 1 fut. Kal from r. לָקַח; see the following form.

אֶקְרָאֵת 1 Sam. 28, 15, for אֶקְרָא with ־ֵת (for ־ָה) parag. Lgb. 286.

אָרֵת Num. 22, 6, imp. Kal from r. אָרַר.

אֲרוֹמֵם 1 fut. Hithpal. for אֶתְרוֹמֵם from r. רוּם.

אֲרַוֶּנְךָ transpos. for אֲרַנֶּנְךָ 1 fut. Pi. from רָנַן. Others suppose a Piel רִוָּה instead of רָוָה.

אַשְׁבִּים inf. absol. Hiph. from שָׁכַם.

אשר Ez. 3, 15 Cheth. ואשר, read וְאֶשֻׁר *and I beheld*, from r. שׁוּר I. no. 2.

אִשְׁתְּיוּ Chald. 3 plur. præt. Kal for שָׁתִיוּ; see שָׁתָה.

אֲתַוַּדַּע 1 fut. Hiph. from r. יָדַע.

אֲתֵיוּ imp. Kal from r. אָתָה *to come*, for אֱתָיוּ, by Syriasm. § 23. note 2. Lgb. 152.

אָתֹנוּ 1 plur. præt. for the usual אָתִינוּ *we are come*, from r. אָתָה. It imitates the forms of verbs לא.

אֶתְקָנֵהּ 1 fut. Kal from נָתַק *to tear off*, with Nun epenthet. and suff.

ב

בְּאָנָה Ruth 1, 19. Jer. 8, 7, inf. from r. בּוֹא, c. suff. of 3 pers. plur. fem. with He parag. Lgb. 213.

בַּהַכִּין 2 Chr. 1, 4 for בְּהַכִּין, from הֲכִין (Hiph. of כּוּן), ה art. for relat. and בְּ; comp. הַהֲכִין 2 Chr. 29, 36.

בֶּהָהֳרֵג Ez. 26, 15 for בְּהֶהָרֵג inf. Niph. from r. הָרַג (Dag. fort. impl.) for בְּהֵהָרֵג. Lgb. 331.

בֶּהְשַׁמָּה Lev. 26, 43, for בְּהָשַׁמָּה inf. Hoph. from שָׁמַם *to lay waste*.

בּוֹשְׁסָכֶם inf. Po. from בָּשַׁס, q. v. Others take it for inf. Kal for בָּשְׂסָכֶם (comp. מִצָּאֲכֶם), but in forms of this kind Hholem is always defectively written.

בַּז Zech. 4, 10 i. q. בָּז, from בּוּז.

בִּירְקוֹתֵיךְ Ps. 45, 10, see in יָקָר no. 3. p. 420.

בָּמֳתַי plur. constr. from בָּמָה or rather בָּמֹת, see בָּמָה p. 139 note.

בָּנוּ for בָּאנוּ *we are come*, from בּוֹא, 1 Sam. 25, 8.

בְּנוֹתַיִךְ *thy building* for בִּנְיָנֵךְ inf. constr. c. suff. Ez. 16, 31; an irregular form, which seems to have come from taking the termination וֹת as a plural fem. which it is not. Lgb. p. 463.

בְּאוֹתֶיהָ for בְּצוֹתֶיהָ, see בָּצָה.

בְּרָם, לְבָרָם Ecc. 3, 18, inf. Kal from בָּרַר, c. suff. ־ָם.

בְּשָׁלִי, see under שָׁלַל.

ג

גַּל imp. for גֹּל from r. גָּלַל *to roll* Ps. 119, 12, comp. Josh. 5, 9; but in v. 18 the same form is for גַּלַּח imp. Pi. from גָּלַח.

גַּעַת inf. constr. Kal, from נָגַע *to touch*.

גַּשׁ, גְּשָׁה, imp. from נָגַשׁ. But Josh. 3, 9 in plur. we have גְּשׁוּ *goshu*, and Ruth 12, 14 fem. גְּשִׁי *goshi*.

גָּשָׁה inf. Kal, from נָגַשׁ *to approach*.

ד

דַּלְיוּ for דַּלּוּ from r. דָּלַל, where see.

דַּע imp. from r. יָדַע.

דָּעַת or דֵּעָה Prov. 24, 14, i. q. דַּע c. ת parag. Hence דַּע דֵּעָה חָכְמָה לְנַפְשֶׁךָ *so learn (get) wisdom for thy soul.* Sept. αἰσθήσῃ. Lgb. 286. R. יָדַע.

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ה

הָאֲזִנִיחוּ Is. 19, 6 for הֶזְנִיחוּ; see זָנַח Hiph.

הַב, הָבָה, imp. from יָהַב.

הֹבְאִישׁ a corrupted form Is. 30, 5, where the context demands הוֹבִישׁ from r. יָבֵשׁ, which also 12 Mss. read.

הָבוּ, Hos. 4, 18 אָהֲבוּ הָבוּ קָלוֹן מָגִנֶּיהָ; here the Heb. intpp. take הָבוּ for יָהֲבוּ (r. יָהַב, comp. רַד for יָרַד, תַּמָּה for נָתַמָּה), and render: *her princes love to give reproach;* Jerome: *dilexerunt afferre.* But this is languid; and the context requires: *they love reproach.* Hence the letters הבו are prob. spurious, and arose from an error of a copyist, who let them remain rather than mar the beauty of his manuscript.

הְבוּק Inf. Niph. from r. בָּקַק.

הַבֵּר Inf. Hiph. from r. בָּרַר.

הֹגוֹ Inf. Po. from r. הָגָה I.

הָגְלָת for הִגְלָתָה 3 f. præt. Hoph. from r. גָּלָה, by Aramaism.

הֻדְשְׁנָה Hothp. from דָּשַׁן *to be fat.*

הוֹבָדָה Chald. inf. Aph. from r. אָבַד *to perish.*

הוּבַד Chald. Hoph. from r. אָבַד.

הוֹגָה Hiph. c. suff. from r. הָגָה, Lam. 1, 5.

הוֹדָה Hiph. r. יָדָה.

הוּגְלַת inf. Hoph. from r. יָלַד, for הוּלַדְתָּ.

הוּגְלוּ Ps. 78, 63, see הָלַל Pu.

הוֹצָא Gen. 8, 17, imper. Hiph. of r. יָצָא. The pointing belongs to the Keri הֵיצֵא; the Cheth. would be read הוֹצֵא.

הוֹשְׁבוֹתִים Zech. 10, 6, Hiph. from r. יָשַׁב, for הוֹשַׁבְתִּים, which also some Mss. exhibit. This form imitates the analogy of verbs פּוֹ, and the poet or copyist would seem to have had in mind the similar form הָשִׁיבוֹתִים from r. שׁוּב. Lgb. 464.

הוּתַל from r. הָתַל q. v.

הֲזָדָה Chald. inf. Aph. from זִיד Dan. 5, 20.

הִזְדַּמְּנָתוּן Chald. præt. Ithpa. from זָמַן, q. v.

הֵזִילוּ præt. Hiph. from r. זָלַל, with Chald. flexion. § 71. note 9.

הִזַּכּוּ for הִתְזַכּוּ imp. Hithp. from זָכָה.

הִזָּרוֹתֶיכֶם Ez. 6, 8, inf. Niph. from r. זָרָה, for הִזָּרוֹתְכֶם; with suff. as attached to the plur. contrary to grammatical rule; see גְּנוֹתֶיהָ.

הֶחְבִּיאָתָה for הֶחְבִּיאַתָּה 3 f. præt. Hiph. *she hid*, from r. חָבָא, c. ה parag. Josh. 6, 17. Lgb. 266.

הֶחָדַלְתִּי thrice, Judg. 9, 9. 11. 13, with ה interrog. *should I cease from?* etc. corrupted, as it would seem, for הֶחָדַלְתִּי in Kal; or else for Hiph. הֶחֱדַלְתִּי omitting He interrog. which some Mss. exhibit, see J. H. Michaelis; although there are no other vestiges extant of a conj. Hiphil in this verb. A similar example seems to be חֶחֳרֵבוֹת (wastes, deserts) Ez. 36, 35. 38, where we should expect הַחֳרֵבוֹת; also Segol before ־ֶ in חֳדָשִׁים, לְחָדָשִׁים, (the new moons, in the new moons,) on which form see Ewald's smaller Grammar § 127. 2. But the sound *ŏ* in חֶדְלְתִּי, חֳרֵבוֹת, remains unaccounted for.

הֶחֱטִי and הֶחָטִי, for הֶחֱטִיא and הֶחָטִיא, præt. and inf. Hiph. from חָטָא, Jer. 32, 35.

הֵחִיל inf. Niph. r. חָלַל, Ez. 20, 9.

הַח imp. Hiph. apoc. from r. נָטָה, for הַטֵּה, Ps. 17, 6. 119, 36.

הִחַמָּא Hothpaal from r. טָמֵא.

הִחַטָּתוּ 3 fem. præt. Hiph. from נָטָה, c. suff. 3 pers. Prov. 7, 21.

הֵחִימַן Chald. præt. Aph. from אָמַן.

הֵיתִי Chald. præt. Aph. from אֲתָה Dan 5, 3. Pass. is הֵיתִי.

הַךְ imp. apoc. Hiph. r. נָכָה.

הָכִיל Ez. 21, 33 inf. Hiph. for הַכְאִיל. The same form is also Hiph. from כּוּל, Jer. 6, 11.

הִכָּךְ præt. Hiph. from נָכָה, c. suff. ךָ.

הִכָּם præt. Hiph. from נָכָה, c. suff. ־ָם.

הֲכִנּוּ 1 plur. præt. Hiph. from r. כּוּן.

הִכַּנִי præt. Hiph. from נָכָה, c. suff. ־ַנִי.

הָלְאָת 3 fem. præt. Hiph. from r. לָאָה, Aramæan for הֶלְאֲתָה.

הֵלוּ Job 29, 3, see הָלַל Kal no. 2.

הֲלָמִתָּם, see art. הֵם p. 257.

הֲמִירִין i. q. הֲמִרִין, see r. יָמַן.

הֻמְכּוּ for הוּמְכּוּ Job 24, 24, Hoph. from r. מָכַךְ. § 66. 5. Lgb. 371.

הֻמַּס inf. Niph. r. מָסַס, for הִמַּס.

הֻמְסִיו by Chaldaism for הֻמְסוּ, Hiph. from r. מָסָה, Josh. 14, 8. Lgb. 433.

הַמְרוֹתָם Job 17, 2, inf. Hiph. from r. מָרָה, c. Dag. fort. euphon.

הַנַּח imp. Hiph. from r. נוּחַ, where see Hiph. B. § 71. note 9.

הִנִּיחַ præt. Hiph. from r. נוּחַ, where see Hiph. B.

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חוּיָחה præt. Hoph. B, from r. נוּחַ.
חַוַּעל Chald. præt. Aph. r. עָלַל q. v.
הַגְפָּה inf. Hiph. by Chaldaism for הָנִיף, from r. נוּף, Is. 30, 28.
הִסְרִית Hiph. from סוּת, Chald. form, § 71. note 9.
חַעֲזָה for חַעֲזָה præt. Hiph. from r. עָזַז, Dag. being dropped. § 66. note 11.
חַעַל imp. apoc. for חַעֲלֵה, Hiph. from r. עָלָה.
חַעֲלַח for חַעֲלָה Hiph. from r. עָלָה. § 57. note 4. Lgb. 170.
הֹעֲלַח for הָעֲלָה Hoph. from r. עָלָה, ibid.
חַפְרָכֶם Lev. 26, 15, for חָפְרָכֶם inf. Hiph. c. suff. from r. פָּרַר I, q. v.
חִצְטַיְּד Hithp. denom. from צַיְדָה, q. v.
חַצְטִירוּ for חַצְטִירוּ c. Dag. forte euphon. Lgb. 88. R. צָטַן.
חִקְצוֹת inf. Hiph. for חַקְצוֹת, Lgb. 320.
הַקַר Prov. 25, 17, imper. Hiph. of r. יָקַר.
חָרֵב imp. apoc. Hiph. for חַרְבֵּה. R. רָבָה *to be many.*
חַרְבָּה, חַרְבֵּה, חַרְבּוֹת, infin. Hiph. forms from רָבָה q. v.
הַרְמוּ imp. Niph. from r. רָמַם *to be high.*
חָרֵם imp. Hiph. apoc. from r. רָמָה.
הִרְצַת by Chaldaism for הִרְצָחָה 3 fem. præt. Hiph. from r. רָצַח. Lev. 26, 34.
חָשֵׁב imp. Hiph. in pause for חָשַׁב, from r. שׁוּב. Is. 42, 22.
חָשַׁם (*hŏsham*) Hoph. from r. שָׁמַם q. v. But wherever it occurs, some Mss. and editions have הָשַׁם, others חָשַׁם, the latter after the analogy of הָמְכוּ for חוּמְכוּ.
חָשַׁע Ps. 39, 14, imp. apoc. Hiph. from r. שָׁעָה, where see; but the same form in Is. 6, 10 is imp. Hiph. from שָׁעַע *to besmear.*
הִשְׁתַּחֲוָה Hiph. from r. שָׁחָה.
הִשְׁתַּעֲשַׁע Hithp. from r. שָׁעַע, q. v.
הֲתָבוּחֲמָה Chald. inf. Aph. c. suff. from תּוּב *to return.*
הִתְוַדָּה Hithp. from r. יָדָה.
הִתְחַל imp. apoc. Hithp. from r. חָלָה *to be sick.*
חַתִּירוּ imp. Hiph. from אָתָה *to come*, for הָאֲתִירוּ.
חִתִּירְךָ Is. 33, 1, for חַתְמְךָ inf. Hiph. from תָּמַם, c. suff.
חַתַּל, see r. חָתַל Piel.
חִתְנַבְּאוֹת inf. Hithp. for חִתְנַבֵּא from r. נָבָא, like verbs לֹה.

ז

זוּזָה for זָזָה Pual, from r. זָזָה.
זַמּוֹתַי for זַמּוֹתַי, see זָמָה.

ח

חָדַלוּ Judg. 5, 7 (in many Mss. and editions) for חָדְלוּ *they cease*, c. Dag. forte euphon. Lgb. 85.
חֲדַלְתִּי, see חָדַלְתִּי above.
חוּקוֹ Prov. 8, 29 for חֻקּוֹ inf. of r. חָקַק, with suff. § 66. not. 11.
חָטוֹ and חָטֹאת inf. Kal from r. חָטָא.
חִיֵּב Piel from r. חוּב.
חַיֵּה Ex. 1, 16 *let her live*, in pause for חַיִּיחַ, 3 præt. fem. from חָיָה, Dagheah being dropped because the syllable is prolonged by the pause, § 66. note 11. Comp. יְחַיֵּמוּ for יְחַיְּצוּ 1 Sam. 2, 9 (r. חָמַם), יְחַיְקוּ for יְחַקְּקוּ (r. חָקַק) Job 19, 23, תַּחַיְנֶנָּה Ruth 1, 13 for תְּחַכֶּינָה.
חַיְחוֹ constr. form with י parag. from חַיָּה *a beast*, for חַיַּת. § 88. 3. b. Lgb. 548, 549.
חַכֵּי for חַכָּה inf. Piel from חָכָה *to expect.*
חַלּוֹתִי Ps. 77, 11, inf. Piel from r. חָלָה I.
חַלְקֵי c. Dag. euphon. for חַלְקֵי plur. constr. of חֵלֶק.
חריחם 2 K. 18, 27, see art. חֳרָאִים p. 341.

ט

טַעַת inf. Kal from r. נָטַע *to plant.*

י

יֵאַל, וַיֵּאַל, fut. apoc. Hiph. from r. אָלָה *to swear.*
יֵאַת, וַיֵּאַת, fut. apoc. Kal from אָתָה *to come*, for יֵאָתָה, יָאֵתָה.
יַאֲחוּ 3 plur. fut. Niph. from r. אוּת *to assent*, q. v.
וַיָּבֹא 2 K. 12, 12 for וַיָּבוֹא, fut. Kal from בּוֹא. The same is read 2 K. 3, 24 Cheth. where, if the reading be genuine, it is for plur. וַיָּבֹאוּ. But Keri has וַיַּכּוּ *and they smote.*
יָבוֹשׁ fut. Kal from בּוֹשׁ, a form peculiar to this one verb. Lgb. 403.
יְבַשֵּׁחוּ, וַיְבַשֵּׁחוּ for יְבָרְכֻהוּ, Nah. 1, 4, fut. Pi. from בָּצַשׁ *to be dry.* § 68. note 6.
יָגֵּף, וַיָּגֵּף, fut. Pi. for יְגָרֵף from r. נָגַף I. § 68. note 6.

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יְגָלֵנִי, יְגַלֵּנִי, fut. apoc. Hiph. from r. גָּלָה.
יְדַר fut. Niph. r. גָּדַר.
יְדָא, וַיְדָא, fut. apoc. Kal from r. דָּאָה *to fly.*
יְדֵהוּ, וַיְדַהוּ for וַיְרַדְּהוּ, fut. Pi. from יָרָה *to cast.* § 68. note 6.
יְדַבָּא fut. Hithp. from r. דָּבָא.
יְדָכֶם and יָדְכֶם, for יַדְכֶם and יַדְכֶן, *your hand*, Gen. 9, 2.
יְדֹם plur. יְדְמוּ by Chaldaism, fut. Kal from r. דָּמַם. § 66. 5. n.
יְדָמוּ fut. Niph. in pause, for יִדַּמּוּ (r. דָּמַם); see the form יָדֹם above.
יְדָעֵא Ecc. 11, 3, for יְהִי, fut. apoc. Kal from r. הָוָה *to be*, fut. יֶהֱוֶה.
יְהוֹבַד Chald. fut. Aph. from r. אֲבַד.
יְהוֹדֵת fut. Hiph. from r. יָדָה, by Chaldaism for יוֹדֶה. § 52. note 7.
וַיְהִי, וַיְהִי, fut. apoc. Kal from r. הָיָה *to be.*
יְהֵילִילוּ Is. 52, 5, Hiph. from r. יָלַל, for the comm. contracted יֵילִילוּ.
יְהָךְ Chald. fut. *A*, Pe. from r. הוּךְ *to go.*
יַהֵל Is. 13, 20 contr. for יְאַהֵל fut. Pi. from r. אָהַל.
יְהַתְּלוּ, see under r. חָתַל.
יוּכְלוּ Ez. 42, 5 for יָאֻכְלוּ fut. Hoph. from r. אָכַל q. v.
יוֹלָדְתָּ part. fem. for the usual יוֹלַדְתָּ, Gen. 16, 11. Lgb. 591.
יוֹר, וַיּוֹר, fut. apoc. Hiph. from r. יָרָה.
יוֹרָא Prov. 11, 25 (al. יוּרָה) *is sprinkled, watered*, prob. fut. Hoph. from יָרָה for יוּרֶה, comp. הוֹדַע for הוּדַע Lev. 4, 23. 29.
יָז, וַיָּז fut. apoc. Hiph. from נָזָה.
יָז and יַז, with ו conv. וַיָּז, וַיַּז, fut. apoc. Kal from נָזָה.
יָזְמוּ fut. Kal for יָזֹמּוּ, from r. זָמַם.
יָחַד, וַיִּחַד, fut. apoc. Kal from חָדָה *to rejoice.*
יַחַד, fut. Hiph. see r. חָדַד p. 296.
יָחַר, וַיִּחַר, fut. apoc. Kal from r. חָרָה.
יָחְרַיְנָן Hab. 2, 17 for יָחְתֵּן fut. Hiph. from חָתַת, c. suff. ־ן in pause for ־ֵן. Lgb. 145, 177.
יַחַל, see אַחַל above.
יְחַלּוּ in pause for יְחַלּוּ, c. Dag. forte euphon. Lgb. 85.
יָחֲמוּ for יְחַמּוּ præt. Pi. from יָחַם. Lgb. 170.
יַחַמְנָה 3 plur. fem. fut. Kal, for the usual תַּחַמְנָה from r. יָחַם or חָמַם, Gen. 30, 38. § 47. note 3. Lgb. 276.
יְחַמְתְנִי Ps. 51, 7 for יְחַמַּתְנִי præt. Pi. with suff. from r. יָחַם. Comp. אֲחַרְנִי.
יְחַן, וַיְחַן, fut. apoc. Kal from r. חָנָה.
יְחָנֵךְ for יְחָנֶךָּ fut. Kal from r. חָנַן. Lgb. 171, 366.
יְחָקּוּ in pause for יְחַקּוּ, fut. Hoph. from r. חָקַק; see above under the form חָרָה.
יְחַר, וַיִּחַר, fut. apoc. Kal from r. חָרָה.
יַחַת fut. Kal from r. נָחַת, and fut. Niph. from r. חָתַת.
יַט, fut. apoc. Hiph. from r. נָטָה.
יַט, וַיַּט, fut. apoc. Kal from r. נָטָה, for יִטֶּה, וַיֶּטֶה.
יְטַל fut. Hoph. from r. טוּל, Job 40, 1.
יְיַדַּע Ps. 138, 6 for יֵדַע fut. Kal from r. יָדַע. Comp. on these and the following forms, Lgb. p. 388, 389. § 69. note.
וַיְטִיב for וַיֵּיטֶב, יְהֵיטֵב, fut. Hiph. from יָטַב. See as before.
יְיֵלִיל for יְהֵילִיל, וַיֵּילֶל, fut. Hiph. from יָלַל *to lament.* See as before.
יֵךְ, וַיֵּךְ, fut. apoc. Kal from r. יָכָה.
יַךְ, וַיַּךְ, fut. apoc. Hiph. from r. נָכָה.
יְכַבְּדָנְנִי Ps. 50, 23 *he will honour me*, fut. Piel from r. כָּבֵד c. suff. et Nun epenthet.
יְכוֹנְנוּ *he fashioned us* Job 31, 15, for יְכוֹנֲנוּ fut. Pil. from r. כּוּן, c. suff. 1 plur. The two Nuns coalesce into a double one, and וֹ is shortened into ְ.
יְכַל Chald. fut. Peal from r. יָכֹל.
יְכַסְּמוּ for יְכַסְּמוֹ or יְכַשְּׁמוּ Ex. 15, 5, fut. Pi. from r. כָּסַם. Here מוּ is written for מוֹ on account of the preceding vowel *u.*
יְכַתּוּ, יְכַתּוּ, fut. Hoph. by Chaldaism from כָּתַת, for יוּכַתּוּ. § 66. 5.
יְכַתּוּ for יְכַתּוּ, and this for יָכְתּוּ fut. Hiph. from כָּתַת *to pound.* § 66. 5. n.
יְלִילוּ for יֲלִילוּ fut. Hiph. from r. לוּז. § 71. note 9.
יְלִינוּ, וַיְלִינוּ, fut. Hiph. from r. לוּן; see in לוּן Hiph. no. 2.
יְמַח, וַיְמַח Gen. 7, 23, fut. apoc. Kal from r. מָחָה. But other very respectable copies, both Mss. and editions, e. g. the edition of Van der Hooght, read וַיִּמַּח fut. Niph. of the same verb.
יְמַלֵּא fut. Pi. from r. מָלֵא, for יְמַלֵּא.
יְמַר fut. *A*, from r. מָרַר *to be bitter*, for יִמְרַר. § 66. note 3. Lgb. 366.
יְמְרוּךָ for יִאמְרוּךָ fut. Kal from r. אָמַר, Ps. 139, 20.
יְנַאץ fut. Hiph. by Syriasm for יִנְאַץ from r. נָאַץ. Lgb. 411.

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יְנַדַּע Chald. fut. Pe. from יְדַע *to know*, for יְיַדַּע, the Dag. forte being resolved into Nun. Comp. מַנְדַּע for מַדַּע.

יָנִי fut. Hiph. from r. נוּא, for יָנְיִא. Ps. 141, 8.

יַנִּיחַ fut. Hiph. B, from r. נוּחַ.

יִסַּב fut. Kal by Chaldaism for יָסֹב, from r. סָבַב.

יַסַּב fut. Hiph. from r. סָבַב by Chaldaism, for יָסֵב.

יַסַּד, וַיְיַסַּד, fut. Hiph. from r. יסד.

יַעַד, וַיְיַעַד and (c. Dag. forte impl.) וַיַּעַד 1 Sam. 15, 19, and 14, 32 Keri, fut. apoc. Kal from r. עִיט.

יַעַל, וַיַּעַל, fut. apoc. Kal and Hiph. from r. עָלָה.

יַעַמְדֻנָּה 3 fut. fem. plur. for תַּעֲמֹדְנָה. § 47. note 3. Lgb. 276.

יְעַעֲרוּ Is. 15, 5 for יְעַרְעֲרוּ, see r. עור I, Pilp. p. 762.

יַעַר, וַיְיַעַר, fut. Hiph. from r. עור.

יַפֶּר fut. Hiph. apoc. from r. פָּרַח, for יַפְרֶה.

יִפְתַּח fut. apoc. Hiph. from r. פָּתַח.

יַצַּב fut. apoc. Hiph. from r. נָצַב, Deut. 32, 8.

יְצַטַּבַּע Chald. fut. Ithpa. from r. צָבַע.

יְצַטַּיְרוּ, see r. צור Hithp. p. 892.

יַצַּק, יִצֹּק, fut. Kal from r. יָצַק q. v.

יָצֵר (וַיֹּצֶר) and יִצֹּר, fut. Kal from r. יָצַר no. 2.

יָצַר, וַיְיַצַּר, fut. apoc. Kal from r. צוּר; also fut. apoc. Hiph. from r. צָרַר.

יַצַּר, וַיְיַצֵּר, fut. Kal from יָצַר no. 1.

יְצַתְּנוּ fut. Kal from יָצַת *to kindle*, in pause c. Dag. euphon.

יִקַּדוּ plur. יִקְדוּ, fut. Kal. from r. קָדַד, by Chaldaism.

יַקַּח fut. Kal, and יִקַּח fut. Hoph. from r. לָקַח, for יִלְקַח, יְלֻקַּח.

יִקַּץ 1 K. 3, 15 in some Mss. and editions, for יִיקַץ, from r. יָקַץ.

יְקָרֵךְ 1 Sam. 28, 10 for יִקָּרֵךְ (c. Dag. euphon.) fut. Kal from קָרָה, c. suff. כָּ֫.

יִקַּשׁ, וַיִּקַּשׁ, fut. apoc. Kal, r. קָשָׁה.

יָקַשׁ fut. apoc. Hiph. r. קָשָׁה.

יָרָא, וַיַּרָא, fut. apoc. Kal from r. רָאָה.

יְרַאוּ for the comm. יִרְאוּ imp. from יָרֵא *to fear*, Ps. 34, 10; inflected after the manner of verbs לה, so that א becomes in otio, comp. נִרְמְאוּ Ez. 47, 8. Lgb. 417.

יְרַאוּ *they fear* for יִירְאוּ, different from יִרְאוּ *they see*, with short Hirek.

יָרַב, וַיְרַב for וַיְיָאַרֵב, fut. Hiph. from r. אָרַב.

יְרַהֵם Ps. 7, 6, see רָהַם.

יְרוֹא for יִרְוֶה 2 Chr. 26, 15, inf. constr. Kal from r. רָוָה with א appended.

יְרוֹן for יָרֹן fut. Kal from r. רָנַן, Lgb. 369.

יְרוּץ for יָרֹץ fut. Kal from r. רָצַץ, but intrans. Lgb. 369.

יְרַךְ fut. Kal from r. רָכַךְ, where see.

יְרַע fut. Kal from r. רָעַע no. 2, where see. But יְרַע Job 20, 26 is fut. apoc. from רָעָה *to eat up*.

יִרְשָׁבְתִּי Jer. 22, 23 Cheth. for יִשְׁבָתִי *sitting*, c. Yod parag. § 88. 3.

יְשַׁד for יָשֹׁד fut. Kal from שָׁדַד. Lgb. 369.

יִשַּׁחוּ fut. Niph. from r. שָׁחָה.

יְשַׁי for יַשִּׁיא fut. Hiph. from נָשָׂא *to deceive*.

יְשַׁים fut. Hiph. from r. שָׁמַם; by Chaldaism.

יְשַׁל fut. apoc. see in r. שָׁלָה III.

יְשַׁם fut. Kal by Chaldaism, from r. שָׁמַם.

יִשְׁתַּמֵּם for יִתְשַׁמֵּם fut. Hithpo. from r. שָׁמַם.

יְשָׁנוֹ made up from יֵשׁ *there is*, and suff. 3 sing. masc. with Nun inserted.

יְשַׁע, וַיְיַשַּׁע, fut. apoc. Kal from יָשַׁע.

יְשַׁרְנָה 1 Sam. 6, 12, 3 fem. plur. fut. Kal for תְּשַׁרְנָה from r. יָשַׁר. § 47. note 3.

יִשְׁתַּחוּ, וַיִּשְׁתַּחוּ, fut. apoc. sing. Hithp. from fut. יִשְׁתַּחֲוֶה. R. שָׁחָה.

יִשְׁתַּקְשְׁקוּ fut. Hithpal. from שָׁקַק.

יְתָא, וַיֵּתָא, fut. Kal from r. אָתָה *to come*, for יֶאֱתָה and יֵאתָה.

יְתוּעַד fut. Hithpa. from r. יָעַד.

יְתוּזַן Chald. fut. Ithpe. from זוּן *to nourish*, Dan. 4, 9.

יְתִכַּס fut. apoc. Hithp. from r. כָּסָה.

יְתֻמּוּ plur. יְתֻמוּ, in pause יִתַּמּוּ, fut. Kal from r. תָּמַם.

יְתַמּוּ fut. Niph. from r. תָּמַם.

יְתַשַּׁם Chald. fut. Ithpe. from r. שׁוּם.

כ

בַּאֲרִי Ps. 22, 17, see under כור I.

כִּירְחוֹן for כִּרְחוֹן with the vowels after the Aramæan manner, Ecc. 2, 13. Lgb. 151.

כֻּלָּהֶם *all of them*, from כֹּל with the unusual suff. הֶם־ for כֶם־.

כֻּלָּתְנָה id. but fem.

כִּלַּתְנִי, 3 sing. fem. præt. Piel, r. כָּלָה, c. suff. for כִּלַּתְנִי.

כְּנִלּוֹתְךָ Is. 33, 1, see under r. גָּלָה.

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בְּנְעֲנֶיהָ Is. 23, 8 *her merchants*, plur. with light suff. from כְּנַעַן no. 3, inflected in the manner of נַעַר.

ל

לַאֲדִיב inf. Hiph. contr. for לְהַאֲדִיב, from r. אָדַב.

לֵאוֹר for לְהֵאוֹר inf. Niph. from r. אוֹר.

לָוֹן, לָוֶן, see in Chald. חָוָה note p. 247.

לַחְשׁוֹת 2 K. 19, 25, contr. for לְהַחְשִׁאוֹת Is. 37, 26, inf. Hiph. from שָׁאָה.

לַחֲמָם Is. 47, 14, inf. in pause from r. חָמַם, after the form קָטְלָ; comp. לַחֲנָנֶכָם Is. 30, 18.

לִיסוֹד 2 Chr. 31, 7, inf. Kal from r. יָסַד, for the usual לִיסֹּר Is. 51, 16.

לִיקְחַת for לִלְקַחַת by Syriasm, from the noun לֶקַח, Prov. 30, 17. Lgb. 151.

לֵךְ imp. from הָלַךְ *to go*, see הָלַךְ.

לְכָה, לֵךְ, see in הָלַךְ init. and no. 7, p. 253, 255.

לָבֵת inf. fem. Kal from הָלַךְ, see הָלַךְ.

לָנָה for לוּן *it lodgeth*, 3 fem. præt. from לוּן Zech. 5, 4.

לַצְבוֹת contr. for לְהַצְבוֹת inf. Hiph. from r. צָבָה.

לָרֹא for לִירֹא inf. Kal from יָרֵא *to fear*.

לַת, c. לָ pref. לָלַת, inf. Kal contr. for לָדֶת, from יָלַד *to bear*. Lgb. 133.

מ

מַבִּי part. Hiph. for מַבְרִיא from r. בּוֹא.

מְבַעְתָּה for מְבַעֲתָה part. Pi. fem. from r. בָּעַת Pi. *to terrify*, 1 Sam. 16, 15.

מָבְרַאשׁוֹנָה 1 Chr. 15, 13, compounded from מָ, בְּ, רִאשׁוֹנָה *the former*. See מָה note, lett. c. p. 541.

מְדִין Judg. 5, 10, plur. of מַד *garment*, after the Chaldee form.

מְהַחְחִין Chald. part. Aph. from נָחַת *to descend*.

מְהֵימָן Chald. part. pass. Aph. r. אָמַן.

מְהָךְ Chald. inf. Pe. r. חוּךְ *to go*.

מוֹמָת part. Hoph. from r. מוּת *to die*.

מוֹסָב part. Hoph. from r. סָבַב.

מוּעָדָת part. Kal for מוֹעֶדֶת, r. מָעַד *to waver*, p. 594.

מוּצָא part. Hoph. from r. יָצָא.

מוֹרְגִים plur. of מוֹרֵג *threshing-sledge*, for מוֹרִגִים. Lgb. 145.

מַזָּא, c. suff. מַזֵּהּ, Chald. inf. Pe. from r. אָזָה *to kindle*.

מַה *what* is *this?* for מַה־זֶּה, see מָה note, lett. c. p. 541.

מַזִּין part. Hiph. from r. אָזַן I.

מַחָא Chald. part. Aph. from r. חְיָא *to live*.

מְחַן Chald. inf. Pe. from r. חָנַן.

מִתְצַצְרִים, see חָצַר p. 338.

מִתְטַהֵר part. Hithp. from r. טָהַר, for מִתְטַהֵר.

מְלָאכִים 2 Sam. 11, 1, i. q. מְלָכִים (which also 31 Mss. and 7 early editions exhibit) *kings*, the א being redundant, as a 'mater lectionis.'

מָלוּ for מָלְאוּ præt. Kal from r. מָלָא.

מְלִירִים part. Hiph. from r. לוּן no. 2, inflected in the Rabbinic manner, Lgb. 407.

מְמַלֵּךְ for מְאַלֵּף part. from r. אָלַף *to learn*, after the Syriac.

מְלָאתִי for מָלֵאתִי præt. Kal from מָלָא.

מִמְּךָ m. מִמֵּךְ f. *from thee*, from מִן q. v.

מְנוֹזָרִיךְ Nah. 3, 17, see מְנוֹזָרִים p. 588.

מְנָח part. Hoph. from Hiph. B, from r. נוּחַ.

מְנִיחַ part. of Hiph. B, from. r. נוּחַ.

מְעָזְרֶיהָ for מְעֻזָּרֶיהָ Is. 23, 11, from מָעוֹז q. v.

מַעַל, see עַל p. 782.

מַעַם, see עִם p. 792.

מִצַּאֲכֶם Gen. 32, 20, for מְצָאֲכֶם, inf. Kal from מָצָא. Comp. הִצָּלַח for הָצְלַח.

מְקַלְלֻנִי Jer. 15, 10, a form made up, as it would seem, from two readings, מְקַלְלַנִי and קַלְלֻנִי, and attributable to copyists rather than to the writer.

מְקֻנַּחְתִּי Jer. 22, 23 Cheth. part. Pu. f. from r. קָנַן, with Yod parag. which is omitted in Keri. § 88. 3.

מְקַרְקַר part. Pil. from. r. קוּר.

מְשַׁתַּחֲוִיתֶם Ez. 8, 16, prob. an oversight of copyists, for מְשַׁתַּחֲוִים *worshippers*. Some have supposed that the ending תֶם is for אַתֶּם *you*, so that the whole form may be a contraction from this word and from the particip. by Syriasm; but we could here hardly expect the *second* person, on account of the preceding חַמָּה.

מַתָּא Chald. inf. Pe. from r. אֲתָה.

מַתִּי, מָתִי, 2 and 1 pers. præt. Kal from r. מוּת, q. v.

נ

נָאוֹת, see רָאוֹת.

נָאְלוּ Niph. of r. יָאַל, Jer. 50, 36.

נַאֲשַׁאֲר Ez. 9, 8, see in שָׁאַר note, p. 1025.

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נָבֹזָה 1 Sam. 14, 36, for נָבֹזָּה fut. Kal from בָּזַז, Dag. being dropped. § 66. note 11.
נִבֵּיתִי for נִבֵּאתִי præt. Niph. from נִבָּא *to prophesy.*
נָבֶל, וַנָּבֶל, *we fade, wither*, Is. 64, 5, has its form from בָּלַל Hiph. fut. but its signif. from נָבֵל; prob. for וַנַּבֵּל 1 fut. Hiph. of נָבֵל.
נָבֶלָה for נָבֹלָה fut. Kal from r. בָּלַל. § 66. 5, and note 11. Lgb. 372.
נָבֶקָה for נָבַקָּה præt. Niph. from r. בָּקַק. Lgb. 372.
נְגֹאֲלוּ Is. 59, 3. Lam. 4, 14, see Niph. גָּאַל II.
נִדְּמָה Jer. 8, 14 for נִדַּמָּה fut. Niph. from דָּמַם II. Comp. § 66. 5, and note 11.
נְהִי, וַנְּהִי, 1 plur. fut. apoc. Kal from הָיָה.
נוּגִים, constr. נוּגֵי, fem. נוּגוֹת, part. Niph. from r. יָגָה, for נוֹגִים etc.
נוּלְּדוּ præt. Niph. from r. יָלַד, for נוֹלְדוּ c. Dag. euphon.
נִוַּסְּרוּ Ez. 23, 48, see in r. יָסַר Nithp. p. 407.
נִחַל præt. Niph. from r. חָלַל, also præt. Pi. from r. נָחַל.
נִחַם præt. Niph. and Pi. from r. נָחַם.
נֵחָמִים part. Niph. plur. from r. חָמַם, for נֵחַמִּים. § 66. not. 11.
נַחַנְתָּ 2 præt. Niph. from r. חָנַן.
נִחַר præt. Niph. from r. חָרַר.
נִחַת præt. Niph. from r. חָתַת.
נִינָם 1 plur. fut. Kal from r. יָנָה, c. suff. ־ָם.
נִירָם, וַנִּירָם, 1 plur. fut. Kal from r. יָרָה, c. suff. ־ָם.
נַךְ, וַנַּךְ, 1 plur. fut. Hiph. apoc. from r. נָכָה.
נְכוֹנָה part. fem. Niph. from r. כּוּן.
נֹכַחַת part. fem. Niph. from יָכַח *to convince.*
נִכַּפֵּר Deut. 21, 8, Nithpa. from r. כָּפַר. Lgb. 249.
נָמַר præt. Niph. from מוּר, the form being derived from מָרַר.
נָסֵבָה for נָסַבָּה præt. Niph. from סָבַב. § 66. 5, and not. 11. Lgb. 372.
נְסָה Ps. 4, 7 for נְשָׂא imp. from נָשָׂא, a negligent orthography.
נַעוֹר præt. Niph. from r. עוּר q. v.
נִפְלְאַתָּה for נִפְלְאָה c. ה parag. 2 Sam. 1, 26. Lgb. 266. R. פָּלָא.
נִפְלַל Pil. from נָפַל.
נִצְטַדֵּק 1 plur. fut. Hithpa. from r. צָדַק, for נִצְתַּדֵּק, נִתְצַדֵּק.
נִצְרָה for נִצְרָה imp. Kal, c. ה parag. from r. נָצַר, c. Dag. euphon. Ps. 141, 3.

נָקֵל præt. Niph. from קָלַל.
נָשׂוּ Ez. 39, 26, and נָשׂוּא (Aleph appended, comp. Arab. قتلوا) Ps. 139, 20, for נָשְׂאוּ *they bear.*
נָשׂוּי Ps. 32, 1, for נָשׂוּא part. pass. Kal from נָשָׂא, inflected like verbs לֹה, so as to be assonant with כָּסוּי, which stands near.
נַשִּׁים 1 plur. fut. Hiph. from r. שָׁמַם, by Chaldaism, for נָשִׁים or נָשַׁם.
נִשְׁתָּוָה Nithpa. from r. שָׁוָה II.
נִתָּעוּ Job 4, 10, 3 plur. præt. Niph. of r. נָתַע; comp. in r. לָתַע.
נְתַקְּנוּהוּ for נְתַקְנוּהוּ, Dag. euphon.
נָתַתִּי for נָתַנְתִּי præt. Kal from r. נָתַן.

ס

סֹבִיב 2 K. 8, 21 for סֹבֵב, the Yod being a 'mater lectionis.'
סֻבְּכוֹ for סֻבְכוֹ from סֹבֶךְ c. suff. et Dag. euph.
סֻבָּלוֹ from סֹבֶל q. v. c. suff.

ע

עוּזָּה for עֻזָּה imp. Kal from r. עָזַז.
עִנְּבֵי for עִנְבֵי c. Dag. forte euphon. from עֵנָב *cluster of grapes.*
עָשָׂת for עָשְׂתָה *she made*, 3 fem. præt. from r. עָשָׂה Lev. 25, 21.

פ

פֶּחָם Neh. 5, 14, i. e. פָּחָה c. suff.
פַּחַת inf. Kal from r. נָפַח *to breathe.*
פֹּעֲלוֹ for פָּעֳלוֹ *his work*, from פֹּעַל. Lgb. 170, 571.

צ

צֵא imp. Kal from r. יָצָא.
צֵאת inf. Kal of the same verb.
צַדַּקְתֵּךְ Ez. 16, 52, inf. Pi. fem. c. suff. from r. צָדַק.
צִמְּתֻתוּנִי, see in r. צָמַת Pilp. p. 898.
צַק imp. Kal from r. יָצַק *to pour.*
צֶקֶת inf. Kal of the same verb.

ק

קָאם præt. Kal for קָם, from r. קוּם, in the Arabic manner. § 71. not. 1. Lgb. 401.

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קָמַם Chald. part. Pe. from r. קוּם.
קָבַח Lev. 22, 11 (read *kōbah*) imp. from נָקַב, c. ח parag.
קָבְנוֹ *curse him!* imp. from r. נָקַב, with Nun epenthet. and suff.
קַח imp. Kal from r. לָקַח.
קָח Ez. 17, 5 for לָקַח *to take.* The ל is dropped from the beginning, and belongs to the characteristic neglect of grammatical forms in Ezekiel. Comp. תַּחַת for נָתַת, רַד for יָרַד.
קָחַם Hos. 11, 3 inf. Kal masc. from r. לָקַח, c. suff. i. e. *by taking* or *holding them.*
קָחַת, once קָחַת 2 K. 12, 9, inf. Kal fem. from r. לָקַח *to take.*

ר

רַאֲוָה inf. Kal fem. from r. רָאָה Ez. 28, 17.
רַד inf. from רָדַד *to subdue*, where see. But in Judg. 19, 11 the same form is put for יָרַד *to go down*, the first radical being dropped; comp. תַּחַת, שׁוֹב. Lgb. 139.
רְדָה, רַד, imp. (the latter once inf. Gen. 46, 3,) from r. יָרַד.
רֹדֵם part. Kal from רָדָה, c. suff. ־ֵם.
רַשׁ and שׁ, imp. from r. יָרַשׁ *to possess.*
רָשֹׁת inf. of the same verb.

שׁ

שָׂא imp. Kal from r. נָשָׂא.
שְׂאֵת, לָשֵׂאת, inf. and c. לְ, from r. נָשָׂא.
שׂוֹא also inf. from r. נָשָׂא, for נְשׂא.
שְׂנָאֲתִיךְ fully written for שְׂנָאָתְךָ Ez. 35, 11. Lgb. 527.

שׂ

שָׂאט part. Kal from שׂוּט II.
שַׂבְתִּי (Milra) Ps. 23, 6, usually rendered *my dwelling*, for שָׁבְתִּי inf. c. suff. from יָשַׁב. But the authors of the points seem to have regarded it as for יָשַׁבְתִּי by aphæresis. Comp. רַד, שׁוֹב.
שָׂגָם, see in שָׂגַג no. 2.
שׂוֹב for שָׁשׂוֹב inf. pleonast. from שָׁשַׂב Jer. 42, 10. Comp. רַד, תַּחַת.
שׂוֹטַטְתִּי præt. Po. from שָׂטָה i. q. שָׂטָה, q. v.
שַׂל imp. Kal from r. נָשַׂל.
שַׂמּוֹת inf. plur. from שָׂמַם *to lay waste*, Ez. 36, 3. Lgb. 365.
שְׁנָתַיִם dual of שָׁנָה *year.*
שַׂתִּי, שַׂתָּה, שַׂתִּי, præt. from שִׁית *to set.*
שַׂתּוּ, see in r. שָׁתָה.

ת

תְּאַהֲבוּ Prov. 1, 22, fut. Kal for תֶּאֱהָבוּ, the vowels being contracted in the Aram. manner; comp. תְּלַךְ, תֶּלֶךְ.
תְּאַכְלַהוּ Job 20, 25, fut. Pi. for תְּאַכֵּל, from אָכַל.
תְּאָרוֹ for תֹּאַר, from תֹּאַר. Comp. סִּלְעֵלוֹ.
תֹּבֵא Prov. 1, 10, by Chaldaism for תֹּבָה, תֹּאבֶה, fut. Kal from אָבָה *to will.*
תְּבֹאֶינָה 3 plur. fut. fem. Kal from r. בּוֹא, Ps. 45, 16.
תְּבֹאָתָה Deut. 33, 16, for תָּבוֹא, He parag. being added twice, as it would seem. So also in
תְּבוֹאָךְ Job 22, 21 for תְּבוֹאֲךָ; and תָּבֹאתִי, Keri תְּבֹאָתְ, for תָּבֹאתִי 1 Sam. 25, 34.—Others, as Ewald, Heb. Gram. p. 488, suppose the afformatives of the præter to be appended to the future, so that תְּבֹאָתָה is from תָּבֹא and בָּאתָה (but the sense requires בָּאָה), תְּבֹאֶיהָ from תְּבֹאִי and תָּבֹאתִי from תָּבֹאתָ and תְּבֹאֲךָ and בָּאתִי and בָּאתָ or בָּאתִי. Comp. Lgb. 464.
תַּבְךְ, וַתִּבְךְ, fut. apoc. Kal from r. בָּכָה *to weep.*
תְּגַבְּהֶנָּה for תְּגַבְּהֵנָּה Ez. 16, 50, the syllable ־ֶ being inserted in the manner of verbs לה and עע, for the sake of assonance with the word תַּעֲשֶׂינָה.
תְּגִירוּן fut Hiph. from r. יָגַר.
תְּגֻל 2 fut. apoc. Niph. from r. גָּלָה.
תְּדַשְּׁיוּנִי fut. Pi. from r. דָּמָה, for תְּדַמְּיוּנִי, the third radical י being retained.
תְּדַר, וַתְּדַר, in pause תָּדַר, fut. apoc. Kal from r. חָדַר.
תְּדִרְמֶינָּה for תְּהִרְמֶינָּה Mic. 2, 12. Lgb. 405. R. חוּם Hiph.
תְּהִלָּתֵךְ for תְּהִלָּתֵךְ *thy praise*, the י as 'mater lectionis' being redundant. See above in שְׂנָאֲתִיךְ..
תְּחַתֵּנוּ fut. from r. חָתַן, where see.
תּוֹמִיךְ Ps. 16, 5, a less freq. form of the part. Kal, for תּוֹמֵךְ *holding.* Lgb. 308. R. תָּמַךְ.
תַּזְלִי for תַּאֲזִלִי fut. Kal from r. אָזַל *to depart.* Lgb. 377.
תְּזָרֵנִי 2 Sam. 22, 40, i. q. תְּאַזְּרֵנִי (Ps. 18, 40) fut. Pi. from r. אָזַר *to gird.*
תֹּחַז for תֹּאחַז 2 fut. Kal from r. אָחַז *to hold.*

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תְּחִי fut. apoc. Kal from r. חָיָה.

תֵּחֵל fut. Niph. from r. חָלַל *to profane, to pollute.* Lev. 21, 9.

תַּחַשׁ, וַתַּחַשׁ for וַתָּחַשׁ, 3 pers. fut. Kal from r. חוּשׁ; for an analogous instance see under r. עִיט p. 770. Job 31, 5.

תֵּחַת Prov. 17, 10, fut. Kal of r. נָחַת q. v.

תֵּט fut. apoc. Kal from r. נָטָה, for תִּטֶּה.

תֵּיעָשֶׂה Ex. 25, 31 in many editions, with Yod as 'mater lectionis,' for תֵּעָשֶׂה; but contrary to rule and almost certainly a corruption. Lgb. 52, 331.

תֵּכַהּ, וַתֵּכַהּ, fut. apoc. Kal for תִּכְהֶה, from r. כָּהָה.

תְּכַס fut. apoc. Pi. for תְּכַסֶּה, from r. כָּסָה.

תֵּלַהּ, וַתֵּלַהּ, fut. apoc. Kal from r. לָהָה q. v.

תָּלַן fut. Kal shortened from תָּלִין, from r. לוּן or לִין.

תָּמְחִי for תַּמְחֶה 2 masc. (the Yod belongs to the root) of fut. Hiph. from מָחָה *to wipe away.* Jer. 18, 23.

תֶּמֶס, וַתֶּמֶס, fut. apoc. Hiph. from r. מָסָה *to flow down.*

תַּמֵּר Ex. 23, 21, fut. Hiph. see מָרַר Hiph. note, p. 620.

תֹּמְרוּ for תֹּאמְרוּ fut. Kal from r. אָמַר.

תֵּן, תְּנָה, imp. Kal from r. נָתַן q. v.

תִּנְדַּע, see יִנְדַּע.

תֹּנוּ fut. Hiph. of r. יָנָה q. v.

תֹּסֵף for תֹּאסֵף fut. Kal from r. אָסַף.

תֵּעָגֵנָה for תֵּעָגֵנָה 2 plur. fut. Niph. from r. עָגַן, Dag. forte being omitted; see above in חָיָה. §66. note 11.

תְּעֻגֶּנָּה Ez. 4, 12, fut. Kal c. suff. from r. עוּג q. v. Dag. forte euphon. in ג.

תֹּפֵהוּ, וַתֹּפֵהוּ, fut. Kal from r. אָפָה *to bake,* for תֹּאפֵהוּ.

תְּפוֹצוֹתִיכֶם Jer. 25, 34, see under the root פּוּץ, note.

תִּצַּלְנָה Jer. 19, 3, fut. Kal from r. צָלַל, for the comm. תְּצֻלֶּינָה. See צָלַל I.

תראנה 1 Sam. 14, 27 Cheth. (by a corruption) for תָּאֹרְנָה. The copyist seems to have had in mind the word תִּרְאֶינָה.

תֵּרֶב, וַתֵּרֶב, fut. apoc. Kal from r. רָבָה.

תֵּרוֹץ fut. Niph. from r. רָצַץ *to break,* the form being borrowed from רוּץ.

תִּרְצֹנָה Prov. 23, 26, i. e. for Keri תִּצֹּרְנָה fut. Kal of r. נָצַר. The Cheth. is fut. Kal of r. רוּץ, and should be read תָּרֹצְנָה.

תִּשָּׂנָה Jer. 9, 17 for תִּשָּׂאנָה fut. Kal from r. נָשָׂא.

תֵּשִׁי Deut. 32, 18, see r. שָׁיָה p. 1049.

תֵּשְׁתְּ fut. apoc. Kal from r. שָׁתָה *to drink.*

תִּשְׁתַּחוּ fut. apoc. sing. Hithp. for תִּשְׁתַּחֲוָה, from r. שָׁחָה *to bow down.*

תִּשְׁתַּע Is. 41, 10, fut. apoc. Hithp. from r. שָׁעָה.

תֵּת inf. Kal from r. נָתַן *to give,* contracted for תֶּנֶת. With suff. תִּתִּי.

תִּתָּבַר 2 Sam. 22, 27, for תִּתְבָּרַר fut. Hithp. from r. בָּרַר. Lgb. p. 374.

תַּתָּה by aphæresis for נָתַתָּה, which is read Ps. 18, 41. Comp. רַד for יָרַד.

תִּתִּי, see in תֵּת above.

תִּתֹּם, תִּתֹּם, fut. Kal from תָּמַם, q. v.

תתן 1 K. 17, 14 Cheth. commonly taken for תֵּת *to give,* with Nun parag. as in 1 K. 6, 19, where however תִּתֵּן is future. Here the Keri, תֵּת, is to be preferred.

תֵּתַע, וַתֵּתַע, fut. apoc. Kal from r. תָּעָה.

תִּתַּפַּל 2 Sam. 22, 27, see in פָּתַל Hithp. p. 876.

תַּתַּצֵּב Ex. 2, 4, for תִּתְיַצֵּב Hithp. from r. יָצַב. Lgb. 386.

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